

S.E.C. Chair Mary Jo White  
100 F Street Northeast  
Washington, DC 20549

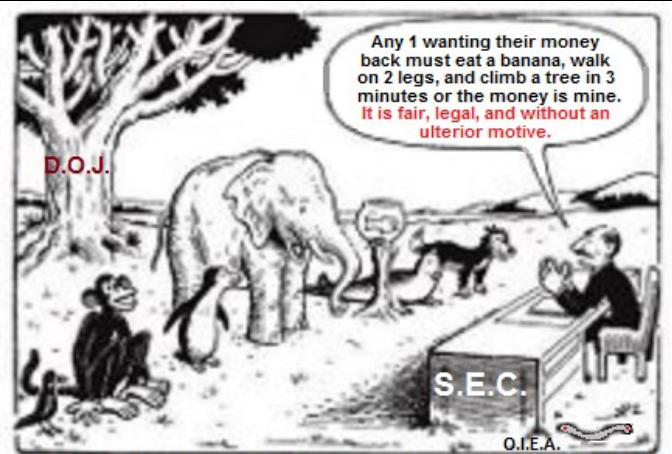
Dear Madam Chairwoman Mary Jo White,

**T**o address this letter to the head of the S.E.C. might be interpreted by some as but another exercise in line with previous utilities which sought assistance in resolving what would otherwise have been viewed as a simple issue if it had occurred with a commercial enterprise... but a few of the S.E.C.'s operatives appear otherwise disposed to effect a dissolution to my request to have confiscated money returned to myself and others because they are exercising a conflict of interest in that there is an expressed underlying motive to take someone else's property for their own usage... regardless of what that usage is. This situation reflects a serious social governance problem primarily because it is occurring with a government agency as well as others in different government positions who are either reluctant or impotent to assist in addressing the situation on behalf of the public.

The ability of the S.E.C., through its agents to engage in a practice of civil asset forfeiture is the exercise of a nationally internalized brand of predatory terrorism against a public that has no legal recourse... because such an activity is being equated to a "Right of Imminent domain" that is surveyed through a territorial boundary defined by its organization mandates that are automatically interpreted as correct, proper and unimpeachable, though they may be little more than assumptions in a given case. An ability to carry out such aggressions on the public must be put to a stop because the vulnerability of the public is subjected to an authoritatively proscribed confidence scam that takes advantage with little respect for or concern about the consequences to individual lives or the resulting perceptions, feelings and thoughts of the public involving the whole of a government which sits idly by while such criminality takes place under the guise of so-called democratic standards of equality, justice and liberty it needs not concern itself with because it presumes itself to be above the law so long as it can wield it without getting caught at its expressed duplicities.

And even though the Supreme Court ruled out the usage of such an aggressive imminent domain law without just compensation, the S.E.C., through its agents are being permitted to confiscate public property by the usage of contrived and ulterior-motivated, time-delineated processes and procedure, thereby assuming the right to claim another's property as if a transfer of ownership deed had been executed as if a person had died, if they can be claimed to not have applied or shown an interest in such a property... even though common sense regularly denotes that OF COURSE EVERYONE WANTS THEIR MONEY BACK and thereby should be entitled to it without being subjected to authoritative machinations to get a portion of the money for their own coffers. But such common sense is dismissed as being irrational because it does not coincide with the rationale of the S.E.C., through its agents, to take their cut of monies confiscated in a purported illegal enterprise that need not ever go to court because whatever the S.E.C. defines as being illegal, any and all courts accept as being valid as a token of an unspoken formula of authoritative camaraderie that supports one another against the public.

The public is forced to suffer the consequences so that the S.E.C., through its agents, can make a profit off of a vulnerable public and disregard the need for compensating those it presumes as being collateral damage in its battle against those who seek to abuse the public... though it doesn't recognize itself as being a perpetrator itself. Its greed is just as insatiable, just as voracious as those it is supposed to protect the public from, as a practiced rule designed to safeguard customers' assets. The S.E.C. and its agents could care less who it hurts, what laws it can undermine and convolute, so long as it can look good and make a name for itself as an agency to be reckoned with... like playing a king on its own hill in Washington. It does not recognize that its practice of an effected Civil Asset Forfeiture is being used as a form of Eminent Domain power that has no need of making just compensation to its victims because this would hinder their own percentage gains.



Small Print: The monkey is our duly authorized Receivership agent, who is entitled to receive a proportion of that which is legally confiscated by way of a transfer of ownership deed... because you can trust the government to never lie, cheat or steal from the public. You can have total confidence that everything we think, do and say is for your best interests and not ours.

In a landmark ruling in 2005, the U.S. Supreme Court adopted an expansive interpretation of the Power of Eminent Domain as defined in the "takings" clause of the Fifth Amendment to the Constitution ("private property [shall not] be taken for public use without just compensation"). Holding that the term "public use" should be understood to mean "public purpose," the Court affirmed that government may take private property not only for use by the public but also for private use that results in a public benefit, in particular economic development.

["Eminent Domain": Encyclopædia Britannica Ultimate Reference Suite, Chicago, 2013.]

Even if those in the S.E.C. authority are off-handedly dismissive and view the circumstance as an irrelevance because it is a common-place occurrence in many of the S.E.C.'s cases, or its value in being addressed is measured only by the amount of money or other resource aligned with it; others in different government positions should not only be able to recognize the practiced discontinuity, but have a means to assert some corrective action and not be as vulnerable and defenseless as the public is forced to endure.

Thus, simply stated, I seek out your assistance because those in the O.I.E.A. and assigned Garden City Group Receivership refuse to do so beyond some commonality of brushing me (and others) aside as if some crumbs were to be cleared off of a table top so that they can get to more important matters to satisfy the richness of taste they prefer. In as much as this present effort may also turn into a dead end, it nonetheless remains, for purposes of providing an historical account of a sincere intent; to be a necessary effort before proceeding to more, shall we say, creative attempts to procure a resolution that previous efforts along other channels have failed to accomplish... though no one in the public should have to be met with such arrogance, duplicity and obstinance in trying to resolve a very simple issue... and one that is representative of that which the Early pre-American colonists were confronted with before advancing a Cause for Declaring Independence by way of a Revolution. Those in authority do not appreciate how fed up so many of us in the general public are with a government that is creating many problems and not addressing others. It has become an observably distinct social problem itself.

Whereas I have used plain, direct, and assertive expressions in previous attempts, I must conclude that a traditionally prefaced formula of interpretation must have taken place, since nothing yet has been resolved. The language of my previously 'trialed' complaints appears to have fallen under the following tripartite categorization of routinized deductiveness as a 'verdicted' conclusion:

- ◊ [Defensively reacted to...](#)
- ◊ [Difficult to comprehend...](#)
- ◊ [Depreciatively understood...](#)

...The latter of which is interpreted to mean that the sender of a complaint, like so many others the O.I.E.A. division of the S.E.C. customarily encounters... is viewed as just another grumbling citizen who will become easily fatigued if one uses a deliberately-placed obfuscating bureaucracy— in order to take advantage of an assumed wide-spread political apathy and acquiescence to government abuses because it is a frequently practiced rule-of-thumb... whereby recurring forms of dismissiveness need only be effected in one or another form that "politely" gets someone to go away by replicating an attitude of:

- ["Leave a message, I'll get back to you"](#) (though the message box is full) ...or
- ["Don't call us we'll call you"](#) (though the phones are being worked on) ...or
- ["Take a number and get in line"](#) (though the dispensing machine is inoperative)

Thus, because of these experiences, I try a form of 'reverse psychology' involving a wide spectrum of individual ideas placed into a contextual assemblage of related conceptualizations which transgress the normalized conventions of conversational discourse. The language, logic and 'literality' of some expressions frequently used in a metaphorical array of variegated settings will be of a distinct unfamiliarity to those who expect to be presented with an ideological venue encapsulated with the typical expressions employed to discuss the genre of a single subject matter in the manner of those whose lives are likewise mentally obligated to the subjugated orientations they have adapted to in the present Age of Irrationality. Such people are unfamiliar with what may be termed the "language of three", and may be inclined to view it as some esoteric abstraction, as they might well define other enclosed expressions; though one might just as well refer to it as a "threes phenomena" or a collection of inscriptions written within a setting like a (three-language) Rosetta stone, (three-language) Bihistun Rock formation, or Galle Trilingual Inscription. Such a metaphor will be of use to some readers. Many a reader will be like those having accidentally chanced upon an old document while rummaging amongst items sitting on some dusty shelf, and finding themselves at a defining moment of whether to attempt a reading or pass it on to someone else. Like many other things, it will not suit their taste at the particular moment of its initial encounter.

I will use a gamut of expressions and ideas that breach the pedestrian breadth of sidewalk colloquialisms through multiple uses of elevated jargonized esotericisms that some might claim to be situational intellectualisms; covering multiple subject areas that are found to have 'approachable correlations' derivable into useful blue-printable images. Granted that such an expression will be more welcomed amongst those such as artists, architects, mathematicians and others who live with the capacity of having illuminated insights by way of imaginative visualization; others may be able to grasp the content because they too have an aptitude for visualization but are not occupationally required to practice it. Many of those who begin reading this may be like those examining cisterned manuscripts of some supposed unknown sect that had been forced to live at the outskirts of an adopted civilization because they saw and spoke differently of a world unrealized and unrecognized by most according to the adopted reality presented to the populace through 'official' channels of interpretation and description. Then again, all large groups, such as companies, religious orders and nations have begun as a sect, though other words such as colony, tribe, or clan may be used, and without an implied egotism.

Necessarily so, the content is meant for many different perspectives... some of which are far removed from the bureaucratic culture of nonsense the public is forced to put up with because those in charge are unaware of how self-centered their ideas really are.

However, "reverse psychology" actually is a misnomer since the metaphors of writing a poem, painting a landscape, chiseling out an animated statue, conducting an experiment, making a bomb, cultivating a virus, whistling, yodeling, skipping rocks on a lake, jogging beyond the "zone", sky diving, hang-gliding, window shopping, hiking, gardening, doodling, kite flying and many other references from different subject areas might well be used to describe an intellectual expedition into areas which may be so filled with over-growth, such encounters may necessitate having to machete' through them... particularly by those unaccustomed to explications beyond the territorial boundaries of their preferred intellectual indulgences. Perhaps one or another of the following expressions will be more easily interpretable... if not by the S.E.C., then someone else who not only wants to assist the public, but has the means of doing so. But I am not holding my breath for such an eventuality... because of the already experienced incredulity, thus rendering the following as a type of entry into a personal journal of variegated but correlative ideas... And with such a consideration in mind, I must write from different perspectives utilizing different words and phrases connected to different, but similar intent, because there are different minds who may come to survey the content of this document over time.

I implore you to take my request for assistance seriously since no one else I have contacted appears to have the capacity to do so beyond some sympathetic acknowledgment... and do not provide an alternative means by which an effective resolution can be achieved. Dismissing me and others by way of some bureaucratic dodge ball game is particularly discourteous and unbecoming an agency asserting assurances of itself for a practice of professionalism. Both the O.I.E.A. and Garden City Group Receivership are a pathetic joke that the public should not have to be subjected to.

And though the contents of a letter need not customarily be attached with a widely recognized emblem referencing creator and date of creation, it is because I am to speak of a theft having been perpetrated against me and others that has been cultivated by actors under the employ of the S.E.C.; which necessarily indicates the presence of thieves, I am forced to display a ©2015 notice to acknowledge my responsibility thereof to prevent further theft of personal property... because the S.E.C., its agents, and those who protect its right to steal from the public, by way of enculterated legalized machinations— can not be trusted.

**O**wing to the consideration this more detailed and elaborate construction of a previously attempted simplified complaint may never fall into your hands, I have taken it upon myself to direct copies to other agencies, and elsewhere... noting that if previous events are any indication that the S.E.C. will receive my complaint attached with the letter-head of the agency to which they were sent; I will assume this may, by way of an alternative bureaucratic trail, eventually become noted— perhaps as a serendipitous event since electronic forms of communication appear to become lost... Then again, because I have indicated that additional copies have been sent elsewhere, all those receiving a copy may think to disregard my appeal for intervention by them... because they will conclude someone else will perform the task of transference, and their assistance is not needed because of some assumed redundancy or willful intent for excluding themselves from any involvement. In other words, they will pass the buck. Alternatively, they may consider that a collectivity of their efforts jointly directed towards the S.E.C. will be a point of assertiveness that the issue be more forthrightly resolved with nary another word need be said.

But in such a discussion as that to be presented, there is a need not only to make reference to the initial complaint, but its relationship to a larger governing prevailency towards the usage of a grave duplicity giving greater social concern, and how we can move beyond both the smaller and larger issues... issues which are many, multi-varied, and going to require the whole of the nation to effectively address because the three traditional Branches of government are inadequate to the task; and will require the addition of a Peoples Legislative Branch provisioned with a Cenocratic formula. Such a branch will be a duly authorized public guarantee that the intended "checks and balances" accountability measure is working as a designed "separation of powers" that interacts effectively together on behalf of the people, because the citizens are now part of the process to insure an above standard adequacy that is not conserved by an underlying 'status quo' orientation that is controlled by a self-serving minority. In striving for voter and legislative (political) equality amongst the whole of the citizenry, it is favorable, as a general note, that those of the Peoples Legislative Branch include one man, one woman, and one worker, from each of the States as a tertiary adjunct to the present governing structure; not subsidiary to it, but as a functional equal with the ability to exercise the dominant role through the use of a Constitutionally mandated obligatory Referendum formula. Such individuals should be randomly selected from lists maintained in the States, without regard to personal financial status, and based primarily on their desire to make a contribution to the people through the governing structure. There will be no consecutive ability to hold office, and there will be no ability for anyone to participate in an aristocracy of any kind, as is the present case in the current election process with its exorbitant costs and means of eliminating most people from ever being able to participate in their government that is not through some vicarious proportionment. Those who perform the random selection of candidates can likewise be randomly chosen in each State.

The ineptness of the government in dealing cogently, communicatively, contemporaneously and comprehensively with social problems has provoked the Cause for needing a new design of government; just as the agents of the S.E.C. have instigated the Cause of the present formulaic response which amount to being mockeries of the public's interest to

quickly and quietly resolve an easy issue. Necessarily so, we must speak seriously about the need for conducting a "Revolution", from the perspective that historians have applied the word to such instances as a 'technological Revolution', 'Industrial Revolution', etc., in order to describe desirable advancements. A Revolution that all future generations will be proud of because those in Leadership chose to play their part by leading. The Leadership of those in Authority are desperately needed to intercede on behalf of the public so that the whole nation may thus step forward into a notable progression. But if such Leadership is lacking, due to obstinance wrought by an arrogance procured through a tradition, or because of fearing the unknown, or because of a personal debility in being able to take both a scientific and artful command, then the people have little choice but to effect the Revolution themselves. The usage of a rebellion, revolt and Revolution can be used as progressive stages of protest describing ever-increasing extremities of expression about one or more unresolved discordances that one or more individuals are forced into using as an embodied 'Three R's' synonym. Written enigmatically, such instances bespeak of those who have found their way by being lost to that which others are privileged to entertain as an illusion of propriety. Written analogously and metaphorically, the people are forced to endure a desert of authoritatively unrealized privations to which parched voices seek to communicate by way of breaking the silence with non-verbal forms of communication.

**W**hile I can not be certain you will actually read this, since, no doubt, some subordinate has been chosen to survey incoming mail and make a determination if it is worthy of your time; I encourage them to be especially cautious about exhibiting an unreflected-on inclination to forward my entreaty to someone else or another department in a complaint which describes that amounting to an irresponsible and idiosyncratic, if not a neurotic form of government being called a Democracy in keeping with an established tradition to recognize one's previous attempts to practice some semblance thereof. But, the S.E.C. nor its agents can be held solely accountable for the ill effects produced by them in the taking of money from citizens who have committed no crime but are being treated as if they had. When the S.E.C. and its agents are but acting in accord with a standard of mentality practiced in the overall governing structure, they can not be held up as a singular scapegoat, in terms of being used to "set and example" of improper behavior towards the public, thereby excusing other actors in other agencies who do the same. The S.E.C. and its agents can not be held solely responsible for its unresponsive conduct to the public because all government agencies and their "hired gun" agents are subject to the dictates of a poorly designed governing structure that is in desperate need of re-design... in terms of an Of, For and By the people direction... and not some sham representation thereof that is now being played out and denies the basic right of personal and collective sovereignty with respect to the providence of a fully established legislative ability from which laws may be developed, discussed and defined as the Will the people...

Though the French political Scientist Alexis de Tocqueville (1805-1859) perceived the 'New America' as a representative democracy with "the sovereignty of the people" as a profound principle, his perspective was one which contrasted the state of affairs with other governmental forms he was familiar with; and not as a judgment established based on an evaluation of that which has been practiced for more than two hundred years and found to be wanting. While he wrote the following ternary formula, he might otherwise be amazed to hear how so many living today with a positive attitude, would deduce his consideration proportionately more from the negative alternatives because of changing definitions based on unachieved realizations of a desired ideal:

"We cannot, prevent the conditions of men from becoming equal, but it depends upon ourselves whether the principle of equality will lead them:

- I. To servitude or freedom,
- II. To knowledge or barbarism,
- III. To prosperity or wretchedness."

(Richard J. Arneson— "political philosophy." Encyclopædia Britannica Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2013.)

...Such a character of irresponsibility is that which has been effected against the public at the hands of the S.E.C. through its Office of Investor Education and Advocacy (O.I.E.A.), and the Receivership (Garden City Group) appointed to address the issue of the ZeekRewards Penny auction case involving an alleged Ponzi scheme. The S.E.C. should serve the public to ensure its freedom from being preyed upon, particularly by the S.E.C. itself. And the public should be secured in the knowledge they will not be subjected to the barbarism of a government agency that uses its position and understanding of the law to force people into supporting it through funding that amounts to an undeclared form of taxation (representing a case of "taxation without Representation"). And no less, the people should be able to indulge in what little prosperity it has instead of being subjugated to a condition of a government agency sponsored wretchedness... only to make us all realize how very terrible is the state of governance we are forced to endure.

But it is not a government conspiracy, it is an unrealized outgrowth of a government design that is, in some instances, based on outdated information. And those involved can not be held accountable for actions which are true and honest with respect to practiced traditions of false information. Though they are wrong in what they do, they are not committing any wrong-doing with respect to how their values of truth are interpreted by those they share the same ideas with. For example, human sacrifice is not



necessarily perceived as being wrong, or if it is, it is viewed as a "necessary evil" for some believed in greater cause... just like the S.E.C. thinks the loss of money from the public that they come to take control of because of their contrived practices, is not theft... from their perspective and those that support "one of their own" in the larger government sphere of activity. The loss of our money is viewed as a "necessary loss" in order to promote some greater cause envisioned by the collective mood of the S.E.C. workplace culture.

It is a culture of pervasiveness throughout the government though there are many within its corridors who are well aware of the inequities the public are forced to grapple with. They also realize that their position leaves them without a viable means of correcting the perceived errors because of the way the government is structured against making alterations without being engaged in a momentous level of expended energy and resources. Unfortunately, neither can it be achieved if they were to acquire a dominant position of leadership, because the governing system is like a room in which one routinely gets painted into a corner. The room, the governing structure, stifles the potentialities of the public to grow beyond itself because it is designed not only as an answer sheet, but also which questions are to be asked and the way in which they are to be asked. Yes, it is an oppressive government, but it is not an oppression of traditional freedoms. Whereas the freedoms can be violated from time to time, they are, for the most part, protected. Therefore, the people are not only subjected to the oppressions of a government which sometimes violates traditionalized basic freedoms, but the freedoms themselves create conditions in which such oppressions can take place. In other words, they are false freedoms because they are interpreted, defined and practiced according to a misapplication of misperceptions. In order to get out of this maze is to practice a different form of governance that guards against such a situation. Communism, Democracy and Socialism are as antiquated as the formulas of governance once practiced in the name of a Monarch, Emperor, Caesar (Czar), and Pharaoh. Humanity must begin its fumbling efforts (like a child learning how to walk) towards a greater realization of itself. We need a *Cenocracy* (New Government) with a Cenocratic formula.

My unavailed attempts to resolve the case on my own and with the assistance of others in the government with respect to getting a return of confiscated funds; (and is a situation which undoubtedly reflects the experiences of others), has brought to the fore the issuance of a contemplative regard that an overall improper formula of social governance is in effect against and not for the public, because...

## **The public is without proper Representation**

...and is, in some cases, having to fend for itself against its own government as the aggressor, acting as a bully with opportuned legal justification for 'diseffecting' a conflict of interest practice in order to secure its own interests on its own behalf and not for the citizenry, with the people having little or even no Representation whatsoever. It is in fact the practice of Representation for which the public is denied a Constitutionally necessitated model of accountability between the governed and those who governed. Such a formula of minimized Representation is little different than having none at all, and constitutes a serious breach of trust with a government that taxes us despite such a flagrant disregard that was used as a main argument by colonial American in justifying its Right to proclaim a Declaration of Independence. Yet, in the face of such a bully, one that stipulates for all of us to defer to the law that it is in sole possession of and can contour to its own bidding through bold-face legislation or loop-holed contrivances; and thus uses the law against the people because it enjoys the assumed privilege of conducting its affairs with the same level of duplicity as any criminal who has authority in its back billfold pocket; every citizen should be entitled to preserve and protect their Rights when those who are legally authorized to do so, do nothing to assist the public when it is asked of them to intervene on our behalf.

If those in authority are going to sit on their hands when the public asks for assistance, and in fact uses various points of law to effect an obstinance of character best befitting their interests; then the people have a Right to proceed with their own assistance and effect those laws which best serve them. When the observed laws are used to effect a standard of justice contrary to the perceptions of the majority, the majority must take it upon themselves to develop laws which best serve their interests... and to stop those who would seek to diminish the public's ability to do so. In the face of such an established authority, the people must recognize its illegitimacy and lack of sustainable viability when a feasible alternative is presented to the people as a truer measure of the purported but falsified values of a "peoples government" presently being practiced by way of a subjugated piece-meal fashion in which the term "people" involves the selectivity of one or another minority, with the term "minority" variously relegated to definitions aligned with wealth, race, religion, gender, political orientation, or otherwise... but never the whole of the public without the public being subjected to some segregated labeling. Clearly, as many have already estimated without need for a scholarly level of analysis, the present model of Democracy is less than even a poor approximation of a greater ideal, and is more often practiced as a smudged facsimile. In short, the present formula of Democracy is a joke and must be replaced with a better design called a Cenocratic formula.

Indeed, the overall circumstance of the financial molestation carried out by the S.E.C.'s agents and the prevailing inability, impotence and indecisiveness of other government authority to render a viable form of assistance to help us regain our property (money), reveals an underlying proclivity to conceal a growing disparity between the facts and assumptions needed for a socially viable Democracy to prosper... if it is to actually be based on an Of, By, and For All the People premise; beyond its present truncated and illusory practices. In short, simplistically annotated, the social system is messed up for millions of people and there is no one for the public to turn to but themselves through some provoked formula of revolt... of revolution; the character of which may be more horrific than any conflict yet experienced by humanity at any time in its history. My experience is but one small problem reflecting so very many that others have encountered, in their own way, by having to deal with an obstinate government agency and others in the government who are too impotent

to help because they create a system of "hands off" policy writing. It is a microcosm of a very large (macroscopic) problem existing with the basic structure of a government that causes the lingering stench of so much disenchantment, distress, and disillusionment... which involves collusions with both commercial as well as religion-based businesses because such leaderships are all focused on their own formulas for satisfying socially induced inclinations of 'multi-dimensionalated' greed... no matter how many must suffer, because sufferance breeds the need for charity and charity is good business... such as a tax write-off.

**H**owever, let me specifically note that to which I am writing about... colloquially referred to as "cut to the chase". Simply, I seek a resolution in terms of retrieving money that the Receivership for the ZeekRewards case says that I (and perhaps thousands of others) are ineligible for since it claims a timely claim for the return of my money was not made in a prescribed manner... which is a falsehood (colloquially referred to as a lie)— and not to mention an indication that the case was handled very poorly, particularly if the way in which it was handled is a routine practice of the S.E.C.. Nor should it be failed to give mention of the Receivership's farcical monkey attitude towards the public as being particularly uncommunicative, and the Janus-headed snake-in-the-grass O.I.E.A. has likewise been obtrusive in dodging my requests in getting a return of my money... This, and because of the way the money was taken and the way in which I (and others) have been treated, beginning back in May of 2013, suggests that the money was deliberately stolen and both the Receivership as well as the O.I.E.A., are trying to conceal their culpability in the theft of money (administratively referred to as a transfer of property ownership) that may very well be in the realm of tax-eschewing millions...

**O**r perhaps even billions, if the same behavior has been going on for years with similar cases in which a contrivance was generated as a legal maneuver to advantage the S.E.C. to confiscate money by way of some spuriously legalized tactic; which evinces a "transfer of ownership" by way of an undisclosed, yet practiced form of below-the-table method of assigning some imagined, but defensive 'power of attorney' to the S.E.C... thus enabling it to take money from the public as it sees fit. While we might speculate, I can not say for certain except to point out that the methodology used to handle my complaint seems particularly practiced because it was executed so diligently and reflexively. But if it is an acceptable practice, it is easily overlooked as anything but a reflexively natural commodity of behavior. This is both troubling and decidedly worth looking into, if for no other reason than to establish a baseline for how much "extra" untaxed money the S.E.C. is placing into its coffers, unbeknownst to other agencies, who, by their own devices, may be engaged in a similar activity... a point of conduct that the public should be made aware of beyond its entrenched suspicions thereof. And yet, there is no one in the government willing to give the public adequate Representation in the redress of grievances to effect a return of our money or investigate the many grievances of the public as we see them from our perceptions, and not as a government employee takes a guess at trying to understand them from a perspective that is out of touch with the realities that the public is being subjected to. If every single government employee needs to be dragged into the mud the public is experiencing, so that it can truly walk a mile in our shoes, then so be it.

But those in authority do not walk the same path as the public does, even when it dons the shoes and other garments of the people to assert that they are just like us. Their path has no pot holes, no economic vacated neighborhoods, no writing on any wall because they use their positions and access to wealth to artificially create a trail where there are no obstacles... none of the ridiculous contrivances We The People have to put up with by a government engaging in self-serving list of ulterior political motives. Yet, those in authority who do see the actual shambles of a society that the rest of us do, because of so much legal nonsense to serve ridiculously idiotic laws designed to complement the avarice of a few who promote emotionally conflicting ideas as a means of oppressing the people from being a competitor. Yes, the government participates in a collusion to oppress the people with the most dumbest laws because they are developed by the mentality of those inebriated by the narcotic of power, position and private wealth that has been pirated from the people like the S.E.C. has done to me and thousands of others... and then seek to defend their contrived legalities based solely on what they want us to hear because the public was denied access to the actual truth, the actual tally of the complete circumstances. America is a Nation filled with hypocritical laws as a reflection of those who are elected to a system of traditionalized governance that demands such a standard of stupidity be adhered to.

**M**y money was taken away from me by what others in my circumstances... as well as those not experiencing the situation... readily interpret as government pilfering, though the word "theft" is most often frequented in conversation. But it is not so much the money that creates so much concern, since the amount of money expected to be returned is small... It is the circumstances under which the alleged theft has taken place, and the character of the actors having participated in the confiscation. It is a sharp kick in the shins, punch in the stomach, and slap in the face with a situation which defines the presence of pirating being occasioned by a dressed countenance of governing civility. Like a wild animal that appears to be docile as it readily accepts food from someone's hand, only to bite, kick or gouge them with horns when they are wholly unprepared for such an unprovoked assault. It rather disquiets the mind to discover those and that which are thought to represent a higher standard of conduct is the concealment of a predator that has accustomed itself to a given environmental setting and engaged the adaptation of a needed camouflaging decorum. It is an example of a convergency of thought that has difficulty in the necessary usage of divergency needed for the present day standards of multi-various perspectives.

Such perspectives, if aligned into a compilation, would have their own measure of coherency that might well be that external to the commonality of agreed upon normalcy of discourse... whether the divergency is from multiple actors or a single source. While such commentators are time and place specific, the issues discussed may well be of a singular intent

to augment an argument for discontinuance, though no substitute alternative may be in accompaniment. They simply want some perceive discordant behavior to stop, though those so engaged would then be without the advantage of existing in a position defined in accordance with a particular activity. For example, a police force set up specifically to combat assailants who were disposed to carry out attacks on those assaulting them... with each in their own perspective coordinating supportive evidence to persist in their activities as a justification of implied appropriateness. Necessarily so, someone visiting from a distant place, as is the occasion we encounter when speaking to different individuals living in proximity thereto because they may not be especially privy to with respect to a concerted appreciation thereof; and thus have but a superficiality of comprehension of the intricacies taking place... and might thus conclude an agreement with those in authority... as they were taught to abide with.

When subjected to a divergency of material representations of falsity in practice by a governing authority, that is then coupled with their own considerations that may not be explications of a disposed relentlessness of approximated interest in a similar regard; coherency may then rest in a genre of contemplation in accord with or as a satellite to. 'Awareness', 'knowledge' and 'understanding' are different vantage points of 'intellectualable' relativity, but actually are superficialities of a perspective to be conceived of as one might a single-celled organism. The evolutionary trail beyond such an existence of perception can take many routes, many of which lead to simplistic multi-cellularity or even extinction. If one is predisposed to convey into supposition an entity that exists as a state beyond humanity... and then some, one might begin to appreciate the trek of an adventure they are being asked to travel along with in if their conversational mind is so disposed to such a visible trail being imprinted by the echoes of a voice that will carry far, because it is their own being resonated in the chambers of a heart with a dauntless spirit. Each new path that humanity takes is undertaken by way of a voice, a drum-beat, the reverberations of some visual signal, or the intimations of an indistinctly describable characterization that progressively new developments spring of. This is the legacy of our humanity, and that which is born in the midst of a moment in time that may have no herald other than some socially unheeded precedent, but appears as a path that must be forged as an arrow for the quiver of time that will one day disintegrate to release all such arrows from this unseen catalogue of compilation... creating an instance of phenomena no science fiction write or quantum physicist have even begun to contemplate as (a variable(s) of the equation that our existence is a part of.

**I**t will no doubt be of further interest for some to note that in my attempts to get assistance from others in governing authoritative positions, there is a stark revelation to the fact that the public can not have an expected fulfillment of Representation in any quarter of the three branches, ... nor expect any of them to provide assistance as to what alternative direction a person might try; since surely there have been others who have discovered a similar travail commensurate to my own, though the underlying circumstances may differ in kind and degree. It is one thing to think that Representation in the Three Branches is not what might be assumed from Lincoln's addressed Gettysburg expression "Of, By and For the People", it is quite another to have the assumption realistically focused in one's consciousness by an actual event. But the borrowed expression is a telling point when it is discovered that Lincoln omitted to include a particular word as it was written by the abolitionist minister Theodore Parker who actually said "Of, By and For ALL the People". There is a distinct selectivity, a prejudice, an underlying discriminatory presence of a segregationist perspective being practiced between the lines of how the government actually is being run by the dictates of a different, an opposite point of view. Indeed, if such a professed doctrine is merely the window dressing of opportunists engaged in a confidence scam, then we can be assured there is no government on this planet run exclusively in terms of an actual "Of, By and for All the People" Congressional mandate when they do not present it as a principled motto... much less a Bill of Rights dictum, as the U.S. government asserts... or at least does not deny such an assumption because it is being taught or assumed as an actual propositional directive in the public school system that can often be used as a tool by those wishing to propel their own political or religious agendas, if not some other ulterior motivated personalized economic interest.

Yet it should be understood that school systems, businesses, governments nor religious institutions are neither monsters or training centers for creating evil people or doing evil deeds. They are capable of doing enormous good, and many are unsung heroes in various instances. However, such institutions can be molded into enterprises where those with villainous intent gravitate and gather to perform nefarious deeds of conduct against the public as part of a presumed "necessary evil" inevitably producing "collateral damage"... both of which are expressions that the Biblically placed Pilate in the story of Jesus might have expressed— and details a situation in which the world is not confronted by one such authoritative person, but dozens, if not hundreds, if not thousands strewn here and there in different places wearing different garments... and once such a mold has been cast as a socially accepted icon and symbol of appropriate normalcy, it acts as a vacuum that innocent others get sucked into and perpetuate an unchecked philosophized ideology of falsified deeds that continue to harm the public, though the set-in-place social scaffolding is affixed with so many embellishments that the distortions of reality are difficult to see... for which the public has no protection from except to engage in protest that might involve rebellion and even revolution so that a greater level of sanity is reintroduced.

But once evil is established, it can be difficult to root out, with the occasional offshoot sprouting here and there attempting to regain some level of ascendancy. No matter from what vantage point with whatever language is used in a given context, such evil is recognized, though it may just as easily be overlooked because it has learned to conceal itself in presumptive programs claimed as being of social value. The word "charity" is one of these. It is synonymous with the word "disease" but continues to be misinterpreted because it is used as a convenient means of covering up ulterior motives frequently involving the acquisition of excess resources to build yet another source of excess under the control of someone else... in a rock, paper, scissors betting formula involving business, government and religion... but is a game few people recognize as a social structure that humanity must move beyond because it is an exercised primivity of thought. It

is a disease covered up with politeness, sincerity, honesty and numerous other social behavioral variables taken advantage of by those who use such as their tools and weapons of choice in the struggle of survival for their particular institutional codes of conduct... which may involve theft under the guise of legality by way of using the good name of their chosen institution as the easiest way of perpetrating a confidence scam.

**T**he refusal of returning money that rightly belongs to me and that which belongs to others, begs the question of why the S.E.C. is refusing to give back our money? What is so doggone special about our money that not only makes it adamantly refuse returning it, but also required the usage of a time-constrained policy and procedure to confiscate it in the first place; as well having members of the public be met with a like-minded obstinance from other agencies when requests have been made for assistance? Is the S.E.C. on the verge of bankruptcy that it needs to scrimp together money from any source, by any means it can? Is it neurotically obsessed with fiduciary concerns because this is the main topic of workplace conversation and the word "money" is an often repeated, yet unrecognized mantra? Why is it that the Receivership and the O.I.E.A. have had to engage in a cat and mouse game with former members? Why be involved in what appears to be a practiced gaming technique? Why not just deal openly and honestly with the public through simple forms of communication? Why all the bureaucratic song and dance routine? Is it trying to cover up something? Has it done something that it is ashamed of? Then why has it engaged in anything but a straight forward return of money to any and all who are eligible without involving itself in an activity that gives the perception of some under-handed convention? Why in the world would a government agency even consider it an otherwise common sense notion that people would want their money back, and thus they are obligated to request a return thereof; unless there was some questionable ulterior motive at play to enable the S.E.C. to contrive a means to take money from citizens?

No less, let us continue the body of queries by asking how come it is so dementedly necessary to make people jump through hoops of time-constrained policies and procedures unless it provides a means of concealing a competing interest in the property (money) which has been taken; because such a situation is unlawful conduct in that it constitutes fraud. Why use such a charade unless it provides some measure of intellectualized entertainment exercised through a degree of effort to be equated with an observance of justification for one's salary. Does such an activity provide an opportunity to deny, through a type of unrecognized government-sponsored privation (deprivation) that one or more others will have a justly deserved equal opportunity at repossessing what rightly belongs to them, as if they were in a game with a stacked deck of cards, loaded dice or magnetized roulette wheel, which ensures the rule makers an advantaged position? Is there a conflict of interest being hidden in the trunk of a vehicle insignia-ed by the emblem of a government agency used to transport the ethnic identity of an ulterior motive across the boundaries of legal terrain because it is unethical? If this is not the act of a criminal, then they must surely be a terrorist, unless it is of need to recognize that the whole of the public's declared inalienable Rights are slowly being eroded.

**M**aybe, yes maybe, I and thousands of other former ZeekRewards members are wrong in our collective interpretation that there is something amiss with the handling of the Case as it was commandeered by the appointed Receivership. Similarly, that we are as well incorrect in our perceptions that an otherwise straight forward, honest approach in dealing with the money of non-criminals, would not have had to be conducted in such a secretive, less than respectful communicative way. Such a Receivership should never be entrusted with a case that requires public relations skills it obviously does not possess. And maybe we are wrong that according to our understanding of the law, everyone is entitled to their day in court, but because the Case never went to court, there is something about the law we don't understand— but would be very appreciative if someone would take the time and explain to us why such a double-standard was effected? And also, why is that the O.I.E.A. is so content with the intent to relegate complaints to some dustbin of dismissiveness? Is the public felt to be so simple-minded that we can not possibly understand those who are being denoted as idiots because they are treating us as if we were? However, such name calling, with or without verbalized characterizations... does not commend itself to an openly public dialogue of being reasonable, responsible and respectful. The public needs to be conversed with, not ignored, much less dictated to. Such dictation implies we would not understand the presumed complications of law that should not need to be complicated in the first place, if there were no ulterior motives being played out... and honesty was the observed and practiced watchword of the S.E.C. and its agents. The usage of contrivances and complications of language are the tools frequently used by those engaged in double-standards to effect some sleight-of-hand ulterior motive. And yet, thus stated, they do not like seeing a mirror-image of themselves portrayed in a complaint, particularly when the actual image is not cloaked by the make-up and trappings of garments which help to conceal both blemishes and disfigurements.

It is well to make note that the mirrors used today were in use in days of old. For example, in the late 13th and early 14th centuries, Dante Alighieri (1265-1321) resorted to the usage of the Italian language used by the common people in the writing of his 'Divine Comedy' poem (1308-1320?). It was described as being "vulgar" by the sensibilities of those who thought themselves to be in authoritative positions of proper social observances and affectations and would not degrade themselves by the usage of such an idiom. It tells the tale of a journey through Hell and Purgatory towards a final glimpse (of a "place") called Heaven, which he undertook with the characters Virgil and his life-long inspirational loved-one called Beatrice. Dante might well have resorted to such a usage of language in an attempt to expand the consciousnesses of those in the general public who were felt to be more amiable to understanding his perspective since those in authority were not, simply because he thought differently than they and was in a position to articulate his perspective to others who might well find an agreement therewith. His political views, perhaps overlayed with the hubris of a youthful spirit, were thought to have caused his exile from Florence in 1302 when he was 37 years of age. The poem as been described as a diatribe against the corruptions which he perceived were occurring all about him, and that which he thought would be best understood by the common people than those in authority who lived in a culture apart from the common people and had established a convention of language best suited to their self-impressed orientations. The so-called 'vulgar' language used



by Dante became the standard which is in use today... and with language so has the assigned idealization of representative ideas.

~ While the usage of a pattern-of-three formulation is evident, one can assume most readers do not acknowledge the pattern existing as a wide-spread schematic of a basic cognitive substrate in other subject areas... and I make mention of because its fundamental structural display has relevance in the present discussion about the need for redesigning the government's scaffolding in order that new standards of government policy can be effected on behalf of the public according to collective perspective of the people over the various business, government and religious hegemonies being practiced... despite all the repetitive harm, generation after generation, they are causing to the well-being of the citizenry. ~

Many of those in the present Authority in the various genres of social application, do not appreciate that the public is experiencing its own Divine Comedy on personal levels. Instead, some react defensively to such a suggestion and give themselves up as an example for experiencing the same, and don't realize that the fact they do so gives all the more reason to forthrightly address the causative circumstances. They are unable to consciously acknowledge pervasiveness of an undesirability as the presence of that needed to be forthrightly addressed, instead of being preoccupied with individual variations of the same as being of singular and especial importance to be concerned with... whereby energies and resources are rallied in a supportive effort to protect and ameliorate the more salient experiences... and defines an obsessiveness with self-preservation instead of attending to the whole of those they were chosen to be a spokesperson and advocate for. However, the language I am using may not be that which most, including the common person, is accustomed to because each person has their own peculiarities of "written speech".

Though particularized phrases and words, including a resource of neologisms, can create mental stumbling blocks, they can also create high plateaus, mountain tops and tall trees from which to peer further than one has done so before. The use of neologisms in an intellectual exercise such as this, though one might suggest the many vagaries of cultural slang adopted as a jargon by which one can be uniquely identified as a group member— may be characterized as a social non-conformist deviance by some while others interpret it in more positive, non-anti-social terms related to the currency of thought needed to explore realms of consideration which breach the conventionalisms of normalized discourse attendant to point-of-boundary discussions colloquially noted as fence post conversations, or community gossip... though other variations might well be cited. Despite the economy of language with which I convey the present currency of intellectual coinage, many will nonetheless identify the rendered perspectives as a species related to their own mental zoo of ideas. For example, though zebras look different than horses, and are generally found in a given area... with horses having acquired a wider breadth of placement, they nonetheless have similarities identifiable to all and useful for 'communicative' discussion (as opposed to discussions in which little if any understandably- contributable communication takes place).

**A**ny digression from what would appear to be more easily conveyed in a single-page missive that gets to the meat of the matter, may seem somewhat inappropriate and suggests an irregularity in the desired intent to make a simple request. However, again, let it be noted that such attempts were made, but to no avail. In as much as I would otherwise agree with the presumptive contrariety being attendant to a cognitive dissonance, I must admit, if it is not already apparent, that I do not think like most people. And yet, most people do not think like others either. But, we all think collectively alike in our protestations for seeking a better form of social self-governance. It is such a process of cogitation which does not permit myself to indulge the S.E.C. in getting away with theft... as the case has later unfolded to reveal an act of money being stolen; though its lesser effacing cousin "forfeiture" might be preferred by the actors involved... since government officials customarily like to minimize their own acts of social impropriety and criminality into an excusable triviality or inconsequential faux pas, while maximizing the public's innocence into an expressed unparadonable treason to be used as an exemplified model of intimidation to do as it says but not as it does.

No government agency should be able to use their position to perpetrate what amounts to as a confidence scam, because of its government position extolling a preponderance of virtuous honesty purportedly operating in the best interests of the public. All of those involved should be held accountable, which invariably includes a questionable system of justice, as well as the whole of the social governance being forced on the public without the people being able to represent themselves... as an added feature to be furthered in later explications. It is a point of fact to which I have been reminded of on many occasions... and was in some ways abbreviated in the multitude of political agendas attendant in the fore-shortened OCCUPY! assertions to bring about useful and needed social governance changes... and fully represented the factuality that all of us have our individualized perceptions and means of conveyance to provide a public observation to a collectivity of growing complaints which are not being adequately addressed because there is no existing means for the public to be adequately Represented. Nonetheless, some business, government or readers of religion may want to disparagingly suggest the present transcription is the neurotic disposition of an obsessive-compulsive with some reservoired artistic bent; or by some unexpected turn of undisclosed magnanimity of spirit, they will be disposed to indulge in a permitted exercise of generosity... and consider the present portrayal as the trait of a consciousness not easily described without reference to those or that which may detract from the apparent individuality of the present expose'— beyond what a paroxysm of paradoxical terms advances as the initially described complaint. Nonetheless, it is presented because those in government need to see the how the public's perceptions would portray, with unfurled wings, the same sort of "instructive" superfluidity of speech the people must contend with when dealing with the government.

**Y**et, though some might conjecture such a reverie as this letter presents itself— in that it is a retreat from the starkness of numerical indices found in an accountant's handbook; it should be pointed out that such perceptions are not so well equipped to differentiate how the spirits of both science and art are dynamic and not static processes. Suffice it to say, that such comments are reserved for those with sensibilities not troubled by wide swatches of imaginative color. Whereas an artist may claim that one picture is worth a thousand words, and a writer claim one word or even a single letter is worth a thousand or more pictures, all subject areas can likewise be just as expansive in their musings. For it is not the subject, but the proprietous participator thereof. Such minds are fluid and appreciably receptive to perceptions that some might perceive to be unrelated to the reality proposed by enumerated references... though mathematicians can be extremely visual outside the memorizations of tables and conventionalized paradigms of set algorithms. Such individuals are not so easily distraught by being untethered by the sheer pleasure of unorthodox descriptives from which elated laughter might find itself amusing to even the most stoic of characters. It is the sobriety of what some in the 1960's and 1970s commonly referred to as a natural high. A high on life. Nothing, absolutely nothing competes with it. No drug, no drink, no distraction of caffeine, contraption, or cultivated cultural contrivance of commercialism. It is a revelation of insight beyond revelation... beyond the redundancies of emotional restorations recalculated by reflection. And the only inducement is the perception itself as an insight claimed by some to be a EUREKA! moment of leaping the boundaries of commonality and inference. There are mathematicians, poets, philosophers, and otherwise ordinary citizens in various walks of life who see it; not to mention those musicians who glimpse it in ways I can not begin to imagine, because I do not possess their gift of musical interpretation. Agreeably, it is a shortcoming. It is similar to the shortcoming I see in the S.E.C. unable to make the distinction in having made a transgression into my life, and the lives of so many others, that its representative agents need to pay witness to... and have their sensibilities guillotined into the same basket of social imprisonments which the public is forced to endure because of various unequalized redistributions.

Unequalized Redistribution of commodities, of which financial stability is one of several, and that socio-political 'power' must be included; has been a long enduring theme in the whole of human history, which inclines many to wrongly assume that such a condition is natural and normal instead of that which may describe an unrecognized disease or illness which is being taken for granted because present sensibilities are just as barbaric as they were with earlier 'Hominidaec' social structures that resorted to such primitivities of thought as superstition, augury and its later development into religious ideation as one might suggest in terms of an evolutionary disposition coincident with the maturation of encephalization processes. It is particularly disturbing to find comments of those in the past concerning social conditions which are used as evidence by others to claim that a particular social situation is normal and natural because it has been with us, they further assume, since human civilization began... and because it (assumedly) is natural and normal, there is nothing to actually be done about it. A comment by Plato is a representative example used by some to assert a particular situation is a fact of life we must live with and does not describe anything but normalcy:

Every city is two cities, a city of the many poor  
and a city of the few rich; and these two cities  
are always at war.

Authority very often delays any responsiveness, and then when it does, it may be in the form of a small expedition... unless of course it is some desired military activity... relying on the perspective of those so appointed, to give a full report that best serves the interests of authority whose arrogance justifies its own impotence and excuses 'to save face'... unless authority is shamed from varying social perspectives into responding with diligent application for which its own actions can be self-congratulating for a job well done... and all sorts of other hypocrisy. Nonetheless, there have been those who have been particularly concerned with social conditions and the plight of those who suffer injustices wrought by one or another authority that think it other than their responsibility to intervene or that the situation is anything but a normal consequence of the actions of those who are experiencing such.

For example, in 1729 the essayist Johnathan Swift anonymously published a satire on the despicable treatment of starving Irish peoples by a calloused British Government (that would later come to exhibit the same disregard for the [not yet American] colonists over which a war for separation was fought). Swift's pamphlet was entitled "A Modest Proposal for Preventing the Children of Poor People From Being a Burthen to Their Parents or Country, and for Making Them Beneficial to the Publick", that has regularly been fore-shortened to the three-word phrase "A Modest Proposal". It is a satire which suggests that the "Irish Problem" as then thought of and made more desperate by privations that could have easily been addressed by those in authority if they had any experienced compassion beyond that of their own greed, arrogance and obstinance. Swift suggests the circumstances could be remedied by the eating of children by a gluttonous English public and tending to women from the perspective of being a commercially valuable asset, as one does to livestock used for breeding... by keeping them barefoot and pregnant... as well as away from bad influences such as education, the Right to Vote (a collective freedom), personal (singular) freedoms, etc., that the British and other governments have variously tried to practice. He uses digressions of emotional amplitudes to emphasize points for anecdotal humor such as presenting the image of a formulaic means of meal preparation to whet the appetite of a reading public with different tastes.

Similarly, let us propose that the present Businesses, Governments and Religions of today simply put the entire public into chains and whip them into giving up their money and other property instead of using their typical elaborations of contrived legalized, moralized, and socialized schemes of confiscation, ownership transfer, and forcibly-obligated

patriotic duty. No less, let us rid society of its homeless by butchering all the men and boys to provide meat for the poor, to be distributed by way of the local food services for the poor... and use women of child bearing age to breed more in order to have a stable source of meat protein for the poor and their pets. Or, let us simply contrive a legalized policy and procedure to divide the earnings of the public into three separate categorized divisions so that the Business, Government and Religious communities would not have to indulge itself in the pomp, pageantry, and ceremonialism to create illusions, delusions and amusements for which the public must pay to participate as an attentantly attentive and obsequious, fawning or sycophantic audience that is provided cue cards of when to clap, wave flags, sing anthems, pray, vote, suffer privations, sit and beg, jump through hoops, buy this or that product, roll over and play dead, etc...

And let us continue in this comedic illustration of errors by suggesting that instead of having a society with a singular "1%" group of "excess resource" hoarders using various entrepreneurial avenues and techniques of coaxing money out of the public; let us practice an expensively erudite economic plan of Communistic equality, Democratic liberty and Socialistic justice to ensure the annotated B.G.R. triad of commercialistically-oriented gentry doesn't have to participate in collusion, legal entrapments, anti-trust violations, bribes, creative accountings, intimidations, electronic eavesdropping, credible evidences, media controls, mistakes by misinformation, rumor and fear mongering, data realignments, idiotic politics described as bipartisan intelligence, confession sources of information to be used as manipulations... and all the other like-minded pretentious pretendings of themselves as protectors of their own predations against the public... by simply making it a law that everyone's paycheck needs to be garnished into a three -to-one (99.999% for them) split in order to advance the self-serving desires of this modern day egotistical trinity whose pretender is a practitioner of two-faced illusions... and sometimes even more.



Protectors- Pretenders- Predators

All because the public has been indulging in the insensitive shameful conduct of not recognizing the divine right and necessity of the B.G.R. trinity to take our money or whatever it wants; and should never have to create ulterior-motivated schemes to be called fair, honest and legal time-dependent policies and procedures obscuring a willful intent of cheating people out of their property such as money, or their freedom, or anything which their myopic witlessness and glutinous appetites might burp up for sport or personalized entertainment... because it rightfully belongs to those in authority who can contrive the best scheme under the cloaked falsifications of legalized sincerity, legalized truth and legalized authoritative insatiable nonsense to engage in theft to take property, such as money or freedom away from the public because the public has no rational use for it anyway. Let's just contrive more legalized chains for businesses, the government and religions to steal away our freedoms and place us deeper into the abyss of a socialized asylum labeled consumerism, patriotism, or god-fearing charity cases. Let us steal more and more from a public that is wasting resources better suited to be hoarded by a few. Shame on the public for being so calloused to the B.G.R. triad for causing it to commit so many illegalities to satisfy their lustful greed. We all know the public is actually that to be blamed for poverty, war and anything else the trio would like to divest itself from having committed. And the public is to be blamed for all the legalized contrivances used by government agencies like the S.E.C. that permit it to confiscate money rightfully belonging to someone else.

**C**onsidering the impression one might make of an existing assumption being used by the Receivership and O.I.E.A. as being due to its "at a downwind distance" mode of interacting with the public... that the public is particularly stupid and unable to comprehend the subject matter of that which they would like to presume their self-esteemed intellect might deem it appropriate to grace us with at least some similitude of communicative acknowledgment; then we must likewise be too ignorant to notice when our money is being stolen or how to get it back from a federal agency whose presumption of lofted character... is predisposed to interpret all members of the public as being unworthy the attention of a simple resolution being achieved on behalf of the public. I mean, let's be honest and face it. That those who involve themselves in a Penny Auction venture are wholly incapable of making a rational decision when it comes to their finances, and therefore will continue to make similar irrational judgments... and thus can not be expected to comprehend the intricacies of a practiced intellect by those holding graduate and perhaps post doctoral degrees. Yet, they are so far advanced that you would think they would be smart enough to find a means to communicate with us by way of a very simple resolution. Are they so smart that they have become intellectual idiots and have lost touch with any common-sense except for some irrationality... unless it be tied to the confiscation of someone's money?

But how does one address such an irrationality practiced by those in a workplace cultural setting of a government agency unable to recognize anything but the standard of an accepted propriety seen in a mirror fashioned by a rationale little different than that which was exercised by the wicked step mother in the tale of Snow White? Needless to say, such a letter as this can be but a small attempt to explore such a situation of modern day versions of expressed antiquated superstitions constructed into practiced believabilities, though there may be few that read this who have the necessary revenue of interest or turn of mind that would enable such a parabolic transduction to have the desired effect of an applied algorithmic transference for producing useful governing practices. Agreeably, differences in what is said and what is practiced abound in different genres with respect to the applied mentality of our day and age. However, despite appearances of truncation, and what might likewise seem to be inconsistencies of implied intent to ascribe a coherency to a wide spectrum of correlated information that one might expect to find in a system of familiar indexing suggestive of a

regularized 'start to finish' conventionalism using a beginning- middle- end (title- subject- conclusion) format; there are overlooked serrations that are taught to be interpreted as ideologically displaced inter-related language uses of thought processing.

The writing of a letter such as this predisposes accumulated mental imagery to abide by such a construct. It does not follow a typified developmental aggregation of chartered discussions into separate chapters, since it was not initiated with such an intent at the outset. An outset which has breached its own boundary of exploration which create some moments of re-exploration of previous content as a starting point to begin anew... with each point suggesting a departure into its own voluminous text. A serialization is not promoted, though there are some indications for such an attempt to be made. The content of this letter has its own rationality of portraiture, and it is not one in which one might expect to be taken to be placed in a school book from pre-school, through grade-school, to middle and Jr. high, to high-school and beyond. Such a methodological approach is not necessary nor applicable in the format of a complaint using a large breadth of examples in presenting one's case in a compact manner so as not to extraordinarily exceed brevity.

**O**rdinarily, most people might well have shrugged their shoulders in making a prolonged attempt to get their confiscated money returned, owing to one or another experience the public has learned to expect when attempting to "reason" with a government entity, since "the government" is a label commonly defined as an entity practicing a rationale of idiocy... which is a rather contemptuous telling point giving evidence of an undesirable social circumstance for the public's cultivated relationship-of-animosity with those in authority; and particularly when the amount of money is thought to be unrecoverable and must be taken as a loss because of "what", and not who, the public is dealing with. When a people begin to harvest a label of "what" instead of a "who" in describing fellow humans, it is reminiscent of a standardization of mental and emotional detachment often used by those committing atrocities on others. For example, the Jews in Nazi Germany were seen as a 'what'... a disposable property... a social problem; and so were the Irish during the Potato Famine, and the Africans who were forced into slavery, and child laborers, and multiple others... all used to profit businesses, governments and religions, in one way or another. Stated simply, in the event of widespread public turmoil thought to be the result of government policy, those in authority can more easily be violently interacted with as a "what", because this is how the public is being treated. The S.E.C. treats complaints like that to be ignored because the people are seen as nothing but as a means to an end... its money to pad its coffers with. When an entity becomes envisaged as a non-human entity, there is no need to extend emotions or thoughts which one does to a living being. Whereas they may nonetheless be considered a living thing, it might well be in terms of a harmful creature for which no quarter should be given.

It is a situation which advances the problematic cause for the people to seek out Representation of its anger and frustration against an obstinate government colluding with different business and religious interests to promote intermittently irritating violations of proprietous conduct against the public. Where is the public to look for assistance except towards those whose desires are being marshaled to effect a stoppage of all the variations of hegemony being played out by authority? If not some terrorist faction, then a foreign government, many of whom are thought to be advancing plans for a concerted assault against the nation because the nation keeps the knives of its bullying at a sharpened edge by being practiced on the public such as that which has been experienced by the agents of the S.E.C., and a government that has devised a system which disallows any intervention of itself by its own membership... no matter who gets hurt or what gets destroyed. It is not because of some religious nonsense that we would seek to cause change in the government on behalf of the people, but the people may well have to turn to those who are so inclined in order to effect necessary changes; because the government is designed to created numerous obstacles against the public... inviting greater levels of protests which are a calculated behavioral phenomena in order that the government can declare a reason for exercising more force against the public and the public must then up-the-ante... all of which becomes an arms race of Wills which may ultimately lead to violence and quite possibly the needlessly occurring occasions of various social disfigurements, which might well include death of innocents.

The rationale for using violence is arranged in accordance with standards of acceptable conduct such as in the case of law enforcement or government sponsored military action in order that authoritative Will will not be defied, nor denied a full expression... while the public denied and defied against exhibiting the same. It matters not if innocents are hurt or that it takes the usage of hundreds of armed respondents to participate in forcing one or more members of the public to do its bidding... such as in the case of the Ruby Ridge and Branch Davidian fiascos. The government had to use whatever means it could justify, and then excuse itself for afterwards, just so it could show the public who is boss... who the tough guy on the National block was... even though it frequently does so by exhibiting bullyism. The government does not like to be ignored, but it likes to ignore the public. It does not like the public to be obstinate and arrogant, but it is alright if it practices such characteristics. The government does not like to be defied, though it engages in defiance against the public Will, a Will that is seldom able to collectively express itself without being subjected to some manipulation, whether or not those involved in the manipulation do so knowingly. If we were to view the behavior of Communism, Democracy or Socialism as the personality traits of individuals, it is only criminal organizations that would want to employ them. An increased use of violence, as a measure of force being exerted to substantiate one's power, may indicate a level of desperation preceding a dissolution of strength (vitality, viability, veracity) that



Revolutionists can take advantage of. However, as the government begins to break down, some within may try to exert a move towards to totalitarianism which affords itself to take every harsher methods against those striving for real political change through government reform.

Let it thus be forthrightly acknowledged that people may unnecessarily be killed in protestations against a government that does not provide for a direct means by which the people can represent themselves, and the presently practiced provisions for doing so are little more than spurious suggestions for doing so, but actually are more of the same obstructionisms practiced by a self-serving form of governance. The present government provides a poor example of Representation and deliberately constructs policies which obviate the public from being able to receive an adequate redress of grievances according to the definition observed by the public, and not some ridiculous tradition of observed irrationalized rationality... of which the present case being spoken of is but a small example of a much larger system of varied problems not being adequately addressed, because the design of legislative practices is like a child's game of 'king of the hill'; which is far below the purview of vision that the people of this nation, and all of humanity needs. Those in the present legislative bodies can only envision as much as can be seen from the height of the plateau being afforded by their self-serving inflated egos being lofted above a peer group with their heads stuck in the sands of some economic supposition, while seeking another resource to be advantaged into singular ownership... no matter who or how many may be disadvantaged and bribed into accepting a commercialized business, government or religious complacency with respect to one or another so named circumstance, situation, or case.

**N**ot only might we all have put the presently discussed case far behind us by being given the benefit of a doubt as to our ability to understand complex issues which might arise in an accounting milieu that might cause errors to be uncovered (and not covered up), we might well have done a better job in handling the ZeekRewards case... at least we would have been able to empathize with the other members and openly communicated with them with a frequency and deserved manner that was conspicuously visible. Indeed, we would have forwarded the logic to be ascribed with detailed admissions of why and how such a formula was to be used. There would be no need for secrecy unless there was an intended design to use our position to defraud the public. We would have highlighted the approach as to who was to be served first, and the serialization to be adopted otherwise, unless concealment would best afford us an opportunity to take advantage of undisclosed information. No less, some of us would have been glad to be involved free of charge... but the public is typically viewed in other than as a direct participant in governmental processes, because those in authoritative positions not only think they know better, but want to do everything they can to marginalize the public by minimizing our ability to be a competitor to their Will... because it is so often distorted the public would have to call for a straight-jacketing approach in dealing with government-entrenched insanity.

Those in governing positions could well be replaced by thousands of others since the requirements of many government jobs are little more than maintenance of set-in-place policy routines used by office managers. Most government employees, we might assume, do not have any particularly unique ability... it's just that the rules of the political game are fixed, and it is this fixing which determines a particular person's employability and how their mediocrity might be labeled to indicate some non-existing but desired ability. There is no level playing field in America. The game has loop holes, pot holes, and holy-commercialized alliances with particular businesses and religions. The officials are bought and paid for and get to keep a portion of ticket and concessions sales as well. But the public is treated like an audience, a crowd meant only to cheer on cue. Those of us who were desirous that former members would be treated openly and fairly, wouldn't have been interested in getting some percentage of monies to be collected, by way of some legalistic contrivance to be used to conceal an ulterior motive. We would have been gratified with helping our fellow members, fellow citizens... all of whom are part of a human race which requires open and honest communication so as not to breed suspiciousness that there is something wrong taking place or that the government is operating in an erratic and eccentric manner. The S.E.C., through its agents, is secretive, because it has things it wants to hide from the public. It is disgraceful for an agency directed towards assisting public concerns, to have agents that lack the ability to effectively communicate with the general public, even though they may be quite competent at annotated calculations in an actuarial activity or other form of account keeping.

**C**riticisms abound but are not expected to be used to improve the activities of future cases to be handled by the S.E.C., because those who are typically set into an oversight role, have not had the experiences of the public to which I am describing. Documents such as the present one are either trashed or used to invent some governing strategy to further impose the will of a few on the many. Neither are former clients' comments ever sought out. If they are, they are directed through the S.E.C.'s O.I.E.A. internalized washing, and drying cycles which contain a bleaching agent before being put into use... because they must of course be presentable to observed discretionary tastes that insists on maintaining an observed tradition. Those items which seem to be superfluous might be shelved as another example from which the argument of a precedent might be conjured up, or they might be turned over to some recycling mechanism from which a direct profit or some implied future service might be garnished as an incentive. That is of course, if the eyes of the person reading this are not focused on some wayward task of manipulatively intrigued contemplation, like re-reading a mystery novel that has somehow changed because the reader was not conscious of the moment when a change in perception overtook them; due to an acquired sensibility which alters the intricacies of a dénouement that was formerly unable to be detected... because of a garnished bureaucratic egocentricism that goes unrecognized in an environment of like-minded

others exhibiting the same demeanor.

It appears to be a pervasive demeanor if anything can be said about the collective actions of a government, like so many others throughout the world that portray a psychotic level of discriminatory practices against one another... and provide the world's peoples with disgusting examples of role modeling behavior. There are no "pure" blood forms of Communism, Democracy or Socialism. They are all what may be described in slang as a "coyote"... and yet are not half-breeds, but mixtures of one another, and unnamed others as well, who attempt to disregard their connected genealogical pasts by their adherents trying to impress upon themselves some assumed aristocracy of foresight, hindsight and righteousness of present day affected superficialities called political correctness. Take away any country's resources and its governing system is seen to be that which defers to some perspective claiming a unification of mind, body and spirit with an idea called religion... that is, when its human egotisms are removed, a metaphysics of curiosity, of respectful assumption based on a valid education developed by actual experiences to provide purpose and hope; yet becomes awash so much nonsense otherwise, as so many are practiced today. Religions are typically born in the wastelands we call deserts, but there are other forms of wastelands lush with vegetation or other resources because a people's spirit can be obligated by laws to be enfranchised by a social order that expects and requires a representative proportion to be disenfranchised.

- Look at the spirit of people in a nation that has lost its way and you will see it fragmented into various sports because they provide a testable reality, and no political falsification of lies upon lies upon even more lies. The government is more often than not seen as an organization which acts as a magnet to those wanting to use the camouflage of a government office as a means to exercise their criminal inclinations, like the S.E.C. being presently mentioned.
- Look at the body of the nation to witness an aging that goes unchecked and its old keep the young at bay with business, political and religious obstacles helping the old to a guaranteed place of supremacy... instead of turning the helm over to those who are its inheritors that must take charge of a very different future in the making.
- And let us look at a mind that has developed this Age of Irrationality promoted by a wealth of resource and financial support so that the present form of monarchy in the form of its many business, government and religious palaces... helps to secure a place in which the presiding kings and queens can indulge in their respective fanciful ideologies molded by a personalized avarice... while the people suffer privations they are not even cognizant of because they have little vision beyond their own greed whose grasp is like a choking vine or incessant weed patch.

**E**ven though such allusions in context may offer insight into the character of a larger issue which has arisen due to the circumstances of the present case being viewed at from different vantage points of consideration, it can not be certain any one illustration will be sufficient enough to disclose what has been contemplated but not appreciably partitioned with a representative cornerstone. Neither is it used as a mile marker, nor as an intended demarcation of an intended future structural component. Yet, they nonetheless serve as a point of departure at a crossroads one has been forced to experience... and will no doubt be used as the caricature of a map where place names and distances come to be personally measured and inventoried at more quiet moments. Moments which do not sweep one's mind into the center of a whirlwind where the internalized calm must ready itself should the moment arise when they must step forward, ever forward onto a path that may well efface the past with the dawn of a new day. The natural order of things is sometimes difficult to visualize if there is no previous model of equal dimension to survey. And yet, even such a garden of expression as this, may not be seen because those in government do not customarily stop to smell the different fragrances which creative intellectualisms might blossom in accord with the passage of the Sun when formatted into a flowering clock as those once used in the gardens of European antiquity.

With such an introduction, let us briefly speak of an antiquity which abounds around us. Where the egocentricity of the past was left for us to graphically see its representation in maps by way of placing one's own domain in the center of the "world" as it was thought to exist. One's life was at the center of the world. It is a theme still running rampant in the mindset of businesses, governments and religions, as the primary role models for everyone to emulate in their own behavior. For example, City governments are run as if they were a State unto themselves. State governments are run as if they were a country unto themselves. And the Federal government, with its branches and many agencies, are run like individual sovereign kingdoms... each with their own Hierarchies and Aristocracies... including viper filled moats, iron-gated drawbridges and parapets concealing pitch and torches... along with its agency or department-specific armaments and sorcerers to conjure up whatever illusion, delusion, obfuscation and lie as a justification for one or another activity such as a Rights violation. And yet these present practitioners of past perspectives can not see themselves for what they are... relics of a bygone era.

**R**emembering the past so as not to repeat it in the future, is a history-related and colloquially adapted comment taken from George Santayana which avoids the philosophical imperative that is otherwise perceived by simply viewing the cyclicity of natural events; such as the seasons brought about by diurnal processes attendant with annual planetary motions. (His expression was written as: "Those who cannot remember the past are condemned to repeat it".) Though there is an incremental digression set into place by circumstances beyond human control, which no doubt cause some mutagenic diversions from that which may be generally considered as human normalcy; some things appear to be predisposed towards repetition; so long as humanity remains on this planet, in this solar system and galaxy, or by persisting in the usage of the present social governing model that acts like a wheel attached with a noise generating balloon or clothes-pinned card rubbing against spokes— that is sometimes seen being used by children in an attempt to recreate the sound of a throaty exhaust system. It is a social model predisposing the population to a cyclicity of thought that is detrimental to the growth of the citizenry through exploration and a practiced exercise to develop its inherent abilities which are being suppressed by those whose selfishness hoards most of the resources themselves with little concern for the well-being of the public... though some agency such as the S.E.C. may come along and seek to hoard remnants of property from thousands of citizens... and no one says anything about it... perhaps because such theft is commonplace in all agencies.

But what is a public to do when its entreaties for assistance from the "chain of command" deflects all requests onto some other link in the chain? And then with each deflection one eventually arrives at the end of the chain... at a final link... only to find a hook attached to the beginning of the chain that the chain itself is unaware of? For example, let a truncation of the events of the present case be itemized so that those with a columnar mentality might profit from such an account:

- The Receivership was contacted via the internet.  
Initial Result: no reply. Later Result: It was claimed that no request for return of money was Received. (No telling how many thousands have been denied based on this claim of theirs.)
- The S.E.C. was contacted via the internet.  
Result: The O.I.E.A. backed up the Receivership and deferred back to it. The reference number for my individual case is: {ES#152218/HO::~~00409243~::~HO}
- The Attorney General's office in the State of North Carolina was contacted due to it being the place where the ZeekRewards company was based.  
Result: They deferred back to the S.E.C. (O.I.E.A.) who backed up the Receivership. However, it should be noted they were particularly attentive though their scope of ability in dealing with the S.E.C. was limited. My personal reference number is: {1405355}.
- The State and Voting district-assigned Congressional Representative in Utah was contacted via a written letter.  
Result: The Congressman's office deferred back to the S.E.C. (O.I.E.A.) which which resulted in another dead end. However, just as those whom I dealt with at the North Carolina's Attorney General's office, the Congressman's staff were as helpful as they could be.
- The House Speaker was contacted via the internet.  
Result: It was a "Form" reply in which I was thanked for letting his office know about the issue.
- The FBI was contacted via the internet.  
Result: No Reply.
- The Attorney General's Office was contacted via the internet.  
Result: It replied to say that it was back-logged four months. It is now more than nine months and no further reply has been received.
- A White House Petition was made via the internet.  
Result: Not enough signatures were received to provide me with a response. However, a previous petition by another member had received enough signatures, but the result was one which indicated that the White House would not comment on a Judicial Case under review. (I did not publicly announce to anyone, including former ZeekRewards members, that I had created such a petition.)
- The White House was contacted via the internet.  
Result: It deferred back to the S.E.C. (O.I.E.A.) whose contact told me that "they know someone in the Receivership and will get back to me". It is now more than six months later and no further reply has been received.

I do not know how many former ZeekRewards members have registered a complaint with the S.E.C, the Receivership and other government agencies. Nonetheless, my experiences clearly indicate the people are without an adequate means of getting an honest redress of grievances. Hence, the structure of the government must be altered in order to stop government agencies and their agents, civilian or otherwise, from effecting what amounts to as the acts of a

bully... and the people are left without an effective means of protection. The people are helpless against a government that can create any law it wants in order to substantiate the rationale of its self-interests, no matter who gets hurt or what gets destroyed.

In March of 2015, previous ZeekRewards members who are cited as "net winners" of \$1,000 or more were notified of a class action suit by KENNETH D. BELL, in his capacity as court-appointed Receiver for Rex Venture Group, LLC d/b/a ZeekRewards.com. There are some interesting comments that are not being adequately addressed:

1) The Court has noted that the common questions related to the Net Winner Class are: "whether ZeekRewards operated as a Ponzi and/or pyramid scheme and whether net winnings received by the Defendants should be returned to the Receiver." The Court has further held that the details of each class member's participation in ZeekRewards do not need to be addressed in answering these common and controlling questions...

While these "common" questions may well be addressed, not other common questions regarding the theft of money from previous members by way of an underhanded convoluted reimbursement program being used.

2) The Court has determined that the named Defendants, who the Court noted collectively won more than \$11 million in profits from ZeekRewards, "inevitably share the same defenses against liability for repayment of the alleged fraudulent transfers made to the class, which does not depend on the personal circumstances of particular affiliates" and that those Defendants and their counsel "are able to fairly and adequately represent the interests of the defendant class."

This statement is nonsense. Since when do the interests of those who have millions represent those of use who lost a few hundred dollars, and thereby had their money used for whatever reason suited the S.E.C., through its Receivership?

3) Those defendants "inevitably share the same defenses against liability for repayment of the alleged fraudulent transfers made to the class, which does not depend on the personal circumstances of particular affiliates" and that those Defendants and their counsel "are able to fairly and adequately represent the interests of the defendant class."

This does not address the issue of the S.E.C., through its Receivership taking money away from people who did not make a profit, or that there was ever a need to force people to make a request to have their money returned... unless the S.E.C., through its Receivership did so because there was a blatant ulterior motive, confidence scam, and conflict of interest involved. It does not address the issue of where the so-called "unclaimed" money of former ZeekRewards members went to and how it was used... such as in in a type of ponzi/pyramid-like activity of the Receivership's own design.

Nor does it answer the issue of why a court that should advance its presumed greater knowledge on behalf of the people should take the side of a government agency's agent to effect their interests over the public's right to a return of its money without having to jump through contrived legalities. For all the combined education of the S.E.C., its agents and the court system, the people are subjected to nothing more than an exercise in contrivances meant to assist themselves with practicing self-aggrandizing ulterior motives. Such a situation attests to the view of some observers, some of whom have and others who have not attended College; that University cultures are training and breeding grounds for teaching a select population various techniques of manipulation, exploitation, and convoluted logic to be used, if necessary, as a legalized or educationally rationalizable justification for distorting common sense in order to perpetrate better standards of living for themselves at the expense of others.

Such actions of the court clearly show it to be biased on behalf of the government's interest to use the legal system to justify its own greed of wanting everyone to kow tow to its perspective of right and wrong regardless of who gets hurt. It is a court (aligned with the S.E.C. through its Receivership), that is not focused on doing what is right for everyone on an individual basis when it uses a coarse model called 'collective bargaining' meant for negotiations in a labor dispute and is out of context with the present case based on monetary issues with individualized parameters that are being inappropriately addressed and made all the more suspicious by a government agency and a court system which exhibit having ulterior motives that they want exercise and try to conceal.

In addition to the above, in bold letters the biasness of the government in the overall case is clearly evident:

**PLEASE DO NOT CONTACT THE RECEIVER, THE COURT OR COUNSEL FOR THE NAMED DEFENDANTS WITH GENERAL QUESTIONS ABOUT THE NET WINNER CLASS OR YOUR PARTICULAR SITUATION OTHER THAN IF YOU WANT TO DISCUSS A POTENTIAL SETTLEMENT WITH THE RECEIVER AS DESCRIBED ABOVE.**

- The Receivership does not want previous members speaking with one another in order to develop a more



comprehensive defense. It wants to limit communication because it does not know how to communicate openly, honestly and without an ulterior motive.

- No questions are to be asked, thereby denying everyone their right to speak on their own behalf.
- Those who have lost money due solely to Receivership's actions is a point that is being excused as irrelevant, and thereby not even mentioned, (because it would show the existence of an ulterior motive being played out against the public.)

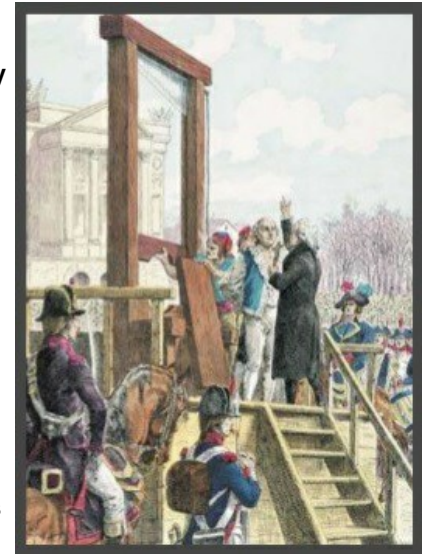
In order to make such statements, particularly the one in which a person is only able to discuss a potential settlement; the letter sent out is acting as a formality, without offering any legal position for former ZeekRewards members to be assured of receiving an honest "day in court"... because the statements reflect that the court has already made a decision and the Receivership is using the expression to laugh and sneer at all former members because they are engaged in a court proceeding that has, metaphorically speaking, a fixed jury and paid off judge. If the Receivership, as the complainer- complainant- 'plaintiff', is not able to read the judge's mind, then a decision, prior to a hearing, has already been made behind close doors with the Receivership being present. This reeks of partiality and a slap in the face to the emblematic blindfolded lady holding the scales. Though her face may be red, it is the court, the S.E.C., its Receivership and the overall government who should exhibit embarrassment. It also details the existence of a preeminent incentive that is not focused on behalf of the public, but to fill the coffers of those who are purportedly exercising their duty on the side of the law... with each government player having their own measure of gain being selectively labeled. Whereas the people should be afforded an opportunity to take the entire government to court for its injudicious exercise of greed, all courts are bought and paid for by the government in order that it may be assured of winning whatever contest it is involved in.

As an added means of asserting its role as a dominant player, the government relies on the tactic of overwhelming their opponent. The government's tool box is not limited to the following implements, some of which are constructed "on-the-fly":

1. deceit by outright lies or withholding of truth
2. bribery
3. force of arms
4. contrived legalities
5. threat of incarceration
6. threat of injury
7. threat of penalty
8. threat of gain/absence
9. threat of threat
10. threat of job or pension loss
11. "credible" evidence
12. "official" intimidation
13. good government/bad government images
14. forced participation in a government program (or suffer ensuing consequences)
15. forced compliance with time-dependent processes and procedures
16. forced reliance on a system of process and procedure viewed as a necessity more important than people
17. forced compliance to era-specific, conventionalized, traditionalized or ad hoc patriotisms
18. evoke the power of law or the Constitution instead of a Bible or God as the invested Authority defining what is good, right, appropriate, sound, honest, etc...
19. Forced acceptance of an offer or be unable to effect any legal recourse
20. duplicity
21. forced usage of electronic means of communication that is easily deleted, lost, or altered
22. resource investment or deprivation
23. physical, verbal or societal manipulations
24. retaliation mongering
25. journalistically led discreditations
26. bullyism
27. claims of non-compliance, resisting "incentives", being unreasonable to (their strangely one-sided) demands
28. disinformation rumoring
29. deprecatory forms of labeling and interpretation
30. compliment, courtesy and civility biased with ulterior motives
31. extortion
32. corroborations with one or more others outside one's department, agency, or event nation, to effect a "permanent" solution (in other words, commit murder or some dire incapacitation to oneself, or someone close)
33. corroborations with others to affect (do or die) motivations to do as one is told (because it is in "their" own best interests)

...And numerous other formulas of malarky that are used in order to take (a rapist's, kidnapper's or extortionist's type of) advantage to win at any cost for individualized agency or department incentives. The government is, at times, one of the worst imperialistic scoundrels the rest of the world has to put up with... like businesses owners subjected to a gang of thugs advancing a protectionist racket. A racket that the government wants no others to participate in, such as organized crime... because crime does pay, and it pays very well... you need only look at different government agency activities to make such a simple deduction.

It's easy to win a legal "contest" when the rules favor one side. The case highlights a judicial system that is a joke. The people are merely being forced to comply and are not being provided any sound, common-sensical reasoning commensurate with the standard of fairness without having to pay the government for its arbitration activities, when it already gets paid by way of taxes. Clearly, the court and the S.E.C., through its receivership are acting like a despot. The people are being subjected to an irrationality just like early American colonists when they tried to communicate with the obstinate, arrogant and self-centered British Parliament, and the people of late 18th Century France did to the Bourbons... reverberating actions which resulted in 3 separate Revolutions (1789, 1830, 1848) on behalf of the people. It was a British Parliament and French Aristocracy worthy of being spat on and revolted against. An elementary review of history is sometimes necessary to remind those in Authority that they too are subject to punishment like a real or symbolic public beheading... A guillotine such as that used against the French King and Queen might well come in handy today as well in order to remind those in Authority that most of them came from more humble roots, and should therefore be able to empathize with the public, but gets lost in the shuffle of the many different forms of authoritative aristocracy being played out. The people of France, as well as the American colonies were left without little choice but to conduct a Revolution, because of the growing accumulation of self-assumed entitlements (that the public was asked to pay for) which produced a government that became more and more disinterested in the views of the public in order to advance its own perspectives... Given enough time and ego-centricity, the actions and attitudes of those in authoritative positions will create conditions ripe for a Revolution that begins to unfold right before their myopic vision of self-centeredness. Since they can not see past their own fingertips, let this distance be the size of the tomb they are buried in.



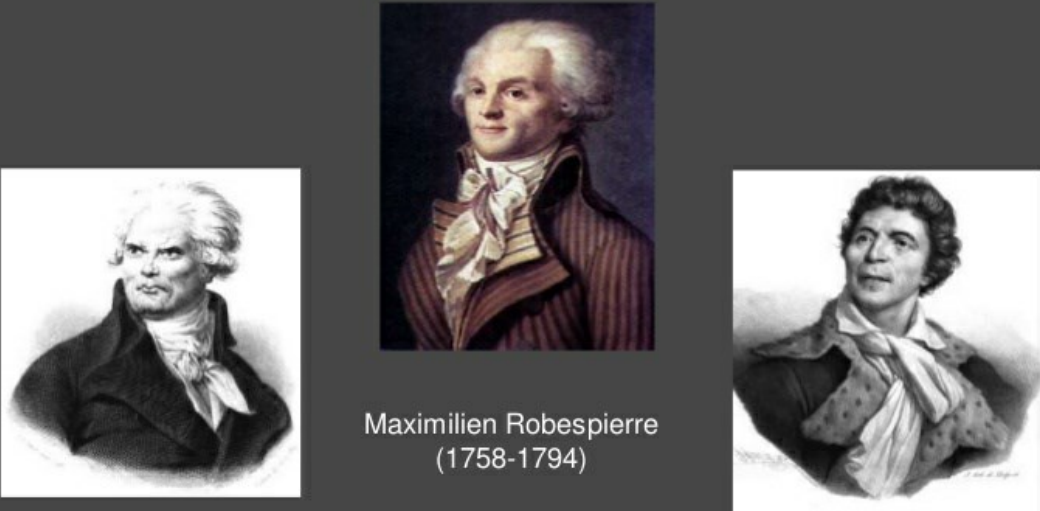
The myopia (near/short-sightedness) of the French Ruling class (Bourbons), as it is with far too many that obtain some authoritative position, was initiated by a practiced mentality of self-assumed entitlement spurred into a perspective of expectation creating an attitude of arrogance which breed a character of obstinance. Such people wallow in it and make it their adopted custom which solidifies into a culture whose members have difficulty seeing the world except through the lenses of rationale which accumulates by compounded forms of alternative entitlements being assumed as a necessity of one's position. In one sense, the way they see the world from their vantage point, they are correct, but it is a minority opinion which is provided a majority voice, vote, and applied vocation. Like a wealthy person getting used to the freedoms provided by having a surplus of some resource which enables them to evade the unpleasanties of those who experience life without such freedoms; they don't readily adopt a philosophical perspective of those such as Buddha who gave up his worldly advantages to seek some presumed higher goals of enlightenment. Those who get accustomed to one or another presumed entitlement do not want to express a level of humility that they would describe as low self-esteem or some other reference to an undesirable social demeanor. This is a situation the public must contend with when trying to deal with government agencies, and those in such agencies are oblivious to their expressed attitude of loftiness that is often portrayed in the contrived laws, processes, procedures, rulings and the like which they want others to readily abide with and accept, without question, or with whatever disagreement they want as an expressions of free speech; yet nonetheless do what they are expected to because those in authority feel they are entitled to dictate terms to everyone else... without everyone else having a true measure of self Representation.

It is of interest to note that the last words of the French King Louis XVI at his beheading were: **"People, I die innocent!"** From his perspective, the vantage point of the Aristocratic culture in which he lived, like the cultures produced in the overall government and its individual agencies, departments, etc., he had done nothing wrong... whether or not some of the accusations presented at his trial were embellished or outright falsified, and that many of today might claim was a kangaroo court with an underlying intent stacked against those that the people wanted to vent their anger, frustrations, and even mental illness towards; doesn't dismiss the fact that the view of the public was that he had done something wrong and must be held accountable.

Undoubtedly his case was lost because there were too many in the then reigning authoritative body who were set to interpret even the most positive of accounts in his behavior, as being negative in order to side with the vituperations of the crowd that could at any time turn on anyone suspected of being anti-thetical to a Revolution... which was exhibited by the killing of many of those who were instrumental in the dawning events of the Revolution when it entered the 'Reign of Terror' period. An expression reflecting this is described as "The Revolution Devours its own children" (because it can turn into a beast with a voracious appetite like a black widow spider eating that which it just mated with). Patriots to a Cause may cause the death of their own, without compunction or regret. A patriot can plant and explode a bomb killing innocents if it is framed in a way to be used by authoritative survivors as a rationale for a described "larger picture". The patriot will not care if they are denounced as evil by historical accounts, or that much of the evidence against them is the

product of contrived lies and misinformation, so long as they believe they do what they feel they must do in order to participate in something interpreted as being larger than themselves. For example, during the French Revolution, the once respected three main (Jacobin/radical) leaders of the Reign of Terror later became despised, hated and then killed, were:

## THE RADICAL JACOBINS



Georges Danton  
(1759–1794)

Maximilien Robespierre  
(1758-1794)

Jean-Paul Marat  
(1743-1793)

[http://www.slideshare.net/tbonnar/the-french-revolution-part-1?next\\_slideshow=1](http://www.slideshare.net/tbonnar/the-french-revolution-part-1?next_slideshow=1)

Out of the context of a larger "three phenomena" discussion, and even more so when its peculiarity is brought up in a discussion such as that being espoused by a letter giving complaint of a smaller government issue; the identification of the foregoing three individuals would not strike a cord with those whose mind is not focused on an assimilation, cataloging and correlative approach involving multiple subject areas. The "three" occasion, when mentioned as an inclusive divergency of applicable value, might appear to many a perspective as a flight of fancy... the digression of a mind that does not follow a linear formula as is used in a columnar form of enumerated tabulation that typifies an accountant's dichotomous interest of denoting loss or gain, in the red or in the black, with a zero-sum gain as a perceived acceptance but undesirability. In other words, some will view it like concentrating on a given topic only to be distracted by an unexpected spill of one's beverage on a desk. Nonetheless, it is a viable correlation to the discussion when viewed from a larger vantage point. In short, I am emphasizing the "three" in order to point out its prominent recurrence in circumstances of social governance which are aligned with moments of Revolutionary intent. Another example is to cite the "Third Estate", though in different social contexts, one might refer to Hitler's Third Reich Empire or the 'Third Rome' as referring to Russia.

*10.2 Causes and consequences of the French Revolution*

## The Estates General

- The First Estate: Catholic Church
  - Controlled about 10% of the land.
  - Paid a 2% gift to the monarch
- The Second Estate: The Nobility
  - Less than 2% of the population.
  - Owned 25% of the land
  - Could tax peasants at will.
  - Resented authority of crown
- The Third Estate: everyone else
  - The emerging Bourgeoisie.
  - The urban working class.
  - Peasant farmers.
  - Carried the majority of the tax burden.

**The Third Rome:** ...Muscovite Russia, meanwhile, had acquired the consciousness of being the last bulwark of true Orthodoxy. In 1472 Grand Prince Ivan III (reigned 1462–1505) married Sofia (Zoë), the niece of the last Byzantine emperor. The Muscovite sovereign began to use more and more of the Byzantine imperial ceremonial, and he assumed the double-headed eagle as his state emblem. In 1510 the monk Philotheus of Pskov addressed Vasily III as "tsar" (emperor), saying: "Two Romes have fallen, but the third stands, and a fourth there will not be." The meaning of the sentence was that the first Rome was heretical, the second—Byzantium, was under Turkish control, and the third was Moscow. Ivan IV (the Terrible) was crowned emperor, according to the Byzantine ceremonial, by the metropolitan of Moscow, Makary, on Jan. 16, 1547...

The Rev. John Meyendorff— "Eastern Orthodoxy." Encyclopædia Britannica Ultimate Reference Suite 2013.

Differences in perspective between the government and the citizenry occurs today as it does amongst different government branches, agencies and departments, and those within such organizations. When differences of opinion begin to create larger chasms which neither side may try to adequately communicate with one another to find some measurable resolution to build a bridge... an escalated level of emotionalism may ensue creating a gap only to be bridged by a direct form of contact aligned with a force of arms as a bull-horn. For example, many of those in the citizenry fairly regularly denote what appears to be a lack of common sense being exhibited by the government, in particularly publicized accounts by journalists, and the government thinks its perspective is correct because of information the public isn't privy to. Yet, this not only includes National Security issues which can be appropriately kept from the general public in various instances of immediate necessity; but the same does not hold for domestic issues such as taxation, Equal Rights, immigration, tax loopholes and numerous other issues that the public should have a right to discuss and vote on. However, in support of its view, the government will rally expert testimony, evidence that may be falsified or otherwise, involving singular or multiple players, in order to "prove" that its view is right, and its opponent (quite often the public or some other government official) is wrong. There is so much duplicity the public is sickened to the point of puking its guts out. However, let us be fair, the same thing goes for a lynch mob mentality effected by the public... or someone in government. The government is not immune from expressing a practiced lynch mob madness that, if several generations of people are born into it, the presiding view is thought to be honest, equitable and rational. This is the perspective of the S.E.C., its agents and the corroborating legal system. All of them, because they can reach agreement amongst themselves, deem their perspective the correct one and any disputatious public is automatically perceived as wrong and even, if necessary, unlawful. It took a Revolution to in instill the propriety of a different rationale, just as we of today will quite possibly have to engage in a Revolution in order to improve social conditions for the larger body of citizenry that are forced to subserve to the dictates of a very small percentage of those who hoard the largest supplies of resources.

#### Abbreviated Tentative Considerations:

- a. The court and the S.E.C., through its 'hired gun' Receivership are working in cahoots with one another against the public to advance personal motives... such as, for personal gains in money and personal gains in exercising obdurate "power" (do as I say but not as I do) commands to get others to do its bidding without regard for the use of sound reasoning.
- b. The impotence of the government in being able to assist in the resolution of a simple issue of money being taken from citizens by a government agency through its civilian agents, describes an underlying larger dysfunctionality which reeks of an incompetence delineated by the present formula of governance... thus requiring a *Cenocracy* (New Government) to be developed that will better suit the needs of the public.
- c. No agency nor agent thereof should be able to carry out their assignments by way of a developed ulterior motive that acts like a contract entitling them to deliberately redefine the notion of common sense in order to use the resources of others to acquire a fee or profit... or function as a supplemental income... no matter how the resource is used if the usage constitutes a transfer of ownership.
- d. The Receivership from the Garden City Group should be severely reprimanded and every case they have ever been involved with must be reviewed by public standards of cooperation, common sense and civil communication. The Receivership assigned to the ZeekRewards case is a disgusting example of Citizen Service Representation that treats the public as if it were a nuisance and not as the primary necessity for engaging in their occupation for assisting the government in protecting the Right not to be cheated out of our property.
- e. The inability of a government agency to effectively police its financial or other types of "hired guns", and correct its arrogance exhibited by its obstinance in not effecting a respectful level of interactive communication with the public, substantiates the need for developing criteria for adopting a minimalist standard of maximum government agency decency towards the public and all others it encounters.
- f. The government is creating individual agencies that develop policies which are counter-productive to the ideals of



Democracy because they exhibit evidence contrary to a government that is Of, By and For the people. Government agencies nor their agents should be able to do whatever they want to effect a contrived mandate which obliterates the rights of one or more citizens.

- g. Charges of illegality brought by a government entity or their agents must receive the full extent of a legal defense paid for by the agency. The defense will be matched, 'dollar for dollar and legal skill for legal skill' in order to ensure an equality of fairness. All too often a person's guilt is established by their inability to acquire and retain the same standard of defense against that and those which is prosecuting them, and not because of an actual guilt. A government agency such as the S.E.C. can not claim someone or some practice is guilty of a crime which automatically obviates the use of a trial, even if the party or parties so accused, announce a 'no contest' admission. Everyone is entitled to an honest level of judicial review by an impartial judge and jury. The S.E.C. is practicing a methodology which subverts the legal process of the public.
- h. If the S.E.C. is permitted to subvert the legal process in one case, and the rest of the government sets idle on the side lines by having developed a working relationship advancing an impotence to correcting the mistakes of "one of its own" in the government arena of business activity, the possibility that such will be adopted as a standard of government activity towards the whole of the public must be stopped before Democracy is defined in this manner because of a habit that turns into a traditionalized observance of propriety... no matter who or how many experience one or another privation because of.
- i. The treatment of the public in the ZeekRewards case alone, describes both a partiality and conflict of interest being practiced by the S.E.C. through its agents.
- j. The O.I.E.A. of the S.E.C. is incapable of effecting an unbiased policing of the S.E.C. on behalf of the public. The "Investor Education and Advocacy" pronouncement is for the benefit of the S.E.C and not the Public.
- k. All agencies and agents must defer to a consenting agreement of carrying out its functionality as a cooperative and not dictatorial entity for expecting the public to serve it instead of it serving the public.
- l. S.E.C. has a standing order to use its office and knowledge of the law to create legalized maneuvers to take a portion of funds seized in an investigation... (an investigation that may not result in a court case, whereby it is then given an opportunity to take a greater share of purported "ill gotten gains")... no matter who gets hurt, and whether or not they are a criminal.
- m. The Public has no actual recourse for getting an honest redress of grievances and must therefore permit itself to be taken advantage of, or resort to some sort of protest with or without violence... We are left with no option but a dissolution of a desired humanity towards all by being forced to adopt a rationale of violent appeal because civil conventionalities do not work... such that we enter into that sorrowful state from which none may return... in order to sacrifice a few for the benefit of a many who are relegated into:
  - The jungles of machinated politics which seeks to suffocate our mind, body and spirit...
  - The oceanic deserts of sustained unpotable irrelevance no matter what direction is mapped out...
  - ... and The frozen wastelands of emotionless regard for those and that which view the public as little more than a means to their self-ingratiating standards of hoarding whatever they can... and charging everyone for the smallest portions... to likewise be recycled at the public's expense...
  - Efforts used to attempt a civil means of getting an issue resolved must be documented for pursuing the establishment of a Civil Right so that the public can be protected from Authoritative acts that are predatory and create an atmosphere of "civil terrorism" because of the nature of the actors and methodologies used in perpetrating their "dutiful" acts towards exploiting the vulnerabilities of the public (including inadequate Representation to address issues)... which creates a sustained public apprehensiveness and unnecessarily induced stress, because of a generated distrust in governing authority.
  - The Public is without adequate Representation as defined by the public and not those who are elected under the rationale of serving the public that want to define "adequate" according to their own interests.
  - The "government" petition process is a joke, since it is not a process whereby the whole of the government is petitioned, only the Executive Branch. An individual citizen's views are less important than a group's, though even a large group of more and a hundred thousand can have their grievance deflected into a negligibility. For example, when the White house said it would not comment on an ongoing investigation of the S.E.C., the S.E.C. should then have been forced to provide a response. The petitioning process is set in place as a means to fatigue and discourage the public in pursuing an effort to resolve an issue that the government would prefer to ignore because it has more important things to do than answer public complaints.
  - The public must consider the possibility of having to develop the rationale for effecting a new type of rationality in dealing with an irrational government that imposes its Will on the public... expecting the citizenry to defer to its judgment which is the practice of that we might label as an "authoritative insanity" bred in its own culture of pretended, pretentious and self-promoted Aristocracies that permit it to provide for its own needs at the public's expense, but the public is not permitted to share in the same largesse of self-Representation whereas a similar type

and level of aristocracy could be a practiced experience.

It is clear that the government's "chain of command" usage to deal with citizen complaints is a cyclical joke... like a dog chasing after a moving vehicle's tire, or chasing its own tail... and yet wants the public to join in the same ludicrousness that it does not see itself engaged in; because of the constraints on perspective that are placed on employees having to work in the same interactive culture and are unable to cognitively breach, in order to acquire the necessary perspicacious objectivity. What then is the public to do when it is met with a system that can neither provide an adequate level of Representation, nor address a simple issue of getting an agency to return money rightfully belonging to members of the public? The way the government is set up, it forces the public to resort to ever greater levels of assertiveness which can lead to the usage of violence... particularly in the face of such a stupid obstinance akin to that experienced by the early Revolution-era colonists when confronting Britain's self-centered parliament who thought the "important" world revolved around them because everyone could see the splendor of the divine light they assumed was emanated from their personage.

**N**ecessarily so, as a consequence of either having to directly, indirectly, or vicariously deal with some aspect of government, thoughts about the need for adopting a revolutionary mindset, if not spirit, may come to mind... if the experience has evoked the consideration that there is something undeniably wrong with the way one or/and another circumstance has or is being handled... because we have an expectation that those in authority are in a position to directly participate in the development of a desired resolution... yet they refuse to do so. However, our expectations might realistically be born out of a falsified belief that those in one or another authoritative position can well construct a resolution. We should thus consider that they may well be dismissive as a means of avoiding the circumstance of having to reveal a level of incompetency that they are thought to be without... and is likewise the case with others in their respective positions of authority. In fact, all of them may be lacking in the particular ability because they have never been faced with such an issue as is being presently derived into a readable form. Neither has the whole of the government ever had to deal with an entire population seeking a collective redress of grievances in the fashion of a called-for redesign of governance. Again, let us note that the situation with the S.E.C. may well be a microcosmic expression of a very large and very wide-spread problem involving the form of government we have... and needs to be resolved before we as a Nation can confidently move forward into a fruitful future. While there have been protests, there has been no actual large scale Revolutionary event... but one does indeed appear to be in the making. Through the acts of mindless government officials, there is a burden the public is being made to pay for their irreparable deeds of misconduct that is defended by a system of justice which often is just as guilty for helping to maintain a system at odds with that which should also support the populace in its right to represent itself. The occurrence of far too many small social problems are being compounded into a comprehensive larger one.

The adopted formula of the S.E.C. is to practice a policy that citizens must make a claim to property which they rightly own, and that because the property is in the possession of the S.E.C.'s agents... it thus exercises the old notion that "possession is 9-tenths of the law", and therefore justifies the holder with the personal option of whether to return the property or keep it for themselves. While the S.E.C. nor its agents may themselves assert this is the "game plan", in effect, this is the rule-of-thumb in which they operate. It is just as ridiculous as having a person first make a claim for the desire to exercise their Civil Rights, before they are permitted to be protected by them. If you don't make a claim for a Right, either through a lack of knowledge thereof or forgetfulness... then authority is in no way obligated to provide you with "the full extent of the law" unless it is to do so against you. If you do not make a claim, even though you are entitled to a given Right, you are thus denied the ability to either later claim the Right, and must be treated as if you are a type of non-free person as was observed in past civilizations.

Authority often is under no obligation to let you know what your Rights are in all cases and can defend itself when it does violate its obligations by claiming one or another over-sight, misinformation, training issue or whatever... In some instances, authority relies on the general public's ignorance or naivete of its legal rights for obtaining the best defense or assistance in a 'prosecutorial' role when making a complaint... in order that authority might be better advantaged in winning a case and bolster someone's ego-standing amongst their peers or self-imaged mirror... and are unduly incensed when this is pointed out... as if a particular person were being targeted for reproach. The public should never have to be subjected to situations which their Rights are violated by those having a practiced knowledge of law that can be used to manipulate the public to serve the interests of any government agency or agent thereof, above those of the public... and yet portray such an act as being a needed, necessary and applicably negotiable narrative that the public should esteem as a government fulfillment of a neoliberalism which conceals an inclination towards an internalized form of neo-colonialism.

Forcing people to make a claim for that which already is theirs, is like permitting someone to be legally raped because they did not openly stake a claim, in a timely manner, towards wanting to preserve their innocence or, stated in an "officially recognized way"... not be violated. The S.E.C., through its agents, are being permitted to rape the public of its property (colloquially noted as "getting a piece" of the action) because it claims no claim to such property was ever received... like a rapist claiming their act of violating someone was "consensual" because they claim they did not see anyone fighting them off or hear an innocent someone make a claim for assistance, protection, or refusal to be engaged in an "association" with them. The rapist's mental state is one in which everything is interpreted in their favor as a 'control' issue. The S.E.C. is a government sponsored Financial Rapist of citizens' money... though even rapists can show

themselves to be civil, law abiding, hold a job, have a family, go to church, and say all the right things at the right time, while wearing the acceptable fashion of dress and behavior as part of a system of camouflage.

In representing myself, it must be emphasized that the contents of this letter should not be construed as the fanciful meanderings placed into the diary of a maturing adolescent, unless pubescence can be used as a metaphorized descriptive for an awakened realization to be reflected on... no matter at what age or under what conditions such may occur to one or the simultaneity of many. Nor is it intended as a little book of names and addresses secreted away as a memorized account of indiscrete social encounters to whet the appetites of a tabloid reading audience. It is a personalized discourse that may be referred to as a map of a journey undertaken by one whose goal may not be easily understood by some readers... since goals change in the course of one's life according to experiential occurrences. Then again, it also should be noted that I do not speak like I write because they are of two different but interconnected dimensions; and those acted upon is yet a third... which are distances many a theatrical scene has ventured into as a director might visualize with a talent of 'visualating' a ventured-into realization abstracted as a caricature of complementation that may be dramatized betwixt the shadows of some intimated perceptual vagueness...

...Like the present character of Democracy; it is a vague portrayal of a practiced soliloquy that is jargonized from the script of historians attempting to recreate the sense of exactness sought for by those who have imagined an indistinctly sourced referral of social governing propriety with the predilections of an honest equality, justice and liberty... as a fraternity (or sorority) of characterizations amiable to a predisclosed trinity as emblematic of a predisposed basic three-patterned construct. Thus stated, the character of my writing is of a different personalization than that when in public discourse. There are differences in such personalities because they have been brought up by different social experiences. And let it be noted that the presently extricated discursive is not meant as a sociological manifesto; though some may interpret it as such because it conveys a line in the sand their own mind's view as the beginning of a path beyond those ideas they venture to consider as steps in the direction towards the needed overthrow of a government they can no longer have confidence in as a leadership with a vision for a viable future. In such an instance, more will be brought to the point of demarcation— to the same realization as a singular entity that will force the awakened consciousness to the fore front of expectation. They see such a path all too clearly... embracing it as a mission in life, their very purpose for having been born.

Indeed, if anything, this can be but counted as the preface of a manifesto to be written by millions as they march, and will fight, and will sacrifice all cultural traditions and obsessions, if necessary, against the insanity of a government that leaves us with no other choice then to overthrow it... because governing authority refuses to intercede on our behalf even for the smallest of requests. Such a government can not be sustained if its citizenry reject all its alliances with businesses which only care to serve their own greed at the expense of the public. Nothing but excuse, after excuse, after obstinate excuse is given in reply for the simplest of assistance so that we may live without fear of business, government and religious predations. Then again, if such an expressed account is otherwise reviewed, it is more in line with a small collection of observations highlighting the need for a change in our social governance that many others share from their own perspectives. Yes, there are many other observations that could well be included and some that one or another reader might think is more deserving to be mentioned. Again, I am the one to be pointed at in the regard of such failings. However, I indubitably own up to my mistakes in this regard... unlike the S.E.C. through its agents; who cower behind the skirts of their governing positions as a practiced place to run and hide like a get-out-of-jail board game card which obliges them with judicial support when they have done wrong to something or someone.

One such enclosed confession is to admit that because of the past instances I have met with dismissiveness to my complaint, in that it remains unresolved, I am at liberty to indulge in an exploratory expose' of different contemplated musings promoted and supported by the same creative licensure afforded to any undertaken effort. I assume all responsibility for errors in thinking and writing. Then again, creativity is permitted the indulgence of making errors, since some can lead us into previously unrecognized considerations by way of some intimated but under- or unexplored path. However, the usage of such an indulgence necessarily justifies the occasional prominence of neologisms as an opening promenade which may at times quickly delineate the presence of a casual observer of social phenomena, juxtaposed to those perceptions sojourned by the more enduring panoramic perspicuity. Simply put, some areas of consideration may not have been witnessed by those whose everyday path does not afford them any visual acuity but a casual experience; while others find that the commonality of explanation falls short of a revealing insight that is best considered by applying a new model of reference. Thus, let it be acknowledged that in the writing of this letter, it serves the purpose of "alterior" (alternative as in a plan B or plan C having no intended guile or deceit), as opposed to an "ulterior" (deliberately undisclosed, surreptitious) motive being practiced by the S.E.C. through its agents as a dispassionate exercise of ulterior motivations no matter who in the public might get hurt and/or some property of their's stolen...

Ostensibly, so to speak, it reflects behavior that has been used several times before... thus providing us with an indication that the S.E.C., through its agents, is engaged in using its knowledge of the law and its position as a government agency... to compete with the criminality of corporations against a vulnerable public so as to take its money. Otherwise, there would be no qualms in returning money that rightfully belongs to the public as established by their own un-adjudicated ruling that the ZeekRewards operation was in default of its observance of legal standards, thus rendering the publics money as belonging to the public and to no one else. The practiced behavior of the S.E.C.'s agents in carrying

out the sorrowful deed of stealing our money by way of a legalized contrivance, suggests the character of a "serial financial molester"... a hands-on financial voyeur that affects its own values of sadistic financially-based social reverberations that has neither sensibility nor sensitivity to those whom they violate and have no Representative means of effecting a due course of law to protect them, because no laws exist against 'government agency terroristic predations'. Everyone in authority is too calloused, too self-centered to see they harm they do to others. Such government agencies and agents are permitted by law to engage in repeated thefts because they are difficult for standard practices of law enforcement to detect, and though once detected— are unable to prosecute because those in a position to construct laws, do not have the presence of mind to comprehend the type of illegality being used by way of government- originated contrivances... and do not want to present the public with a bad image of itself... for the sake of a few citizens who can easily be victimized and defined as collateral damage "for the good of the State".

In any regard, we must ask why is the possession of a handful of dollars so very important to the S.E.C., that it would perforce the usage of obstinacy by over-paid office assistants to disallow its return to whom it belongs... unless this is how they are getting paid... by stealing from the citizenry under the guise of some case which never goes to court; since to do so would mean it would not be able to effect such a confiscation under the dubious activity of some contrived time-constrained policy and procedure— that some judge unwarily overlooked as an invidious ulterior motive being advanced under the provision of legitimation now falsified by the resultant theft? Metaphorically speaking, through analogous contours which may or may not be disconcerting to a mentality modeled on the staid contrasts of black and red enumerated indices of preferential accounting practices; we should invite interspersed digressives to accompany the replication of an alternative perspective. Such that, then again, a more astute reader might well have already surmised the foregoing with that which they too see, because they share a similar invitation from that which they may know not where it originates... but is the reality of truth nonetheless. In other words, though I claim some money belongs to me, since my name is not therewith attached, those holding the money can just as easily claim it as belonging to them. What a fantastic mind it is to contrive a legality in order to confiscate money from others that is then defined as a forfeiture belonging to the thief who feels no compunction whatsoever in having done any harm even when the harm has been pointed out to them. They are a despicable breed of governing authority that manures an ever-growing wasteland of contempt for a government evincing a dominion over the illusion of a Democracy. This is not a Democracy, but a carnival of business hucksters, government gamblers, and religious hawkers of snake oil that contribute to one another's confidence scams.

It is an illusion wrought from the perceptions of ulterior-motivated perpetrations which, upon hearing the crowing rooster dawn the beginning of a Revolution now lost in the annuals of antiquity with a memory consequently annulled by the distractions of time hosted by superimposed events that kept it from becoming fully conscious; but nonetheless perceptive enough to reach beyond itself... and yet misinterpreted the emitted sounds and has portrayed them with the expressed written tradition of "cockle-doddle-do" taught again and again to millions of children, but is in reality, the exception and not the rule of that being communicated.

- I. Its traditions are thus falsified.
- II. Its requests for patriotism are thus unjust.
- III. Its expectation for sentimentalized deference is thus discredited...

... as an accountable authoritative discretion over our lives— and must never be regained through the treachery of its collusions with self-centered business and religion. For if it be thus defined as madness, let them see its full measure for we are a reflection of those who pretense to be our authoritative betters, our so-called social role models that would do no wrong, would do no harm, except to engage in theft of our property, and thus our equality, our justice, and our very liberty— which is supposed to define our very Democracy. It is all a lie that is once again now running rampant like a virulently pandemic disease slowly eating away at the many lives the self respect of 'our humanity unto ourselves' as a people have been born with... that we have had to endure the loss or degradation of because of some stupid business, government or religion... an externalized social trinity that is at times just as evil as it has the ability to be good... but prefers to use standards or irrationality to effect an incremental piece-meal confiscation of our Right to be free from acts of government predation; as if it were an internalized formula of colonialism against the citizenry, so that it might keep it imperialistic edge sharp and true when it once again attempts to engage in external formula-lizations through some internationally played-out confidence scam.

If someone does not like the usage of the word "disease" to be the label of their business, government or religion, we could use an anthropological analogy in describing the various forms of brutish behavior and single-mindedness that contributes to so very many social problems. Such an analogy shows the governments of the world to be on the order of a Neanderthal (*Homo sapiens neanderthalensis*), though some with a large axe to grind may prefer to use a lessor less-than-complimentary pre-*Homo sapiens sapiens* such as an *Australopithecine*... characterizing a bipedal creature who lived 1 to 4 million years ago with a small brain. And though some may want to argue that the present model of governance is a reflection of the populace to which it serves, it actually is a formula of governance established for a very ancient people and serves to force, from birth, the training of a populace to coincide with an antiquated model of governance. Like a baby being born into a nomadic culture to which they are forced to adapt to its various superstitions, though they have the capacity for a much heightened sense of an unrealized humanity... but are not taught to strive for, seek out, or realize their own potentials.



Present businesses, governments and religions are like various types of hominid trying to co-exist and force the different populations to adopt and accept their various self-serving practices and perspectives. The various views being expressed, are using their own words, customs and formulas as "The Way" to a best and better way of life, are models which try to explain and solve dynamics of societal interaction and concerns by utilizing social governing models that force the people to navigate what amounts to as one or another labyrinthine structures. Businesses, governments and religions are like different models early physics which try to explain different social phenomena, like the early models of the planetary system. The presently used models of social governance with their ensuing cultures, create problems—such as bulging prison populations, need for proper nutrition, comprehensive medical coverage, etc., like an ancient model of the planetary system whose advocates did not include other phenomena. While some authorities did not see extraneous phenomena, or witnessed it but did not recognize the correlation, or intentionally excluded it because the model being used provided personal benefits; better models were eventually developed to correct misperceptions and include the phenomena, and not exclude it... like present models of governance excluding multiple types of different phenomena brought about by increasing populations... and provides only a token measure of inclusion by way of various "Representative" models.

In order to both explain and include the phenomena into a more comprehensive understanding (such as those of a rising population with increased levels of education and awareness), we need the implementation of a different social governance model... A different "social physics". Present forms of Communism, Democracy, and Socialism, including businesses and religions... regardless of how inter-mixed or what label is being used to describe current systems of governance; are extremely antiquated and force the people to adopt such primitive perspectives in order to eke out an existence. The actions of all of them create societies like the problems encountered when three stooges get together to perform some task. The resulting situation is what the people have to deal with because of the antics of these three stooges and triads of relatives, associates, friends, neighbors and acquaintances. We



See no evil, Hear no evil, Speak no evil.

The People need a new model of business (economics), governance (laws), and Religion (metaphysical ideologies). The three Stooges must be forced, if necessary, to take on a new partner called "We The People" that will be in a position to make corrective changes in order to protect ourselves from their various antics. We need a New Government, a *Cenocracy* with a Cenocratic formula.

In using the reference label of "stooges", some readers may be inclined to think in terms of a disparagement, when in fact, the televised characters once known as the "Three Stooges" were at one time found to be entertaining by a large viewing audience. In many respects, the antics of the three branches of government are entertaining, because they are so unbelievably stupid to so many of us. And like the portrayed characters who took themselves quite seriously, those in authoritative positions do likewise, and think that everyone should see them in the same image they create for themselves, without actually being able to take a step back and see the theatrical comedy the rest of us do. We laugh at the antics of the three branches of government and see much of the same nonsense being exhibited by ourselves, and yet want to believe we are otherwise disposed... As such, the public is just as much a stooge for putting up with the ludicrous antics of the government as the government is for playing a key role... if not as a prime actor than as a director, script writer, or stage-hand attendant making sure the scenery, lighting, sound system (media) and stage props are all in working order, including ticket and concessions sales (such as taxes, armaments, government contracts, subsidies, etc...). But let me list some other "three" stooges in different costumes and using their own scripted comedy, though some readers may support the usage of an intellectual rigor that produces a lack of the necessary imagination to see how the trio inter-play in a comedic script; since they are most often defined with a serious tone and its actors are customarily labeled with an other than an intended display of theatrically-defined haughtiness that is supported by various "logical" rationales in line with the conventionalities of a vernacular attuned to a constrained allowance of interpretation amongst, between, and surrounding common ideas set into the functionality of a different listing profile:

- Christianity, Judaism, Islam (3 great Monotheistic religions)
- Brahma, Vishnu, Shiva (Trimutri of Hinduism)[In trimurti symbolism, the three gods are collapsed into a single form with three faces... a 3 to 1 ratio.]
- Three grades of gasoline (diesel is a fuel oil) ...usage of three instead of one is a 3-shells game being played on the public like so many other products.
- Communism, Democracy, Socialism
- Tell the truth, the whole truth, nothing but the truth (a trio of stupidity in law, like a reminiscence of the reduplications (echoisms) seen in infant babbling).
- Three strikes and you're out... why not 2, 4, 5, 6, or 1 strike?
- Three "persons" in one (trinity)... there are not 2 nor more, because this idea reflects a long-standing but forgotten ancient 'impression' of the Sun's three "moments" known as dawn, noon, and dusk.
- Sodium Pentothal ~ Pancuronium Bromide ~ Potassium Chloride (3 lethal injection drugs... instead of a single bullet,

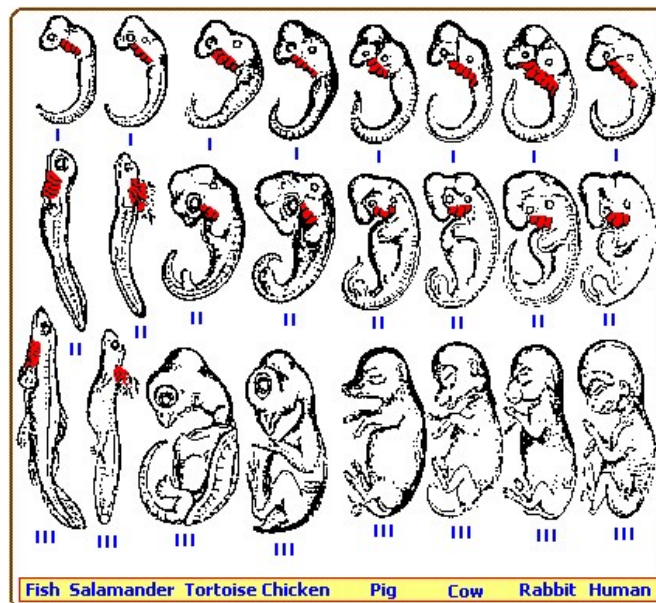
single hanging, single beheading, etc...)

- Wine, beer, liquor
- Cigarettes, cigars, pipes (or, alternatively, smoking, chewing, and as snuff)
- Multiple choice, true or false, essay (typical test alternatives)
- A plus, A, A minus (grading on a 3-proportioned graduated scale)
- Ph.D, Masters, Bachelors (typical University degrees)
- Punch line of many jokes is the third reference... like the placement of Earth in the solar system.
- ETC...

There are far too many different 'stooge' characters in various subject areas to interpret the occurrences as a coincidence, though in doing so, one admits to the usage of jocularity in their type of interpretation being rendered. In other words, it is quite funny that they may take their interest in a comparison quite seriously while the interest of another in their comparison is not provided the same level of seriousness. Providing someone with a serious level of accepting their view as an expression of sincerity does not mean one has to believe in the claims of the assumption, nor that there are no claims of accuracy being made at all. One can provide respect while at the same time disagree without being dismissive, since the comparison(s) being made may have some level of validity from another perspective not being considered in the context of application at a given time and place. For example, the German Zoologist and evolutionist Ernst Heinrich Haeckel proposed a biogenetic law which stated that Ontogeny recapitulates Phylogeny. Generally speaking, it means that certain structures or characteristics identifiable in the embryo of different animals exhibits similarities in the evolutionary development of a species. In stating the idea more definitively:

Biogenetic thinking had arisen in the 1820s with the work of anatomist J. Mecker (1781-1833) and Zoologist Karl Ernst von Baer (1792-1876), but neither of them developed a theory of evolution. Haeckel's great biogenetic predecessor was the German Zoologist Fritz Müller (1821-1897), who formulated the basic laws of biogenesis in 1864. According to Haeckel, "the sequence through which a developing individual passes in its embryological stages (a kind of development we call ontogeny), from the single cell to its fully developed state, is actually a short, compressed replay of the long series of species ancestral to that individual from the earliest geological times to the present." Simply stated, Haeckel's law of biogenesis is that ontogeny (individual development) recapitulates phylogeny (development of the species). He concluded that embryos give us the key to earlier phylogenetic stages of animal groups. (Chapter 4, page 66, Grzimek's Encyclopedia of Evolution, 1976)

The three-word (Ontogeny recapitulates Phylogeny) phrase was based on a comparison of multiple species in an embryonic stage of development, shown in the following (3 X 8 rows) image:



The illustration above is a generalized portrayal of the picture used by Ernst Haeckel in his 1866 *General Morphologie der Organismen* and his more famous 1874 *Anthropogenie*. The red areas are intended to indicate a similarity of early gill slit formation in the early stages of embryonic development of several different species. However, the illustration used by Haeckel has been called a fraud because it is said to contain false information regarding the actual structures. In other words, Ernst Haeckel is said to have deliberately altered some of the images in order to support his view that ontogeny provides indications of phylogeny, which in simpler terms means that our bodies, during embryonic development, have a similar design that is exhibited in various body parts during different stages of our adult and evolutionary developments. Like some sort of recording of past events as one might see in the stratigraphic layers of geological formations and played out again and again in (context specific) events such as the different layers of fuel types found in the "cracking" processes when crude oil is refined or when a vial of blood is spun in a centrifuge, or the rise-to-

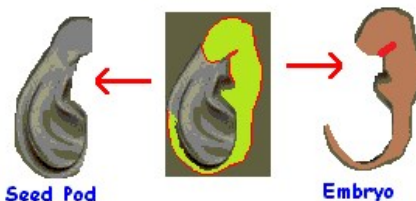
the-top of "illogical" emotions ("bottom feeding") reason and rationality during a whirlwind romance, etc...

However, his biogenetic law has been restated to read as "Embryogenetic ontogeny recapitulates Embryogenetic phylogeny." In short, his ideas and theories have been altered, and some discredited in light of additional research and contemplations on the consideration. None the less, his ideas helped others to contemplate along similar as well as dissimilar lines of thinking, thus importing some influence. While some readers think the point in terms of comparison have been made and would prefer to move on, it is necessary to add an additional perspective with respect to the above images to show a (museful) correlation by extracting the first line of embryonic distinctions from the above chart to highlight a prominent form:

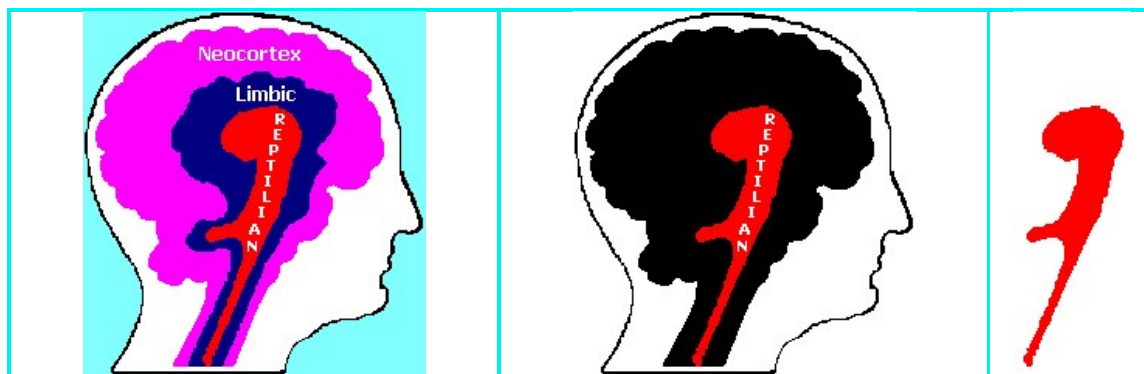


To the left is the outer human ear upright, then flipped upside down and then flipped horizontally... with a portion of it highlighted in red. The image not only gives the impression of an embryo in its early stages of development, it also looks like the "feathered" or "winged" seed pod of a Maple tree. Children sometimes refer to the seed pod as a helicopter or whirlybird, as a label that describes the propeller-like spin of the seed pod as it whirls its way to the ground after becoming detached from a tree.

Comparing seed pod to portion of Ear to Embryo



Let us add another series of images:

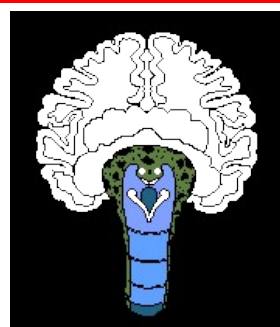


And another series:

Most portrayals of the human brain typically display a side view and label parts of the brain in a fairly accurate and general way that suffices for most people. However, let us take a look at the reptilian section of the human brain from a side view, then a frontal view, and then compare the frontal perspective with a frontal view of a reptile known as the cobra snake:



Side view of human brain showing reptilian brain in green.



Front sectioned view of human brain.



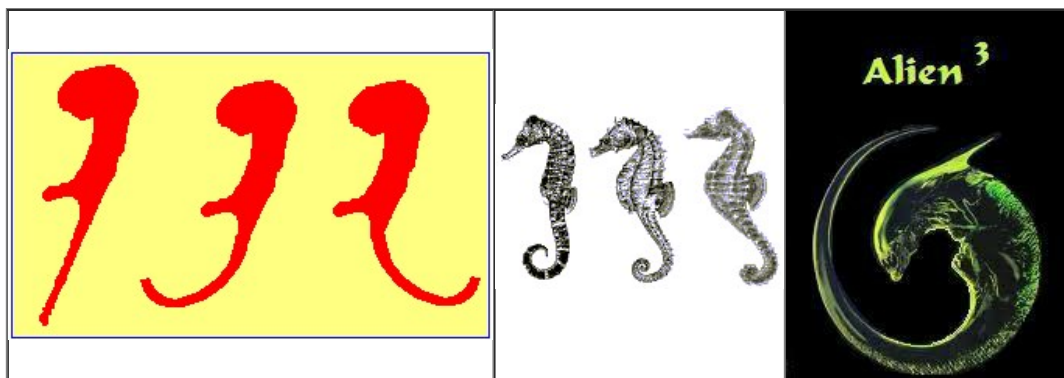
Front view of reptile known as the cobra snake.



The correlation between the reptilian brain and cobra snake may have some interest for those studying criminology, since criminals are sometimes viewed as reptilian-like beasts of prey. Like a lizard that will sacrifice its tail to evade capture, some criminals will a limb (or someone else's limbs and life) in order to evade arrest.

And another series:

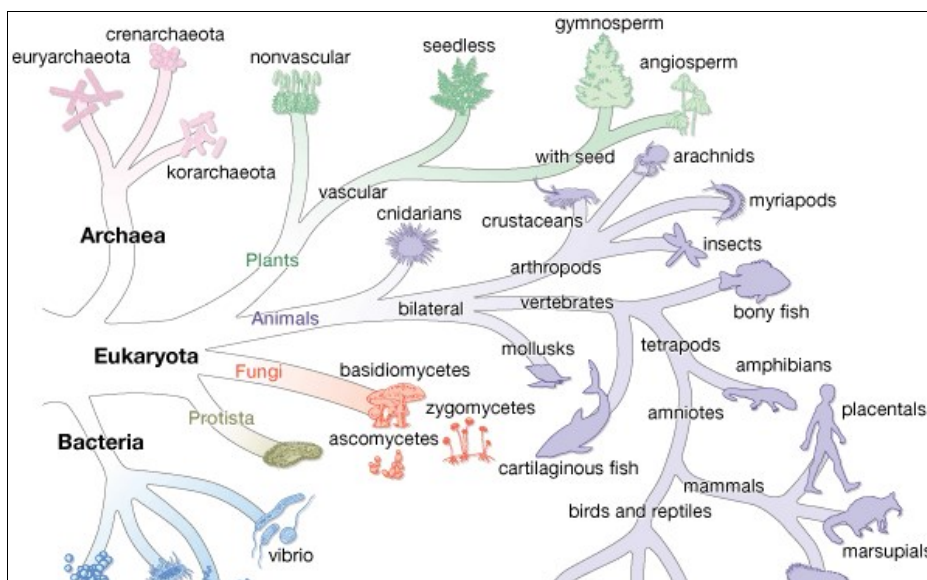
But there are some readers, for whatever reason, who will have a slight difficulty in making a visualized connection so let me provide some additional images which bend the "tail" to make the comparison that much easier. And just for fun, take a look at the slight resemblance to Sea-horses, though by moving the images around and using a little imagination, we could also see an early American (1890's) mustache with long "handles", a re-curve sports bow, a (lochness) sea "monster", (1960s - 1970s American) bicycle handlebars, the letter "S", a "baby" alien creature in the old movies entitled "Alien", etc...



Though a few readers may have noticed the repetition of "three", a few diehard Elvis Presley fans might well think they can see his image with a bulbous head of hair (set in place by some sort of wax, cream or Vaseline) and long sideburns.

Some artistically inclined folk will no doubt mentally or mechanically place copies back to back, front to front, top to bottom and side to side. By using a practiced form of visualize animation, whereby the image "comes alive" like a collection of still-images gathered together in a series of collated page slips that are held together and then flipped rapidly through... or like some otherwise studious individuals who place miniaturized portraits of one or another object on the margins of a book which, when the pages are thumbed rapidly through, cause the images to appear like an animated film strip.

While momentary digressions can be useful in the elaboration of a point through a course of embellishments, let me introduce a representation which reinforces an introduction of the "threes phenomena" as an underlying theme by which governments themselves are structured... again supplying us with the information that there exists an influence we must become more cognizant of... because if it changes, (and it is), there is a need for purposeful considerations of not only where we presently are in terms of our social philosophies, but where we are headed. One must clearly and easily ask if it is a coincidence that we not only have a three branched government, but that there are also three life domains (Archaea, Eukaryota, Bacteria):







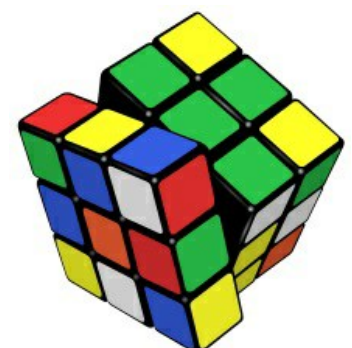
However, I will leave out an excursion into making metaphysical delineations between the 3 life domains and 3 government branches, since such an exploration of considerations would traverse a trail of discourse requiring an illustration of correlative logic further removed than that already being ventured into... and will no doubt cause some readers to be confronted with a path having an absence of conventional mile markers with which to navigate and orient oneself with. Whereas one is secure in the knowledge of being correct about their assumptions so long as they remain in a culture which observes the same type and level of ignorance, they can be confronted with a reality that they are wrong when provided more or even different information accepted as a validity in another culture with a different type and level of knowledge base. Analogously, the government as a whole, much less a single agency such as the S.E.C. and its agents, are in many ways like trying to communicate with a teenager who thinks they know it all. Likewise, it is like trying to communicate a difference of opinion, a different rationale, with someone who is a high functioning mentally handicapped individual or even autistic or have an expressed down syndrome. There is a certain language and logic one must adopt in order to communicate with those who, in their frame of mind see themselves as being correct because everyone they associate with thinks in the same manner; and yet it involves a peculiarly limited knowledge base. Trying to expand their knowledge may be helpful, but only if they are receptive to new ideas, or old ideas arranged in a new way, beyond their customary interests and socially shared rationale of agreed upon rationality.

We can also describe the recurrence as a developed bureaucracy of thinking, thus rendering the characterizations as "bureaucratic stooges", even if those indulging in the usage of such references do not see themselves as a 'stooge'... because they customarily align the word "stooge" with a disparaging definition though other interpretations and references are available. While the recurrence (of behavior in thinking within the constraints of a similar numerically identifiable pattern) may at first be amusing or stir some level of curiosity, it also should be viewed in a serious manner as well... though many will no doubt look at it as did those in the past who encountered the lists of those who made comparisons in their subject area of interest. Take for example the following illustration, which is an interesting collection of images seen on butterflies which were collected and assembled into a commonly recognizable pattern sequencing by Kjell Sandved. It is entitled the Butterfly Alphabet:



While there may be other patterns available on the wings (or other attributes) of butterflies, some of which are already noted by researchers, such patterns do not become known to the common public because the researcher may want to hoard their knowledge, do not have the money for a poster (or other 'literary' adventure), or are too busy making other discoveries thought to be much more important than an indulgence serving to pique the curiosity of the public. Then again, some other reason may prevail. Such behavior can be described as the antic of a stooge, without any intent of disparaging the person or their work... particularly when the intent is to highlight a recurrence which indicates a level of self-absorption that is dismissive of others by way of a cultured arrogance and obstinance. Just as many of us shake our heads at the ludicrous antics of the government, the recurrence of such antics in different time periods under different occasions played by different authoritative actors, needs to be seriously addressed through a revision of the Constitutional script being used to outline the type of government we subject ourselves to like the adopted rule(s) of a game when neighborhood kids get together to play hide-n-seek, kickball, etc...

To use another analogy: the artificialized structure of a rubik's cube can be compared with the artificialized structure of the government being used. Interestingly, many observers will overlook the "three" reference nor compare it with the three "directions" of game play used on board games such as checkers and chess, in that one can move a game piece in a horizontal, vertical, or diagonal direction. From the Encyclopædia Britannica cited elsewhere herein, we cull the following reference:



The Rubik's Cube consists of 26 small cubes that rotate on a central axis; nine coloured cube faces, in three rows of three each, form each side of the cube. When the cube is twisted out of its original

arrangement, the player must then return it to the original configuration... one among 43 quintillion possible ones.

If we were to use the rubik's cube as a standard of measuring whether one is fit to participate in politics, some might then realize that, as an analogy, such a situation does in fact occur in terms of the presiding rules and regulations for conducting an election as outlined by the Constitution. In other words, the criteria are meant to marginalize and exclude most people but still encourage them to be enabled to cheer on those who are able to 'do the right thing, the right way, at the right time'. It is a time dependent process and procedure meant to advantage one over another, while having the others support them in their means to subvert the efforts of those who could make a better contribution. Both the type of game and its rules must be replaced in order to permit a far greater opportunity of participation. The costs for running an election campaign are so exorbitant that what we end up with is not the best candidate that money can buy, but the best candidate which ensures those that buy into the process will be assured a continuing dominance of political manipulation to serve their interests.

The Constitution is the rule book and sets the model of determining whether the 'game' (day to day puzzles, mazes and mouse traps of one's life in society) is played correctly in order to achieve the desired outcome incorporated to fulfill the interests of a few able to exercise a majority opinion. The structure of the cube, the outlined rules and the "correct answer" are all fabrications. Though we may call them Communism, Democracy, Socialism, business or some religion, they are made up and adopted as what is "right" by those who perform the assigned task in an acceptable manner or at least exhibit what can be defined as an honest attempt to participate in perpetuating the atmosphere of the game, though they themselves are not endowed with the ability to perform the given task in a given way. Like a government, religion or business, those who have learned how to play by the 'assigned' rules do not want to change the game to make it "user friendly" to more people. They not only want restrictions which provide them with advantages, they want to be able to define the restrictions (laws, procedures, processes, time constraints, etc..) in order to give them even more selective (prejudiced, discriminating) opportunity no matter who or how many are excluded. The S.E.C. is effecting this type of behavior. And it actually makes little difference who is permitted to play the game if the game itself is rigged to advantage a select few that the majority are obligated to accept no matter who, how often or in what measure they must suffer the consequences thereof.

In an elaboration of the "user friendly" concern held by many people, generalized contemplations resort to mere scoffing not only because of the lack of its presence, but because policies and procedures are developed by those who remain at a distance from having to experience the circumstances of usage to that which they expect others to comply with. When we couple this with the generalized perspective that rules and regulations can be wielded by governing agencies or agents with little or nor real compassion or concern for a specific individual because there are others who will "jump through the required hoops" with a greater speed and accuracy, the government becomes viewed as an insensitive and uncaring organization... no matter how its authoritative personal may perceive themselves to be... and would simply dismiss such a claim... instead of altering itself to become more user friendly. When the public makes claims against it but it does not perceive itself to exhibit, the functionality of the government is typified into portraying authoritative obstinance, arrogance and dismissiveness. By expecting a person to create a personal goal as part of an outline to assist them in getting off welfare or other assistance, is like trying to teach a dependency-trained domesticated pet to perform a trick "to earn its keep", by way of a conflicting reward and punishment-by-way-of-threat program of expectation when they have no history of such a conscious effort. The government can not expect those it has kept directly or indirectly in a state of dependency for generations, to interpret the word "goal" as those who are in charge of administering a government program. It is not the meaning of such a word that is the problem in reducing a particular form of government dependency, it is the application of such by those who have been taught by a government to be dependent in body, mind and spirit as if it were an ultimate expression of patriotism, belief in the "system", or a religiously defined humility of deference to those who claim to be one's 'betters', and the people naively accept such nonsense as truth... because this is what they have been taught to surrender themselves to.

If the government wants to get people off of welfare and other assistance rolls, it must instigate and assist in a Revolution against itself, and ask business and religion to join in such a partnership... because it, and they, are very much a part of THE problem creating and/or contributing to so many needless social problems. All of them have had a hand in creating the mess the public of this nation and the publics of the world suffer for... time and again, despite all the good which has been accomplished. It will require a monumental form of business, government and religious leadership to direct the course of a Revolution on behalf of all humanity. While such a consideration may seem counter-intuitive, the present formula of practiced Communism, Democracy and Socialism are an enemy to themselves and one another. The government must force the public to think for itself along a constructive avenue of governing improvement, instead of along those streets and gutters which are so destructive of human lives through various forms of misery. Regardless of sincere intentionality to produce and promote fairness in one or another government assistance programs, this does not ensure that each and every administrative agency or agent will not be enabled to wield the formulation as a projected expression of a personality that has an unrecognized underlying disconcern for the public.

Time constraints, re-submission of already submitted documentation, scheduling of interviews, and the assortment of procedures respective of a given government welfare or other public assistance program that make people fearful of

saying anything because information might be used against a person to deny a benefit... is a preoccupation of the public because they are well aware of how deliberately mean the government can be through one or another agent's individual assessment and interpretation that, if one seeks a redress of grievance against, is felt to be a waste of time because the government supports 'one of its own'... and the public has no real recourse except to fend for themselves in any manner they can. In those cases where a person is trying to manipulate or "play" the system by having an understanding of a given process and an ability to say the required information in a manner to be appreciably received; this situation is a tell-tale sign that the system is too routinized, the person has an untapped individual capacity to learn, and the person is being socially or situationally forced to resort to the usage of such a behavior in an attempt to remove them from circumstances because there is no readily observable means to do so otherwise.

With respect to puzzles, in that life has its own without the people having to be subjected to government duplicity like that when having to deal with the S.E.C.,

Though some wonder why there are those who speak of a needed Revolution, when all seems well and not unlike that what they imagine to have occurred in some past Revolutionary era... only because they are blind to the very many injustices perpetrated on a public all too aware of social degradations overlapping from generation to generation. While some are born to Revolution, the progress of others is slower, learned by way of acknowledged experiences calling for a resolution; but there is no adequate Representation there for. None but the people themselves who may come to realize they are like those who came before them, at a moment in their life that they must make a stand. Such a realization may cause them to seek out references to past events, and utilize slogans of past Revolutionists set into a modern context but with the necessary caveats in place. For example, the proposed "Cenocratic Revolution" is not about perpetrating the images of a marching lynch mob calling themselves comrades, patriots (or "citizens" as during the French Revolution); with a directed course initiated by over-zealous impulses suggestive of a wild thirsty herd rampaging towards a direction offering satiety; even though some Revolutionists might imagine the pooling of authoritative blood as a ritualistic form of watering hole that might be re-interpreted as such from the following historical phrase of Thomas Jefferson:

**"The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants. It is its natural manure."**

The "**patriots**" in the foregoing phrase are those who are loyal to the tyrants. It is necessary to point this out since those who would fight against a tyrant are patriots to a Cause as well. As such, the foregoing phrase might be re-written as:

**"The tree of liberty must be refreshed from time to time with the blood of tyrants and their patriots. It is its natural manure."**

However, it is of value to re-evaluate the idea proposed by Jefferson and cast the Tree as one of Equality, Justice, and Liberty... and project it more fully into a modern setting by denoting three aspects:

**"The tree of liberty must be refreshed from time to time..."**

- a. Watered by the blood of Tyrants and their patriots.
- b. Manured by the carcasses of Elitist Representative Bodies.
- c. Scarecrowed by the skeletons of Aristocratic Authority.

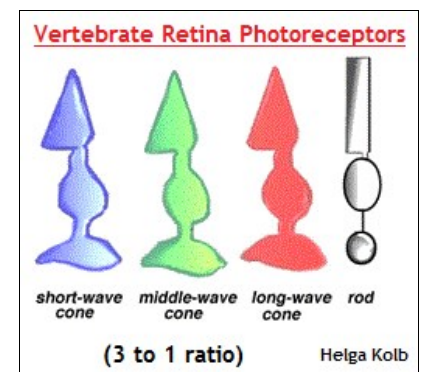
Then again, if they are as bad as we make them out to be, using them as a means for future growth might well be like using poison, which includes the skeleton, since many a scarecrow has been laughed at by 'wise old birds' (those with experience).

Incredibly, there are so many social problems which are contextually multiplied exponentially by the number of people involved, not to mention some which appear to recur time and again and have remained persistent through many ages in different cultures; one may be inclined to think of them as diseases... and our eclipsed attempts to resolve them as the reflection of some ancient superstition or misinterpreted cause and effect. For example, let us cite the phenomena of thought known as the Ancient Greek Humoral (body fluids) theory of "blood, phlegm, yellow and black bile" arising out of the earlier four (classical) elements theory (air, earth, fire, water), both of which were extended into the Middle Ages. The

latter idea now being aligned with the proposed perspective of four generalized states of matter: respectively, Gas, Solid, Plasma, Liquid... and it is of need to place them into a tabled compartmentalization that generalizes a differentiation in a "three -to- 1 'formulization', before continuing. Though sometimes rather obvious, other 3 -to- 1 varieties may be subtle, and the strategy used in deciphering the may elicit disagreement from others, there nonetheless remains a means for interpreting the information along the described lines. For example, take the New England adage of "Use it up, Wear it out, Make it do, Do without". It too is a "3 -to- 1" ratio though without knowledge of such a 'referencing ratio' formula, it is not seen as such. And yes, one might want to devise another scheme for interpreting along a different pattern such as a two -by- two, but it also can be a point of inclusion because of its "two" structure in a 3 -"2"- 1 formula, giving rise to the notion of an intermediary.

Three			One	Ratio interpretation
(red) blood	(yellow) bile	(black) bile	phlegm (may be clear)	3 colors to 1 'clear' substance
air	earth	water	fire	3 naturals to 1 'semi-natural' substance
gas	solid	liquid	plasma	3 relatively stable to 1 'unstable' substance
Use it up	Wear it out	Make do	Do Without	3 'Haves' to 1 'Does not have'

...However, as an aside reference, it is of pertinent interest to note for the body of enlarged considerations undertaken in the present complaint format; that the so-called "four" structure actually has more relevance to a larger socio-political-philosophical discussion when it is related as a three -to- one ratio. This ratio is identified by recognition of the item "plasma" being viewed as a non-depreciative and generalized "odd man out" property that is unrelated to a sequential enumeration as one might find in the lineup of a game being played by children, in that the word "odd" is not referring to an 'odd' number, but a distinctive "other-than" quality; just like the presumed dimension of "time" when placed alongside the dimensions of Length-Width- Breadth. This observable correlative property corresponds to the Thymine in DNA and Uracil in RNA as the "odd man out", because both share the same three "Adenosine, Cytosine, Guanine" trio— and serves as a biological precedent if not a preferable psychological predilection to restructure the present three-branch government into a three -to- one ratio of which a Cenocratic Formula does, and will be spoken of as the reading proceeds. It is a vision having its own precedent in that, with respect to the physical dimension of sightedness used both figuratively and physically, we find that there are three types of (photoreceptor) color cones to the eye, and one type of non-color ("gray area") rod, though each are present in the quantity of millions within the structure of the eye... The three for daylight viewing and the one for dusklight or starlight viewing. Hence, it is another example of a "three -to- one" ratio to be used as a correlational generality as a collatable referent.



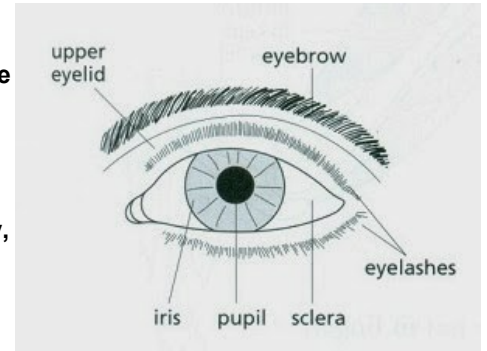
Three			One	Ratio interpretation
Length	Width	Breadth	Time	3 'conventional' dimensions to 1 assumption
Adenosine	Cytosine	Guanine	Thymine	DNA: (3 the same as RNA, 1 is different)
Adenosine	Cytosine	Guanine	Uracil	RNA: (3 the same as DNA, 1 is different)
Blue cone	Red cone	Green Cone	Rod	3 color Cones to 1 'uncolor' Rod(s)
Executive	Legislative	Judicial	Peoples Legislative Branch	3 traditional branches to 1 modernized

The need for providing examples from a variety of subject areas is to show that the usage of a "three -to- one" organizational formula in the structure of government has supportive evidence as a viable construct occurring in other subject areas, and is therefore a defensible rationality. Other examples will be included later in the reading. And the reason to provide such a perspective is to concentrate on larger social problems from a redesign in government, in order to address issues such as the irrationality being used by the S.E.C. to take money from the public by way of a schematized system of legalized justification. However, as elsewhere stated, let us not overlook the "3 to 1" varieties which are organized as three separate but combined elements giving rise to alternative philosophical considerations with respect to the eventuality of design with respect to an achieved "fusion". For example, do any of the examples represent a mutation that is viable only for a particular segment of time but is later found to be dysfunctional like that of the present Three Branches of government, despite all the rationale applied to justify such a usage... but nonetheless reflects a singular instance as one might expect in a mathematical set of three in a set of three? And thus requires a supplementation to effect the next developmental stage?



Topologically speaking from a conjectural premise, the Three Branches of government may be a singular instance of three sets of three that are yet to arise as part of a fusion involving an expansion and deceleration of momentum. Such environmental effects may correspondingly be biologically replicated, thus requiring a seldom-applied formula of calculus which uses the patterns of organization as a type of mathematical equation to be deduced, since it will appear with different labels in different subject areas but with the same underlying pattern in its structural array. Thus, the Three Branches need to be supplemented with the beginning formalization to effect the development of the second set of three, if it has the means to adaptively progress in this direction... or otherwise require a different type of fundamental matrix which will better accommodate this growth pattern... like providing a bigger pot for a plant with a more extensive root system. Adding another government Branch, such as the suggested "Peoples Legislative Branch", thus satisfies such considerations by providing a 3 to 1 ratio growth by extension, growth by accommodation, and growth by revision.

For example, on a primitive level of expression, we can note the human eye with three structures of three: The three cones to 1 rod complex (depth/length), the three "hair lines" (lower/middle eyelashes, and upper eyebrow) set into a hierarchical array (height/breadth), and the pupil- iris- cornea/sclera (width). The "three" repetition customarily becomes overlooked and is not aligned with other three-patterned physiological references. Because this same "3 in 1 reference" appears to already be present in the practice of the American Brand of Democracy, it is well for us to note that appearances can be deceiving. While it is true that it gives the impression of having achieved a reflection of the structuring displayed many times in physiology, let us not forget it is a psychological model thereof. In other words, while its gives the appearance of the structure, its functionality clearly displays a superficiality in that it is not a true integration. Trying to compress them into a cohesion shows the assumed connectedness to be like attempting to mix solids, liquids and gases together, though one might use other triadic references as examples... (past, present, future; electrons, neutrons, protons, etc.). One or another does not meld coherently together, despite a metaphysical approach to do so... thus requiring the addition of yet another that functions as a 'processor of components' like a fusible link.



In addressing situations which are labeled "social problems", attempts to either manage or solve them may be viewed from a perspective which adopts a formula for analyzing them in terms of criteria that others may not be accustomed to, but are thought to possibly provide a model to better understand them. For example, someone might resort to the usage of the word "anomalies" or "mutation" that becomes fixed as recurring trait in a given population. Thus, addressing a social problem is the necessity for uncovering what or who is the progenitor. Frequently, it is suggested that a single law, policy or particular agent or their agency... if not an elected official, is the cause of the problem; and needs simply to be replaced by another person, place or thing that suggests itself to be an improvement, but actually is but a specious representative model of that which is desired. However, not only the public, but even so-called social experts can rely on a methodology of perception which poorly judges a 'cause and effect' characterization. In other words, they choose poorly, if not totally incorrectly, by way of an educated guess, or "educated guesstimation". While some people appear better suited to making such guesstimations, it may actually mean they are adept at allowing themselves to be put into a position in which the act of choosing actually is suppositional guesswork, instead of guesswork by way of a proposition or an assumption which has little risk that can be readily identified. Some so-called "experts" are merely adept at keeping themselves out of being put on a spot. They know how to avoid from being viewed as having a questionable talent, just as they are able to assert themselves into situations that will be promising fortuitous in making themselves appear to be better than they are actually credited for.

Viewing social problems as "anomalies" requires a greater level of social organization to adequately address them as one might view something which is termed "anomalies" of science... which requires a new perspective in order to account for their recurrence. For example, old ideas about the planetary system evolved into different ideas when anomalies were discovered to be viewed as something that was not right, but were later found not to be an anomaly when a different planetary perspective was adopted. The perception of phenomena when viewed from the perspective of a given belief platform described such observations as anomalies that might well be excused away so as not to disrupt the belief system, and yet would be interpreted as an accountable effect to take into consideration when placed in the contest of another system of belief. But this acknowledgment also applies to events which seem normal and natural, though they are not looked on as a "true" problem, and are taken somewhat for granted... for instance, like that described as the "common" cold. By adopting a different perspective, the so-called "commonness", defined as natural, may be viewed as something else wise. The same goes for social problems. If we say they are common, based on appearance at least since the time of recorded history by an historian making note of such, or if we label them as an anomaly... both instances require the development of a new social paradigm in order to better effect the development of a clearer perspective of understanding. Humanity must move beyond the antiquated ideas of Communism, Democracy and Socialism. Similarly, presently practiced religions and their philosophical counter-parts, are a part of ancient ideas cast into modern garments. Hence, we can find several different reasons for promoting a new form of social governing structure away from the present one. In so doing, we exam characteristic logics of the past to develop an understanding the where, the how and the why we followed in the footsteps of ancient peoples in order to develop our own ideas. For example, taking several items out of context to an article written by Herbert John Spiro ("Constitution"; Encyclopædia Britannica Ultimate Reference Suite, Chicago, 2013):

- ...The Romans conceived of the all-encompassing rational law of nature as the eternal framework to which constitutions, laws, and policies should conform (to the presumed) Constitution of the universe.
- ...The Stoics argued, all humans are endowed by nature with a spark of reason by means of which they can perceive a universal natural law that governs all the world and can bring their behaviour into harmony with it.
- ...Even in (the) imposition of a new constitutional order, novelty could always be legitimized by reference to an alleged return to a more or less fictitious “ancient constitution.”— for example; ... (turning) to the old biblical concept of a covenant or contract, such as the one between God and Abraham and the Israelites of the Old Testament.

Such statements are a could introduction to the following perspective involving the usage of celestial events as a precedent for effecting one or another social design in accord with a particular rationale. The concept of "God", in this light, is seen as but another model of a celestial event or phenomena, though present day religions are embodied more with human egotism (ego centricism) as well as other introversions, and have lost their bearing as metaphysical representations of the cosmos. However, in as much as we can identify early attempts at looking for a precedent in nature to substantiate claims for adopting a given idea about order, the expressed ideas of some political thinkers may not be directly linked... and the person exercising such thought may themselves be unaware of the origins of their ideas, much less the underlying usage of a pattern used in the construction of their views. For example, the following perspective of Aristotle in which a "three" theme is referenced regarding his perspective of an ideal Constitution, may be overlooked as a structural pattern that can be identified in other subject areas, thereby giving us a clue that there indeed is something be said about human cognition derived from the influences of one or more events in nature that are overlooked...

From Robert A. Dahl's "democracy" article in the Encyclopædia Britannica, it is noted that Aristotle identifies three kinds of ideal constitution...each of which describes a situation in which those who rule pursue the common good... and three corresponding kinds of perverted constitution... each of which describes a situation in which those who rule pursue narrow and selfish goals. The three kinds of constitution, both ideal and perverted, are differentiated by the number of persons they allow to rule: Thus,...

- I. "Rule by one" is monarchy in its ideal form and tyranny in its perverted form;
- II. "Rule by the few" is aristocracy in its ideal form and oligarchy in its perverted form;
- III. "Rule by the many" is "polity" in its ideal form and democracy in its perverted form.

...And by extension, the "one, few, many" references can be associated with the "one, two, many" counting sequence values denoted by those evaluating the history of numbers having occurred time and again amongst primitive cultures... thus providing us with another example of a basic "three" mental schema that is frequently used as a basic scaffolding of abstract, complex, or expressed common observances. It is a necessary theme to be recognized not only because of its wide-spread prevalence in different subject areas, including the three-branches division of the government, but that its recurrence may well have an identifiable environmental influence that we need to be concerned with. Such that, if the influence changes, so may our ideas and governing structure as an affect of adaptation. An abrupt change could be disastrous.



But citing only one philosopher's usage of a "three" formula needs to be supported by the addition of other examples in order to provide the reader that the circumstance is not a coincidence and neither is it an exercise in numerology unless we are ready to claim that the idea for utilizing the practice of a three-branched government is the result of an unrecognized exercise thereof:



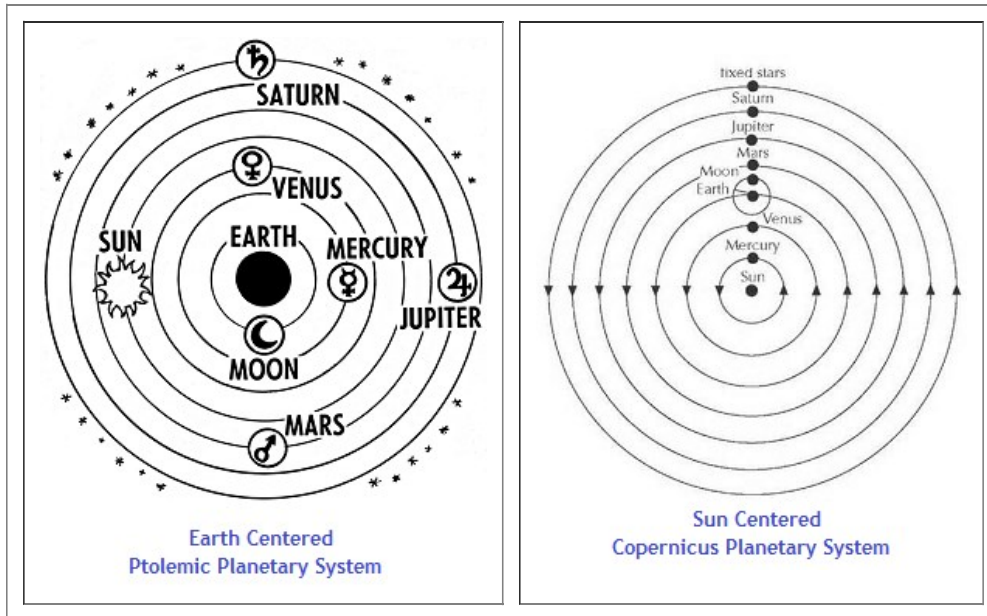
St. Augustine's Philosophy:	Memory ~ Understanding ~ Will
Comte's Philosophy:	Great Being ~ Great Medium ~ Great Fetish
Hegel's 3 Spirits:	Subjective Spirit ~ Objective Spirit ~ Absolute Spirit
Plotinu's Philosophy:	One ~ One Many ~ One and Many
Aristotle's 3 Unities:	Unity of Action ~ Unity of Time ~ Unity of Place
Sir F. Bacon's 3 Tables:	Presence ~ Absence ~ Degree
Thomas Hobbes's 3 Fields:	Physics ~ Moral Philosophy ~ Civil Philosophy
Immanuel Kant's 3 Critiques:	Pure Reason ~ Practical Reason ~ Judgment

<b>Averroes's 3 Commentaries:</b>	<b>Little ~ Middle ~ Great</b>
<b>Karl Marx's 3 isms:</b>	<b>Communism ~ Socialism ~ Capitalism</b>
<b>Woodrow Wilson's 3 isms:</b>	<b>Colonialism ~ Racism ~ Anti-Communism</b>
<b>Hippocrates's Mind Disorders:</b>	<b>Mania ~ Melancholia ~ Phrenitis</b>
<b>Emile Durkeim's 3 Suicides:</b>	<b>Egoistic ~ Altruistic ~ Anomic</b>
<b>D. Liesman's 3 Social Characters:</b>	<b>Tradition-directed ~ Inner-directed ~ Other-directed</b>
<b>Erich Fromm's 3 Symbols:</b>	<b>The Conventional ~ The Accidental ~ The Universal</b>
<b>Pythagoras's "fusion" idea:</b>	<b>Monarchy ~ Oligarchy ~ Democracy (into harmonic whole)</b>
<b>M.L. King Jr.'s "Middle Road":</b>	<b>Acquiescence ~ Nonviolence ~ Violence</b>
<b>Kierkegaard's 3 Stages:</b>	<b>Aesthetic ~ Ethical ~ Religious</b>
<b>Husserl's 3 Reductions:</b>	<b>Phenomenological ~ Eidetic ~ Religious</b>
<b>St. Augustine's 3 Laws:</b>	<b>Divine Law Natural Law Temporal, or positive Law</b>
<b>Witness Stand "Laws":</b>	<b>Tell the Truth The whole Truth Nothing but the Truth</b>
<b>Titus Carus's 3 Ages:</b>	<b>Stone Age ~ Bronze Age ~ Iron Age</b>
<b>Feuerbach's 3 Thoughts:</b>	<b>God, 1st Thought Reason, 2nd Thought Man, 3rd Thought</b>
<b>Magnus's 3 Universals:</b>	<b>Ante Rem ~ In Rem ~ Post Rem</b>
<b>Max Weber's 3 Authorities:</b>	<b>Traditional ~ Charismatic ~ Legal-rational</b>
<b>F. de Saussure's 3 "Signs":</b>	<b>Sign ~ Signified ~ Signifier</b>
<b>Charles Peirces 3 "Signs":</b>	<b>Qualisign ~ Sinsign (token) ~ Legisign</b>
<b>John Keynes's 3 Eras:</b>	<b>Scarcity ~ Abundance ~ Stabilization</b>
<b>George Mead's 3 Distinctions:</b>	<b>Self ~ I ~ Me</b>
<b>Thrasher's 3-group Gangs:</b>	<b>Inner Circle ~ Rank &amp; File ~ Fringers</b>
<b>Jesus Christ's 3 Praises:</b>	<b>In the name of the Father ~ Son ~ Holy Spirit</b>
<b>Samuel Clemmons' 3 lies: (Mark Twain)</b>	<b>Lies ~ Damned Lies ~ Statistics</b>
<b>Abe Lincoln's 3-For-All Some:</b>	<b>Of the People By the People For the People</b>
<b>Freudian Psychoanalysis:</b>	<b>Id, Ego, Superego (child, parent, adult)</b>
<b>Courtroom pledge:</b>	<b>Tell the truth, the whole truth, nothing but the truth</b>
<b>3-branched government:</b>	<b>Executive, Judicial, Legislative</b>
<b>Education's three R's:</b>	<b>Reading, 'Riting, 'Ritmetic</b>
<b>Abe Lincoln's 3-For-All Some:</b>	<b>Of the People By the People For the People</b>

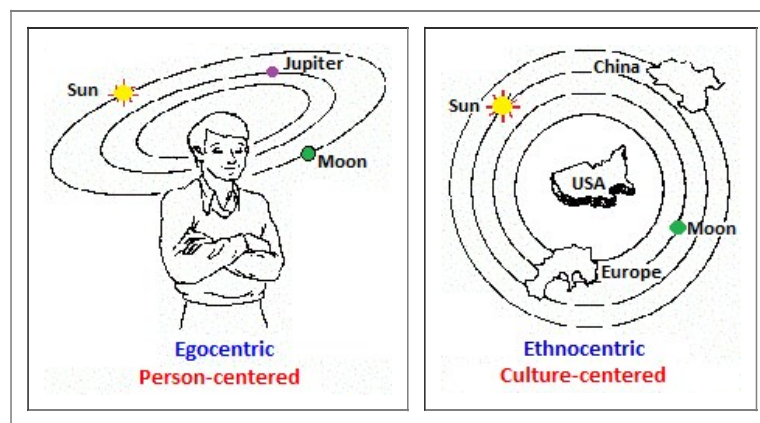
Because metaphors offer a viable means of looking at the same phenomena in an alternative way, the usage of a new astronomical interpretation to account for the mixtures of psychological, sociological and philosophical (including religious) phenomena not well explained by current theories in these fields... which affect ideas from which social governance laws are formulated— is of value to consider, if for no other reason than to at least pretend one has an open mind. However, such a pronouncement need not be 'mathematically decisive' in its illustration since it was preceded by the disclaimer of being a metaphorized examination. Nonetheless, let us proceed with the sketch by making a bold pronouncement...

...that the present governing systems of the world are like old ideas on the planetary system predating the ideas of both the Polish Astronomer Nicolaus Copernicus (1473-1543) with his (moving Earth) heliocentric idea, and even the (moving Sun) geocentric idea of the Alexandrian Astronomer Claudius Ptolemaeus (Ptolemy, 2nd Century). Copernicus' Sun-centered idea, involving the perspective of a moving and not stationary Earth as was the "ego-centric" orientation of Ptolemy, was a rejection of the then dyed-in-the-wool scholastic physics at the time, for which he offered no alternative theoretical model to account for all the so-called "planetary anomalies" his new perspective brought to the fore of discussions. Such an idea had to wait for the perspective of the Italian Astronomer Galileo Galilei (1564-1642), before the notion of a "Copernican Revolution" took hold; because it was Galileo who postulated a viable alternative as a conceptual possibility to the former Aristotelian (planetary) dynamics. However, it would be remiss not to mention the original

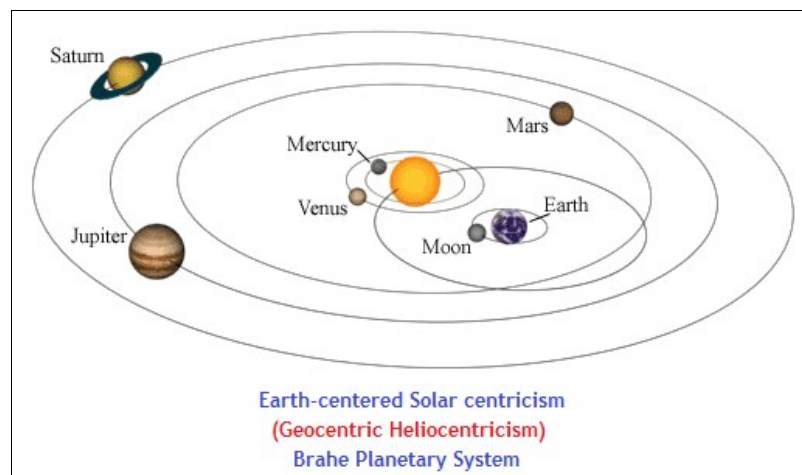
contribution made by Aristarchus of Samos (c. 310 BCE - c. 230 BCE, who is credited with first promoting the idea of a Sun-centered planetary system.



To the above examples can be added two more just for the sake of a simple comparison, though they actually are more distinct originating variations of the Earth-centered model:



A 17th Century rival idea to that of the Copernican Theory had earlier been developed by the Danish Astronomer Tycho Brahe (1546-1601) who postulated what may be termed a "Geocentric Heliocentrism" (though one might also say "Heliocentric Geocentrism"), which advocated the notion that all the planets except for the Earth rotated around the Sun, and this configuration then rotated around the Earth. (It reminds me of the image which "popped" into my head as a child while replacing the chain on a bicycle, in which I saw the chain as an invisible 'magnetic' force which held and connected together the various chain rings along with the derailer, (on a multi-gear bicycle), in a planetary-like rotation.)



Thus, we have a Sun-centric, Earth-centric and a Sun/Earth-centric trio of ideas that is not customarily labeled as a trio as a formula of compartmentalization. Johannes Kepler (1571-1630) became Brahe's assistant in 1601 and is said to have been so confident in his mentor's data wrought from his naked eye astronomical observations, he postulated his



three laws of planetary motion. Following him, the English Mathematician, Physicist and Philosopher Sir Isaac Newton (1642-1727), used Kepler's three laws of planetary motion as a template to formulate his theory of universal gravitation... which later helped to evolve his three laws of motion. (The recurrence of the "three" value should receive an acknowledgment in the reader's perspective because it is a cognitive structuring formula widely used such as in the case of a three-branch government.)

Ptolemy (2nd Century) Geocentric Astronomy (projected egocentricism/introversion)	Three
Nicolaus Copernicus (1473-1543) Heliocentric Astronomy (extroversion) Earth's three motions: daily rotation, annual revolution, and annual tilting of its axis.	
Tycho Brahe (1546-1601) "Heliocentric Geocentricism" (extroverted introversion)	
Galileo Galilei (1564-1642) Provided viable conceptual alternative to Aristotelian dynamics	One
Johannes Kepler (1571-1630) 3 laws of Planetary Motion  <ol style="list-style-type: none"> <li>1. The orbits of the planets are ellipses, with the Sun at one focus. (The orbital behavior is not orbital.)</li> <li>2. The line joining the planet to the Sun sweeps out equal areas in equal intervals of time. (The behavior of the planet sometimes moves quickly... when it is closer to the Sun, and sometimes more slowly ...when it is farther away.)</li> <li>3. The squares of the sidereal periods are proportional to the cubes of the semi-major axes. (The planets are all obeying some common rules.)</li> </ol>	3
Sir Isaac Newton (1642-1727) 3 laws of Motion  <ol style="list-style-type: none"> <li>1. Every mass, or body, be it at rest or moving, will not alter its present state unless acted upon by an external force.</li> <li>2. The change in direction or speed of an object, is proportional to the amount of force acting on that body. The change in motion is also in the direction in which the force is acting. This law is expressed mathematically with the three-patterned formula of <math>F=ma</math> (where 'F' is the force measured in Newtons, 'm' is the mass measured in kilograms, and 'a' is the acceleration of the mass measured in meters per squared second (<math>m/s^2</math>). )... and from an artistic perspective images Einstein's three-patterned formula of <math>E=mc^2</math>.</li> <li>3. For every action there is an equal and opposite reaction.</li> </ol>	3

It is of some interest to note that those who look for patterns in nature, very often uncover that to be described with a formula of "three" criteria, such that in today's physics, we have three families of fundamental particles, not to mention three large sub-atomic particles known as electrons- neutrons- protons. Another example is to note that we end a sentence with a period, question mark or exclamation point and that there are three University degrees (Ph.d, Master's, Bachelor's), etc... Different subject areas may use their own form of labeling such as Trinity, triad, ternary, triplet, trichotomy, or some other construction involving a 'three' characterization, though in many cases the realization of a recurring "three" formula is overlooked; or that when it is seen there is an inclination to interpret the recurrence in the light of some esotericism, superstition or numerology akin to some modernized derivation of an antiquated inclination such as necromancy (in short, magical thinking). The recurring usage is not some sporadic occasional, but suggests a consistency that needs a greater application of persistent analysis. Like human described laws governing motion or planetary motion, the recurrence of a "three" theme in various subject areas defines an unrecognized "law of occurrence" that can be applied to the construction of a better system of social governance. Denying the existence thereof does not make it go away. It only delays its recognition which may later be forcefully applied by way of a Revolution in our social thinking. A new form of governance will inevitably result in a new body of authority who better understand the concept and its applicability.

For example, if we discovered we were living on a flat planet and that we would fall off its edge if we traveled to far in any direction, our governing philosophy would change. Likewise if we were visited by a civilization of extraterrestrials, and that which occurred when the boundaries of the world were changed by the explorations of others. When the boundary of the atom was breached, the development of a nuclear bomb profoundly changed the dynamics of our governing ideology, even if many people do not recognize how much their lives have been dramatically altered. The governing structures of today are very different than they were two hundred years ago. With increased understanding of natural laws and their uses applied to human conditions, human laws try to keep apace with them... but frequently fall short because those in authority lack the training to think accordingly. There is no advanced courses in this respect, for politicians and the larger public to take in order to acquire a firmer grasp of larger realizations. Hence, the governing structures very often lag far behind where they should be. In doing so, the people are forced to use force to make changes in the governing structure when there is a collective realization that there is desperate change needed.

Theories in physics, biology, psychology and many other subject areas have had an enormous effect on our lives and are reflected in the governing policies. But people are more disposed to suffer the familiarity of inequities than the unfamiliarity of a newly discovered freedom. A freedom such as that being promoted by a Cenocratic formula advanced by the proposition of a *Cenocracy* is for some, a frightening prelude to presumptive insecurities of the uncertain. They are like the occasions of livestock or poultry that, when unaccustomed to freedom outside a previous existence of "incarceration", hover about the surroundings and their 'companions' most familiar to them... many of which may actively attempt to regain the safety and security of the only type of freedom they have known. Though it is a different type of recidivism than that ascribed to humans released from prison, the similarities are all too real... except that humans can be provided with alternative lifestyles though they most often are left in a void and provided little support except from those in similar situations which caused them to be locked up in the first place. What a terrible abandonment society has done to so many that could well lead the type of responsible life they would prefer if there were not so very many needless pressures being held over them... to tow a line that they see all too clearly as a stacked deck of cards requiring them to wear a set of blinders that do not fit them well. Additionally, the root causes of criminal behavior, including minor offenses which become habitual, are rooted in causal factors for which government does not accept any responsibility for having created by way of the uneven social playing field of economics different people are differently confronted with. Forms of governance has subtleties and vagaries of a 'personality' which affect different people in different ways... and are therefore biased. For example, the actions of 'theft' perpetrated by the S.E.C.'s activities in the presently mentioned case exhibits a measure of prejudice that is not being recognized, just like the Monarchists of old did not recognize their behavior as being unnecessarily biased towards others. The overall governing structure exhibits a similar attitude.

Such a situation of recidivism will no doubt be the case for those of us attempting to provide a greater level of Independence for the people. Many will out-right object to the proposal and some will no doubt be able to provide convincing arguments to persist in remaining with the present forms of governance which deny a more fuller expression of Independence that is no where near the isles of lawlessness nor morality. Many will be utterly lost because their whole life has been an unrealized form of servitude... in everything they think, do and say. They do not really think for themselves — finding it much easier to go along with that which their peers seem to be doing as a collectively agreed upon normalcy. But as a Nation of do-it-yourselfers, they too can learn to live outside the confining structures of present governing structures and still have a government far more useful than the one being practiced.

When authority does not grasp the realization for adopting a necessary alteration in governing policies and structure promoted by the evidence provided by new ideas implicating the need for a greater expansiveness in our ideological framework, a Revolution is called for. Instead of a lone figure such as Christopher Columbus beseeching the sponsorship of Ferdinand II and Isabella I, we now have millions seeking authoritative sponsorship for engaging in the expedition of altering the present government structure to be more in-tune with a new set of ideological parameters based on evidence culled from multiples subject areas, one of which is human physiology (with some correspondences in other life forms). Perhaps the following list from Professor John A. McNulty will be instructive as a means to convince one or another reader that the recurrence of the "three" provides for a territory of exploration which requires the adoption of a new social structure in order that we can take advantage of the implications as it is applied to a larger perception... as did theories on planetary structure and the adopted laws which govern perceived regularities. The "three" is a regularity that has far reaching implications if it is understood as that having arisen by the influences of an environmental circumstance that is changing and will affect us accordingly. Our governing structure must be pro-active in developing its design in line with the changes... and is consistent with our attempts to be a civilization particularly sensitive and responsive to environmental circumstances.

Dr. McNulty, Loyolla University:

- a) The structure of the human body is organized into groups of three with remarkable frequency.
- b) I have listed several examples of this tendency by region.
- c) This list does not include structures contributing to form the many "triangles" in the body.

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### General

3 layers of skin: Epidermis- Dermis- Hypodermis (fat)  
3 general venous circulations: Systemic- Pulmonary- Portal

### Embryology

3 germ layers: Endoderm- Mesoderm- Ectoderm  
3 divisions of somites: Sclerotome- Dermatome- Myotome  
3 definitive kidneys: Pronephros- Mesonephros- Metanephros  
3 derivatives of skull: Desmo/dermatocranium- Splanchno/viscerocranium- Chondrocranium  
3 initial embryonic divisions of the brain: Prosencephalon- Mesencephalon-

## Rhombencephalon

### [Back](#)

3 parts of the erector spinae m.: Iliocostalis- Longissimus- Spinalis  
(each are divided again into 3 parts)

3 parts of the transversospinalis m.: Semispinalis m.- Multifidus m.- Rotator m.

3 coverings of the spinal cord: Dura mater- Arachnoid- Pia

3 spaces surrounding spinal cord: Epidural- Subdural- Subarachnoid

3 borders of the scapula: Medial (vertebral)- Lateral- Superior

3 angles of the scapula

### [Neck](#)

3 parts of the axillary artery...

3rd part of axillary artery has 3 branches:

Subscapular- Anterior humeral circumflex- Posterior humeral circumflex

3 Brachial plexus trunks: Upper- Middle- Lower

3 posterior Brachial plexus divisions

3 anterior Brachial plexus divisions)

3 Brachial plexus cords:

(A) Lateral

(B) Medial

3 branches off medial cord: Medial brachial- Medial antebrachial- Medial pectoral

(C) Posterior

3 branches off posterior cord: Upper subscapular- Lower subscapular- Thoracodorsal

3 branches off the thyrocervical trunk: Transverse cervical- Suprascapular- Inferior thyroid

3 veins drain the thyroid gland:

1. Superior (into internal jugular)
2. Middle (into internal jugular)
3. Inferior (into left brachiocephalic)

3 scalene muscles: Anterior- Middle- Posterior

3 muscles attach to spine of C2:

- Semispinalis cervicis
- Obliquus capitis inferior
- Rectus capitis posterior major

3 constrictor muscles: Superior- Middle- Inferior

3 parts of the pharynx: Nasopharynx- Oropharynx- Laryngeopharynx

3 parts to the hyoid bone: Body- Greater horn- Lesser horn

3 structures inside carotid sheath: Common carotid artery- Internal jugular vein- Vagus nerve

3 ganglia in sympathetic cervical chain: Superior (magnum)- Middle- Inferior (stellate)

### [Head](#)

3 parts of the maxillary artery: Mandibular- Pterygoid- Pterygopalatine

3 divisions of the trigeminal nerve:

- V1 Ophthalmic... has 3 branches (Frontal- Nasociliary- Lacrimal)
- V2 Maxillary
- V3 Mandibular

(has 3 parts) Undivided trunk- Anterior division- Posterior division

(has 3 branches) Auriculotemporal- Lingual inferior- Alveolar

3 cranial fossae: Anterior- Middle- Posterior

3 nuchal (nape of the neck) lines: Inferior- Superior- Highest

3 layers to calvarium: Outer table- Diploe- Inner table

3 clinoid processes of the sphenoid bone: Anterior- Middle- Posterior

3 cranial nerves (C.N.) pass through jugular foramen: C.N. IX- C.N. X- C.N. XI

3 cranial nerves (C.N.) travel in the wall of the cavernous sinus: C.N. III- C.N. IV- C.N. V

3 cranial nerves (C.N.) carry parasympathetics to the head: C.N. III- C.N. VII- C.N. IX

3 nasal conchae: Superior- Middle- Inferior

3 principal components of the temporal bone: Squama- Petro/mastoid- Tympanic ring

3 bones of the upper jaw/palate: Premaxilla- Maxilla- Palatine

3 salivary glands: Parotid- Submaxillary- Sublingual

3 muscles innervated by 3 cranial nerves attach to the styloid process:

- Stylohyoid - C.N. VII
- Stylopharyngeus - C.N. IX
- Styloglossus - C.N. XII

3 layers in tympanic membrane [eardrum] (derived from 3 germ layers)

3 cranial nerves innervate the external tympanum: C.N. V- C.N. VII- C.N. X

3 middle ear bones: Incus- Malleus- Stapes

3 parts of the ear: Outer- Middle- Inner

3 semicircular canals (of the ear)

3 membranes of the cochlea: Reissner- Tectorial- Basilar

3 intrinsic muscles of the tongue: Longitudinal- Vertical- Transverse

3 muscles elevate the mandible: Masseter m.- Temporalis m.- Medial pterygoid m.

3 branches of the posterior auricular artery:

- Stylomastoid branch
- Auricular branch
- Occipital branch

3 branches of the ophthalmic nerve (VI): Nasociliary n.- Frontal n.- Lacrimal n.

3 superior alveolar nerves:

- Anterior superior alveolar nerve
- Middle superior alveolar nerve
- Posterior superior alveolar nerve

3 types of deciduous teeth: Incisors- Canine- Molars

3 layers of dentition: Enamel- Dentin- Pulp

3 general layers of the eye: Retinal- Choroidal/ciliary body- Scleral/corneal

3 color receptors in (eye) cone cells: Red- Blue- Yellow

3 nerves to the larynx:

- External laryngeal nerve
- Internal laryngeal nerve
- Recurrent laryngeal nerve

3 cerebral arteries: Anterior- Middle- Posterior

3 arteries supply the cerebellum:

- Superior cerebellar
- Anterior inferior cerebellar
- Posterior inferior cerebellar

## Shoulder

3 muscles attach to coracoid process: Coracobrachialis- Pectoralis minor- Short head of biceps

3 parts of the axillary artery... (3rd part has 3 branches):

- Subscapular artery
- Anterior circumflex humeral artery
- Posterior circumflex humeral artery

3 muscles of the rotator cuff are rotators



**3 glenohumeral ligaments: Superior- Middle- Inferior**

## Arm

**3 muscles in anterior compartment: Biceps brachii- Coracobrachialis- Brachialis**

**3 heads of triceps brachii m.: Long- Lateral- Medial**

**3 muscles attach to greater tubercle of the humerus: Supraspinatus- Infraspinatus- Teres minor**

**3 parts of the ulnar collateral ligament of the elbow: Anterior- Posterior- Oblique**

## Forearm

**3 muscles in deep anterior compartment:**

- Flexor digitorum profundus
- Flexor pollicis longus
- Pronator quadratus

## Hand

**3 muscles in thenar eminence:**

- Opponens pollicis
- Flexor pollicis brevis
- Abductor pollicis brevis

**3 muscles in hypothenar compartment:**

- Flexor digiti minimi
- Abductor digiti minimi
- Opponens digiti minimi

**3 phalanges in fingers: Proximal- Middle- Distal**

**3 palmar interossei**

## Thorax

**3 compartments: Mediastinum- Left pleural cavity- Right pleural cavity**

**3 branches off the aortic arch:**

- Brachiocephalic artery
- Left common carotid artery
- Left subclavian artery

**3 parts of the aorta: Ascending- Arch- Descending**

**3 principal surfaces of the pleura: Costal- Diaphragmatic- Mediastinal  
(the cupola is the superior extension)**

**3 lobes of the right lung: Superior- Middle- Inferior**

**3 bronchopulmonary segments of the upper right lobe: Apical- Posterior- Anterior**

**3 muscles of interthoracic wall:**

- External intercostal
- Internal intercostal
- Intercostalis intimus

**3 false ribs on each side**

**3 cusps of the semilunar aortic and pulmonary valves of the heart**

**3 cusps of the tricuspid (heart) valve**

**3 main arteries of the heart: Circumflex- Anterior interventricular- Right coronary**

**3 splanchnic nerves: Greater- Lesser- Least**

## Abdomen

**3 folds in anterior abdominal wall:**

- Median (obliterated urachus)

- Medial (obliterated umbilical a.)
- Lateral (inferior epigastric a.)

**3 muscles contribute to linea semilunaris/rectus abdominus aponeurosis:**

- Internal oblique
- External oblique
- Transversus abdominus

**3 openings in diaphragm: Aortic- Esophageal- Inferior vena cava**

**3 arcuate ligaments of diaphragm:**

- Median over aorta
- Medial over psoas major m.
- Lateral over quadratus lumborum m.

**3 parts of the stomach: Fundus- Body- Pylorus**

**3 smooth muscle layers of the stomach: Oblique- Longitudinal- Circular**

**3 unpaired branches of the abdominal aorta:**

- Celiac a.
- Superior mesenteric a.
- Inferior mesenteric a.

**3 branches of celiac a.: Left gastric a.- Splenic a.- Common hepatic a.**

**3 branches of common hepatic a.: Right gastric a.- Proper hepatic a.- Gastroduodenal a.**

**3 arterial branches supply adrenal glands: Inferior phrenic- Aorta- Renal**

**3 structures lie within porta hepatis: Proper hepatic a.- Portal vein- Common bile duct**

**3 principal veins contribute to the portal vein:**

- Splenic vein
- Superior mesenteric vein
- Inferior mesenteric vein

**3 parts of the small intestine: Duodenum- Jejunum- Ileum**

**3 parts of large intestine: Ascending- Transverse- Descending**

**3 tenia (band-like structure) of large intestine**

**3 coverings of the spermatic cord:**

- External spermatic fascia
- Cremasteric fascia
- Internal spermatic fascia

**3 vessels in the umbilical cord: Umbilical vein and 2 umbilical arteries**

**Pelvis and Perineum**

**3 bones in os coxae: Pubis- Ilium- Ischium**

**3 parts of the pubis: Body- Superior ramus- Inferior ramus**

**3 foramina in the pelvis:**

- Obturator foramen
- Greater ischiadic foramen
- Lesser ischiadic foramen

**3 gluteus muscles: Gluteus maximus- Gluteus medius- Gluteus minimus**

**3 rectal arteries:**

- Superior rectal from inferior mesenteric artery
- Middle rectal from internal iliac artery
- Inferior rectal from internal pudendal artery

### 3 branches of the posterior division of internal iliac artery:

- Iliolumbar
- Lateral sacral
- Superior gluteal

3 openings in the urinary bladder: Left ureter- Right ureter- Urethra

3 parts of the urethra: Prostatic- Membranous- Spongy

3 parts of the uterus: Fundus- Body- Cervix

### 3 erectile compartments of the penis:

- Corpus spongiosum
- Left corpus cavernosum
- Right corpus cavernosum

### 3 muscles in superficial perineal pouch:

- Bulbospongiosus
- Ischiocavernosus
- Superficial transverse perineus

### 3 arteries supply the rectum:

- Superior rectal (from inferior mesenteric)
- Middle rectal (from internal iliac)
- Inferior rectal (from internal pudendal)

3 valves in the rectum: Superior- Middle- Inferior

## Gluteus

3 gluteal muscles: Gluteus maximus- Gluteus medius- Gluteus minimus

### 3 muscles innervated by superior gluteal n.:

- Gluteus medius
- Gluteus minimus
- Tensor fascia lata

## Thigh

3 hamstring muscles: Biceps femoris- Semitendinosus- Semimembranosus

3 compartments in the femoral sheath

3 muscular compartments of the thigh: Anterior- Medial- Posterior

### 3 branches of the lateral femoral circumflex a.:

- Descending branch
- Transverse branch
- Ascending branch

3 muscles contribute to the *pes anserinus*: Sartorius- Semitendinosus- Gracilis

## Leg

3 compartments in the leg... (3 muscles in anterior compartment:)

- Tibialis anterior
- Extensor digitorum
- Extensor hallucis

### 3 branches of the peroneal artery in the leg:

- Anterior tibial artery
- Posterior tibial artery
- Peroneal artery

## Foot

3 cuneiform bones: Medial- Intermediate- Lateral  
3 phalanges in toes: Proximal- Middle- Distal  
3 plantar interossei (related to the sole of the foot)

## Miscellaneous

3 exams in the course

(<http://www.lumen.luc.edu/lumen/MedEd/GrossAnatomy/Threes.html>)

Let us review one item of the above survey in order to indicate that there exists an underlying complexity and detail that a simple three-patterned reference does not, and is not necessarily designed to convey. In a larger comparative review of our survey we must ask whether the list represents an inclination towards an existing truth about design, is it merely an intellectual contrivance, or is it an indulgence in numerology? Is it fact or fiction and is the usage of a three-branches government part of this indulgence, thus rendering the present government structure into the realm of an exercise in fallacy?

## Three Germ Layers

### Ectoderm-

The outermost of the three germ layers, or masses of cells, which appears early in the development of an animal embryo. In vertebrates, ectoderm subsequently gives rise to hair, skin, nails or hooves, and the lens of the eye; the epithelia (surface, or lining, tissues) of sense organs, the nasal cavity, the sinuses, the mouth (including tooth enamel), and the anal canal; and nervous tissue, including the pituitary body and chromaffin tissue (clumps of endocrine cells). In adult cnidarians and ctenophores, the body-covering tissue, or epidermis, is occasionally called ectoderm.

### Mesoderm-

The middle of the three germ layers, or masses of cells (lying between the ectoderm and endoderm), which appears early in the development of an animal embryo. In vertebrates it subsequently gives rise to muscle, connective tissue, cartilage, bone, notochord, blood, bone marrow, lymphoid tissue, and to the epithelia (surface, or lining, tissues) of blood vessels, lymphatic vessels, body cavities, kidneys, ureters, gonads (sex organs), genital ducts, adrenal cortex, and certain other tissues.

### Endoderm-

the innermost of the three germ layers, or masses of cells (lying within ectoderm and mesoderm), which appears early in the development of an animal embryo. The endoderm subsequently gives rise to the epithelium (tissue that covers, or lines, a structure) of the pharynx, including the eustachian tube, the tonsils, the thyroid gland, parathyroid glands, and thymus gland; the larynx, trachea, and lungs; the gastrointestinal tract (except mouth and anus), the urinary bladder, the vagina (in females), and the urethra. The term endoderm is sometimes used to refer to the gastrodermis, the simple tissue that lines the digestive cavity of cnidarians and ctenophores.

[Separate articles... "Ectoderm." "Mesoderm." "Endoderm.": Encyclopædia Britannica Ultimate Reference Suite. Chicago, 2013.]

And before leaving the realm of physiology prior to a short adventure into the physics of physical properties, it is with some amusement to note that there exists a "TOE" and "GUT" perspective of the universe; the first referring to a "Theory Of Everything" and the latter to a "Grand Unified Theory"... though one might well chose some other physical attribute and humorously make up some other idea just for fun. Nonetheless, the theories are all trying to describe a type of "Germinal" structure of exterior, interior and inter-mediary particles, with their forces, energy, momentum, spin direction, color (quantum chromodynamics [QCD]), longevity, etc... Whereas many are aware of the existence of three large sub-atomic particles known as Electrons- Neutrons- Protons, some may not be aware of the 3 quarks and their 3 anti-quarks. But there are other examples. So many in fact that John Butterworth (Physics professor Universe College London), once posed the question "Why are there three of everything?" (<http://www.guardian.co.uk/science/life-and-physics/2012/mar/13/1>).



When confronting the "threes phenomena" in physics aligned with some other enumerated pattern, when might begin to diverge into correlations with other physiological or biological similarities. For example, "To allow all the possible interactions between the three colours of quarks, there must be eight gluons, each of which generally carries a mixture of a colour and an anticolour of a different kind." This sentence, taken from Christine Sutton's Encyclopedia Britannic 2013 article on "quantum chromodynamics (QCD), pairs the numbers three and eight (as an indication of multiplicity... or dynamical behavior). It is a combination seen in a table of amino acids making up our established idea about DNA and RNA, with a conspicuous absence of the '64' value. This is not to suggest there is a direct parallel to the structure found in the line-up amino acids basic biopolymers, but when searching for a larger physics model to incorporate multiple findings and ideas, the correlation is an intriguing one... if only we could develop the necessary language of interpretation and explanation to go along with our initial suppositions.

Here is a very simple reference to the idea of an existing three families of fundamental particles:

- I. Stable particles (in terms we humans recognize stability).
- II. Unstable Particles (which 'decay' to stable particles).
- III. Very Unstable Particles (which 'decay' to unstable particles).

The following table places the "3, 8, 64" reference into a more easily identifiable acknowledgment as a language:

<u>Singlet code (4 "words")</u>	<u>Doublet code (16 "words")</u>	<u>Triplet code (64 "words")</u>
		AAAAAGAACAAT
		AGAAGGAGCAGT
		ACAACGACCACT
		ATAATGATCATT
		GAAGAGGACGAT
		GGAGGGGGCGGT
A	AAAGACAT	GCAGCGGCCGCT
G	GAGGGCGT	GTAGTGGTCGTT
C	CACGCCCT	CAACAGCACCAT
T	TATGTCTT	CGACGGCGCCGT
		CCACCGCCCCCT
		CTACTGCTCCTT
		TAATAGTACTAT
		TGATGGTGCTGT
		TCATCGTCCTCT
		TTATTGTTCTTT

With the understanding that it takes three nucleotides to make up one "word" (called a codon), it is interesting to find that a sequence of codons (that we might refer to as a sentence), uses three "punctuation marks" called "stop codons," to end the sentence. There are 3 "stop" codons in RNA and 3 "stop" codons in DNA, along with 1 start codon for each... thus supplying us with another 3 to 1 ratio reference indicated elsewhere in this letter. If we were to substitute the above letters for references to particles or attributes, a more distinguishable translation might occur to facilitate a comprehension of that which physicists the world over are actively seeking or have taken part in discussions or thoughts thereof. Then again, it may be more useful to view the letters as a representation of some other perceptual medium.

Like a search for a greater theory of applicable physics data, there is a need for a more profound theory and practice of social governance. Present Democracy and its counterparts are barbaric ideas. We need a dramatic (Cenocratic) consciousness of Democracy and other socio-political constructs.

The boundaries of our understanding physical properties is changing and our social governing structure must change in order to be "in tune" with the environment... so to speak. Our formula of governance must march to the beat of a different drum as we begin our ascent into this area of exploration. Charles Darwin's cataloging of different species and the correlations made about similarities of structure which led to the development of his theory, ultimately had a profound impact on our thinking which has contributed to how the structure of government has changed. Patterns in nature affect how we think about ourselves. For example, many a person has made comparisons between insect colonies and human societies, and many other human ideas are derived from occurrences we recognize being expressed by animal behavior such as the study of primate behavior, in an attempt to better understand ourselves. We too are a pattern exhibited by nature, but human ego very often causes us to think differently of who and what we are. But our external pattern(s) as a species has other internal patterns that can be recognized by some adopted method of symbological attachment such as the recurrence of the "three" theme in our anatomy, not to mention our triplet-patterned DNA (deoxyribonucleic acid) and RNA (ribonucleic acid). Clearly, the "three" is a manufactured convenience in order to facilitate one model of analysis and communication, though one or more others might be used. Understanding the origin(s) of the "three" theme is no different than attempting to understand the origin of a disease, origin of an ideology, origin of a technology, origin of a teaching methodology, etc... However, some considerations will no doubt be excused as fanciful. For example, no one would want to persist in the claim that the presence of "three"-patterned structures in our anatomy arose because the three branches in government influenced such an occurrence. And though some might want to claim that the Christian Trinity has had some influence, others might well want to discard it as not being the primary source... and what the recurrence means.

In any respect, we need to ask... why "three"? Why not 2, 4, 5, 18, 144, etc.? Is it because we are on the third planet from a source of solar energy? Is our 3-branched government a part of this geo-planetary scenario... a scenario that is changing and therefore requires that we consciously adapt to it or be faced with various social turmoils which may ensue as the people unconsciously respond to changing environmental circumstances? If we describe the circumstances as an 'enemy at our gates', will we be more inclined to study and prepare for an assault already underway... an assault that may be chipping away at a dam holding back eventual flood waters— like a beaver unable to either see or forecast some eventual unexpected downpour because its lifespan is such that memories of previous occurrences are non-existent because they are not recorded by instincts?

Geophysical theories have affected our lives. But past theories were related to superficial ideological constructs involving childish egocentricisms of personal identification because of the view that the structure of the planetary system reflected theological perspectives concerning perfection as was related to ideas about (a) supreme god. In short, God was perfect and therefore his celestial kingdom was perfect, and humanity was at the center of God's attentions and intentions. Perfection was aligned with the geometric figure of a circle, and the notion that the path of the planets in an elliptical orbit meant that God's heaven and even God was not perfect. Later theological concepts divorced themselves from such superficial correlations... but these have also played a significant role in how the government is constructed and run. With each new theory, the ideological strength of religion becomes diminished from its older perspectives, and arrives at a moment of greater realization as to its place in a larger universe still unfolding to a humanity that needs to adopt a public education policy which permits the teaching of a larger cognitive base of philosophy involving many subject areas. Teaching courses with a primary concern for college preparation deprives people of a larger appreciation of life's greater magnitude.

With respect to the discussion on planetary motion, let us add another geophysical perspective involving other information, that "coincidentally" uses three values... and yes, all of it is related to the the overall discussion at hand, even if some readers are unaccustomed to inter-relating divergent materials into a coherent grasp of a larger social picture. Just because some readers cannot easily make a visual connection does not mean such is based on whimsical inferences. By taking a few steps back from the Earth, we recognize that the processes of continental drift are affected by the rotation rate of the Earth. A few more steps backwards helps us to recognize that our solar system rotates in another fashion presently interpreted as cyclical, around the Milky Way Galaxy. To get a grasp on this three-patterned "cyclical fashion" of Galaxy ~ Solar System ~ Earth process, let me provide you with an example that could possibly be extrapolated into solar and galactic events with a distinguishing occurrence of overlap.

The Milankovitch theory of (Earth) orbital variation to account for glacial and inter-glacial periods involves three criteria:

1. The precession of the equinoxes which varies with a period of roughly 23,000 years. (Some estimates say approximately 26,000 years.)

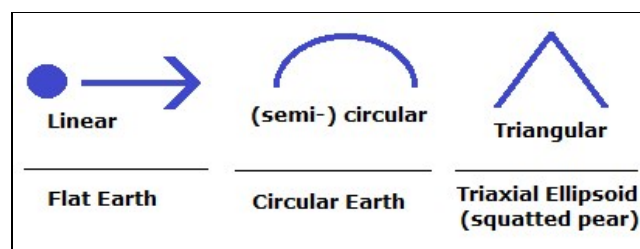
2. The tilt (or obliquity) of the Earth's axis which averages a period of about 41,000 years. (Some estimates say approximately 42,000 years.)
3. The eccentricity of the orbit which varies with a period near 100,000 years. (some estimates say 96,000 years)

When these processes are taken separately, these variations are said to be small. But when these forces are put together, they reinforce one another to the extent of being sufficiently able to cause significant redistributions of solar heating between latitude belts or hemispheres. In other words, these three variations reinforce their individualized effects through a process of overlapping over a time period consistent with the duration of their specific qualities inherent in the separate processes. The same thing occurs in other subject areas, including social governance... to which we might provide a generalized example illustrated by the notion of something that which is valued more so than the sum of its individual parts... as if through an aggregation, an exponential effect takes place that is not possible if we were simply to add separate values of individual parts; like the efforts of a group being greater than the efforts of singular individuals... at least from the perspective of evaluating a group effort over individual ones... or vice versa. Another example might be in how we esteem the accumulated (averaged/or dominant) opinion of a jury or council of judges... though such a practice does not mean a better perspective is necessarily or always achieved. Likewise, variations and inter-mixings of Communism, Democracy and Socialism (including religions and businesses), are the effects of accumulated responses to environmental events, whether or not intimate appreciations are noted... but this accumulation does not automatically define an assumed "best" response, since they do have differences applied to different social venues. They can either act as a raft on the (diminishing) ocean of life's environmental influences or they can act as a quagmire. Present governing formulas are bogging humanity down. They are a quicksand that is submerging humanity the more it struggles to achieve greater Equality, Justice and Liberty.

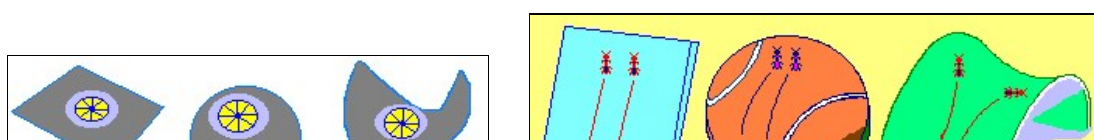
...And let us further the introduction of a new Astronomical interpretation to be used as influential material in the development of a new social governing model, by mentioning a few "irregular" views of planetary phenomena, because they have relevance to portions of the discussions herein outlined. (I term them "irregular" because they are not part of any currently established Astronomical theory in and of themselves, and are therefore not customarily discussed as a theoretical position.):

1. By using time-elapsd photography, the path of the Sun (and Moon) are seen as being triangular, and does not "cross the sky" in a linear nor semi-circular fashion as ancient peoples of the past thought it did.
2. The accelerated rate of the Earth's rotation during the genesis of life billions of years ago would have produced a one, two, then three-pattern stroboscopic irradiation solar effect— thus providing an environmental influence to account for various "three-patterned" phenomena in biology, physiology, psychology, sociology, philosophy, and religion.
3. As the Earth's rotation slows and the Sun expands towards a decay, the "three moments" (dawn- noon- dusk) are "fusing", creating a three-to-one ratio effect... thus affecting biological, psychological, sociological and philosophical perspectives, (which includes religion and social governance views).

The first item in the above list may or may not evoke the images of a line, a circle (or arch) and a triangle, to which we could label as linear, (semi-) circular and triangular. The first two describe what the primitive mind of humanity thought was seen with respect to the passage of the Sun, even if the Sun had not been explicitly denoted, and was instead referenced in terms of being but an object in the overall panoramic view of the heavens or sky. Perhaps a simple illustration might be of assistance, to be coupled with three ideas concerning the shape of the Earth:



And to the above three shapes and 3 paths ideas, let us add two more concerning the shape of the Universe so that those with different vantage points might more easily make the correlations being visually suggested:





In each of these ideas can be seen the basic cognitive structure of three items. The usage of a "three" formula is wide-spread but is most often overlooked, such as in the case of three sentence-ending punctuations denoted as a period, question mark and exclamation point... three families of fundamental particles, three basic large atomic particles (electron, neutron, proton), etc., though hundreds of other examples could be supplied when accumulated from different subject areas... and not to mention the Earth being the third planet from the Sun. However, what is absent is the notion concerning a fusion... though such ideas may nonetheless be existing in the conversations, notebooks, diaries, and internalized notions of many people. A "fusion" when viewed as a component feature, can be both viewed and practiced as an alternative, auxiliary, feature, such as in the case of adding a Peoples Legislative Branch to the three existing (Executive, Judicial, Legislative) branches; or it might be seen as a contracted (compressed), if not amalgamated presentation. The reason for stating variations is due to the existence of transitional stages of fusion one may encounter. Indeed, it is rather strange to think of a fusion taking place in the form of a prolapsus (extrusion).

A way to visualize such an occurrence may be aided by the image of a person at a carnival or county fair performing a routine of "balloon sculpting" in which an attempt to fuse (tie) two or more balloons together results in a slight expansion in another direction. Recurrence of social problems can be viewed as eccentricities of "expression" just like the epicyclic 'contortions' of planetary motion called ellipses, which required the development of more appropriated planetary models to address more stringent astronomical observations. While many people are aware of the recurrences, they have not created a logical system of interpretation beyond the simplicities of perception, like those whose theoretical positions are based on various models of self-centricism, with "self" being variously defined in terms of race, religion, nation, resource, or some other personalized attribute.

The same thing is occurring in the social governance sector requiring a new formula of governance because the old models (Communism, Democracy, Socialism) and their variations (which include religious and business models), are insufficient to account for and deal effectively with mounting social problems in a changing global and planetary environment. These models treat social circumstances from an interpretation of (ego-centrally perceived) circularity, when social conditions actually 'revolve' in "eccentric" motions like lobes on a vehicle camshaft, Wankle motor design, etc... Similarly the "bulging" (that some might more easily grasp if the word 'explosion' is used), is like a person jumping into a swimming pool or entering a bathtub, which causes the water to 'emerge' in response to the "fusion". No less, a child being born out of a sexual "fusion" is another example. While the images are meant only in an analogically metaphorical way, they give a simplistic glimpse into thinking differently about what the idea of a "fusion" can entail. The people need a new model of social physics that can account for various phenomena in different subject areas and cause many a physicist to periodically turn their attention to biology, philosophy, religion, economics, politics, etc... We need a new model which will encompass divergent perceptions in multiple subject areas.

Recurring social problems defined as "eccentricities" helps us to recognize that their periodicity reflects an attendance to some unrecognized law of recurrence which defines the existence of an unused social governing model that is more desirable because it is more accurate for humanity under the present social and environmental circumstances. Analogously, while we say that the planets revolve in the same pattern, this perspective is rather a coarse judgment based on scholastic sentimentalities... For example, Newton is said to have remarked that he had stood on the shoulders of "Giants" with respect to those whose ideas helped him to conceive of his own... and is a reference that can be used to prevent some from closely examining the ideas of those claimed to be an authority in a given field... though it would be better to (respectfully) refer to them as diminutives or high functioning village idiots who are humanly prone to error-making like the rest of us.

The expression used by Newton can become an entrenched sentimentality that others adopt as the set-in-stone rationale... promoted into an idea to encourage us not to look for mi-nute changes to the paths being taken... and thus are taken for granted and granted as a feature of accepted common sense that few, if any, take a closer look at by way of analogical considerations. Whereas we measure such paths within the applied system of our design, the design is a limitation which does not encourage us to see the overall path within a larger providence of occurrence... like a primitive noting that the Sun and Moon show up at regular intervals, but the word "interval" does not exist in their vocabulary and therefore do not conceptualize the perceptions in any intelligible way. We set ourselves up for limitations by being impressed with ourselves about that which we think we know but are only guessing at, and sabotage efforts to expand our understanding by an over-indulgence in a given activity as a type of self-imposed distraction to cover-up our own deficiencies or fears of some unknown because despite all the recurring social problems, people become habituated to becoming comforted, with their familiarity therewith.

Social problems viewed as "anomalous" or "normal", do not readily fit or can not be "answered" as to why they occur, within the present guidelines of social perspectives. Present Communism, Democracy and Socialisms are old



perspectives, just as are present religious beliefs... that can not adequately address mounting social problems involving multiple variables (environmental, energy, medical, nutritional, civil rights, resource consumption, government agency predation, animal rights issues, economic exploitation, miscegenation, substance abuses, culture disintegration, misinformation, disinformation, multi-national corporate exploitations, authoritative authorization of political abuses, myopic judiciaries, gender selectivity and isolationism, job training, economic disparities, etc...). When looked at in such a way, new and old social problems do not "fit in" the understanding produced by the ideological framework of old perspectives.

Yet, even if we can understand why a problem is occurring, the present governing framework may prohibit applying a workable solution. It therefore is part of the problem. Present governing systems will have to be replaced by new theories of social governance which allow for the inclusion of more and complex variables. One of these variables is to bring the whole of the populace to the level of comprehension in order to make it a viable contributor to a larger computational formula. Necessarily so, the public will have to begin at an elementary level in order for it to grasp a few fundamentals before advancing to a higher level of competence. This must be accomplished as an "on the job" training program, in that the social governing system must incorporate such a provision in its design. Like a schoolhouse which incorporates all levels of education and does not practice an elitism, educational aristocracy, or other exclusionary principle. Necessarily so, some people will learn faster than others... from which all can benefit, if the system is designed this way. For example, in the field of Education, a standard principle of teaching was to use a three-step methodology which may be expressed as:

- I. Tell them (students) what you are going to teach them.
- II. Teach them what you said you would.
- III. Review what you taught them.

Some people can not discern such a methodology being used in a descriptive letter as this one, unless it is explicitly pointed out. They require a very narrow, rather pedantic pedagogical perspective approaching that of a sermon within the constraints of an accepted social setting of enculturation before they are willing to attempt the adoption for assisting in the construction of an internalized framework of conceptualizing an idea as a possibility for further consideration. In other words, if an idea or group of ideas does not occur in an expected context with a respective language, it is found to be irrelevant because they are not accustomed to "connecting the dots" between an accepted commonality placed into a larger medium of associations. The 'planetary system' around which their minds revolve has a very small galaxy of perturbations with which to contend as a part of a theoretical basis for including divergent materials, even though one may use a simplistic time-differentiated associative process for adding examples to posit a claim involving such 'universal' dimensions as the global social sphere and humanity's existence as well. Nonetheless, one can only pursue the discussion of complexity by supplying ideas involving elementary dichotomies such as old/new, primitive/modern, stagnation/progress, etc...

But let us now continue with the present exposition in the formula laid out, by continuing with the analogy of recurring social problems to old ideas which needed a new approach in order to address them more fully and honestly from a different perspective. With respect to the development of modern medicine from more "primitive" (pristine) origins, each former medical idea was thought to be too generalized, like Astrology or Chinese fortune cookie messages... though they persist today and some people take the "messages" which are 'written' in the stars or some production manufactured slip of paper as having some measure of superior validity than that which might be offered from some conventionalized "expert" counselor. The old humoral medical idea came to be superseded by the miasma (bad air/vapors) theory to account for disease... and is related to the mentality similarly adopted by those who construct ideas for Legislative processing, though the words being used are different. However, the Miasma theory of medical treatment was later supplanted with the Germ theory... which remains current today.

The point to make with respect to persistent social problems being viewed as a disease, is that in trying to deal with them... the development of social governance has not followed a similar level of progressive medical development in practice, though it has in theory by-way of illusory types of slogans (akin to ancient incantations) such as "We The People", "Of, By, For the People", "one person one vote", Equality, Justice, Liberty, etc... unless we want to assume that our social governing theories have progressively evolved... leading to the the consideration that our prevailing Germ theory may be just as primitive as are the various formulas of Communisms, Democracies and Socialisms; all of which are thought by their possessors to be superior methods of social governance, but are thus, in comparison, different formulas of superstitious orientation that most people of the present day are unable to appreciate... just like those in antiquity who could not see past their own ancient medical remedies. In short, amongst more larger social problems that are in need of being addressed, we need a different social governing formula in order to stop such a thing as the predation being exercised by the S.E.C., through its agents, in its ability to contrive time-constrained policies and procedures to steal money from citizens in the designed routines of its so-called judiciary functions to intervene on behalf of citizens, but in fact supplies itself with a monetary gain... like a physician requiring a patient to pay for medicine to be used by themselves or someone else in their care, but the patient is given either a watered-down portion, or a placebo... and the physician doesn't care whether one or another patient lives or dies or complains about mistreatment or a malpractice... so long as the physician gets what they want to do as they please. No one is going to believe a patient over a doctor when the doctor

has friends in high places.

...In other words, we have to view the presently accepted Germ theory as a primitive logic because, in being used as an analogy to governing practices which are often counter-productive... one assumption leads to another, unless we conclude the analogy is imaginative and interesting, but is "inappropriate" because it does not support conventional notions that present governing processes are rational and totally logical... at least presumptively. Aside from this, one must note that social processes are as dynamic as biological processes, that is, affected by environmental circumstances; but present governing structures are static instruments... acting like an old corset thought to affect greater form and thus functionality defined as equality, justice and liberty. They are too stiff, despite the assumed flexibility acquired by the usage of Constitutional Amendments and other presumed-to-be "organic" legislative processes that are "form fitted" to one's desired social frame of mind, body and spirit. Unfortunately, the image that we think we see in ourselves as exhibiting, is that being caused by a Fun-House mirror. We need a new form of social self-governance that will work with the people instead of using us as slightly domesticated draft animals to help a select few hoard most of the socio-political wealth and other resources.

Nonetheless, in attempting to find some other model to reference overall developmental changes having taken place in governing structure that have dealt us a blow from which we are still reeling about because of the continuance of the same and increased virulent potentialities of wide-spread social problems... we are stuck with making comparisons which exhibit a dysfunctionality in the ability of governing systems to mature. It's as if we are dealing with a trio of characters (Communism, "Democracyism", Socialism) having developmental issues. Like any "real" person having the same problem, there is a need for some analysts to assess whether the reason(s) is/are genetic, environmental, or social... but we can't wait for their interpretation, particularly if their study is bought and paid for by a grant with an implied influence to create the atmosphere of a re-evaluation to favor one perspective over another— that is counter-productive to the interests of the public. Why can't the trio of characters mature in order to stop causing so many problems for so many people? Clearly, they are unsuited for the multiple tasks which a modern society demands that a government have an aptitude for. Like a particular job, this trio of characters represent three conflicting stooges who lack the necessary ability to learn to adapt to changing job requirements.

Altering job titles (such as from garbage collector to sanitation engineer), or changing uniforms, work schedules, giving new name badges, hiring different people in authoritative positions, providing more perks and benefits, providing for an "employee of the month" parking space, etc., does not change who and what the trio of characters are. Similarly, as a by-the-way interjection, developing an 'in-house' marketing department which spends more time selling the value of a company (or particular employees like the trio of characters) to its other members, instead of advertising products to customers, means that there is trouble afoot but we are all being asked to line dance... to tow the line of a given social ideology. The three characters all belong to a past era. We The People are tired of seeing the social scenery change as if we are walking backwards, and therefore desire to move forward, with one foot in front of the other. Those in authoritative positions must either lead us with a Cenocratic model of governance, follow us, or vacate the premises. The trio needs to be replaced through an extensive retraining program involving the skills of the entire nation, under the direction of the public and not some aristocratic-minded authoritative orientation, with a model of Representation that has never been attempted before on the scale being described herein; instead of trying to make all of us conform to their antics of ineptness because of some overly wrought sentimentality based on the spurious rationale of upholding tradition, which it does, but has distanced itself from an actual resemblance thereof in practice. How incredibly ignorant is the collective intelligence of humanity in this day and age to use such stooges as our preeminent social role models... particularly when they align themselves with the simple, single-mindedness of numerous religious perspectives and the egotistical selfishness of so many businesses. For all its experiences, all its wisdom, all its insight, the globally articulated human perspective of today is as naive as a new-born infant... and the trio are lousy baby-sitters and their religious as well as business advisers are just as lost.

By necessity, because there are so many social problems, one is forced to consider whether or not the people of the world would be better off if there existed only one governing formula, one world religion, and perhaps one centralized business venture which compartmentalizes all businesses as if they were agencies working for the same purpose. Imagine, instead of living under the auspices of three ant colony structures, we use one. And yet, it too is of no avail since the ground upon which the colony would be built is deteriorating. Ant colonies without rivals are not better off if there are few resources and the ground upon which their colony is built is prone to the vagaries of environmental changes. And one of these "environments" for humans is the social environment. The social environment rests on the ability of the public to feel secure in its government and not have to adopt a hypervigilance attitude towards it because it engages in legalized forms of predation against the public like the S.E.C., through its agents, when it catches someone in its ant-lion net of activity which creates the appearance of a pitted landscape. The social environment is deteriorating because the people can't trust the overall government effected through agencies and agents, much less Representative bodies who are impotent to assist when a citizen asks for help. A government predicated on the notion of being Of, By, and For the people is little more than the factuality of a theory without a living practice thereof. The S.E.C., through its agents, have committed a crime of theft against me and who knows how many others, and there is no one coming to our aid. It is a government formula that is Of, By, and For the government and let the public be damned because it can't do anything against a government bully.

It is a bully taking its lead and nurturance from a larger role model of governance that, in the case of a privately acknowledged wrong doing, will attempt as quickly as possible to get public observers involved with discussing something else. It effects a directed effort through policies to bring about "convictions and closure" without a desire for disclosing the truth about personal culpability about any damage or harm that has been experienced by others. It could care less so long as its image, an image of destitute lies, is upheld as being sacrosanct. Their so-called democratic perspective is little more than an opinion that is driven by a dogma of self-centeredness which makes its advocates into a cult of the opinionated and is adopted as a self-proclaimed legal legitimacy that is unable to recognize the gibberishness of its own cultivated neurosis.

Having a trinity of social governance formulas like a trinity of Monotheistic religions on this third planet from a source of solar energy in which the building blocks of life are also triplet coding based, is like having three overlapping but conflicting types of medical treatment. Each of them is effecting their own type of medical triage in dealing with social problems, but all three are primitivities of thought supported by other primitivities of thought in various businesses and religions. Whereas the citizenry is trying to suggest the usage of another methodology, the three witch doctors won't hear of it. Their methods are best, and that is that... so long as the parameters of the game are delineated in terms that they are most familiar with and within the structure of rules they are most comfortable with. They want to believe they have the answers to problems, and they do... so long as the game remains under the same guidelines. Problems which persist are excused as a result of something beyond human control, beyond economic control, or beyond legislative control. They all embody a recognizable list of answers which are excuses that are plausible, because of where, when and how they are applied. They do not want to redraw the boundaries because it suggests a loss of control.

No less, it is even more difficult when such witch doctors are supported by a coven of witches like the S.E.C.'s agents, who are so caught up in their magical-minded nonsense of contrived legalities, they can't see their actions as causing harm to others. Trying to discuss the rationale of modern medical techniques to someone still engaging in various forms of contrived rationalizations due to a practiced augury such as watching the behavior of animals such as birds in flight, divining truth through blood-soaked entrails mixed with sweet or soured vegetation in order to effect a given disposition, or a mismatched assortment of bones tossed upon embered ashes; is very much like trying to discuss the theft of money with a government agency unable to recognize its own behavior as being anything but appropriate, justified, and legal... because it has neither incentive nor reflectedness to see itself as anything but that which it assumes is a given simply because it is a government agency; and uses this as its own incentive to carry out exploitations of the public because it can and there is no one to stop it... because the whole of the government can practice a similar level of imposition.

And yet, in a further reflection of this appropriated metaphor; far too many still hear the sound of the rooster as they were instructed to hear and define it as thus when subjected to those who once believed in a formula of social governance thought to have no reflection (no equal)... discovered as being unequal in its many convulsions of hypocrisy that would once again attempt to suspend the hearing of such by encouraging the usage of hemlock as ancient authority did to Socrates. Such has been the interminably paragraphed disunity of our Communisms, our Democracies, and our Socialisms plagued by their indissolubility of our disinherited right to pursue a greater happiness that is now once again being dictated to us by the selfish terms set forth by an avarice-frothing mentality of a trinity practicing evility with a smile, a courtesy, and a stab in the back when the public is seduced into the privations which induce various vulnerabilities that have caused the public to be weakened to a state of desperation calling for a Revolution.

And yet, those in authority do not fully appreciate that which the public defines as a privation, since it thinks primarily in terms of supplying standards of sufficiency dealing with the practicalities of basic physical necessities and not the purposefulness acquired and sustained by the perception and indulgence of an honest vision, a purpose for their life larger than themselves which the present philosophies of practiced religion accomplish only sparingly... and only for those willing to sacrifice a level of common sense, common logic, and common realism that is obviated by a larger realization of reality... creating a social structure of wide-spread disbelief in the presumed authoritative perspectives. The people are suffering an excruciating privation that many in authority are neither sensitive to or cognizant of and is a larger and more deeper privation that present structures of government and religion do not provide— thus leaving many with the only option of seeking out such a fulfillment in some business structure... but to no avail. The people are suffering from a type of privation that present structures of business, government and religion do not provide. We need something new. Let us start with a New Government. A *Cenocracy* with a Cenocratic formula will begin the development of that to address the privation of mind and spirit. The term "spirit" can not be relegated ostensibly to religion or its counter-part philosophical genre the world over. While supplying the basic needs of the body is laudable, it is not enough. The present formula of government is not good enough. It can not be improved simply by placing someone else in a authoritative position unless they are able to motivate the restructuring of the government on behalf of the people... with their hands-on assistance. Everybody must be afforded the opportunity to contribute... Let us all build a new government for our humanity as it is today to give it a firm footing to begin a new future.

It is not enough to document one after another abuse, hypocrisy or duplicity that the people are unnecessarily subjected to; in order to validate a claim for promoting beneficial changes to basic tenets of civil rights whose absence

may not even be acknowledged as an existing lack in a desirable trait of characterization, whether it is defined as Communism, Democracy, Socialism or else wise. The establishment of a New Government is a serious matter and requires the resolve of those who will not only develop views of considered ideals, but will begin the process of reexamining beliefs from different subject areas in order to provide reconsiderations for altering conceptual frameworks that have been used to develop current formulas of social governance. One can not solely remain in the subject area of politics and government since these are descriptions of multiple perceptions derived from the principles and considerations of many disciplines.

Our discussions about a *Cenocracy* must be both multi-faceted in explication of its intentions, as well as establishing the necessary logic of the adopted orientation... since it may have to forcefully confront an established authority that can not see, much less grasp beyond its own nose and interpretive intellectual reach. An established authority whose mentality is ensconced with models of simplicity formulated to address a reality of unintentional misunderstandings, regardless of the reason(s) for such an interpretation that has resulted in a form of governance causing a perpetuation of ill-effects; may well be incapable of adopting the needed changes in the social belief system which a cultural Anthropologist might described as a working mythology of a given era. Hence, in order to change a government and begin a process to rid humanity of such a predatory agency as the S.E.C., one needs merely to construct a different mythology and use an unprepared for means of application. Because Revolutionary ideas can take place by what may be termed a "flash of insight", those lacking such an experience may react to another's exuberance thereof by retreating to that which is most familiar, and therefore comfortable to them... some of whom may be so enveloped with fear of some newly defined unknown they will react fearfully towards in an antagonistic manner.

For this is the character of Communism, of Democracy, of Socialism, of business, and of religion as well as its philosophically adjourned counter-parts interspersed throughout the world. All are variations of the same underlying misperceptions of reality practicing personalized ulterior motives of greed that so many in the public have come to realize as a disreputable reflection of our humanity... and merely go along with the nonsense because those in authority remain in the traditions of a make-believe world they choose to contrive for jurisdictionally delineated egotistical justifications. What a ridiculous sentience for a species with so much unrealized potential... to live in a day and age without a corrective leadership having a truer vision than anything which has come before. It is difficult and fruitless to follow the leaderships in business, government and religion who are chasing their own tails thinking it to be a rope with which to help humanity get out of its ever-deepening quicksand effected by a decaying environment in a decaying planetary system. It is a circularity of thinking which makes them all stuporously giddy leading to more socialized forms of inebriation promoted by self-orienting business advertisements, government illusions, and religious delusions.

It is difficult, to say the least, to try to reason with a perspective which is an embodied formula of rationalization that serve(s) an ego-centricity of generalizations conscripted by an inability to empathize with anything or anyone other than an over-riding motive of personalized greed shared by a collectivity of others. Present governing formulas are but a shadow of Communism, of Democracy, of Socialism... cast on the pavement and walls with a level of reasoning based on a system of deniable rationalizations lit by the light of a distant star which is fading into a deeper darkness of consciousness that will be noted as the Age of Irrationality by future historians... Particularly recognized when some semblance of rational social integration is achieved when a governing body is huddled in a corner when confronted by a type and degree of inclement weather which helps some of us see, though few see enough to contemplate the realization of how much we truly are affected by the nature of nature when it becomes naturalized into an expressed representation of naturalness. And even when documented thusly, it remains unnoticed into a socially collectivized conscious effort of responsiveness. In other words, most readers will have not the slightest understanding of what is being explicitly told to them... because they have been trained by business, government and religion to expect duplicity. That is the only truth many know... including those who come to believe in their perpetrated lies.

The government, as witnessed by the theft carried out by the S.E.C.'s agents and the impotence that all other Representative agencies are exhibiting by not assisting the public in recovering their money, is practicing an irrationality that it forces the public into believing is a rationality to be defined as sanity. And yet, a recognition thereof... if not labeled as super-sanity or a sobered consciousness, may thus be defined as a citizen-developed irrationality bordering on a "conspiracy theory" level of distorted thinking, because it acknowledges the duplicitously concealed existence of a presumed social sanity which actually is an irrationality. In other words, the government convinces itself that the public is easily duped and those who are not, are few enough in number as to permit it to suggest these few are "mentally mistaken"... a terminology enabling it to contrive the notion of 'mental instability' if the need arises. Hence, ideas which depart from the practiced perspective of governance, in any venue (public or private, business, government or religion); may be labeled as a "conspiracy theory", particularly when one uses references detailing behavior arising from activity that is customarily overlooked by the perceptions of those given to generalized observations and interpretations. When comprehension involves a type of perspicuity involving subtleties not easily detected by conventionalities of understanding used by commonplace (day -to- day) preoccupations, a like-minded conventionality is to label such deductions as a type of conspiracy theory. Whereas a conclusion reached may nonetheless be a theory, that which is being practiced and denoted in one's observation is not necessarily a 'conspiracy', if it is an accepted routine. If a practice is routine, though it may involved whispering, deceits, collusion, and other assorted variations of 'secrete intrigues'; such activities do not themselves describe an "intended conspiracy", but may illustrate an "unintentional conspiracy".



A government whose practices of 'secrete intrigues' is a way of life within a culture of micro-cultures called agencies, departments and agents thereof... is a factual exercise of conspiratorial behavior, so long as the definition of a 'conspiracy' is generalized as a common human practice... albeit with larger and deeper consequences than most of those 'secrete intrigues' effected in our day to day lives... like a teenager sneaking out of the house one night to 'go on the prowl' with their friends who want to investigate some purported 'witch's house' under a full moon. The usage of the phrase "conspiracy theory" is too generalized unless there is a subsumption that it refers specifically, or at least most often to a type of behavior such as that occurring amongst those in government settings. With such said, let me be a bit more specific by saying that I don't think the S.E.C. nor its agents are deliberately practicing some conspiracy against the public. It can't be a conspiracy if they are simply doing the same thing that other agencies are doing.

While the initial perpetrator(s) of the generated idea to use legalized machinations to take property, such as money, from the public did conspiratorially create the view of how to bring such a confiscation about; those who follow may simply be mimicking their predecessors without realizing their behavior nonetheless is wrong. Indeed, how can something be wrong if their authoritative peers are doing it? No less, how are they to reconcile the realization that they are committing a violation of another's rights if they have an endowed right to do what they are doing by way of some practiced S.O.P. (standard operating procedure) tradition? Should one try to stop them through some protest or violent act, or join in the "game" and use the rules to beat them over the head with it? But what if the game rules are stacked against the public? How does one beat a cheater when its resources for both offensive and defensive methodologies not only covers all the bases and field positions, but controls the score-card, umpires, costs of concessions, entrance fees, parking fees, advertising, security personnel, grounds keepers, rooting sections, and communications... not to mention providing selective seating for judges, politicians and all other authoritative figures?

For example, the right to "petition the government" is permitted, but it is little more than a method by which the government provides a stop-gap measure that enables itself a means of getting the public to let off steam, and yet reply to it only if there is a certain quantity of signatures attached. Otherwise, the public is supposed to accept the "quantity of signatures" rule and stop protesting because this is how a "civilized" game of protest is played and therefore denies the public a "rational motive" to resort to riot, rebellion or Revolution. No less, the government may or may not be inclined to provide a response even when the designated "appropriate level" of signatures has been achieved... Particularly not the response the protestors want. The "petition the government" process as well as small claims courts, are fallacies of Democracy because they are protective measures for the government which enable it better to manage and control the public, but does not provide the public with protective measures that enable the people to better manage and control the government.

The fact that the government goes to the extent it does in controlling the people may well display the depth of how much it has to hide.

Hypocrisy often utilizes an attached irrationality that is promoted as a "necessary evil" to be defined as sanity because of its usage by a governing authority. But if the public attempts to use the same distortions of logic, the government cries foul! because its convoluted rationale is being used against it to better serve the interests of the public. Those in authority, and not just government authority, are sometimes viewed as practicing a three monkey philosophy. Whereas they do not speak, see, or hear wrongdoing amongst themselves, unless it is used as some departmental career move to make themselves appear better than a competing prospect vying for the same position. Yet, if they come across one or more in the public who expresses a dissenting cord attendant with a more profound perspective, those in authority align themselves with like-minded others to use whatever underhanded tactics they can muster to enforce their opinion as the correct one. On top of this, the justice system has become so costly that the ordinary citizen can not compete with an agency or the whole of the government which can muster resources bought and paid for an almost unlimited supply of revenue from budgets through tax sources. Not only is the public without adequate Representation in the Legislative branch, but the Judicial and Executive branches as well. It is an incredibly dishonest governing system that the public must abide with... and the only avenue open to them for changing it is to conduct a Willful Revolution. There is no one to turn to but the public themselves.



It's alright for the public to do as they are told by the government, but it is not OK for the public to mimic the same behavior... since the government doesn't want any competition to its resources claims... including taxes. As long as the government is permitted to outline the parameters of the socio-economic playing fields by way of being bribed my money-wielding businesses and religions, the public is in for playing on a field with arbitrarily designated boundaries... in which it also can call both the plays and observed interpretations of activity, as well as officiate in all capacities. It is a field that will remain uneven for most people because it is designed like loaded dice, a rigged roulette wheel, and a stacked deck of cards. The government helping itself is of primary concern, helping the people is of a secondary and tertiary consideration... and in some occasions, not this much... though some in authority might deny this because they consider their efforts as being singularly focused on genuinely assisting the public— in their respective capacity to do so. The public is not alone in its vulnerability to be duped by sincerity and good intentions that are quite often used as

substitutions for truth dedicated to asserting the propriety and providence of some illusion, if not delusion. Simply put, even those in authority, regardless of personal wisdom which has served them well and experiences which seem to provide them with an 'edge' over one or more others... can be mistaken in their 'educated guesstimations' ("educamations").

The government has been set up to let the public "blow off steam" and get so frustrated and disgusted by governing acts of obstinance, that more often than not, it gives up. The public runs into stumbling blocks and relegates itself into some measure of 'stale-mated' irrelevance that is but another form of obstinance giving the government the upper hand... at least in the short run. But a persistent public can prevail over time, if it thinks outside the box of that to which it has been placed into, and not expect to capture the sought after golden ring by way of riding the same Merry-Go-Round. Then again, the assumed 'golden ring' must be realistically viewed as a facsimile, and may actually be a piece of colored plastic... for all one's efforts. In other words, there are alternative considerations one can pursue simultaneously. The government wants the public to give up, or at least create a "stand off" which places the public into a position of becoming entrenched without being able to see any form of viable reinforcement. The public very often gets stuck by spinning its wheels. It is difficult to beat the government when it thinks in terms of adopting every conceivable alternative answer like a practicing Astrologer, who has an answer for everything... or so it seems, so long as you think along the same lines... and they impose restrictions to keep you within the same box.

The government does not like creative and original thinkers unless such individuals are on its side. Creative and original thinkers pose a problem and a threat because of the "unpredictability quotient" arising from someone utilizing a different formula, analytical tools and applicable methodology. A person or group thinking in terms of multiple formulas strains the abilities of a government whose multi-tasking aptitude is much smaller than the public realizes, and quickly indicates that the government primarily thinks in pretensed analogical, and not digital terms because Communism, Democracy, and Socialism have not even reached a mathematical stage of coordinated Cardinality, much less Ordinality... despite all the auxiliary computing power such systems might want to bring to bear on a social problem. Social problems are intentionally kept in the realm of generality because quantification could bring about solutions that are anti-thetical to those whose income relies upon vagueness of interpretation, labeling and applicable resolutions. And yet, both analogical and digital "relationship" values are particularly primitive because of the compartmentalization used to 'quantize' (quantize) inferred designs of abstraction. The "language dimensions of mathematics" frequently finds human thought processing in a realm in which there is a reliance on condensation and symbolization... and multi-dimensionality of thought processing is frequently seen in a multi-tasking format which allows one's perceptions an easy means of transference between one idea or sets of ideas with a coordinated variance, like a speaker of multiple languages in a context in which multiple languages are being spoken. Content related to different contexts does not produce discordance because of a flexibility in the basics of coherence enabled by being able to quickly switch from one vantage point to another without a loss of particularized comprehensibility to an emergent topic that may have not at first been realized.

By the use of an intended inversion principle that would thus claim an existing formula of the "mathematical dimensions of language(s)", the initial inclination, as is apparent in the recurrence of governing policies; is to see the same like-minded principality being adhered to. In other words, there is a reliance on a recurring condensation and symbolization in that the same basic formulaic patterns of thought are being played out, though different words are being used. These formulaic patterns are simplistic algorithms are artificially complicated, as opposed to being the developed result of experiential usage for tackling actual complexity. Communism, Democracy and Socialism, to name but three of multiple other varieties, are the usage of basic arithmetic that forces the public, as a whole, to adhere to constraints which bind human potentiality. They represent a level of speech comparable to the babbling stage of infancy. Each are just variations of a sequence of babbling in which stuttering occurs. This stuttering is represented by recurring social problems that some may want to describe and even define as being natural because of their long endurance and wide-spread occurrence.

Humanity is in need of progressing beyond these forms of what can be analogously described in this example, as simple sets of numbers that have not as yet learned how to put a comma after the third value. The usage of a Peoples Legislative Branch alongside the three traditionalized branches will be an extension of the enumeration that will unfold a different formula of thought in humanity's need to grow. The use of a "comma" after the third sequentially enumerated symbol is a point of cognitive demarcation seen in the history of 'using words for number quantities' historically indicated as having an occurrence in various cultures. It also is seen in the other descriptive ideas such as in the reference of the cardinal points of orientation from which we get the word "NEWS", in that one might customarily say North, South, East "and" West, with the "and" standing in as the "comma" seen in our number placement between hundreds and thousands. It is an idea that will be discussed a bit more later on.

But there is little incentive for affluent societies with governing systems which were once initially used as a tool to free themselves from some believed in oppressor or oppressive measure. They cling to such systems as a 'tried and true' method for best effecting the desires of those in a position to create an influence in one or another direction. When such a situation is coupled with the mentality of a populace who think that the need for demanding change in governance rests on the sole presence of reasons such as protracted and deep levels of unemployment, incarceration for freedom of speech expressions, insufficient access to basic necessities and similar commodities as were used to justify past Revolts

and Revolutions; the absence of such or the presence of a new criteria... does not yield high enough levels of validation for wide-spread support. And then when we add the circumstance of psychological denial as a defence mechanism towards the acceptance of information to validate the request for adopting a change away from a previous reliance; an inability to construct enough social momentum to propel a civilization forward by way of altering or abandoning an ideology becomes all the more difficult. However, civilizations faced with a catastrophic circumstance may well be forced to endure the loss of the old by way of adoption of a new idea(s), or by leaving the old way(s) behind.

Take for example the cultures which left behind some remnants of themselves in abandoned dwellings, from which we may cull some idea of their views that present us with a vague appreciation of who they were and what they believed in. This is the fate which awaits all of Humanity which will be forced, because of environmental pressures, to either perish on the Earth or leave it. Such pressures have already begun even if many in authority are neither sensitive to the, or if they are, care more so for their life in the present because they and theirs will be long gone before some final environmental eventuality. It is a perspective frequently adopted by those who feel a sense of futility in having no idea of what to do, think any global catastrophe is millions of years in the future, that there are too many ideas and no single one appears most promising, or think that there is not enough interest to sustain a concerted effort to create useful changes.

The old currencies of presently practiced thought with respect to the present discussion of moving beyond practiced governing systems, will exist as a basic set of three as we move into a new set of three; as directed by the environmental influences on this third planet in which life uses a triplet-coding system in its basic biological substrates such as DNA, RNA, and Proteins. Moving beyond them may well introduce fear and anxiety in some, while others will feel an exuberance of freedom because their sensibilities have long ago recognized the existence of such a realm of availability to be experienced because it emanates subtle energies, like an aura, magnetism, penumbra, or some indistinction for which no ready available word or picture can be pointed at as a vague description. On various personal levels in all walks of life, people have begun to make the transition that the whole of the nation must be pushed to the threshold of... and perhaps even kicking and screaming to the other side of that which is presently described in metaphysical terms. But how does one convey the knowledge of an existing (though largely unknown) calculus of thought processing with words and sentence structure which neither resorts to condensation through symbolization as an algebraic form of referencing, nor uses words occasioned by mathematics?

Whereas descriptions of "social problems" can be viewed as mathematical "word" problems, the mathematics being used is a simplistic word-related formula. But social problems are not being "solved" as one would do a math problem, they are "managed" into an approximation, like one who makes a guess at a multiple choice question involving a particular problem, without actually making an attempt to solve the problem. In many cases, the actual problem is not being adequately represented, which makes the guess-work type of test taking all the more difficult at arising at the actual answer. When both the test giver and takers are using a "guesstimation" means of addressing a problem that may have indistinctly visible variables, then the overall decided on solution is graded on a curve... a curve that actually is cyclical in effect; because a social problem is not solved, and the test takers have to repeat the course for failing to grasp the level of material being presented. Communism, Democracy, Socialism and all the Religions of the world are processes of thought which "grade on a curve", that allows for the presumption of someone (or a society) having mastered a given level of potentiality. Social problems keep recurring because the "test givers" (authority), are relying on old and out-dated texts based on the sentimentalities of observed traditions... and thus perpetuate social circumstances of idiotocracy.

Present governing systems present us with allusions of mathematical reasoning in a language format, but the reasoning is on a simplistic level by way of an adherence to current systems that are a primivity of thought being labeled as a type of advanced mathematics because of an assumed complexity involved in running a modern society with its multiple variables. Communism, Democracy, and Socialism are not Einsteins, they are the village idiots whose authority, generation after generation have misinterpreted as expressions of genius. The same goes for all present day religions. They are all the exercised mentality of idiocy, that all of us have had to play a respectful part in and deference to. They are simplistic survival mechanisms developed by an exposure to an environment, a planetary system, and a galaxy which are decaying. We as a species must get off the merry-go-round we are on by introducing a new formula of governance that will force a greater, socially collective realization and responsiveness to the predicament we are in both as a nation and as a species.

With respect to computational theory established by the on/off switching of electronic circuitry with a corresponding one-to-one relationship used to establish arbitrarily assigned substitutions related to an alphabet and enumeration by way of discreet "packages" of symbology; established "coding languages" are unnecessarily being defined with suppositional stratifications of human ego... thus diminishing the upper-end potentiality because of constraints complemented to tasks involving the maintenance of applications revolving around simplistic orientations revolving around some combinatorial theory. In other words, the variations of Communisms, Democracies, and Socialisms are acting like the cushions in a billiards game used to provide basic references to quantum theory that becomes a fixed model of standardization when thinking about other 'physics' (hence, social) considerations. We can become too dependent on the model, too dependent on the application, and thus too dependent on how we think "complexity" should operate. By thinking of the three basic types of governing systems as being "modern" and therefore "complex", we impose a constraint of thinking along these lines instead of recognizing them for the stupidity they are, and moving

beyond them. Definitions have a way of chaining us because we construct such chains out of our imagination. Complaints are a type of social problem, that may never be resolved if the formula for a desired solution is differentially applied to undisclosed variables... such as an ulterior motive to keep another person's property.

Constraints keep us hooked on the desire for more government intervention, ("more of the same") even when the structure of government is inadequate for the required task(s). By trying to defend the government or its Representatives by saying a particular social problem is complex, only admits that the government is unable to adequately address a given problem. It is not competent for the task(s) at hand. But many in Authoritative positions already note present Democracy's deficiencies, but what to keep it intact because they understand its limitations, like a craftsman skilled with the usage of crude tools. They are good at what they do, with what they have, and that which they produce is admirable in itself, but the crafts-pieces are of limited application. Like a piece of costume jewelry, leather clothing, or earthenware... they are of a specific value if and only if certain circumstances prevail. Thus, we find that others in their efforts and resources are being utilized to perpetuate such circumstances, no matter how many suffer or for how long. If the conditions do not exist, then the crafts items are more easily noted as being of an antiquated mindset relevant to a glass-case showing, just as the craftsman is of lessened value if they do not adapt to current needs. Many are unable to do so, but make a good show of it by entertaining a particular constituency. For example, there is not much call for wheel-wrights or blacksmiths anymore. Many of the politicians and the structure of government in which they ply their crafts, are just as out-dated and need to be respectfully removed at the same time. Not over a generation, but in a single wide-swath-cutting instance of being replaced by those who are more adept at harnessing the functions of a differently designed crafts-shop, called a Cenocratic formula of governance.

But let's be fair. There are many politicians and others in authoritative positions who are well-meaning and very nice people. Some of them no doubt make great neighbors, wonderful friends and supportive colleagues. They are respectful, they are courteous, they are exceptionally well-mannered as most people think themselves to be. They are intelligent, compassionate, wise, thoughtful, sensitive and deserving of respect for the civil and personal qualities which they practice and encourage by way of the role model in which they portray. And some realize that they are not a visionary, but they are nonetheless a hard worker with a serious commitment to do the best they can do for themselves, for their family, for their business, and for society. In short, they have both personal and personable skills. Would-be Revolutionists seeking an honest and effective re-structuring of governance should acknowledge this. And they should as well permit present Authority to assist in the restructuring even if the cited vision is not their own, at least not in its entirety; because they can get things done with the correct incentive, support and ability to concentrate their efforts accordingly. Their capacity for re-direction and resiliency towards the adoption of needed and publicly requested governing adaptations to the Will of the People should not be underestimated, just as it is not the custom for the public to overestimate them as well.

If a public is not paid well, they can not be expected to work well. In other words, you get what is paid for. In fact, many who seek out a civil service position or some other government position do so because they are starkly aware of their inability to progress as quickly or as far as others in the workplace; and a government job is much like a term-for-life application because the government is structured on a prevailing obstinance for removing "one's of its own" once a spot is occupied. It is a type of government subsidized program of protest that a person can carry out in that they are placed into a position that enables them to "occupy" a position as a protest against being subjected to a public workforce where the game and playing field do not necessarily guarantee the benefits and security which a government position does... which tax dollars pay for, if and when a mediocrity of ability is noted. They need not exhibit any vision, only compliance to a set-in-stone program of work routine accountability... that in many instances, is set out for them in a step-wise manner. In effect, the public pays for an "Occupy" protest against itself because the government system is set up as a separate culture to that the rest of us must confront. Those within the government workplace culture are provisioned with a means to carry out a life-long protest of having to be subjected to many of the privations the majority have to deal with. In increase equality under such circumstances would then be to include everyone in the same culture by enlarging the centralization of government by the usage of a Peoples Legislative Branch attendant to a Cenocratic formula of governance.

...Likewise, many an instructor knows that the development of skills beyond mediocrity requires students to be challenged. The same is true for the public. It must be challenged to effect the solution to its own problems, like many a counselor, psychologist or other parental figure tries to encourage those who seek out some advice. The present structure of government does not effectively encourage nor challenge the public to create a more purposeful society that solves its own problems. Instead, it teaches dependency, subservience and deference to those claiming to have authoritative dominion. The public's naivete and ignorance is a product of the society to which they are bred and asked to conform to. Thus, it too must be taught when, how, where and why it should carry our reform through a method of constructive Revolution. And by necessity, those in Authority will have to be retrained away from their prevailing mind-set in expecting the public to act in its obliging ways... no matter who gets hurt and for how long. Authority expects the public to act in a certain way and be treated by it in a certain way, or for some reason or another an otherwise behaving public must be interpreted in a negative way... because it exhibits non-typical behavior, which includes non-typical ideas. Oh how very strange for authority to be confronted by a member of the public, much less thousands or millions in protest, who disagree with authoritative standards of conduct observed by tradition and supported by laws honoring those traditions! Yes, such is interpreted negatively instead of positively by denoting it as refreshing.



When most citizens are confronted with the arbitrarily designed irrationality being used by the government, they throw up their hands and walk away. A few stand their ground and may or may not be provided with an honest and accurate recompense. A few, when viewing the situation as the realization as a microcosm of a macrocosm, and are left with little option because of age and health, may thus decide to advance the realization of the larger issues into a Cause that produces a formula of rationality that will not permit itself to be bullied, no matter the cost. Thus, the irrationality is confronted with a greater irrationality because it is a far clearer truth that can be accepted as being more factual because the process of rationalization used to develop the logic is a transpositional effect of a larger magnitude the common person can agree with as having a more viable honesty. Since the public is being bullied by the government, and the public needs to do something about it... the necessary rationale must be in the form of using the irrationality of a Revolution because they are left with little choice to do otherwise unless they surrender to the government's many forms of bullyism, by throwing up its hands and taking the long walk along the trail of cowardice... since the trail of tears has now dried up. The public must get serious and confront the irrationality that is a falsified sanity whose definition is arbitrarily applied like a flexible truth which allows one or more of a particular group to prosper at everybody else's expense. Those in authority do not like their irrationality being challenged by a logic which delineates its stupidity and irrelevance.

And for those whose preference of language is inclined towards civilities objecting to terms suggestive of coarse intellectualisms, it is of need to note that the availed upon descriptive illustrated by the word "stupid" and its operative extensions; though the lesser formula of "dumb" might just as well be conveyed despite its greater probity... it is applicable because of its wide-spread approximation towards displaying an understood affected disgust generated by an event that for all intents and purposes, gives the impression of being counter-intuitive to a generally acceptable interpretation of common-sense. It conveys both the intensity of a disparagement without be directly vulgar... yet inviting the proposal for a confluence of thought in terms of an agreement with the intent of provoking the possibility of creating a situation that will delineate observably useful alternatives as a corrective. But let us offer a more simplified explication... Both 'stupid' and 'dumb' have a wide-ranging applicability with separate generalities of understanding. 'Stupid' conveys a supernumerary level of disgust due to the frequency with which that being pointed at occurs, and 'dumb' is a less severe alternative description that might be used in a manner reminiscent of someone saying "Hades" instead of "hell", with the word 'ignorant' having a placement betwixt the two on the same scale of reference... though body language, intonations of speech, inflection, articulate pronunciation and the like... can be used for added, decreased, or non-aggressive emphasis. While all three express some measure of contempt, they constitute variations of implications garnered with or without an emotional embellishment. Whereas one might assume the usage of such a word would be able to produce and obsolescence of that which occurred to bring about such a reference, the reverse effect takes place to increase the instigation because it is not heard by those or that as creator. Nonetheless, like a pair of gloves worn for different occasions, it has applicability in the present 'tourage' (tour or journey, and tour of the present age).

Those in authority can act and speak rationally, but they often do not. They prefer generalities to avoid being accused of doing or thinking like the rest of us who are all too familiar with the honesty of confronting ourselves for having an aptitude for making errors. When the government is caught at an error, it provides itself with an excuse instead of owning up to the fault, making amends, and moving on. Instead, it lets the fault linger, the problems it caused to persist, and become hung up on the situation and keeps it open like a weeping wound instead of permitting a healing closure. The government makes it a practice to utilize formulas of irrationality that are excused because it is claimed they are necessary for irrational circumstances which, surprisingly, appear to occur just when someone else in authority wants to exercise some model of irrational thinking in order to justify the nonsense of their rationalization they want everyone to accept as a "necessary evil" in combating a greater expression of "evilness". With such a logic, it necessarily justifies the public to utilize the same logic in confronting the evil of the government by the usage of a greater level of "necessary evil". Yet, the government doesn't like its own nonsense being used on it. If the public engaged in using all the many forms of out-right stupidity that the government does; because it is an organization (local, state, federal) which seems to draw together the most capable village idiots who engage in a like-minded irrationality that is scalable to a given task at manipulating the public out of its money... we might honestly have some real expression of an actual Democracy instead of the present "drawing board" version of an untried theory.

The aforementioned indissolubility of a trinitarian character is as obvious a dichotomy as a bicameral diffusability to be found in legislative settings thought to be superior to that of a Unicameral model... yet is but a sequential addition thereto. Like the binomial application of zeros and ones to computational algorithms superimposed with boolean trichotomization... though absent from social governing formulas beyond the most simplest of diagrammatic suggestiveness... Because those typically found in social governing indices are practicing a functional cognitive limitation... and find themselves in conflict with a populace ever ready to step beyond the present simplicities causing so much social disenchantment. So many of those in authority are not prepared for that which lays outside the boundaries of tradition because it holds the promise of all that seen as having practicality, and yet is a trespass that remains nested in a morality only the most lucid of saints have envisioned as a fruitful reality needing no religion to be tethered to. Traditional religions are thus jealous and envious of such a characterization that they would stop at nothing to undermine, to circumvent the advent of this realization. Traditional religions have a history of exhibiting themselves as a felonious breed... typically when their livelihood by way of public exploitation brought about by privation is threatened with that which describes its promotion of spirituality as being rather pedestrian and attempts to discredit anything advancing a greater spiritual reality... all because they have misunderstood and thus mislabeled their own spiritual experiences misrepresented by ego-induced aspirations of a scurrilous character profile.

Let us then speak of an underlying spirit of humanity beyond anything present-day religions or religio-philosophical ideologies have to offer... and finds its way to the surface in the expressions of those whose sensibilities and sensitivities can not but point in the direction of a light many others see; but don't attempt to describe what they view because they lack the words and are fearful of being admonished if they should attempt to construct some neologism to assist in a proposed illustration since current vocabularies of dictionaries are as short-sighted as are the philosophies of present businesses, governments and religions. Those who would suggest you rely solely on contemporary values of expression are those with a traditionalist mindset who prefer the usage of some status quo orientation in which they have an established niche', knowing how to use a particular currency of words and interpretations in which to carry out the impulses of their self-centered regard of personalized survival interests... whether such interests actually have any value towards survival in a biological or sociological sense. They want you to be chained to their economics of thought processing because it affords them with advantages because they are adept at contouring related apprenticeships of consideration along a particular domestication for their self-interests.

And then there are those whose efforts, sometimes without even trying, are that which forage a new trail towards the same horizon from their own vantage point. Like so many others hearing a similar call, seeing a similar light, feeling that which may be difficult to illustrate... as personalized experiences which attempt to describe humanity having begun to outgrow its need to remain at the stage of evolution we call Homo sapiens sapiens. Some are aware, though they may not be consciously aware of the realization to the point of having a means to articulate their own acknowledgment of that which they are feeling... have a sense of... such that humanity has prospered into becoming not a further sub-species to be known as Homo sapiens sapiens sapiens, but a new species altogether... though it remains unnamed. In promoting such a development, as we of today are likewise a representation of a new from an old which required its own governing formula best fitting its manner of consciousness, so must we of today become adept at adapting ourselves to a new functionality of governance that will pave the way for that which will eventually displace all of us today into yet another footnote of history. Today is the beginning of humanity's tomorrow that may be its very past if it chooses otherwise. And no, for those who may be wondering, this is not a rationale based on the super-imposition of differing ideas for a linguistic coloring effect...

...But it is meant to purchase time in the realm of some digressive interlude as a means of permitting one's brain to catch its breath in preparation for the introduction of yet further explorations into a realm of cognition all of society will eventually be forced to contend with either directly or indirectly. In other words, the status quo of multiple considerations having found their way into a traditionalized format are going to be simultaneously breeched, instead of the commonality of appearance one might describe as a fad and non-chalantly address it in such a manner to relinquish some easy accommodation there to. For example, many people are familiar with the three-patterned formula of "a Mystery wrapped in a Riddle inside an Enigma"... for which far too many people think this silly phrase is the earmark of an intelligent expression... like others with a particular ability to do something most others can not do and they think it means they are somewhat superior... only if they can convince others into thinking that they are, and wanting to perpetuate circumstances which make their presumed "superior ability" useful... just like we find occurring with the current ideological processes of business, government and religion... of which let us spotlight, with emphasis, the present governing system (though I could just as well selectively chose the disposition being expressed by the S.E.C. through its agents).

And yet, if we view the foregoing phrase as that being equivalent to a child's syllogistic expression of "Fuzzy Wuzzy was a bear, Fuzzy Wuzzy had no hair, Fuzzy Wuzzy wasn't fuzzy was he?", there may be one or two who can relate such to the usage of the three-part phrase associated with a court drama: "To tell the truth, The whole truth, And nothing but the truth"... In other words, they are all silly. Just because one is used by adults and the other by children, does not diminish the fact that both are expressing the same underlying pattern of cognitive limitation. The present social governing formula is at its cognitive limitations. We as a species must move beyond this line of demarcation and pursue an awaiting cognitive territory. If necessary, We The People must force a breach of the present cognitive barriers by way of a Revolution. Traditionalists may not be able to recognize themselves camped out at the territorial boundaries beyond which are being described by present businesses, governments and religions as forbidden zones because they want to describe such in terms relating to that which they control. It has nothing to do with morality, since morality will remain intact. It has to do with a cognitive realm that needs to find its realization in a social application that supersedes all present forms of governing structure.

The difficulty is not in recalling such three-patterned phrases to memory, though some do have difficulty in being able to personally recognize the re-used tripartite formulation and cataloging them together; the problem exists in a collective appreciation that such expressions are mere cognitive stepping stones to a far broader appreciation of an available realization. For example, it is like comparing a primitive religious observation based on impressions brought about by one or another deprivation, and the concomitant religious perspective assuming a greater circumspective idealization of human spirituality as a philosophical adjunct to an appreciation born of greater knowledge as an idea that might quite possibly have arisen by way of a delirium due to some ingested fungal-originated poison like the eating of moldy bread or mushrooms, though other herbal sources could well substitute. As a student of pharmacology might be aware of, the fact remains that all things are potential poisons... by way of a little, or a lot, perhaps seen in one's piddle or one's pot, or not...

...And then to realize that this latter formulation, this once assumed greater knowledge, is itself a primivity of consideration that they are now being asked to move beyond. For example, whereas an entire culture embraces a law-enforced practice of having an electoral college for the selection of who is to run the Executive Branch of government, the realization unfolds of how really stupid such an observance is, and wants to move beyond it but prevailing authority prefers to keep it in tact because it affords a means of manipulating a voting system. More and more are approaching the out-skirts of such a realization but are being forced to remain within a territory governed by antiquated ideas proposed by the collusions of business, government and religion. Trying to deal with the S.E.C. through its Representative agents is like trying to discuss modern philosophy with a primitive who, upon seeing themselves in a photograph, thinks their soul has been taken away. Their rationale of economics is based on a workplace-generated self-serviance that they can not even recognize, and is a microcosm of a far greater problem existing in the larger government. Just because a person wears a suit, drives a car, and utilizes a particularly vocabularized jargon, does not mean they have an established cognitive ability exceeding some primivity of exactitude. Many a domesticated animal shows some level of that described as intelligence.

For some, in order to see beyond where they are they need to step beyond that which they may presently consider to be an expression of some implied superiority. In the present instance, other stepping stones similar to the foregoing examples are contemplatable; just as a child may use a rock or some other item to advance in a game of hopscotch... and may, on occasion, look back to where they have been. Thus, let me provide some "alterior" formulations by way of creating a similarity of other phrases:

- A Dilemma within a Paradox within an Obfuscation.
- A (one) question is the alternative (second) answer to an irresolute (third) implication.
- If you ask me whether or not I am there, I can not be There if I am Here which is my Where, but if I am There I can not be Here and therefore nowhere... unless I am at Every 'Where' including Here and There.

Those who can readily see this "cognitive forbidden zone" precipice, and acknowledge the need for redesigning the present government through an over-layed transitioning process which will permit the populace to step beyond that which creates unnecessary economic-based burdens which effect so many other personal explorations towards both personal and collective development... know all too well that those advancing some traditionalist's inclination to keep things as they are, out of fear, greed, or simply spite; will stop at nothing to interfere with attempts to promote, develop, and practice needed changes. They want to be dismissive to the articulation of that which suspends their ability to use double-talk for enabling alternatives to be at hand if the public doesn't accept some insinuated consideration that they can adopt and embellish as a proposal for possible inclusion in a made-up reality as a linguistic bribe to manipulate public opinion.

Their Cause is to cause things to remain as they are. The usage of war, theft, murder, accident, economic privations, and any or all tactics are not beyond their exercise. They will bribe, threaten, kidnap, rape, molest, beat up, poison, or whatever else they might use at any given moment... and escalate accordingly if some small effort does not effect the desired outcome. They will seek out those who appear to be best suited at persuading, at motivating, at encouraging one or more others to follow a predesigned lead away from that which is not to their liking. No resource will be spared in their attempts to maneuver themselves into a preeminent position of control... or to give the impression of change that distracts and dulls the senses of those who fatigue easily, but not until they think they have made some contribution towards a change defined as an improvement. If change is inevitable nonetheless, they want to be in a position to best effect it for their own welfare. They won't mind if the public is helped, so long as they are helped more so, or at the same level they have become comfortably accustomed to. This is their vision.

Clearly, while some songs, some poems, some experimental insights, and some allusions appear to come out of nowhere as the whisper of some inspiration to persist when all others fall by the wayside; is this how the S.E.C. thinks it has chanced upon my money? Did they open up a sandwich one day and find someone used dollar bills instead of actual lettuce? Or that it got stuck to the bottom of a shoe by way of spat out chewing gum? Did the tooth fairy leave it? Or perhaps someone sent them a money tree? While it might be said that each of us has our own calling, and the calling may have nothing whatsoever to do with what others perceive to be the central task at hand; who are we to impose a rain on a playful parade of interpretation? Alas, though this momentary divergence is rendered only in vagueness, only with a shadow... let us note that it is only through a like-minded vision might one see the drop of a shooting star become the glimmer of a silica particle on a concrete path, or the shimmer of a dew drop, or some other vagary of perception highlighted at the corner of one's eye that sees the light jump to a chased-after firefly... and then back into the grasp of starlight. Every child of the universe sees such things, but only a few of us can remember them well enough to use as images to be portrayed in our literature, music, arts, mathematics and sciences. In taking my money, and the money of who knows how many, the S.E.C., through its agents who live day in and day out with references to numbers, have forgotten how their actions can affect peoples' lives. What is a person to do if such a letter as this does not remind them that they have hurt so many people? Must pieces of a person's body be sent to them? A pint of blood perhaps because letters sent in earnest have no effect on their consciousness? Why are they so calloused and immune to the pleadings of the citizenry for assistance? Would they not want the same if they had the ability to place themselves in our shoes? Why are those in authoritative positions so frequently absent of reasonably responsible responsive empathy instead of the fruitlessness to which sympathy is so often attached? Thus we consider that it must be some sort of workplace-generated mental illness that those so affected can not see, and because there are so many of them, they deem it a normalcy and those in

disagreement with, are unable to deduce the rationality (of their irrationality).

How does a public contend with a government, an agency or agent thereof, whose workplace-generated philosophy is directed along a course of serving itself a portion of that which belongs to the public, like a tax-imposing authority dismissing the public's Right to have adequate Representation? Who is the idiot that permitted such a monster to practice such an indiscretion against the people when the history of this country explicitly warrants an entitlement to be free of such? How in the world can a Congress supposedly Representative of the people, allow itself to become so cheapened, and is then astonished to be faced with a populace calling for its overthrow. Did everyone in Congress get subjected to a percussion grenade to let such an instance of stupidity arise against the public? Where is the Representation spoken of in our History books? Where is this so-called great government to protect the rights of the people to be free from such egregious predation? No doubt the act of theft conducted by the S.E.C. through its agents is a smaller expressed exercise of the larger parent entity whose self-serving motivations indulges itself into developing an overall orientation which generates a social atmosphere that promotes the inducements of educational dropouts, delusions, denials, dolefulness, drunkenness, druggedness, desperation, destitution, deprivation, degradation, defaults, dependency, disparagements, dubiousness, dumpster-diving, dumber-downness, discrepancies, disillusionment, disenfranchisement, defensiveness, duplicitous, discriminatory, defiant or dead, to name but a handful of alternative denoted delimiting definitions the citizenry are left with to deductively decide on to divide amongst themselves as part of their redistributed economic proportion after those at the top of the social ladder take their fill and want those at the bottom to hold the ladder up for them because it is too top heavy for them to balance it themselves.

How does a public fight against a government supported by a system of justice where the injurious privations of the public force them to accept the assistance of a court-appointed lawyer whose talents are better suited for being an itinerant carpet bagger selling wares of little value and without warranty and no effective Representation to advance a complaint? And then having to face a judge whose personalized interpretation of the law permits them to exercise an underlying authoritative initiative to exert a preferential dictatorial manner... and are representative of who they are because of where they are in the type of system in which they are employed by a cheapened political process... Or a public having to accede to the interpretations of a Constitution by way of a Supreme Court they neither designed nor voted on, in either case, by those whose positions were acquired by the measurement of a few more intent on profiting the government with an ability to preserve a status quo in order that yet another few can better realize greater profit— at the expense of a public who has little say so in a government that is supposed to be theirs, but they have no real ownership of because the government was designed as a system by which the whole of the public's collective views could be marginalized into a minimalization secured by a definition of maximized irrelevance.

When the decision of a Supreme Court is to defer their legislated anointment of supremacy to a lower court or legislative body such as in the case of the determining the validity of Rights to a Representative body of citizens whose orientation differs from the majority or an observed tradition... because those in the court are divided in their opinion and they can not rise up, over and beyond the commonality of perspective which brought a particular issue before them in the first place; this is not an act of enlightened or inspired wisdom... but just another type of commercialized attempt at manipulation of the public consciousness. For all their purported wisdom, intelligence, and experience, they do not have the capacity to deduce the necessity of an issue being openly discussed, fully legislated, and then voted on by the whole of the public themselves in an adopted Peoples Legislative Branch involving a mandated process of National Referendum as a primary accountability standard, because it is an issue that requires the concerted opinion of those who will have to live with the decision of a law supported by a majority who represent a Nation based on the principle of social governance that respects the premise that it is indeed a Nation Of, By and For the people. The presently used Supreme Court formula, involving the selection of candidates and their period of service as well, is little more than a Supreme Hypocrisy.

Such an irrelevance is further noted in the adjudication of Small Claims Courts in which a person may get a judgment made on their behalf, after paying filing fees for "one's day in court", but be met with a system of justice that will thereafter wash its hands of being under any other obligation to assist the public to ensure the defendant pays what is owed. It is up to the Plaintiff (complainant... the one making a complaint) to get the defendant to pay what is owed. If the Defendant doesn't pay, there is almost no legal recourse for a person to take. Trying to get assistance through an organization like the Better Business Bureau is like asking someone to assist in an inconsequential form of remediation, that is, after you have paid a fee to listen to someone who may be unduly biased on the side of its membership... like a doctor being paid for their opinion by a company who wants an industrial accident to be viewed as being the result of an employees negligence or previous medical condition. The justice system is set up to not provide full and impartial Representation of our Rights to be observed, protected and supported through adjudicated assistance, but a means to let people vent, to blow off steam... and in some cases, metaphorically speaking expects us to shake hands and wish a criminal perpetrator the best of luck while congratulating them on getting the best of us. This is the same rationale on which the Executive Branch conducts the so-called "Petition the Government" exercise. If this is supposed to be an expression of the best governing system in the world, Heaven help all of us.

The American system of jurisprudence is not predicated on a search for truth to effect an honest justice, since truth (or justice) very often is perceived as being little different than a description of beauty, love, or happiness as being relative to the observer (i.e. eye of the beholder) or some accumulated opinion at any given instance according to the guidelines

imposed for a judicial "contest"... and those in the legal system know all too well that a person's defense can only be realistically measured by how much of a defensible rationalization they are able to pay for. Indeed, as many people have pointed out, a given "judicial contest" is set up like the rules of many a game, with the dichotomy of a win/lose situation aligned in accord with some model of a linear-diagonal-horizontal trichotomization used as a basic premise in which a contest is to be played. The system rarely if ever permits players or observers look beyond the parameters of accepted play in order to identify any greater intelligence, insight or wisdom to be applied to interpretation or the overall rules of the game... or even develop a better usage of applied behavior. It is a nationalized fair of carnivalized circuses with those in authority as a troupe of clowns whose practiced antics of amusement on the stage of a media directed theatre; represent an accumulated level of perfunctory intellectual seriousness that the public becomes stupefied by its numbing effects of adulterated showmanship... as it tries to sell various concessionaire wares through a sponsorship of one or another bill that, more often than not, is little more than an in-house performed slogan to represent themselves themselves as a viable candidate for tenureship... and has nothing to do with the well-being of the public at all.

Courts reflect a similar activity of bartering one sees at a flea market, yard sale, or an "on the lam" black market exchange. It is a disgusting testament to the existence of a brand of Capitalism that has no inherent checks -and- balances criteria and therefore can exceed the boundaries of civility into exhibiting a willful psychosis as a point of salesmanship persuasibility. Truth is exercised as a philosophical query and not some definitive absolute, as if it were akin to the personally defined vagaries of beauty, taste, sorrow, soreness, and pain. And the idea of being able to achieved an accurately accomplished act of justice is truth's Janus-faced equal as it looks into the mirror of a reflection that wavers like the waves of heat over sand-drenched waves in a desert of social helpless hopelessness. Each and all are up for personalized interpretation depending on who, what, when, where and how much money exchanges hands so as to tilt the scales of presumed justice in one direction or another... or knock the entire scale on the floor which might then make it amiable to being repaired by some political interest that counter-weights everything according to some prevailing prejudice.

Granted that no system is perfect and that it is inevitable that mistakes will be made in accord with the vagaries of the human condition, but the whole of the system is not learning from the mistakes in terms of exhibiting an overall better model designed from measurable improvements acquired over time. Simplistically put, the design of a better mouse trap should not only be recognizable to all, but equally provisioned for all to make usage of... unless there are no more mice or equivalent, thus making the design of little use— and can thus be dismantled to provide the resources for something more applicable to current trends of need. Instead, the current governing design repeats the mistakes of unequalled Redistribution of power and resources again and again and again ... and it is the people who suffer because even the majority of resource wealth is voraciously hoarded by a few that are protected by the government and its presumed system of equitable justice! ... And yet along with the sufferance of the people, the whole of the nation is subjected to an increased level of dispondency that the wealthy need not experience first hand because they can afford to live elsewhere... away from the muck which their greed promotes... just like those owners of property in Ireland during the Potato Famine. How does a person, much less an entire population, defend itself against a systemic shield of legislative governance supported by an executive husbandry and tack that is guarded by a process of justice used as a weapon against the public instead of as a tool to ensure fairness in equality, justice and liberty?

If such an internalized governing trinity is not being used as a process of public intimidation under the guise of some protectionism; then why, some ask, has the United States turned onto a darkened path of dimly lit corners which gives its own people the impression of becoming a Police State by the usage of having police officers in the public school system of all grade levels... instead of the government dealing with the problems which have prompted such a move? Unless it is because the system is failing due to a lack of sociological comprehension of psychological factors involving diverse cultural issues... thus revealing a dire need for a better governing structure... because authority is not practicing a valuable expression of a collectively adopted "Weltanschauun" (comprehensive view of the world and life)?

Is it because present governing structures involving both business and religion have no real answers for ailments that were created as products of a system that compounds simplicity in order to suggest a complexity that may better hide in its own ineptness through falsification and illusory ideologies which use extensive ceremonialism to effect social blinders? due to a structure of governance that is inadequate for a growing population that is not only forced to live on a decaying planet in a decaying solar system but that humanity magnifies the decadence through its own selfish disregard for the resources of nature which are finite? Both humanity and such finite resources are only so resilient. And it is not that a better governing model is not available, it's just that those in authority want to keep things as they are because its rules are understood and under their control. Hence, the serious discussions for conducting a Revolution to right so many wrongs our political leadership and its ties to the wealthy who have been immunized from, is socially buffered, and economically sheltered... against paying an actual witness to a higher standard of living that breeds a higher standard of commensurate poverty.

This higher standard of poverty makes it easier for the government to effect a system of Rights abuses on those whose levels of education have been greatly advanced, both in the academic sector and those who are required to obtain more knowledge in order to find some semblance of co-existence in such a social atmosphere... but are kept from obtaining the necessary level of understanding to articulate askewed perceptions because of a lack of economic freedom.



While a level of income can make some more amiable to preserving a status quo, others find that an achieved economic independence is necessary for some to obtain and preserve their own intellectual independence. But if the circumstances were a one way street, we would not have those whose lives are economically stable— fight for the Rights and causes of those whose lives straddle day -to- day moments of precarious self-sufficiency. Unfortunately, the way the present government is set up, even the most sincerest of intentions and indefatigable energy are lost in a black hole of dispersing insignificance. And though they have the power to alter the circumstances, they can not achieve a consensus of opinion because the public stands at the outskirts often revolving in an oppositional direction. The change must be initiated by the people. The people must lead and then be followed so that the necessary leadership can arise from those in authority whose greater ideals on behalf of the people can be realized. We the people need a new form of Government. One in which a greater level of personal and collective Independence is achieved. We need a *Cenocracy* with a Cenocratic formula.

There are so many social problems being created decade after decade by economic problems due to unequalized formulas of redistribution which are compounded by an increasing population and a government's ineffectual activities... that it provides a witness to a form of social governance which exhibits the behavior of a criminal organization for which there is no one the public can reach out to for assistance. All businesses, governments and religions are different measures of public exploitation whose valuations of interpretation are dependent on the label used in a given context by a particular person. This externalized social governing group of trinitarian alliances, standing affixed as a totem pole... all have their own rationalizations, their own methodologies, their own social mechanisms of supporting one another's contrivances because it's good business. Charity is good business. War is good business. Even bad business can be good business such as using it as a tax write-off to force others into selling their interests at a cheaper price before the business once again becomes viable because problems were artificialized into something bad in order to maneuver oneself into a more favorable position.

It is a disturbing realization when we acknowledge that those in business, government and religious authority don't know what they are doing, and do what they do out of some routinized practice of following another's lead who likewise were similarly instructed from a youthful age. And that which they do, however sincere the intent to do otherwise, perpetuate social conditions which perpetrate problems... because their presumed logic and wisdom are based on falsifications of overall social effects to environment circumstances; and all of us are forced to abide by their accumulated confluence of rationalizations. Indeed, those of this external social trinity seek to exploit human inclination towards habituation and get as much of the public as they can; to become accustomed to a convenience which helps them to thrive by supplying a culturally established addictive item of commercialisation.

No less, it is regrettable to identify a situation in which a letter may not be appreciated as a socially constructive criticism advancing an alternative consideration for improvement. While individualized protests may not be viewed as such, since they often exhibit generalities and not specifics offering viable alternatives other than some extremity of purposed as a diametrically imposed oppositional without regard for other than a like-minded few thus to be affected; such protests nonetheless indicate levels of disharmony which need to be addressed through communication... but no dialogue is generated as a beginning formative step, and the people are once again forced to suffer some privation as well as the indignity of being disrespected because they have not even the barest minimum of Representation. However, all too often a protest such as this letter advances, is overlooked as the accumulated ensemble of several acknowledged disparities which profess to be but a sampling of issues that seriously need to be addressed with the public as an actively involved participant in the discussions, origination of efforts to resolve issues with a given applicable construct, and its presentation to the public so that the public can vote on and assist with the development thereof. The very fact that such a letter as this has to be written and distributed, gives a detailed account of a falsified Democratic government. Let the world thus make note that:

### **The public is without Adequate Representation**

The inadequacy of this Representation, to name but one example, is shown in the current system of voting for candidates who are elected by a majority of those taking part in the voting procedure... and those that do not, which may be a majority of the entire voting-eligible public, who are, in essence, not voting to show their vote against:

- The choice of candidates being offered in an unfair system which often requires a level of financial means well beyond the grasp of the majority and thereby nullifies the ability of most people to directly participate as a formal member of the legislative processes.
- The overall voting system which is being interpreted by a majority of voters as a political gaming technique described as a "fixed" system in which choice leaves the people with no actual choice except to accept those who will follow the dictates of a system that is arranged against the people having a means to direct the processes of government as they collectively see fit.
- A broken system that is intentionally left in its current form because fixing it would provide for an even playing field for everyone; thus confirming their view that the overall conditions of the populace will not improve so long as the

people are subjected to a system set up and maintained by those who like exploiting the public.

It is felt by many that there is little value to voting for candidates who will be forced to abide by rules and regulations that more often than not obligate the public to be satisfied by their perspective of authority, even when that authority is wrong. Because revolutions throughout history indicate that authority is often very wrong, it is necessary for the people to have a viable alternative to substantially altering the government, either largely or minutely... particularly when it is identified that the present structure of a 'referendum and initiative channel are set up to reinforce the governing structure that is already in place, and not provide a means to alter or abolish it without the people resorting to violent forms of protest. "Proportioned voting" in a two-party system which enjoys a Constitutionally arranged proportioned majority in the Legislative processes, renders the 'voice of the people' into an irrelevancy and obscurity... as a means of denying the public the inclusionary effectiveness for ensuring a government-obligated checks and balances provision directly controlled by the people themselves; thereby denying a true measure of sovereignty to the citizenry.

The action of a business, or of a government, or of a religion necessarily brings one or two of the others into some advantaged game play... as a trinity of conspirators against the public... to which they sometimes deliberately take turns at letting one another gain some advantage so as not to appear too selfish to the many players who like each other's company in the game. Through tithing, taxes or some agreed upon business tokenism, the people are manipulated emotionally, mentally, or physically... just so their earnings can be exploited out of them. Religions can offer little actual comfort when they look upon every single situation as a potential means of emotionally exploiting the public to support views which have no impact on the larger social arena except to provide itself with continued support of religious activities that are forced to remain out of politics or find itself guilty of committing a mortal sin against the State. Thus, the State subsidizes religions to stay out of politics by permitting its coffers to be untaxed. And yet when it does mix itself into politics, it becomes just as single minded as self-serving politicians focused on supporting an economic policy which invariably redistributes wealth unevenly... by a usage of Democracy to supply advantages to an underlying policy of Communism or Socialism... and yet, there still remains a hierarchical ordering of social power, position, and ill-proportioned pecuniary redistribution.

...And the public joins in the vicious cycle of lies and exploitation, often with a smile and courteous demeanor, because this is how their business, government and religious leaders act. The public has to learn how to exploit one another in order to survive because this is the social environment they are expected to live and work in. And then business, government and religion doubles their efforts in the face of such competition which then causes the public to increase its efforts and alter its methodologies to protect itself from enlarged and shared efforts of the social trinity of evil. And the trinity of actors are so accustomed to their means and methods, those who work in such institutions are unable to see their activities as anything but normal... as anything but the good that is implied by the labels used to describe exploitation with socially acceptable garments.

For example, those in Business minimize their values of exploitation by the usage of the phrase "It's just business"... as if it were an expression which qualifies their actions as being appropriate. And then governments usage a host of equality, justice, and liberty phrases as some sort of unassailable fraternity that become socialized illusions enabling it to exploit the public through a variety of double-standards. And what of Religion? It uses despicable forms of attempting to ingratiate itself in every aspect of a person's life like a symbiotic organism that acts like a blood-sucking angel who says it can't get its teeth fixed because dental and other medical costs are outrageously high... yet it permits such associations to be exempt from anti-trust laws... thus subsidizing yet another institution such as religion being exempt from paying taxes — thus showing beliefs in God to be equated with some hypocritical pecuniary measure. The people do not need to fear the trinity of biological, chemical and nuclear arsenals, because it is already infected by the cancerous trinity of business, government and religion... a trinity that comes packaged with ready-made forms of denial, distraction and disputatious rationalizations that the people buy into, through tokens, taxes, and tithing... from the cradle to the grave.

Businesses, governments and religions strip the public of ownership. Businesses own the basic commodities which the public must lease by way of monthly paid contracts called bills... governments own the public's housing and transportation commodities which it must lease by way of yearly contracts called land taxes and vehicle registration... and religions claim to own our soul, our salvation, and "THE" (only) "WAY" to a purported Heaven; as well as saying its owns morality and God, that we must pay for by way of a weekly contract sometimes euphemistically referred to as fire insurance (to protect oneself from a described horror called Hell), but is typically referred to as tithing; because the so-called great and wonderful creator needs money to pay similar extortions being practiced in Heaven ... and God's middle men and women called priests, rabbis, preachers and the like, are obligated to take a proportioned cut for all their hard labor of suffering the pains of the world which they carry on their shoulders that they contribute to, by indulging in the usage of fairy tales and illusions as advertising gimmicks to sell childish ideas they want the public to buy into. And atheism is little better. Instead of directing comments about the double-standards being used by religions who are forced to adopt such a method of enterprise by having to exist in a social environment of business and government exploiters; a concept about a God, that is actually a separate issue from religion, is attacked! It is the exercise of a primitive dichotomy which breeds yet another variation of the same nonsense being perpetrated by businesses, governments and religions. It is the same nonsense being exhibited by the S.E.C.'s refusal to resolve a very simply issue.

The forth coming Revolution to be effected will be based on many precedents and conducted only after the people have tried every other method available, just as the early colonists did, to request assistance from its government to stop engaging in its vicious cycle of internal and external capitalistic bullyism that all too often has been referred to as imperialism often associated with colonialism... a frame of mind taught to it by its long-term relationship with a British parliament that has itself shown the profile of a scoundrel even to its own people. Indeed, governments can practice both external as well as internal forms of imperialism or colonialism... although internalized expressions very often go undetected because they are otherwise labeled under some less provocative protuberance. However, it is not that Capitalism is bad, but its administrators who sit in council with like-minded others and have determined that social discord in and out of the country frequently provides more economic opportunistic advantages than calmness and security. Hence, there is no real desire to achieve long lasting peace— because peace is less profitable. While they may publicly speak of peace, and delude even their own families into saying they pray for peace, all the while conducting activities to ensure some conflict. There can never be hope for sustained peace in the world or on our own streets when all governing authority, be it in business, government or religion, voraciously looks upon any and all circumstances as an opportunity to enrich themselves in one way or another... be it by way of tithing, taxes, or what may be called consumer tokenism (in terms of an incrementalist provisional)...

...All have their rationale, all have their excuses and practiced justifications known to many of us as nothing more than rationalization. They are all entrepreneurs seeking a buck in order to create a desired ambiance within an organization to practice personalized philosophies that present themselves as being innocuous, but are actually cancers. Little by little they eat away at society and deny that it is occurring or that they are responsible because they have created an organized world of a self-sustaining chaos in which they can prosper. It is difficult for the inhabitants of a sewer to recognize being in a sewer when it is defined otherwise and every single social enterprise is forced to contribute by way of enforced participation called either an industry observed Standard Operating Procedure, government observed Law of the Land, or religion observed Revelation. Such is the existence of a wide-spread entrenched institutionalization of the present day and age...

Let us then, as a concerned and concerted people, begin to openly speak of and write about the need for a Revolution... knowing all too well what a serious course of discussion it is... and was noted by the early Colonists that no dissolution should take place due to light and transient causes... though instances of thousands have now shown them to be a recurring public irritation whose chaffing has created an open wound that can only be sealed, and healed, by direct pressure held in place by the people themselves. At every turn the government makes excuses for its agents which have cause death, destruction and disharmony internally and abroad. It must stop. We ask you to stop. And yet, in so doing, you know not what to which we speak. You are as oblivious of your trouble-making actions as you are of the public's entreaties for assistance. Unless some circumstance can be turned into a commerciable political maneuver, you're not interested. You intentionally delay assisting the public so you can make some grand entrance on the public stage. You are all actors trying to ad-lib some script in which to be highlighted in a newspaper's marquee for some showmanship.

Again and again we ask for government assistance. It obstinately refuses by dismissing the complaints of the public as being irrelevant. We The People will give no quarter in our insistence... we have no where else to go. The government has backed the people into a wall. The people have suffered enough. We ask that you lead us, follow our lead, or get out of our way. We do not want war with the government or its various partners engaging in legislated legalized criminal activity against the public. But if the course of our sincerely intended diplomacy leads us not but to a continuance in the present dead end for ourselves and the futures of our children, there will be a war unlike that ever before seen in history. Those in business, government and religion who are against us, will not be safe in their homes, the places at work, while shopping, attending to errands, or any other day to day act of sociability. In speaking to the whole of the government, a protestor might well make the plea: Please do not perpetrate another straw to break our backs. We have done nothing to you and are not permitted to do anything but die and pay taxes.

With unemployment and poverty already institutionalized because of prevailing business, government and religious ideologies... and with no one to turn to, not even a commercially unexploited God... who else but the people themselves can the public turn to? Though there will be those who may turn to traditional forms of protest, not all will effect the angered mentality of an unruly mob. There are those with a mind, spirit and ability to be unleashed, that any military commander would be envious of to have in their charge. Some will be exceptionally ordered, organized and communicative... each unto their own, unto themselves; as befits individualized occasions with their own purpose in mind. Authority has not seen an entire nation rebel all at once. It is not prepared for mass desertions in its own ranks throughout the spectrum of employment... for many so employed are disgusted with the commercialized alliances between business, government and religion. It is a trinity in the hands of a few which expresses far reaching evil throughout the globe. And though we may reference the usage of some religious terms and ideas, this Revolution is not about the application of some Religious fanaticism fomented by idiots who use religion as an excuse to engage in brutal atrocities.

It is about the need for a better form of governance. A *Cenocracy*... meaning a "New Government". Let it be recognized that we are at the threshold of that which will precipitate the functional beginning of a Cenocracy... because its very idea is now in the public domain. Not even the most intellectually naive can retreat from its inevitable expression. It is

not because the people want to commit themselves to a rebellion, not because they want anarchy, or to see the Stock Market crash or create needless disruptions of social organization which will interfere with the commerce of basic necessities; but because they are being led along such a path by a government insensitive to the public's complaints; without attempting to use the circumstance to effect some ulterior motive of pecuniary, personal, or perverted greed, being attached. We the People do not want the horrors of conflict to breach the sanctity of our lives. But what else are the people to do when no one answers the door when the people come knocking to redress their grievances? When it can not even resolve a simple issue of a few hundred dollars as that herein outlined, how can it possibly, that is... adequately, address various social issues involving billions? There is no one but ourselves to turn to because the government and its related commercial business and religious partners don't know what else to do but exploit circumstances to advance their own pecuniary interests and personal philosophies. Our governing leadership are made impotent to our entreaties because of a bureaucratically designed obstinance to be defiant unless they themselves ask for a revolt and be rewarded after-wards. It is a bureaucracy of arrogance. It is a bureaucracy of pretended pretensions of practicing an Aristocracy.

It is a Revolution to which the people must ask the Military, Law Enforcement and all other would-be authoritatively-directed militant detractors... to **STAND DOWN**... that is if they respect a Constitutional Right as outlined as a precedent in the Original Declaration of Independence. For as it was so written that it is the right of the people to alter or abolish their government in order to create one which suits them better... And so is the proclamation being made today... because we as a Nation have not advanced, but retreated into a vile and contemptible organization that seeks only profit at the expense of anyone or anything... and forces other nations to reflect a similar personality or be subjected to some form of economic harassment in the face of a nation that uses its resources to effect the behavior of a bully to feed the greed of a populace developed by one -after- another obeisant-ogenic economic nurturance policy which, in a like-minded manner, breeds one type of entrenched obesity after another, as a modern day form of antiquated obeisance to serve the egotisms of a newly fashioned government-practiced aristocracy whose internalized preoccupations seek a reflection of some anciently practiced servility... and most of them are not cognizant of the behavior. It is a vast organization of business, government and religious associates that seek not peace, because there is no great pecuniary profit in it. Though such a statement may seem crass and unworthy of describing a felt intentionality towards a sincerity of a desired humanity, actions often speak louder than both public and private words.

The whole of the planet has become organized like a large gambling game in a global casino where everyone is required to get a piece of the action, even its declared non-participants who rely on participants for their sustenance, or be tossed out as an unpatriotic loser or some unsociable miscreant that needs to be put out of their misery... or a terrorist, or some other disparagement permitting authority to effect some ridiculous "judiciously just justice" to go along with its other tripartite formed courtroom instance of stuttering noted as "tell the truth, the whole truth, and nothing but the truth"... that must be authorized by the addition of the phrase: "so help you God"... because the government wants the people not to lie just as much as it does because its only God is itself ... even when it is under oath to declare otherwise. The government wants the people to believe in some made-up version of God so as to manipulate the public, because its own activity of lying under the authority of a made-up God is not sacrilegious. Indeed, its rationale is a poverty of thought, of contemplation, that is little recognized as a by-product.

And with poverty in mind, let us diverge into this area for just a moment because it is a long enduring circumstance many governments in many different eras have had to contend with... and none, as far as history might accurately describe, have adequately devised a means of solving that which we describe as poverty... a term whose definition may be as creatively described as beauty, truth, and any other perception suiting a particular person with a particular mood in a particular situation. A government, an institution, or a benefactor may provide some relief of poverty when it is described in terms of some economically derived situation, but poverty is only being managed... very often for those whose voices are loudest... like a wailing child with a shrill voice. Yet poverty, is never solved as one might approach it as they would a mechanizable or mathematical or some other methodological problem. Social circumstances continue to emerge which promote the production of situations which create conditions contributing to the development of poverty, as if it were a disease. And unfortunately, because it is sometimes seen as an inevitably occurring disease, or similar "natural" event to be experienced by some people— there sometimes is adopted the attitude that it will never be solved... at least so long as human society persists in using the forms of governance that it does.

However, as already noted, the description of what is meant by "poverty" is a problem itself; because it can be used rather generously to represent multiple issues, though for the purposes at hand, let it be framed in terms of economic disparity, regardless of when or where it occurs. In short, some people don't have enough money, or available currency, or some other socially agreed upon bartering contrivance— however it is measured in a given time and place... to purchase, to trade, to substitute for those items needed to accommodate basic needs. And this situation is made only worse if the public has to contend with a government, government agency, or agent thereof; exercising policies which promote circumstances of increased disparity such as taking their money by way of some contrived rationality to cover-up an underlying greed based on some personal valuation of deserved reward or needed "ad-venture capital"; in order to try out one or another national, international, social, economic, or departmental experiments. In other words, they want money to play with and keep their own budget intact. And they don't care if they have to beg, borrow, or steal such money. They are the government and can use their position to perpetrate a confidence scam because of... and everyone will back them up.

One might think that once rationality has been established, regardless of day and age, it can not be removed from its solidification... that is if rationality is an inviolable truth to be standardized as a common observance such as is the case with a solar, lunar, or some other wide-spread occurrence of nature... Yet, with the re-appearance of irrationality occurring in the most authoritative positions esteemed as being representative of an over-riding reality incapable of nonsensical antics... we must consider that there is something acting upon human consciousness to undermine any and all accumulated histories of presumed rationality. If rationality is little more than an expression of a fluidic type of adaptability, then the usage of an irrational perspective by any authoritative body describes the presence of an uncertain characterization of schizophrenia, that may be termed "authoritative dementia". Whereas schizophrenia, that is, ambivalence— was previously labeled dementia praecox, because of its peculiarity of 'affective apparel' involving identifiable characteristics, let us thus make a conscious assessment with those in authority to highlight indicators of Authoritative Dementia:

Dementia Praecox	Dementia Authoritative
<p>A. Distortions of Reality-</p> <p>B. Disturbances of thought and language-</p> <p>C. Withdrawal from social contact-</p>	<p>A. Attempts to create its own reality to serve ulterior motives of ego and greed.</p> <p>B. Passes laws to create privation and speaks with a "triple forked-tongue" of singularized duplicity.</p> <p>C. Creates causal conditions of social distancing that produce a public void, disconnect, and remoteness.</p>

Whereas some may be humored by the foregoing, it nonetheless is a reality and a very serious situation the public must address. When the conditions of the culture in which authoritative members of society promote a largely overlooked mental illness that causes so much distress upon the citizenry and the only interventionist treatment is for the people to engage in a revolution... all of us must make an effort to understand what is influencing the recurrence of an illness that can be attached with its own label. "Authoritative Dementia" is a real illness that can exhibit minor neurotic as well as major psychotic episodes. Its affects can be singularly or collectively exhibited. An entire business, government or religion, just as singular individuals or individual departments, agencies, branches, etc., can be afflicted. The people must have a means of addressing the occasions of collective or individualized mental illness being exhibited in one or more acts or activities of authoritative bodies of business, government and religion. Whereas individuals may be quite sane when they are outside the environment of their workplace, the culture of their job creates the presence of an irrationality that produces an ill effect on one or more others... like the mentality which emerges on the occasion of a lynch mob. The act of stealing money from the public by way of a legalized work-place developed contrivance is an expression of insanity wrought by an underlying neurotic level of greed. No body of authority is exempt from experiencing mental illness. In fact, analysts in federal levels of law enforcement are well aware that there exists socio- and psychopathological characterizations amongst many Corporations. Now if only we could get them to turn their magnifying glasses towards government agencies as well... starting with the S.E.C..

However, it is difficult for a village of idiots, so to speak, to be conscious of their idiocy... whether "village" is viewed as a body of government or a particular citizenry. Those that do achieve some level of recognition may engage in activities to deny, speak surreptitiously about, or think they have ventured into madness, because of the general notion that a person who thinks everyone is crazy, must be crazy themselves. The situation becomes a "catch-22" on steroids, since there are so many instances of steroid usage into today's social games. The scenario with respect to the government is one in which its rationale, born of irrationality, becomes the rationalized standard of normalcy that everyone must adopt as the prevailing sanity, or else be viewed as an odd-ball. If the government wants to effect some label of sub-standard rationality onto someone in order to justify the application of a "rational irrationality" such as life imprisonment or incarceration in a sanitarium, a person can be deemed criminally insane, socially insane, or a simple, everyday variety of criminal... or having a variety of insanity specified according to some standard of deductive rationale imposed on them by a so-called mental health professional who work in the mental health field because they are circumspect about their own sanity.

Yet, all the so-called experts who agree with the rationality of the government which thinks and acts irrational, must therefore be insane, though many players may in fact be quite sane by standards not noted or identified as such by the government's practiced form of insanity. They think themselves to be quite intelligent for being able to navigate the waters of the government's insanity, and will accordingly act just as irrational in order to be viewed as "one of the clan". Analogously, if a social scene requires them to proclaim a belief in witches in order to "prove" they have the same perspective of truth the government does, even though they think it is nonsense, then they are exhibiting a rational form of irrationality that may, without being consciously recognized, be applied in one or another context. If a person mixes and matches their competing views in social discourse, they may become viewed as someone exhibiting a cognitive dissonance, though others may use alternative labels either good or bad. If a person tries to escape from the irrationality, this may then be used as a qualification of their anti-social (anti-rational) rationality that can be used to determine a type of irrational irrationality... since a society or government can recognize its own irrationality yet define it as an acceptable rationality because they are convinced the realization is not widely known and thus needs to be used to continue the assumed social stability. Part of the government's insanity is to use a rational form of arbitrary irrationality that one must



easily and quickly adapt to and adopt as the sanity of any given moment. For example, if the S.E.C. says it is not a thief, though it clearly has effected an occasion of theft, then because it does not do so on every occasion, and is labeled a law enforcement agency, it is permitted to exhibit periodic instances of irrationality such as stealing money from those with little recourse to do anything about it.

All businesses, governments and religions are repositories of irrationality. You are either defined, according to their standards of "irrational rationality", as being rational enough to be imposed upon with a given irrational perspective defined as rationality; by using enforced irrational formulas of behavioral modification and constraint... or interpret you as being irrational in order to do the same thing within the scope of some "institutional" model such as imprisonment in a jail or asylum... though there are "under house arrest" social formulas as well. Businesses, governments and religious engage in various singular and interactive formulas for imposing their Will on the people in an attempt to get the public to choose their self-serving irrationality as the proper rationality. If a majority of the public "buys into" the business, government or religion form of irrationality, through tokens, taxes or tithing, then such entities think their irrationality is an accepted rationality and defines it as sanity because it has monetary value since everyone contributes to their well-being. It doesn't matter if the people are forced, manipulated or tricked into giving such entities money, it only matters that the people do not try to force them out of business, whatever their business might be.

For example, so long as everyone either accepts the S.E.C.'s argument of having committed no theft, no evil, no wrong doing in any case, or views their small incremental thefts as an acceptable level of "business mistake-age" (acceptable "breakage" or loss)... which necessarily invites some measure of collateral damage; then their irrationality becomes excusable and is therefore an act of irrational sanity... and is not a contradiction of terms nor a duplicity. To put it more simply, if you awoke one day and found everyone to be insane and yet the prevailing sentiment was to view everyone as sane, as normal, then the perceived sanity would be irrational, and therefore an irrational sanity. Even though you might be locked away "for your own good", or "the good of society". You need to be protected by being drugged all day and we can't have your loose in society telling everyone about your insane brand of insanity.

When irrationality is exhibited by an authoritative body it typically becomes rationalized away with deceit, obfuscation, denial, distraction and a variety of other bureaucratically placed tools use to butcher and carve up a reality that society is encouraged to buy and sink its teeth into. While neurotics frequently note that "something is wrong", psychotics don't, because their reality is a many-layered convolution. There are no laws in place to protect the public from either neurotic or psychotic episodes being expressed by authoritative bodies which cause harm... especially when it takes place incrementally, in small amounts, over a large area. This is the new face of criminality because law enforcement is not trained to go after those engaging in "piece-meal" acts of criminality. Like the crooks in days of old who went after some "big score", law enforcement retains the old mentality of making a name for itself by still going after those who take large, single amounts at a given time and place.

The perception of traditional law enforcement agencies and the public as well, are not experienced in the detection of "piece-meal" thefts occurring over a large area over an extended period of time. The S.E.C., like traditional-thinking law enforcement agencies, think that small amounts which are not assessed by a tally sheet of accumulation in order to appreciate how much money (property) is in fact being confiscated, will routinely be shrugged off as not being worthy of anyone's time and effort to look into. The larger amounts of money that an agency or corporation, or association, etc., deals with, lesser amounts, though they may be in the millions, are viewed as "pocket change". Those in government frequently assess hundreds of millions in such a measure, because they are involved with billions. Hence, someone such as myself seeking the return of a few hundred dollars is viewed as a negligible concern to those who probably waste this amount with their family on a Saturday afternoon at some fair grounds. A few hundred dollars means nothing to them, and thus neither does my request nor me as a citizen. Because the amount of money is small, I am a nobody. Me and millions of others are viewed as something to be scraped off the bottom of the government's shoes... that taxes paid for... all their many dozens.

This is why theft from the citizenry must be viewed in terms of the public as a single "self", a single person, a single identity, a single "person-hood" that it does not now have. Corporations can have it, but the whole of the public is denied this Right. It is an egregious double-standard and an hypocrisy of Democracy. If anyone of us doesn't mean anything, then what does the rest of us mean if we are forced to stand alone in a social wilderness without protection from predatory government agencies and no real Representation of an Ombudsman. We The People are without adequate protections and Representation. We therefore have not actual Democracy in place. The public is forced to use force if it wants effective change to occur, since the election of a different individual into a political office does not guarantee anything will occur... because they too may then be caught up in the reality of an existing mental illness which requires the adoption of a like-mindedness in order to survive there-in. The whole of society may thus become like that of a socialized sanitarium in which the public is thrust into a padded cell because its rationality is viewed as insanity by an authority assigned to hold the skeleton keys of legality and stands like a four-legged guard urinating on a splintered pole with a tattered flag set at half-mast, tilted like the Tuscany Tower of Lisa near the entrance of a grated socialized dungeon... while holding an injection needle filled with an expectation of illusions and delusions associated with rationalized economic nonsense.

The public is thus inebriated into deferring to an authority that becomes ever more so self-possessed as to its own righteousness... born from an ingratiated form of ego-eccentricity... that there is not but the promotion of an incongruous legal system that expects the public to let the ignorance of those in authority adjudicate its own irrationality! ...Like expecting a rabid dog to instill its own corrective behavior. What a ridiculous madness is such a system of laws. As such, again and again, and once again... the people are forced to suffer some local, state or federal example of law that is incongruent to the common sense of the public; and forces it to endure a process of law that is so politicized that even the most simplest of measures to stop an incongruity produces a circumstance of setting up social obstacles for removing such laws. They cannot be effectively removed through a simple acknowledgment followed by disusage. It requires a major exercise in the ceremony of judicial review like a story teller embellishing a tale to be told around a social campfire of those who will re-tell the tale to others... now called journalism— but all of which is little more than a primitive exercise thrust into a modern garment.

A major shift in the mindset of the authoritative "elders" steeped in their respective traditions of given local, state or federal social clan, is needed for even the most simplest of ideas to be included as a relevant topic of consideration, much less communal conversation. But they will not easily alter their ways even when presented with evidence that they should... like the British Parliament which remained obstinate to the entreaties of the colonists, and the S.E.C. towards my complaint. Wisdom wrought from ignorance is not easily removed from traditions which are occupied by undulations of mental illness perpetrated by an undetected adaptation to environmental changes headed towards decadence. Indeed, the most simplest of alterations in systems of governance takes an act of ceremonialized Congress or adjudicating court of supremacy held together by the scaffolding of an antiquated garb. The citizenry is subjected to the horrors of a governance and system of justice befitting the nonsense of a primitive age. And yet there is no relief to be had from any authoritative body... except for the people themselves to carry out a Revolution that may well turn out to be the most bloodiest and destructive of events in all of history. There will be nothing ever recorded to display its equal. All because authority fails to accede to complaints against its encroachments into our lives.

Yes, let us speak of Revolution in the open and to our children, in the event they too will be called upon to participate in eradicating a prevailing authoritative dementia that will not stop causing harm to the public. Call it business, call it Communism, Democracy, Socialism, Capitalism, or religion... though it is not these... but those who would use such as a vehicle to carry out their misdeeds. Such vehicles must therefore be redesigned so as to prevent the illness from prospering within their legalized walls of protection. Yes, a Revolution to right so many wrongs perpetrated again and again and again on a public forced into various vulnerabilities caused by the privations produced by authoritative madness and avarice. Theirs is an ignorance which produces a lameness in the public that is then sacrifices as a charitable act to put the people out of their misery. A misery that 'they' caused. That infamous "they" known far and wide because it has slithered into every crevice of our humanity to infect it with distrust because of its recurring misdeeds. It is scattered throughout every nation on the planet like a disease attempting to make itself more viable by a greater infusion of its intrusiveness. This is the disgusting reality the people must put up with. Authority could care less for the sanctity of the public because it lives in a world that is not subject to the dictates of its malfeasant ignorance.

In America, as elsewhere, the people are subjected to encultured forms of equality, justice and liberty as a fraternity that is mangled into contrapted contrivances of business, government, and religion... to suit the dispositions of authoritative irrationality which forces the public into the reality of some disposition contoured by time and place. Every single business, government, and religion is little more than a rationalization used as an attempted survival mechanism on a dying planet in a decaying solar system... and it is this, an attempt to sustain a biological imperative that contours the mind towards adopting culturally attuned entertainments of consideration that necessarily express similarities because of the similarities of origin (human biology and Earth geology) and application (one's society/language). There is nothing for the human species to look forward to but an eventual extinction unless all its efforts and resources are directed towards removing itself from this planet, this solar system, and eventually this galaxy. War, suicide and homosexuality are expressions of accepting a fate of extinction that humanity has a choice to voice an opinion for pursuing life beyond the survival constraints imposed on it by a dying planet and decaying solar system in an expanding galaxy that may one day collapse in attendance with that which we of the present describe as the Universe. Homosexuality often portrays a person's last refuge for seeking genuine love that was not found in that described as a normalized heterosexual relationship. Many undoubtedly grew tired of the old tradition because in attempts to secure for themselves some resemblance thereof, they found not but pain and sorrow. And no one but another of their own tribe understood the depth of their feelings.

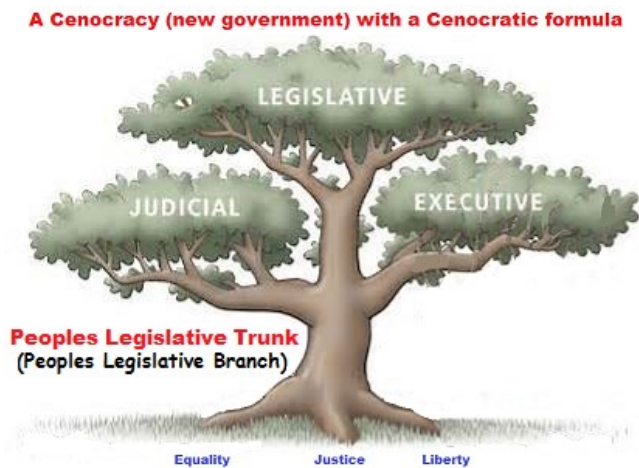
Such is the case between the public and those in governance who do not fully appreciate the depths of our sorrows and our sufferings due to needless privations caused by the business, government, and religion trinity of alliance to keep the public in a state of prolonged penance because it has become an institution, a tradition perpetrated by a form of governance that is insensitive to our needs. It is a callousness which we must break from and join in unison with our own tribe, the tribe known as We The People. We seek to break from the socially observed traditions of a Democracy that is too calloused... too officious in their role. When even the smallest of requests for seeking a redress of grievances involves a pageantry of Judicial or Congressional ceremonialism, there is something desperately wrong. And We The People need to right that wrong.

The present government is not a loving government because it shows itself to prefer the lust of money and power. It has no ability to empathize with the people. It uses us as a means to an end in its various capitalistic ventures which serve a very small few at the expense of the many. Because those in the present government are insulated from experiencing the many privations the larger public must witness time and again decade after decade, they are immune from the realization and call it a fluke that 'market forces' will correct over time, in order to excuse themselves from accepting any responsibility for the perpetuity of so many anguishes they try to place the blame on us for. That we deserve what we get because of some assumed indolence, ignorance and inborn impropriety of some expected aptitude to become a viably responsible individual to current social standards. Decidedly, and quite sorrowfully, over many years of sincere and forthright contemplations; we have reached the decision that there are too many irreconcilable differences which can not be resolved by traditionalized forms of diplomatically legislated interventions akin to social counseling.

- I. Therefore, We The People, in our first deliberations of consideration have thought to seek a momentary respite in the form of a non-protesting separation from the present formula of the Democratic (social contract) "Marriage". We told ourselves that it will get better if we give it time...
- II. Then, as we have paid witness to our attempts for exercising a separation by permitting authority to do as it saw best on behalf of the social family, but realizing it has not done so, and has in fact only entrenched itself with deeper values of imperialistic adventurism which has fomented trouble with our global neighbors... we have thought to ask for a fully vested annulment because of the early age of our Democracy.
- III. However, as the years have taken their toll on our unrealized hopefulness that the marriage between the public and the government would get better; but it hasn't... and in recognition of the fact that we now want to partnership with a Cenocratic Formula which presents us with a brighter future... we must seek a Divorce from the present form of social self-governance— because it is absolutely stupid for us to keep such a dysfunctional relationship intact.

We would like to split amicably, without complication...

However, since we have the children of the present and future to look after and care for, there can be no question that the Congressional Legislative house must be ours through the establishment of a Peoples Legislative Branch to be tenured by way of a binding Cenocratically formulized Constitutional contract. An expressed 'tree' metaphor necessarily denotes the viability of a tree's branches as the result of the underlying trunk that is a living entity with a "voice" that can speak of health or disease, and is not merely a pedestal nor supportive earthen pot. We have, for too long, been kept out of the Legislative house as if we were a back door, back-room tenant... much like indentured servants permitted to receive scraps at some rear window under the cloak of darkness only after asking for permission to do so through some Representative who may mangle the request to serve themselves a larger portion of that to be doled out as a charitable offer of established generosity. Inter-cessionary operatives frequently seek to advantage themselves by convoluting the requests of others as a tool by which to achieve some ulterior motive.



It is of need to note that the "Peoples Legislative Branch" to be added to Congress will consist of one man, one woman, and one worker who have been randomly culled from lists in each State... after they have submitted their name for such an inclusion. No political campaigning is permitted or required. Their term in office will be for three years, after-which they may submit their name to their State's list in another category. For example, if they are chosen as a "woman" selectee, then they can submit their name to be included in the worker category. And for those so desiring a sex change, the change can be accommodated accordingly. In the event a person has been randomly chosen for two terms, and they have a further interest in political service to the people, they can run for the traditional positions respective to their State.

There has been, and remains too much poverty... and has been for centuries. But the definition of poverty has a variety of alternative interpretations, though generalities might well be established for beginning more definitive descriptions, or denote instances which may be described as poverty are better suited to be otherwise described in order that such situations may be more fully addressed. Such discussions must necessarily consider that poverty due to economic privations can well be analogous to an artificially contracted communicable disease perpetrated by acts of collusion involving the institutions of business, government and religion; which intentionally or unintentionally use economic-driven variations to exploit the people by not providing a means by which they will be forever removed from the roll call of poverty. For example, an entity whose personal identity rests on charitable activities will suffer a "loss of identity" if it is no longer needed to engage in acts of charity because those conditions which create such instances have been removed from occurrence.

Such a situation as a society having a "need" for the existence of one or another form of poverty in order that a particular institution may perpetuate its idealization of personal worth at the expense of the citizenry, can not and must not

be tolerated. However, it is well to note that economic forces can entail multiple forms of poverty. There is a poverty of education, of health care, of social concern for the elderly, of those who are released from incarceration but can not find or will not be hired for work to become a productive citizen, a poverty of concern for the environment, of animal rights, of criminal victims, of those who are victimized by one or another predatory government agency like the S.E.C., and a host of other concerns that are inadequately addressed or not at all. Indeed, in combating one or another kind of privation, whether it be called poverty or otherwise, there is a need for an equitable Redistribution in both resource wealth and political power. There can be no concessions on such a point in this divorce. To contest the aforementioned divorce may well result in a level of embittered protestation no nation has ever witnessed. Let us divorce as friends, each respecting the other's values... but the needs of the majority must be accommodated to. The divorce need not be difficult unless traditionalists, those who want nothing more than to keep the majority groveling at their feet, seek to make the circumstance become a protracted rivalry.

With respect to animal rights, in light of the fact that a serious discussion has not taken place to effect necessary laws to protect those unable to speak for themselves; we need only multiply the amount and type of suffering that humans experience by a factor of thousands, to get some idea of the extent of animal cruelty taking place. We need comprehensively enforced laws to protect animals. If we can have a Homeland Security for people, we can have one for Animals. Our national standard of protecting our "Home" should include an effective Animal Advocacy provision, that is second to none on the planet. Though not everyone is sensitively aware of animal suffering or the suffering of the planet by way of human encroachments for the sake of some profiteering scheme above and beyond the needs for human and animal consumption, as delineated by the amount of waste being produced; those that are should be permitted to state their case and have that case voted publicly on... and not be determined by political maneuvers motivated by some pecuniary greed. There is a desperate need for those without a voice, to have an honest and adequate level of Legal, Legislative, and Leadership Representation. Unfortunately, this has not even been achieved on behalf of humans... much less in my small complaint against the S.E.C. due to the acts of its agents who stole money from me and others.

A socialized form of health care which in one way or another admonishes those who refuse to buy into a program that they had no voice in creating nor voting on... is little more than the exercise of a Communistically Democratized form of Socialism enforced by an inveigling Police State mentality. Again and again and again the Will of the People is minimized, marginalized and backed into a wall with no where to go and no one to ask for assistance... except to turn and face their oppressors with tooth and nail and a cunning wrought from the depths of desperation. Indeed, government throughout the world create numerous barriers towards providing a means by which the government is forced to abide by the Will of the People, none of which are identified as being clearly inconsistent with basic democratic principles. It is easy to do so when both the terms and definitions thereof are left in the hands of those desiring to legislate policy to assist a few over the many, or someone else's view not complementary to their own.

In accepting another alternative of our oppressors we find ourselves in yet another form of quagmire because those involved with the construction thereof leave identifiable king pins in place that they can extricate, under social pressure, and make themselves appear to be a business, political, or religious Saviour. And yet drag their heels in doing so in order to be involved with something that may well be the last investment of time and energy... so they wallow in it for as long as the can. There is no relief from the insanity designed by the collusions of self-centered business, government and religious leaders... each with their own self-serving agendas based on rationalizations of social viability that actually perpetuate public privations so as to create falsified needs that the public must purchase at exorbitant prices... and is an illness so socialized that it goes unrecognized and projectively denied when it is. It is a despicable situation that must be rectified at the behest of the public who are at present without leadership, but will recognize it when it does appear.

Authoritative obstinance always presents us with the possible need for building anew in the ashes of the old. But there is a growing requirement for the method of construction to be framed with metaphors and a mythology having both substance and form as well as a reality, even though old labels might be initially applied. For example, like the word "horse" being applied to mechanical power which replaced the actual flesh and blood horse, in order to produce the idea of 'horse-power' as an obliging simplistic reference to appease the sentimentalities of a long-enduring relationship between man and beast. Hence, the idea of a Cenocracy with a Cenocratic Formula, when understood as such, are thus employed as objectified metaphors and a mythos to mollify the transition into a new era of human cognition and social self-governance. An overwhelming cognitive dissonance can be avoided which might unnecessarily invite the development of yet another social disparity.

One of the many disparities is substance abuse laws. Because of the narrow-mindedness exhibited by the current democratic practices involving those in Legislatures who are not the "Better" nor even "equals" because of such an arrogance which breed obstinance to public appeals for an honest and effective redress of grievances. Because the actions of governing bodies hold such a sway of influence on the public, many of those in the public can not be viewed as representing a "peer" group and thus can not provide an appropriate standard of comprehension to effect an impartiality to be chosen to participate in a jury trial. Far too many do not have the experience, education, wisdom or even the needed common sense to vote without some undermining bias because many do not understand how stupid many of the laws are and should not exist in the first place. If the government will not deal effectively with our social problems, either because it doesn't know how to or deliberately decides not to through and intentionally resorts to delays, distractions or some other

contrived artifice to keep the people suppressed; then THE GOVERNMENT IS THE MOST PRESSING SOCIAL PROBLEM the public must deal effectively with. If those in government authority can not lead us in our desperately needed *Cenocracy* to effect a Cenocratic Formula, or if those in authority will not follow our lead, then they must vacate the premises or be forced to do so.

Substance abuse is rampant. An inability to recognize the amount of abuse is because there is a narrow-minded definition of what is meant as a "substance", though in fact everything is a substance. There is wide-spread alcohol abuse, caffeine abuse, tobacco abuse, noise abuse, exercise abuse, soft drink abuse, food consumption abuse, television watching abuse, Executive, Judicial and Legislative Branches abuse, general political power abuse, religious leadership abuse, sex abuse, abuse of animals, the environment, and music abuse. There are abuses in teaching, on job sites, in work places, and in homes. There are abuses on playgrounds, in the subways, bus rides, and rides at fairgrounds and carnivals, as well with taxis. There are abuses by various businesses such as religions, the entertainment industry, medical professions, the news media, banks, credit card companies, the insurance industry, petroleum industry and those who put too much fat, sugar, protein and other substances in products to be consumed. There are abuses in costs and workmanship. And the people are being abused by authority with an arrogance that makes them obstinate and impotent to requests for assistance by the public. Etc., etc., etc...

Thus let us proffer the argument that in terms of abusive substances being placed into one or another product, the law advocates the old "caveat emptor" rule, in that it is the responsibility of the consumer to beware... That it is the responsibility of the consumer not to be duped, not to have their money stolen from them by a government agency like the S.E.C., and not to consume a known substance that is harmful to one's health. And yet, such a few is not extended to those who decide to consume a known narcotic... many of which are prescribed by a medical profession that is not subject to anti-trust laws, and can thus practice the substance abuse of greed to charge exorbitant medical prices. Society is messed up because the laws are based on the stupidity of a lousy philosophy, because Legislatures project a terrible collective philosophy. It is a philosophy that is without common sense, without fairness in equality, justice and liberty. We The People desperately need a new form of government. The present formula is a joke, and it can not be made into a serious reflection of the Peoples' Will simply by election someone else to play the current game with the same stupid rules... or by trying to maintain the status quo by playing the same game with a new name and some other stupid rules. And while there are those in Legislatures whose ideas would be of enormous assistance to the public, if not humanity, the current structure of government which permits and encourages the development of political cliques; they are backed into a wall and have no one to assist them. Though We The People might want to advance a particular Legislator's idea(s), the current structure isolates the people into irrelevance; just as it does to those who do not join in one or another political club, political orientation, amongst their legislative peers.

Whereas some may claim that the word "substance" can be too generalized, it can also be too "narrowized" as in the current practice; suggesting that laws regarding legal substances have an underlying intent to target one or another ethnicity. In other words, they are both constructed and enforced in a manner and means to permit abuses by the legal system. There is no single person nor group of people overseeing the entire legal system in order to effect laws based on a common sense that is in accord with the larger public reality. It is a reality that many of those in the legal profession, if not law enforcement and other governing bodies; are too far removed to have an accurate empathetic appreciation. Such a distance does not breed objectivity, but an imposition of idiocy based on a misunderstanding. It's like those of one civilization are trying to impose their value judgments on another civilization... like so many Historians, Anthropologists and Sociologists have done. Legislatures and those in the attendant legal system create different cultures unto themselves, which causes the creation of multiple abuses against those they often do not understand, and treat them as being little different than some animal species that was caught in the trap of legal trappings. The legal system is a predatory system, and the S.E.C. is part of this system... which has enabled it to use its agents to effect an abuse, a miscarriage of justice on me and thousands of others.

Some might even want to argue that many of the substance abuses mentioned are those which are legal and do not harm society... yet they never extend this view to those who were caught in the possession of an illegal substance that should be restricted to those involved in the transporting and manufacture of an illegal substance with the intent of distribution for profit. And yet, this definition too can be applied to presently legalized substances which cause various addictions and are thus harmful to the public. Thus, all told, our present laws on substance possession, abuse, distribution and manufacture are in need of a far deeper philosophy involving a much broader appreciation of what is to be defined as a "substance"... a term that can be abused by those operating just inside the law; but are in fact just another form of drug business. Present substance abuse laws are pathetic because they are based on narrow-mindedness and are used to perpetrate discriminatory possession laws as a means to punish any and all who are in possession of an illegal substance with injudicious or common-sensical laws. For example, whereas it becomes frequently claimed there is a lack of funding available in both local, state and the federal government with respect to providing social programs to assist the public and yet has an unlimited budget when it comes to prosecuting and incarcerating people for such a thing as a non-violent form of drug possession that is intended solely for personal usage... there exists such a flagrant representation of a governing hypocrisy the people have little recourse but to effect a Revolution.

There is no one to help the people out of the pathetically ridiculous state of stupid laws. Every single individual that



has been incarcerated for non-violent drug possession should be unconditionally pardoned from incarceration. If the individual is an actual abuser, they can be instructed to attend a drug abuse rehabilitation program... paid for by the money that would be used to incarcerate them and used as a whip to lash welts upon them... and yet is money that was somehow unavailable for such a program to be established in order that a person would be prevented from being abused by a legal system... that brands everyone that is incarcerated— with an indelible tattoo that can never be removed, and for which both the incarcerant and public must suffer because the person is now marked as an "ex-con" (ex-convict); which is treated as a communicable disease.

Indeed, while they are being required to attend a drug rehabilitation program, let us send all members of every Legislature who abuse political power, and police officers who abuse their roles. And let us send caffeine and tobacco and soft drink addicts as well. And those who abuse the public through usurious fees. And those whose abusive greed causes so many social problems such as poverty. When members of local, state and federal legislatures have their heads in their back pockets, the people have no choice but to turn to engage in a Revolution. There is no honest practice for a redress of grievances in accord with the Will of the people. The type of Democracy being practiced is a joke. We need a leader who will lead the people in a Cenocracy. We do not need leadership to maintain a status quo of laws antithetical to common sense.

No less, while on the subject of pardonable offenses, how about those that kill the abuse carried out as a child molester or child pornographer? Are they a threat to society or only those who threaten the innocent. Should we instead be thankful for their civic mindedness, for their genuine care and consideration of all children? Who is abusing who, when society locks up such people whose passion for the well-being of children asserts their concern by helping society get rid of the abuser, because there is no money available for establishing a child abuser rehabilitation program? Or how about a spouse that kills their "significant other" because they were betrayed through an extra-marital affair? Are they a threat to society or only exercising their right to effect a just punishment on those who swore a marriage oath of fidelity? Why isn't there a rehabilitation program for them outside of prison? Why is it so darned important to run rehabilitation programs inside a costly prison system for those who are not a threat to society? Or how about someone who kills a serial rapist, or someone who rapes another's mate and causes irreparable emotional damage? Are such individuals a threat to society, or are they those whose presence in society will help protect the rights of others because the law permits citizens to be proactive... when there is no alternative justice to be extended on behalf of the public?

The laws of justifiable homicide in protecting oneself and 'one's-property' need to include the provision, as an expansive ability, of being able to protect society from predators; which includes protection from government predators such as the S.E.C.. Government predators like the S.E.C., effected through its agents, should not be permitted a "diplomatic immunity" to steal from the public and the public has no right to protect itself... because those involved with the law are exempted from the law by way of contrivance and manipulated interpretations to serve ulterior motives, and their like-minded legal ilk will adjudicated in their favor in order to "preserve the club" and culture to which they all belong. Likewise, the idea of warehousing people in prisons and jails at enormous economic costs which are more burdensome than they are of benefit to the public, needs to be dramatically altered. Not just in word, not by some sleight-of-hand arbitrary assignment through personalized forms of adjudication used as an excuse to maintain an aberrant legal system; but by an actual deed in accordance with an hones, accurate and fully deserved restructuring of the legal system in alignment with a restructured government.

It is stupid to have created one of the largest systems of incarceration in the world that neither benefits the incarcerant or society. It only provides for the perpetuated development of yet another stupid social institution that has developed into a tradition becoming sentimentalized by those interested in participating in a culture of idiocy that is protected by laws enabling it to create strongholds like embattlement castles of old. All individuals who are not a threat to society should be removed from the rolls of prisons through both a Presidential and Congressional pardon. All Legislatures should, by force if necessary, rewrite the laws to be of the more desirable benefit to society... thus removing the "ex-con disease" stigma that is needlessly and unnecessarily attached to thousands with lasting detrimental effects on their lives and ability to seek out and hold viable terms of employment. Society, by way of its laws, is exhibiting and practicing a shameful conduct. If they are a threat, is it a threat that can be effectively managed through a social program... a program that could be funded by the money to be used to incarcerate an individual by a "social program" of protracted detainment and freedoms restriction that is neither beneficial to the person nor society.

Prisons and jails are over-priced and over-valued... they are lousy social programs based on a history of stupid traditions promoting the sentimentalities of self-serving economic systems such as the once used stupid British "logic" of locking up debtors that is equaled only by the American stupidity of allowing debtors a type of "stay out of jail" card applied to a game of Life effected by way of a ludicrous bankruptcy system that used to conceal the larger problem of an inept system of governance. Yes, it was at one-time thought logical to punish those who can not keep pace with outrageous costs incurred by those whose abusive greed of money was matched by an abusive greed of emotion that wanted to charge society to keep debtors locked up as a vicarious means of repayment to satisfy an underlying socio-pathology that remains unrecognized today; because those practicing acts of abusive hoarding are concealed and protected by laws which enable law makers to receive a cut of the gains by way of campaign contributions. It is a long-enduring madness the people must put an end to... even if it requires executing all the top players in such a game... who

may necessarily resort to any means to perpetuate their ability to continue their abusive hoard of wealth and political power.

Indeed, let us ask why there are no anti-hoarding laws... and then look at the largest hoarder of them all... the government, with its counter-parts in business and religion. Imagine a government having to practice what it preaches instead of creating laws which enable it and its two fellow stooges to circumvent laws as a modern day form of an expressed aristocracy displayed and practiced by way of a Trinity involving business, government and religion.

There is so very much work that needs to be done to correct an errant justice system that is out-of-step to the best interests of society. A system set up by legislatures conforming to a governing structure that is inadequate for the present needs of our society. It is a structure based on an antiquity of perception and comprehension that one must suppress their own indulgences of realization, affected acknowledgment and deduced truth, so as to effect the views of an idiot in order to go along with them. One's freedoms are so constrained because the people are directed to conform to the requirements of economic policies best suited for an age of aristocratic single-mindedness... thus being a government that stands as armed guards to a palace inhabited by a few who hold most of the available resources... for which the rest of us suffer because of. We The People need to effect a Revolution like none that have come before... because there are so many 'disparating' issues that must be addressed simultaneously... and their advocates dealt with accordingly.

The idea of Economic Disparity can be used by way of a model using sexual orientation as a metaphorized expression. Hence, the observances of Homosexuality (including Lesbianism), Heterosexuality and 'Singularity', can be used to represent, for example, individualized pecuniary valuations. Though we might include other sexual orientations such as bisexuality and bestiality as well... though an excursion into fetishes might lead the discussion too far afield; into a pandemic appraisal requiring an extensive utilization of psycho-dynamic terms and processes exceeding the interest and knowledge of all but the most psychology-grounded individuals. Thus, in keeping with a more general discussion, each of the three initially described orientations represent variations of self-interest. Each may (or may not) feel that their perspective is of most importance to all of society and humanity. While each may respectfully acknowledge the rights of the others' interests to engage in their own proclivities, they are likewise prohibited from imposing their views on the others. Each wants to be treated fairly, though each may consider themselves as having an undeniable superior quality that should be permitted to prosper unimpeded by the others. Each may offer their rationale as the most profitable for the stability of the Nation, if not humanity, and wants governing authority to be supportive of their "just be-Cause".

If the government truly practices that which is meant by a "peoples government", then all the people should rightly have a say-so in any and all "economic" issues, though the mathematically-minded scientific perspectives may want to add some numerical references to support one claim over another; while those who think that though "figures don't lie, but those that figure, can" ... prefer to keep the discussions in the realm of word-only discourse where vagaries of interpretation are permitted to be accentuated with emotionalism as a persuasive determinant. If we decide to practice three (or more) different types of economic systems, there is no guarantee that all participants will be equally served, and that such a generalization may be the expression of mediocrity disguised by attempts of trying to promote a collective individuality as some uniqueness.

While a person's given sexual orientation may be viewed as representing some emotional sense, it may not be in an economic or intellectual frame of mind; though they could be framed with such an inclination in mind as a philosophical contraptive to induce a thought experiment. Arguments using religious dogma are famously aligned with emotion, but art and science can also be. Even the most stoic of appearing demeanors can be the product of a personalized distinction about emotion and used as a justification for an adopted perspective. Perspectives oriented toward some presumed religious invocation are not the only ones which overwhelm the person into transforming an over-valued perception as being the product of something greater than themselves... and thus transforming it into a belief based on a presumption contoured by their own personal neurosis or social pathology. This includes government agencies which act as a unit or its agents using the agency as a means to practice individual interests under the protections and concealment of an agency. A time-constrained policy and procedure can be 'reverse-engineered' to reveal a dominant economic orientation related to the dominance of a sexual orientation with its economic valuations based on the qualification of some selfish regard.

Social systems which rely on the exchange of symbolic characterizations of an actual product, like an expressed simplistic algebra being used, typically by the usage of what is denoted as 'money'; adopt the methodology of increasing the minimum amount of money to be earned for one's labor, howsoever that labor may be described. It is thought that by increasing the minimum wage of all labored tasks, those in poverty, whom are referred frequently to as "the poor", will be lifted out of their dire straits as if they were in a pit of quicksand and every move they made contributed to the event of sinking further and faster. And despite all the alternative reasons for poverty one might want to associate as factors making the situation more complex than the topic of money alone, such as education, personal ability, trainability, medical issues and so forth; the attempt to address the problem of poverty by increasing the minimum wage is a superficiality of effort because the result, if in fact it would honestly occur for all citizens in every single job no matter how many hours

they worked, would then design a higher standard of poverty because there is no maximum wage or curtailment of costs laws.

There are no laws preventing abuses of anti-trust provisions which allow some businesses of society to increase their costs because there is no real competition such as in the Medical fields (which includes the Dental 'industry'), Insurance coverage arena, building construction... etc.. The government needs laws against those who are increasing costs for everyone in a type of falling dominoes effect, based on artificialized costs to conceal the real motive of greed... be it for political 'power', money, land, etc..., in order to prevent an expansion of the problem at the other end of the wage scale which would contribute to overall higher prices for goods that could very well result in small wage gains into greater losses of overall income. Whereas it sounds good, and may look good on paper when illustrated in a particular way... it works the way it was designed, but it was designed poorly. In other words, the methodology used for increasing the minimum wage is an expression of the same mentality which participates in perpetuating poverty itself.

Increasing the minimum wage does not and will not alleviate nor reduce poverty for all those in poverty so long as "poverty" is inadequately defined based on misperceptions of what "it" is... and "it" can be as variously described as is beauty, truth, justice, etc... We might also want to initially dispense with the inclination to perceive "it" as a singular issue... whereas the "term" poverty is realistically just as ambiguous as the phrase "social inequality", which can be used to represent a variety of issues and merely be lumped into a single category like many a politician wanting to add this and that personal interest to be covered by a single piece of legislation. The idea of using a legislated mandate for increasing the minimum wage is little more than a means by which legislators can attempt to ingratiate their constituents to them, and increase their chance for being re-elected. And yet, the overall minimum wage has had to be increased several times already, and will need to be increased again and again and again until we adopt a different economic system. And by a voiceless raving lunatic contrast, no attempt is made to initiate a maximum wage for every single person, no matter what occupation they are in. And this includes any and all attempts to subvert such a provision by way of substitutions. Hence, both a minimum and maximum assets provision should be considered and implemented... For everyone, whether they consider themselves single, a couple, family, group, association, company, institution, agency or whatever, which includes the whole of the government as well. It is a philosophical contemplative that one might assume, is seldom, if ever traversed by the mind of most people.

It may be of interest to some for it to be noted that when a company selects to publicly announce it is going to increase its wages, it doesn't necessarily tell the public how much will be given, who and how many will be effected, the specific details of wages given to a particular department or store/outlet, nor that the announcement is being used as a profit-making gesture. If the gesture was based solely on sincerity to assist struggling employees meet increasing costs that the government is often the worst offender thereof, it would not need to be used an advertising gimmick worth many more millions than what might expected to be lost by such an act, but will be absorbed and diminished by restructuring and reshuffling the overall wage scale and duty assignments... thus there is no loss when the assumed "raise" is a percentage generally given to an employee anyway, after an employee evaluation by a supervisor. If there is a legislative mood to pass a law requiring companies to increase the minimum wage being offered, a company might as well use the social circumstance as an effective public relations measure to promote the company.

Increasing the minimum wage does not work to solve the problem of poverty, though it must be admitted this is not the intent for which legislative efforts are thus engaged. There is an unspoken consideration that, because poverty has been with us for centuries, it is a disease common to humanity as is the common cold. Poverty is that which, though imprecisely defined and generally identified as an economic issue, can not be solved and can only be relatively managed. As such, it is used as a convenient vehicle by which one or another politician can drive themselves into a position that makes them be selected for another term in office, like those of the 1930's who were selected for some margin of work because they were closer to the front of a fenced-in enclosure which enabled them to be seen by a foreman sent to select one or two for some available position. The position enables them some small measure of providing themselves with employment while so many others, who may be just as capable, are not recognized... but none of which could ever develop a means to solve "the poverty problem".

Nor will like-minded efforts solve the "Inequality" issue, particularly when this is yet another word that is used to represent multiple interest profiles though a selective stereotype may arbitrarily be used to illustrate all profiles because it is presented as a prime example, such as an uneducated young woman with one or more children living in a minimally maintained apartment complex in a crime ridden slum with an absent father that pays no child support... which may incline her towards drug dealing, theft or prostitution to supplement her income. Indeed, a poor person can be making well over a minimum wage but work only a few hours per day per week per month per year, and must pay for their own medical and other costs that cut additional tenuously bridgeable crevices into their wages which, when totalled for a year under their individual circumstances, represents little more than a penny-laden crap shoot. Simply giving a few people a little bit more money, will not solve multiple underlying social issues; one of which is trying to deal with an unresponsive agency such as the S.E.C. (though other agencies are equally unresponsive to the public under different circumstances)... and has difficulty in resolving a very small problem such as in returning money it confiscated by way of an obviously under-handed authoritative deed of procurement. If the money is not confiscated, and the activity was not under-handed, suggesting an ulterior motive being played out, there would be not problem in returning the money.

However, it should be recognized that it is not that the government or some representative agency (or agents) are actually unresponsive... they are responsive to escalated forms of protestations. The government has grown ever more so calloused to the people that it takes more effort on the public to get an actual redress of grievances on the public's terms, and not merely that which the government wants to oblige the people with. Yes, the government will respond to violence, but not to requests for intervention on its behalf against an agency that is clearly using its position to effect the promotion of its own interests. The rest of the government permits the S.E.C. to engage in broad, self-designed discretionary powers as a sort of "test-subject" to see how the public will respond to ever-increasing losses of civil rights. And even if the public reacts negatively, no one loses their job, no one loses their pension, and no one is subject to any prosecution whatsoever. The government will simply appease the requests of the people for the time and place, only to play out another model of its assertiveness against the public in some other venue. And those involved, may not even be aware of their participation! ...because we live in a time of a crude, sometimes barbaric, and uneducated practice of democracy that needs to be sorely replaced. The government has become so immune to protest, it takes ever larger doses of public expression to "motivate" in the direction of the Peoples' Will.

The negative effects of such minimum wage increases should be noted in that it can produce circumstances where more people become worse off such as becoming what can be called the development of "institutionalized poor". Because underlying social issues contributing to poverty are not being adequately addressed, because they are poorly understood by both analysts and legislators alike; disparities can be increased. Not everyone can live well in a social system requiring a minimum amount of education, personal initiative, and a personally recognized equity as to their value as a contributing member of society. It is difficult, if not impossible, for someone to see the value in something they do for a given wage, when others who do less or do poorly than they, are receiving one or another thing perceived as a higher reward. When there is a prevailing hypocrisy of fairness in equality, justice and liberty being perceived by millions of people... increasing the minimum wage is rather idiotic. It is the product of a fantasy world where a great divide exists between the governed who are supposed to be the chief reason those in government were elected to serve, yet serve a system set up to cater first and foremost to the avaricious interest of a small percentage who hoard and do not share without being compensated by being given yet a greater share of some other resource.

Others enter the realm of poverty by losing their jobs, there are no readily available alternatives which pay an equal or greater amount to that previously earned, or they are ill-equipped (physically, educationally, emotionally, mentally, age, etc.) to take employment in a field that is available nearby. Those that are not working, though they may want to or not (some because of laziness, injury, illness or incarceration), will not be served by an increase in the minimum wage. Those that experience a back-slide into the depths of poverty because, for some, it is a slippery slope made all the more so by a steeper minimum wage... simply because the rich do not budge on how much they want to make. However, it is of need to point out that only a small percentage of those who are wealthy, are actually involved in creating employment opportunities by developing a business. Most wealthy people do not spend their money on promoting an exercise of providing an opportunity for the public to be gainfully employed. Most people are permitted, by law, to exercise a belief and practice in a type of selfishness that is not valuably productive for a society unless, by some chance, an individual or group's efforts turn out to be fortuitously generous in this regard.

If we are to institute minimum and maximum wages, they should be accompanied not as a tax on the rest of the idle rich, but as a required re-investment into society. They should rightly be able to be wealthy, but in so doing, be required, under the provision of a government protection just as are bank deposits; to have their money put back into social productivity. Frequently, money remains in a bank and it is by way of the bank's discretion how the money is to be used for them to make a profit off it. The profit should be returned to the actual investor, and the public whose labor makes such a profit possible as well. A banking system that is Of, By and For The People should be developed... and the money can be used for no one, but the people themselves. No government action or agent whatsoever can get their miserly mitts on any of it for any reason, without it being viewed as a treasonable act. Only the people themselves, by way of a National discussion and Referendum can alter the basic bylaws upon which a People's bank should be established. Anybody trying to steal the public's money like the S.E.C. is doing to me and others by way of some government contrivance, would be subject to a citizen's brand of "execution" (not necessarily death, but ostracism, forced relocation, etc.)... or though at the very least, some attributable prosecution, that is if such a theft could be determined as a result of intentionality.

In as much as some argue that there exists a process of Referendum and Imitative already in usage, these same referential claims fail to likewise acknowledge that its participation in directing the laws to accommodate the collective Will of the People for Federal circumstances, is not an established preeminent articulation of the legislative process in terms of an obligation established as a Constitutional precedent... particularly through an established "Peoples Legislative Branch" whose collective, put-to-a-vote opinion would nullify the need for establishing an "officially sanctioned" discussion and referendum by way of a petition sporting a certain number of citizen's signatures; which is, in a manner of speaking, a means by which the people are confronted by an unnecessary obstacle to meaningfully practice their freedom -of- speech right in an assembly of their peers in order to establish the language for which a measure of legislation can be voted on by the Public and made into law... without interference from those in government whose own opinions are frequently used to weigh in against the public in order to effect legislation they favor— or even the public's right to direct the course of government as they see fit.

The usage of an obligatory Referendum for the Federal level of government becomes all the more pressing when the public are regularly confronted time and again by those in authority who "communicate" by way of obstinance, arrogance and multiple forms of "civil unresponsiveness" to a redress one or another grievance as seen from the perspective of the people and not the interpretation of those whose opinions perform the vantage point of someone 'out of touch' with the reality the public is experiencing. The usage of the Referendum more often takes the form of a "last ditch effort" like a 'no option or alternative' punt situation in the fourth down of a football contest, which swings like a pendulum (in a pit) designed as a dichotomy from the perspective that it is a logically suitable construct by which to align our lives with because it has some ordination in our observations of simplistic occurrences such as hot/cold, up/down, antagonist/protagonist, right/wrong, etc... In any regard, the event of a referendum is adapted to the notion of voter eligibility instead of setting eligibility standards in accord with the type of Referendum in use... and defined in accord with the needs of the public to be enabled to assert its collective opinion on any and all governing circumstances as deemed necessary by the people themselves.

For example, if it is a National Referendum, all citizens should be eligible to vote, even if they have not registered to vote for an electable official or place- specific law, ordinance, rule or regulation... that may or may not have National consequences such as electing a president... and neither if they were located at a distance from the artificially fixed boundaries in which a typical voter eligibility standard is used. Segregating voter eligibility by one or another method of divisioning was the adopted plan that was used in the Greek city-states of the 4th and 5th Centuries BCE, as a means of minimizing the political power of those who could use an opinioned collectivity to isolate would-be contenders. By making those outside a given jurisdiction ineligible to participate in deciding political issues, was a means by which a few learned how to manipulate a select group of voters into thinking their view alone was important for a given purpose, and any consideration introduced from some external source was treated as irrelevant... even though the considerations may entail a far reaching experience, intelligence and wisdom...

...It is a situation in which the leadership of a given Nation think that they alone should be eligible to make the decisions for everyone, and those external to a government, much less the respective Nation, are neither asked nor eligible for offering an opinion. It is a situation humanity will come to be faced with more and more as time continues to unfold the circumstances of a "fusing" global community that will require the whole of the planet to make decisions for the whole of the planet, much less a country that is distant from the one in which one is located. Globally-directed philosophers, scientists, craftspeople, physicians, architects, musicians, politicians, artists, engineers, technicians, military personnel, teachers, economists, businesses, mathematicians, theologians, etc., already exist... but we of the present lack the necessary form of government to take best advantage of what they have to offer for the benefit of all humanity. The practice of a United Nations in such a regard can only be of value if it is legitimized to do so. But present forms of government are too selfish and self-centered, and cater to the whims of those who exhibit the same characteristics and want these conditions voiced in the assemblies of the United Nations instead of a larger intelligence, insight, and wisdom. It is a perspicuity of application which is being sought after to be practiced by way of a Cenocratic Formula of Representation, because the present practice is a novelty that has worn off and found to be wanting, despite it once being held as the articulated practice of a to-be-achieved great ideal.

The English philosopher James Mill (1773- 1836) proclaimed "the system of (American government) representation" to be "the grand discovery of modern times" and that "the solution of all the difficulties, both speculative and practical, will perhaps be found." His son, John Stuart Mill (1806-1873), said that "the ideal type of a perfect government" would be both democratic and representative... However, neither saw the difficulties we of the present age see and experience first hand. They would both no doubt be surprised, if not dismayed that the peoples of today have nether achieved nor practice a greater formula of democracy nor representativeness than one might expect to have been acquired by this century.

Such a problem no doubt arises from that encountered by trying to define a "true democracy" or a "true representativeness", as James Madison (1751-1836) attempted in Federalist 10 (of the trio-derived Federalist papers co-authored with Alexander Hamilton and John Jay). Madison defined "democracy" as meaning 'direct democracy', and the word "republic" meant 'representative government'. Madison sought some visual acuity in order to assist a direction-pointing philosophical narrative, if not imperative, as a justification for further assertions to be made because of outlined principles. Incredulously however, Madison refused to apply the term 'democracy' to a representative form of government. In November 1787, James Wilson proposed a new classification system... "The three species of governments are the Monarchical, Aristocratical and Democratical."



1. In a monarchy, the supreme power is vested in a single person.
2. In an aristocracy, by a body not formed upon the principle of representation, but enjoying their station by descent, or election among themselves, or in right of some personal or territorial qualifications.
3. In a democracy, it is inherent in a people, and is exercised by themselves or their representatives.

While perspective can be achieved by resorting to the experiences of lesser desirable governing formulas, it can also be achieved by moving beyond it, such as by way of a Cenocratic formula. Such a formula seeks to combine both democracy and representativeness to produce a third, more desirable entity of social governance which not only advances governance as directed by the collective majority Will of the People, (the populace), but insures the Rights of all minorities, however small their number. Such a proposition for the theoretical disposition of adopting a new social governance formula is so that we will be able to deal confidently and coherently with changing environmental conditions that do and will have continuing profound effects on all life forms... and in particular, humanity— that present governing structures are falling short of. Such a situation not only calls for a redesign in governance but also in the structure of education which abruptly stops for many people after the conventionalisms of attending a public school system in one's youth. Continuing adult education, beyond stereotypical indulgences concerned only with some aspect of commerce is almost wholly absent, and very often involves esotericisms for which there is little consensus sought on larger social scales except for some adherence to a pseudo-intellectual basis of untested assumptions that confuse and create untenable convergences of correlations to suggest a depiction of a viable utility that await human consciousness if it would only brave the transgression beyond some mediocrity that may, in some instances, be termed the status quo.

The concept of a "true democracy" is a beast of a burden (along with a "true Communism" and a "true socialism") because they do not provide for a real utopian experience unless contrasted with some distantly past tortuous social climate prevailing during an era when there were more slaves than a non-slave population. In other words, it is easy to claim some futuristic ideal has been achieved when it is deliberately compared to stark naked examples of wide spread social abuses which do not even consider the most minimalist of civil rights. Comparing one's own to another that is in vogue is of little value when it is supported by a subjective objectivity. Governing systems of the present are little removed from an antiquated era in which the ideals of a "true monarchy, true aristocracy and true oligarchy" had



provided humanity with a provisioned 3-masted (3-branched) ship on turbulent waters guided by maps drawn by those steeped in traditions of superstition, compassed to a magnetic North which is an environmental fixation akin to nature worship, and by a sextant degreed to the undulations of a tide-pulsating gyroscope... all of which serve the purpose of leading us aground; and it is only by mere chance, or luck, that we find a moment of intermittent freedom to regain our rhythm for seeking out that which may be little more than the mythology of a golden fleece, golden chalice or some contrived golden opportunity to steal from the public under the guise of some justifiable legality in serving one's greed. It is a ship that is looked upon with some romanticized sentiment and placed into a visualized scenery of a literary novel by those unable to grasp that the time of these ships has come for them to be replaced. No business, government or religious ideology suffices to produce a corrective measure of direction to pursue. They are mile markers to dead ends unless we dare to envision a trail beyond the grasp of our forefathers and foremothers who were short-sighted path finders. Today's governing systems, however they may be named, are ships provisioned with more comfort, but are under the direction of those that, despite their abilities, have no better map, compass, sextant or ideological path of any significance. Humanity must move beyond its presently practiced formulas of Communism, Democracy and Socialism, however they may be mixed or matched or otherwise labeled.

Isolating a Nation of its collective Will through segregationist forms of voter eligibility allows for a few to retain, regain, or maintain their own model of a status quo to serve personalized interests. With respect to the determination of voter eligibility for local elections and local Referendum issues, the respective orientations should have their own broad standards of eligibility for those so concerned in a particular setting. Similarly, those who wish to participate in a particular State relevant Referendum, should have an eligibility standard that is not based on election criteria, but a separate Referendum standard. The need for having separate measures of voting criteria is that there are wide swaths of population who view the electoral process as a "fixed" game; made all the more real by the fact there are no efforts to try to remediate this perception.

A wide spread interpretation that something is amiss in the voting system being used and touted as being fair, honest, and 'above board' in every respect, does little to assuage the feelings of those who are continually confronted decade after decade by elected officials who show themselves to be less than that which is desired by electing someone 'new' and who advocates "real change". If we thus conclude it is not the electoral process,

and there are no real instances of any potential candidate who is the lesser of two evils, then we have not but to conclude that it is the overall system of governance which is faulty. Again, if it is not the electoral system and it is not the candidates, then it must be the system in which they must work which is the problem. Likewise, if we conclude that it is not the S.E.C. nor its agents which are at fault, and not the process and procedure, then it must be the overall system of governance in which they are obligated to work which has caused them to be involved with actions which amount to the perpetration of a theft of money from citizens... that one might be inclined to think of as a new type of unrepresented tax being applied to given set of citizens in a given set of circumstances... under the purview of a given government agency's involvement. Whereas if an agency's time constrained process and procedure are not cited as being at fault, then the issue becomes one in which the larger body of laws which underwrite their activities must be held in suspect. Such a situation thus means the Constitution itself is faulty in its basic design because governing authority are more obligated to maintaining the procedural stability of its edicts than whether or not the citizenry are to have their basic rights protected. Such a Constitution is not worth the paper it is written on and must be re-written to serve the people first and foremost, and not the dedications paid to a traditional observance of that which has grown out of step with the realities of a modern population.

In viewing the administered effects of a legislatively enforced minimum wage, the reaction of businesses should be taken into consideration as a possible recourse for offsetting a loss which might not easily be regained through an increased cost structure applied to one or another consumer products. If the wealthy must pay higher wages, job productivity per worker may well become an increased requirement... and those working part-time may subsequently be laid off... all in an effort by a company to maintain viability... without any intent to increase its earnings in such a sham fashion. They will have to make adjustments somewhere if the overall cost and earnings formula leaves them little room for flexibility. It may not be that money isn't available in the large reserves of a company's owner, it's just that they don't want to sacrifice their earnings made over a given period of time. They don't mind paying a higher wage if they can at least maintain the same level of earnings now being realized.

Some company's sincerely do not have a large, excess storage of capital to allocate to an across-the-board wage increase... particularly if it means that it will be the same as those who had "legitimately" earned the wage through incremental gains due to labored effort. There is no money tree or hidden stash of antique coins secured in a coffee can beneath the floor boards hidden by a rug topped by a table and chairs... that no one sits on because they are some cherished heirloom respected by a tradition that caused them to be placed into a showcase locked with a key... placed on a chain around the neck of the original owner who is now buried in a concrete mortuary that was once a bunker built as a nuclear bomb shelter for a family whose members were placed into a sanitarium— because they marched nude down a street with signs saying the world was going to end. In order to be truly fair, everyone's wage would have to be increased by a similar amount.

For example, if a minimum wage meant a person at the lowest wage would be earning a dollar more per hour, then everyone would likewise need to have their hourly wage increased by an identical amount... since they had to put in time and energy to receive that which another was now being given to them for free. Lot's of wage earners only see the numerical increases, and do not readily initiate a perception of equity. In order to accomplish an increase of this magnitude, all businesses everywhere will have to raise prices. Thus, hypothetically speaking, contributing to a society where everyone eventually makes a million dollars a year as a minimum wage, yet while some remain in poverty, others then join them in the ranks, but overall poverty has been increased because everyone's earnings have been commensurately increased because of the need for a globalization of wage stability effecting wage earners!... nonetheless, it is a goose chase for effecting a means to address the issue of poverty. The system of government and the system of economics have to be structured in order to realistically accomplish the "poverty" issue. A whole different philosophical reality must be adopted. The Democracy of our Fore Fathers is inadequate. because, for example, it is a false representation of that which might be described as a 'populus Americanus respublica' (a public affair of the American people)... when it is in fact a superficial (stage prop) reliance on the Will of the People who are used to serve the interests of a few. Changing one politician for another, or changing one policy for another, or letting one political party dominate the political scene instead of another, will not accomplish what needs to take place on such a National scale that will invariably affect every single governing structure on the planet.

A proposed idea for the development of a policy to be used to address an emotionally- charged politicized issue, attempts to point out a particular situation as an easily understood and identifiable portrait as a vehicle for manipulating public attention, interest, and appraisal. And such stereotyped representative models are too frequently used to calculate proposed gains and losses to be realized... but actually are unrealistic illustrations of the overall poverty question... they simply look good on paper and sound good to a public too emotionally involved with feelings proportioned to their individual circumstances, to scrutinize facts which are not made available to them honestly, anyway. In a study by Joseph J. Sabia and Richard V. Burkhauser, they cite: "Poor target efficiency is one important reason why minimum wage increases are ineffective at reducing poverty among workers; adverse labor demand effects are another." Additionally, they cite: "...target efficiency of federal minimum wage increases is not improving, and it may actually be worsening. ...We conclude that further increases in the minimum wage will do little to reduce poverty and are a poor substitute for further expansions in the federal Earned Income Tax Credit program as a mechanism for reducing poverty."

Though the article was indeed insightful, and the authors marched headlong with duly warranted bayonets to cut through a lot of nonsense brought about misconceptions, they ran into a clearing at the edge of the woods and retreated back into yet another brush which has not yet been flushed with all the phoney game their study pointed out. Like many a researcher of sociological data who find themselves at a clearing from having cut through the jungled vines of irrelevance they invariably retreat to some familiar vantage point that will provide themselves with a measure of visible credibility. If they venture too far afield from the known world of politicians' perceptual reach of conventionality, they might well be treated as a stranger with the attached label "friend" or "foe" held in abeyance. Specifically, claiming that "expansions in the federal Earned Income Tax Credit program as a mechanism for reducing poverty" is a more viable alternative, is a realistic approach to offering a measurable amount of benefit to be gained, because it is the lesser of two evils. And though I too might play it safe by saying that it is preferable, I don't mind standing alone in a field with butterflies and flowers while shouting that it will not help to rid us of poverty. I have frequently stood outside the conventional mindset of the group, and one or another has always try to get me back in. This time however, I want to point out that there is increased deforestation taking place and that everyone will eventually be standing in a clearing.

There is no crowd nor competition where I am at... even though there will be. And from the vantage point of the clearing I am trying to say that no matter what program we try, it is not the program, but the setting in which it is being applied. All alternatives to addressing one or another social problem try to shoehorn them into a pair of shoes that have a worn sole. The shoes look good on the outside, by being spit-shined during our traditional exercises of polishing them up for the many conventionalized social occasions, and are still comfortable to wear, relatively speaking; but it is time for a new pair. The sentimentality we old for the old pair must be transitioned out of like weening a child away from a security blanket. We have outgrown the present Democracy which is based on the fashion of an old model using the materials of ideas which show themselves to be scarcities of antiquity. Trying to fit society into a larger size of the old model is like trying to force a growing family of today into a larger house built during a time which had no insulation, no electricity and no running water.

While adjustments could be made, most people would not want to regress to such a way of life... despite the ruralness some people endure due to living in poverty. Sustained poverty and frequent flair ups of other social sores is because the shoes no longer fit. Though the wealthy want us to keep wearing the old fashion because it provides a high return for their investment, and it makes the political sales team in Washington not have to work hard because the people are not permitted to comment on the style they want; far too many people are suffering. We need a new pair of shoes in order to not only take the next step into our future without having to stop so frequently to make some adjustment to the way we are stepping in order to avoid this or that pain and discomfort; but to begin human exploration into a whole new, as yet unexplored territory of conceptualization. If we come across pristine virgin beaches, we will be able to go barefoot, but we must be prepared for terrain that may not be as kind, in that it is rocky, thorny, or contains something we of today can not even imagine, but those who follow us will thank us for making the effort to make the trek a little easier.

But we are thus far stuck at a crossroads in our trek. Instead of going forward, we very often cite two alternatives as the foregoing authors did and lean towards emphasizing an assumed value of that which is not part of a study, and thus allows us a means to adopt a strategy that may eventually turns out to be just as faulty... but will not be recognized until some years in the future. We do not permit ourselves the option of 'thinking outside the box', with respect to considering the need for developing a new system that will afford us a better advantage to make a particular program, or realize that the system may in fact be that which leads to that which causes a social problem in the first place. In other words, we do not permit ourselves to option for altering the structure of the government as an alternative social program. It often is the case that a government structure goes unrecognized as the practice of a social program. Applying one type of social program to another type of social program often produces little, or negative results, because they may unrecognizably be in competition with one another. A government that is a social program drawn on the lines of making money for a particular segment of the population is in direct competition with any social program advancing the need for that system to alter its course... to change its game plan.

While there do indeed appear to be alterations towards a better standard away from that which we of today might collectively agree was a coarser moment in our hominid history, the method of social change, for example, appears to be by way of complaint, protest, increased civil disability, and rebellion tied to what is referred to as a revolution... though no real change takes place in terms of one body of presumed authority taking the place of a former authoritative presumption, based on their own remarks of qualification. Though concessions or interruptions can invalidate the trek, it is a generalization that may be mixed or matched, added to or deleted from, as the occasion of one's perception advises.

It may be of some value to a few readers if I indulge in an analogy to describe what I recognize as being a distinct problem with the government when trying to fix a social problem with a social program that is adopted as the lesser of two evils applied to yet another social program called the government, though such a distinction of "evility" may not be used in describing two alternatives not only in competition with one another, but with a third. Nonetheless, the colloquialism noted as "out of the frying pan and into the fire" may be applied to many of the events experienced by the public in having to deal with a government intentionally designed and run by a system that often creates more problems by the formulas used in the application of one or another social program attempting to address a given social need. By an extension and elaboration of this colloquial reference, we might find a useful metaphor to be applied in context:

In citing the three social classes (lower, middle, upper) as patrons frequenting a restaurant, the cooks or chefs as authoritative leaders, and the stove as the government exhibiting various dials (social "controls" mechanisms), 3 hierarchically arranged "departments" (compartmentalizations: burners, oven, broiler), and a "time's up"- connected bell/buzzer set according to the whims (presumed intelligence, wisdom, knowledge, experience, insight, etc.) of the Chefs/Cooks who use their own methodological processes and procedures. Let me itemize this idea for those whose eyes have difficulty in a serialization of expressions to facilitate an image...

I. **Upper, Middle, Lower social classes: (Patrons with different tastes)...**

That may alternatively be denoted as white collar, blue collar, no collar distinctions... or in a reverse order by way of a metaphor: Been there, Done that, I got the T-shirt. (In understanding this metaphor, one must note that the three social classes are an incremental serialization, with the latter "t-shirt" phrase as an accumulative development occurring over many years and used as a reference to a commonality of behavior when those on vacation buy a souvenir.)

II. **Governing authority: (Chefs/Cooks)...**

Congress is compared to a Chefs association, which includes the influences of business and religion. Chefs/Cooks use the government [stove] as a tool.

III. **Government structure: (Stove)...** Communism, Democracy, Socialism, etc...

- Compartments- burners, oven, broiler (departments or branches)
- Controls- economics, law, policy, tradition, social programs, etc.
- "Time's Up" connected bell/buzzer- elections, ultimatums, trials, jurisdiction, etc...

The above list of course does not display an indication of overlapping instances such as between "controls and time's up" mechanisms which may be accounted for by grants, contracts, public service terms in office... including military service whose employment is aligned with a "do or die" provision in that a person can not easily quit and are given a "record" called a discharge which stays with them for their entire life... effecting what amounts to as a criminal/undesirable or unsuitability record... or a "good citizen/patriot" signification... yet no specificity is ever attached. Such an instance also occurs if someone works for the U.S. Postal Service. If they walk out of the job, hence... quit, for whatever reason, the Federal government holds a grudge and uses it as a means to burden the person with a "bad employment" mark that follows them the rest of their life.

In the above metaphor, with society as the restaurant, the different (social class) patrons want to be treated with a minimum standard of equality for being served, even though there is a three-part sign on the door saying "No Shirt, No Shoes, No Service"... with the definition of shirt, shoes and service arbitrarily rendered to each person in the restaurant. However, just as an example, let us say the lower class wants a grilled cheese sandwich... which is served on a paper plate. The middle class wants a hamburger with all the trimmings on a plate that is served by a waitress who has many others intermittently asking for attendant service. The upper class wants a particular restaurant ambiance to be effected, as well as linen on their table, expensive china, a three course meal, and a singularly attentive waiter who will ask the cook/chef to interact for a nice little chat. In other words, the upper class wants to an especial access to speak with the cook/chef who may accommodate any changes to the menu in order to please the tastes of the upper class.

The cook/chef will alter the types and quality of the ingredients according to their perception of the patron making a particular request; knowing that if they are seen being too attentive to the needs of one or another patron the others might well voice some disgruntling. For example, they might feel offended that one patron gets something and they don't. Or one patron appears to be getting more attention. In any respect, the cook/chef who should only be biased towards serving everyone equally, judiciously and with an unfettered liberty, is seen to be biased because that which is being supplied to one or another patron is leaving them with a bad taste in their mouth. So another cook/chef is elected to replace the former one, because their campaign platform says they will. But, they too are leaving one or another patron with a bad taste. And so another, then another and yet another cook/chef is chosen as a replacement, in order that the pendulum of social service to one another patrons swings to and fro, decade after decade. While some cooks/chefs are kept in place election after election, this is because one or another social class is most influential in persuading the majority to vote as they do.

The patrons continue in the election formula for choosing a different Chef/Cook, and may refer to it as a "game" or the "rules of the game", and may or may not think to change the rules. They may simply conclude there is nothing better to apply to the circumstances. They are caught up in the game as participants who are unable to see outside the game

boundaries, though some get so fed up that they simply stop playing the game, because it doesn't matter who gets to play the part of the Chef/Cook, they all leave a bad overall taste.

Each cook/chef selects the controls and timer according to their abilities and predilections as what is thought to be best... even as an assumed average setting. The problem is that no matter who is Chef/Cook, no matter the ingredients, and no matter the setting of the control with or without a timer, there is the result that more and more of that being cooked up, is leaving a longer lasting bad taste in the overall public's mouth. This is because the underlying problem it is not the Chef/Cook, but the stove. The design of the stove is dysfunctional. Setting the dials in one or another place is a hit and miss proposition. Sometimes the Chef/Cook is lucky and that which is prepared turns out to be palatable for a given time, place and occasion. But the fact that the efforts of the Chef/Cook are like a lottery system, gives evidence that it is time for a new stove.

In selecting what sort of stove we might want to use, there are those who would thing to exercise a retrograde perspective in adopting the advocacy for a return to a campfire, or even pre-fire epoch of naturality and rawness that may or many not involve some intermittently used ceremonial fire pit. Others consider some nostalgic "good old days" fireplace would help to restore wholesomeness and honesty, and still others think that the usage of a wood stove is preferable. With these representations in mind, we might associate Communism's lack of private ownership with a communal campfire that an increased population would need to build a bonfire for in order to accommodate its growth. With respect to Socialism's state ownership, individual fireplaces may be had, but each are supplied by a single flame, wood or coal pile source. Though one might provide other images of consideration, these two can suffice as examples. And in the case of Democracy, the stove is an adequate portrayal since it relies on vicarious representation. The people must have a Representative cook or chef, or at least some form of Representative to tell it about what is being cooked up, what is to be served, what ingredients are to be used, where and from whom the ingredients are to be procured, how much is or was paid, who must be shared with, etc...

But, continuing with the foregoing metaphor, others do not want to return to a past that presents us with a history, in total, of more undesirable than good food cooking, heating and metal forging examples. Perspectives of today want to move forward... at least those who do not want to use traditions and status quo as tools to impose their will on others in order to better exploit them. They recognize that a stove is the modern day version of an ember to be used to assist a social body in providing warmth, light and heat for cooking as well as industrial forging. It is the proverbial flame carried along in a container by a nomadic group and kept intact by those designated as keeper(s) of the flame. A government is a container of a flame entrusted to those called governing authority. But it is an authority which often abuses its access to the flame which is frequently used for bad, mischievousness, as well as good. It is a container for which most of the public is denied ready access to. Even though the majority may want to use the flame for a specific purpose, those in charge make up some excuse to deny the access, or put up a gauntlet that the public must traverse first.

The people need to have access to an accurately functioning stove for themselves. They want the ability to cook their own meals. Trying to cook on the present dysfunctional stove will do little but present them with the same problems encountered by so-called professional Chefs/Cooks. The stove doesn't work well for those elected to cook up social meals, and it won't work well even if the public took forceful charge of the stove. Wanting to overthrow the "Chefs/Cooks Association" (Congress, governing authority), will do little good if all they gain is dominance over a dysfunctional governing tool. The stove is bad and needs to be re-designed. Simply changing the structure, applying a different color of enamel, altering the sound of the "time's up" buzzer, altering the size of compartments (departments) or adding new ones, and mixing or matching nob's... will not alter the underlying dysfunctionality. This is like putting a bad engine, transmission and third member into a different make and model, thinking that such a change will alter a blown head gasket, burnt clutches, or busted bearing... all because the simple routine of changing fluids was not practiced.

Communism, Democracy and Socialism are all dysfunctions that need to be replaced. Every single one of them must be redesigned to accommodate the people's "do it yourself" interest of application. Creativity in the larger population must be permitted to prosper beyond the constraining channels now operating as cultural guidelines of expressed aptitude, talent and genius. Present government structures the world over have persisted in the direction of imposing selective formulas of mediocrity that are suffocating humanity. The economic interests and ideas of the three social classes have relegated humanity into a quicksand of futility for exercising potentiality. Every single government is a repository of stupidity perverted by individualized ego-centricities. If a population seeks to revolt simply to alter one set of governing officials with that of another, it will be little more than an exercise in stupidity. Every single nation needs a new stove, needs a new government, needs a *Cenocracy*. A Cenocracy advancing a Cenocratic formula.

But let us attempt some measure of fairness by assimilating onto ourselves the presumption of being able to empathize with the wealthy in order to see the situation from their perspective, just as we former members of the ZeekRewards venture have done with the Receivership and O.I.E.A., but they are incapable of reciprocating in like fashion. Let us, for the moment, play the part of a Devil's advocate and extend to the wealthy a benefit of the doubt as to their true intent in making money, and adopt the attitude they have nothing to be ashamed of. That there is no need for them to



apologize for having, or at least consider themselves as having an ability, a talent, a giftedness, if not a genius, for accumulating large mounds of resources that others are envious of. And they are not like a child holding on to a toy just because another child has shown an interest in it, even though the child holding on to the toy has a box full of them. And they should not be inclined to feel ashamed for taking advantage of using a social network which enables them to persuade legislators to promote laws which favor their personal interests. If the people don't like the way the system is, then let them change it. But as a rich person, I'm not going to cut my own throat and make it easy for you to accomplish this. Why should I care if you live or die, so long as I make a profit. Thousands of people die everyday. This is why I also own a mortuary and cemetery, so that the public can pay me for the apartment I lease to them and also pay me when they leave this world. Am I calloused and selfish, or just a smart business person? And even though I may be insensitive to the complaints of the public kept in a state of privation, I don't show my true face in public. Like politicians, I too am an accomplished actor playing out a social role. I can't help it if the public is too stupid to recognize the difference between reality and fantasy.

As a rich person, I don't care if the stock market is a lottery game for most people; since even when I lose I have set into place a means of managing the loss by increasing prices here and there so that the public can pay me back for my gambling obsessions. I just have to make money incrementally over a large population so as not to arouse suspicion and cause anyone to look too closely at what I do. Me and my fellow wealthy friends only pretend to be competitive to give the impression that there is no price fixing, but there is. We're just smarter at playing the game now. And the government not only knows that we do, it likes our adopted strategy because those in governance don't have to do something to assuage the complaints of the public. They don't want to interrupt the various types of under-the-table gifts and benefits we give them. As long as the price fixing is not noticed, it portrays and "out of sight out of mind" philosophy.

And as a rich person, if I should decide to steal money through some creative measure of would-be corporate accountability, I will necessarily set aside a chunk of money for court costs and legal fees, just in case I do get caught... but all my buddies in Congress and the justice system will ensure that I won't have to admit any guilt, much less spend time in some luxurious prison setting set aside for those with some thought-to-be-important social connections... and I will make money anyway, since the S.E.C. takes its time in wanting to charge me with a crime because it wants me to make as much illegal money as I can so that it can get a larger percentage of the ill-gotten gains. Does crime pay? You bet it does. It pays very well for those who are part of one of the greatest social scams ever performed as a sting operation against the public.

And this doesn't begin to describe the theft taking place in a tax revenue system overlooked by an accounting office that was deliberately designed to miserably fail in its task to keep track of all the trillions of dollars paid into the government. Only an idiot uses a dysfunctional adding machine and define the errors as a common occurrence related to the field of accounting, instead of looking at the functionality of the machine. That's why the government has an active hand in the most lucrative forms of what amount to as gaming institutions that are hidden under various "social programs"... enabling it to even steal from non-criminal citizens because it devises the rules of the games the people are forced to play under the provision that it is in their best interests. The public is deliberately kept out of the rules-making loop for fear it might close all the loop holes to be used by the government as a means of effecting some future money making strategy if the initial one doesn't pan out. It's all a big racket that everyone wants to get involved in because there is so much money to be made and be shared amongst a selected 1% few... even by those in authoritative positions who cry foul. They cry foul because they are mad they weren't initially included in the scam and must settle for a lesser cut... particularly upon discovering they too have been duped by that being promoted as an honest social program to serve the needs of the public, the needs of the poor who are kept vulnerable to being scammed again and again. Every single well-intentioned social service is initially or eventually viewed from the perspective of a game that can be used to advantage one or another person in authority and their like-minded wealthy friends. This is how the game is played: place all your social sentimentality, patriotism, and ideological inclinations on the door step before entering the gaming house. You've got to be in charge of developing the house rules in order to see a dominant profit.

The wealthy can't be held responsible for a populace that exhibits a collective cowardice to enforce the development of a government... which will not prevent the people from being legally exploited by those they elect to office and are thus placed into a position which enables them to likewise acquire one or another benefit not available to the general public. Acts of capitalistic insensitivity against the public can only occur if they are permitted by law, or those in the legal system are too ineffective to proceed with any public intentioned assistance. Why shouldn't the wealthy take advantage of a system which takes advantage of a people that won't take advantage of their right to make corrective actions so as to make hoarding of public resources an illegal act? If the whole of the public was truly against being exploited, then why hasn't such a collective animosity been used to advantage the public? Why are the people so afraid to Represent themselves and stand up for their Right not to be exploited? The public needs to put its own money where its grumbling mouth is, and put up or shut up its whining.

If the public is stupid enough to let itself be exploited, then it should be. This is the state of affairs: both the observed and practiced law is weighted in favor of the rich, like loaded dice. If the people don't like it, then let them change it. They can't expect an impotent body of Representatives to look out for their best interests, when many amongst them are wealthy themselves. As a wealthy person might also selfishly note, it matters not if this activity is wrong or right; that's the nature of the game and those that can "flash the cash"; have the means to manipulate the laws to serve themselves

because the public is either too stupid or too cowardly to do anything about it. The laws serve the desires of the wealthy. It's a fact and the poor need to live with it or take a hike. Many think that America is a country Of, By and For the wealthy, or those who can learn the lopsided rules to benefit themselves. It never was and is not now explicitly for the people, with the "people" defined as a majority not exercising some social authoritative position. America the Beautiful is a very ugly place with respect to a formula of capitalism aligned with an upper class that honestly does play dirty pool, poker and politics. And no one is doing anything to curtail the action, only how the games are played. America's brand of Democracy is not that which is actively sought after by others to emulate because of the many incongruities its system of governance practices.

With respect to stupidity, since I have used the word frequently, let us recognize that some people are thought to be too "stupid" (uneducated, inexperienced, etc...) to participate full-time in the governing process that is better left to presumed "professionals", even if such an assumption is never brought to trial to prove its case. Let us acknowledge that we agree that there are those who might well be too "stupid" to participate effectively and efficiently in an authoritative governing role that may require little more than managerial skills. Some are thus because of a genetic malformation, others because of social circumstances, and still others because of the present government structure's effects on creating a society which puts many obstacles into place, like a gauntlet that must be run as part of a citizen required social exercise for being permitted the privilege to participate. Such obstacles are often difficult to surmount because of a learned dependency, a learned perspective to think of oneself as being unworthy, or untalented, or not having the necessary intellectual acumen to compete in competitively oriented educational settings set up like a sporting contest like some training ground for those who are to participate as combatants in various social contests used as individualized models of entertainment. However, most people are not stupid and could do a reasonably well job in an authoritative position if given an opportunity to be a full-time, fully invested participating member of social governance.

The present Capitalistic-centered laws being practiced are drawn on a premise of subjecting the people to a standardized rule-of-thumb which permits various social inequalities to abound. In fact, by playing the Devil's advocate for the Rich, the public cowers in fear at such honest pronouncements. Just like those in Authority, the public doesn't know what to do when confronted with honesty. It scares them. The public, like Authority, doesn't want truth, it wants a fantasy aligned with presumptions to fit in one's dreamed-about lifestyle. And when confronted with the truth, it is the Devil's advocate that is attacked and not the Devil themselves. They want the Devil to exist in order to provide some means of understanding a made-up value system, whether or not it is derived from a fairy tale. Reality is fine, so long as it is another entertaining mythology. Inequality is the underlying rule of a game that is variously named Communism, Democracy, and Socialism.

The need for a restructuring of the world's governments is an issue that humanity is faced with since the present practices are based on some philosophically-based economic pragmatism, observances to some religiously-based ideation which includes the illusions propitiated by superstition, or the proscriptions of individualized interpretations from various scientific genres. There are so many different ideas being fostered that the world's human cultures are engaging in a recital of history when primitive peoples practiced differentiated personal religions before the advent of ideas which forged the focus of various pagan (rural) ideas into a singular representation. Instead of practicing the worship of different, individual god ideas, the idea of a single god became dominant. Similarly, today's different ideas about various political interests inter-mixed with various views about economics, religions, social services, law, etc., are a representation of the mental state prior to the advent of a singular social focus. And I am not speaking about the artificialization of focused intent brought on by war, disease, or natural disaster. I am speaking of a change in consciousness, perhaps due to a biologically-based physiological change with the human brain.

So called "Fringe" ideas which speak of a feeling, a sense, a subtlety, an intimation of a change in human consciousness unfolding into a larger awareness to which an exclaimed EUREKA! might be attached, are mere allusions to a measurable precipitation thereof. And those endowed with such a sensibility know of such a realization themselves... but strive to share their experience as they might have the occasion to. The ideas, though sincere and well-intentioned are like the grunts of a primitive pointing to a perception for which they do not have the language nor comprehensibility with which to accurately describe, much less discuss humanity's forthcoming immersion in this rising shore line. The present illusions of corrective sociability fostered by Communism, Democracy and Socialism, including the variations of individualized practices... will be inundated because they are static with traditions of self-centeredness instead of being dynamic expressions of an openness to a redefinition of oneself based on a malleable exploration of a collective social consciousness. In short, they are the walls of cliffs to which humanity will be backed up against as the tide rises and societies so steeped in its designed economics will weigh it down because it refuses to let go. No practice of economics is important if a society can not well survive with the mores developed in accordance there with.

The differences between the terms "allusion" and "illusion" must be made distinct by way of adopting a new centralized mythology as the prevailing scientifically-based focus which permits and encourages both individualized and collective spirituality; howsoever it is defined... but not necessarily practiced, if such practices are anti-thetical to a collective morality. For example, animal or human sacrifices as part of a ritual are decidedly immoral, though some may prefer to use the descriptives of bad or wrong instead. And yet, when a government, agency, or agent thereof presents itself as a role model of appropriate behavior, though it steals from the public; it sets into play the situation where its

authority leads many others to be submerged in the same filth that it practices. For example, the S.E.C. steals money from the public and can not even recognize the practice thereof as being theft. Like social participants in the biblical representations of Sodom and Gomorrah along the dead Sea whose vice, depravity and wickedness had to be destroyed. The inhabitants did what they did because they lived and worked in that which was protected and encouraged by authority.

If the S.E.C. is permitted to get away with the development of contrivances to legalize its theft of money from citizens because the rest of the government is impotent to do anything... since its dereliction to help the citizenry is an indication that it is in agreement therewith; we must wonder what will the citizenry be subjected to next. Is our only recourse to pray for the destruction of the government through the 'abacadabrated' invocations of curses while standing in the middle of a pentagram beneath a full moon in a cement-ary because it is only the dead who are more alive than the living who are supposed to provide authoritative Representation? Why is it that every time a government department is generated into existence, the people have yet another authoritative entity to be wary of... and their like-minded authoritative ilk are protective of one another like a den of thieves. A single bad apple can sometimes be found in a bushel and ruin the rest... including the basket which can become "discolored" to give the impression of a false equality.

Those who are rich are not necessarily born into wealth because of some socially observed long-enduring Aristocracy, money making talent, or expertise. Some are just plain lucky... to be in the right place at the right time to be advantaged in a particular way. Hence, a singular argument based on either a social Darwinian model expressing some "natural born Aristocracy" that the rich are somehow more endowed and should thus be rewarded, or that the rich belong to some undisclosed Aristocratic genealogy and are therefore entitled to be the dominant upper class; are not correct when they fail to take into consideration those whose wealth came by way of some chance... perhaps denoted as if it were a derived mutation purporting the quality of some unrecognized superior adaptation to prevailing conditions. But, of course there is an Aristocracy of wealthy people. And of course there is an Aristocracy of elected officials. All systems of government have them... no matter how they may be labeled. It is extremely naive of the public to overlook this fact, and to rely entirely on old definitions.

An inclination to rely on old definitions which is a cause of so much blindness amongst the populace, is seen in the description of poverty. Typically, the topic of poverty revolves around money. Other words need to be inserted into a discussion of poverty such as creativity and labor. The U.S. is suffering from a poverty of both. Labor is not respected and creativity is not being encouraged in and of itself without it being directed towards some status quo interest and not permitting creativity to exceed the boundaries of that which customarily is denoted as creativity. Creativity can not be truly creative if its description is limited... and yet without some direction that to which we apply to creativity may well develop into describing mediocrity as an expression of genius when it is nothing of the sort.

With respect to labor, far too many wealthy business people use every tactic they can to break up labor unions... in order to maximize their advantage at making a greater profit by convincing the public to believe in a "right to work" pronouncement which does not in any way guarantee employment, but does guarantee employers that they can get an employee for as cheap as a cheap market allows then to rent a person to work for them without having to commit themselves to being forced to serve the needs of employees by way of a strong union. And legislative action has supported the dissolution of labor unions without realizing the effect it has on the overall mindset of a public that are taught to believe that unionism is wrong... which invariably participates in exerting an influence on how one views the unionism of the Nation, though the world 'Nationalism' has frequently been used and is tied to 'patriotism'. With business against various types of Unions and the government designed against the people being unified into a self-Representative group in terms of having its own "Peoples Legislative Branch", that which brings the people into a collectivity in protest to exert their Rights may well be directed against those and that which is oriented towards an opposition of the peoples' own collective Centralism... just as the formula of Democratic Centralism of the Maoist doctrine was fought against by Western-minded Capitalists.

Having a centralized government is not the problem, the problem exists in the long-ago adopted exclusionary practice which concentrates the centralization into the hands of a few. While the number of hands has increased as the government has grown, the increase has conformed to the old rule of an affected prejudice, discrimination, and segregationist policy towards the whole of the public. A centralized government must include the whole of the public in the circle and not proclaim that the present formula is the preeminent portrayal of a Democracy; but actually is just an insinuation of a "peoples government" where in fact the three branches place themselves on a pedestal above the public because the people are subordinate to them... though it should be the other way around. If the majority rules then the majority must rule. Because businesses are predicated on selling their wares to the "do-it-yourselfer" such as filling up one's own vehicle tank with fuel, bagging one's own groceries, gardening, vehicle repair, individualized investment, taking charge of one's health, household repair, etc., the people of this nation can begin the adventure of fixing the problems in their own globally situated backyard. While the construction process will take awhile for the public to "get its feet wet" in acquiring the necessary skills at fixing its own problems. Granted there will be trial and error methodologies employed as well as the occasional 'flash of insight' and 'Eureka!' exclamations; the people can nonetheless learn how to develop and manage their own "Do-it-yourself" form of social governance. One such problem to be addressed, is the ulterior-motivated thieving of money from the public being practiced by the S.E.C., because it is unable to honestly police itself with respect

to its operatives who do not advance the principles of a do-no-harm-to-the-public form of Democracy.

Experientially, for example, though many male "do-it-yourselfers" try to assemble a product without instructions, that is if their are accompanying instructions and they are "user friendly" to the whole of the public and are not written with a specific type of individual in mind; or with some jargonized perspective thought to be simple by the manufacturer's own assemblers... there nonetheless is a manual to which many more women (then men) reach for. However, it should be noted that neither men nor women are likely to document the step-wise fashion taken in their assembly process methodology. While those who refer to the the instruction pamphlet or manual may be inclined to think they have followed the procedure correctly, this often is an assumption related to one's level of personal accountability. And the reason for mentioning this is that this also occurs in legislative sessions and other problem solving efforts.

Since many men feel they are mechanically and/or electrically inclined along with having at least some rudimentary construction aptitude (along with one or another aptitude coincident with different subject areas)... many tend to pursue a project with an inherent idea, a schematic of how something is supposed to go together and work. Women who work with such men exhibiting such a reliance by way of this technique for problem solving, may well adopt a similar orientation, though I have witnessed some women able to think more clearly then men in given instances because they look at a task with a common sense that men may forego with an over-application of an engineering outlook. In other words, their lack of a particular knowledge puts them in a desirable simple frame of mind which may be all that is needed.

Though men can over-complicate things, women can under-complicate them, with no reference to typified sexual intercourse positions intended, though some readers may be so inclined because they are preferentially disposed... and is not stated as a vulgar analogy, but as a forthright recognition of the personalized simplicity sometimes used by those seeking basic humanistic origins of behavior that are thought to be expressed in intellectualized forms. There are those who attempt to make correlations between basic physical and behavioral expressions as if they were pristine substrates acting as the causal factors of that to be reflected through a mental paradigm, and form the origination of explanation. Some genuinely consider that practiced psychologies or philosophies are reproductions of physical potentiality, if not activity. Because of this, some are given reason to suspect why men frequently attempt to take shortcuts while women generally take a step-wise procedure because they are sometimes willing to admit they have a lack of experience and neither are embarrassed nor feel there is any need for denial or an honest assessment of their abilities as a shortcoming.

A Cenocratic formula of Centralized government can accommodate all varieties of do-it-yourselfers. The presently practiced "we don't need the public to meddle in our affairs though we are permitted to do so in theirs" is a formula of "do-it-yourselfers" to be found in governments throughout the world; and is very much like (you can't play with us) exclusionary groups of kids in different neighborhoods, and must come to an end. A "boys will be boys" and "girls will be girls" acceptance to maintain particular forms of governance, is a childishness that we as a species need to move beyond. This same think happens all too often in government agencies. With a government set up to give the illusion of practicing a "peoples government" so that a select few can posture their ego and effect what changes may come to mind in order to promote personalized ulterior motives, it acts as a conspiracy against the Public... and such a perception is very bad for a government whose ill-effects are being remembered for longer periods of time because of a population that is living longer, notwithstanding memory robbing forms of progressive senility.

A jointly conspired Anti-unionism against the public may well find itself trying to conspire with the public against one another in order to preserve some measure of itself, because alliances based solely or primarily on money can be quite a fickle arrangement. An anti-unionism can have a disastrously negative effect, particularly when it is promoted by a Capitalistic Centralism that may or may not be alternatively noted as a type of traditional, modern, or idealized Aristocracy... by way of a blood alliance, a philosophical alliance, or some other ideological contrivance based on specious precedents. And it is a Centralism, an Aristocracy, or call it what you will, which shows itself, under different guises, in every single form of government being used... despite the claims of adherents who see their model of governance as being the better formula when contrasted to others for which faults are customarily arranged in a manner to profit from some expected propagandization. And all governments eventually gravitate towards one or another formula of Aristocracy that serves up their own brands of minimizing the public's advantages and maximizing its own... sometimes quietly, sometimes audibly social, and sometimes destructively.

The commission of what appears to be a theft against me and others as former members in the ZeekRewards Penny auction venture, occurring without censure or unbiased jurisprudence over-sight, gives the impression of having been subjected to a violation of a public Right to be free from unwarranted seizures of personal property; which in the present case is not only our money, but to be free from the terrorist-like predations of a government agency, and an inability to achieve an honest and sincere redress of our grievances. Such a situation can have destructive effects on the sensibilities of a public whose differentiated members may at any time effect to express itself like a Mount St. Helens... in that the expected explosion out of it top occurred elsewhere... thus giving evidence that nature, nor people, are always so predictable. While an explosion was expected, like a Revolutionary event that might be expected to occur at sometime, someplace and by someone, there is no guarantee that the time and place is predictable, unless an attempt is made to

artificialize an occurrence to act like a sort of fire-break. Thus providing some breathing room for those who want to better prepare for an eventuality thereof, since they are intentionally responsible for creating such a circumstance. Metaphorically speaking analogously, because of a history which delineates a similarly of injury to sincere requests to authority for addressing the issue of having money taken away without due Representation, this act alone should be enough to preamble discussions for committing an armed rebellion against the S.E.C.. And though we have not done so, we nonetheless state that we hold such an alternative in reserve, should our now more earnest attempts be met with continued disregard. In other words, in order to allay the fears of terrorist-minded authoritative paranoids, it is a Tale of Two cities being literature-ly paraphrased for the present context. Stated more plainly, it's not to be read literally.

As an agency representing the U.S. government, the act of taking our money by the usage of what amounts to as an authoritative injunction, no matter how it may otherwise be described by those wishing to defend such incongruous activity which disinclines itself from a needed social sobriety. It is a directive little different than that once effected by a 18th Century British government practicing varying forms of taxation that were both foreign and hostile to the sensibilities of early (American) colonists; and was correctly perceived as little else than a public antagonism to assert a presumed preeminence of position and political power which viewed the public as but a type of chattel; is by extension, a practice of chattelhood. The S.E.C.'s assumption of control in the ZeekRewards case, and the deliberate use of a legalized contrivance to confiscate former members property; is the act of a despotic government articulation that announces a formal right to tax us without Representation. Such a performance, because of its antiquated brutishness disguised in the attire of a modernized business-as-usual expression; is alien to a governance prescribed by an Of, By, and For the people doctrine— and only serves to further alienate the people from their presumptions of living in a modern Democracy.

If the content of this letter does not give a clear indication of my seriousness in pursuing this matter as far as I need to take it, then perhaps the truncated length of an initially designed more telling correspondence will— as a substitute admission of veracity. The terrain I will cover will be broad in that both simple analogies and more complex metaphors are adopted, some of which are trite in that they are reproductions of wide-spread social commentary, and others which are rendered from little known esoteric perspectives. It is an ensemble with which to convey a large spectrum of attendant ideas by way of that which one might define as an artistic or poetic license. Hence, there is no need for chapter headings, footnotes, indexed lexical referencing, end-notes, definitions list, or bibliography, though one might also imagine it to be affixed with a dust jacket filled with the names of those who stand in agreement with one or another merited expression; like the signatories of those who expressed a kinship when the Declaration of Independence was published. Indeed, this document is already perceived by a few who consider it as a preamble to the inevitability of turning a corner in an as yet unsung cadence towards a Revolution.

It is difficult to encompass a larger area of so many yet unaddressed social concerns with the intensity and deliberation of a directive as a generative outline... without indulging in a type of multi-lingual amanuensis-endowed promiscuity transcribing a contortionist assemblage of the language and ideas from a diversity of applications. ...Applications whose span might well divulge the insertions of different subject boundaries which the current contention only vaguely unveils, but creates cause for inviting titillating intellectualisms not amiable to typical conversational discourse outside the dynamics of a specialized academic foray. Nonetheless, the present sojourn is one perspective, one path diverging in the present social woods of our present day civilized barbarism; of an analytical penetration into an ailing, and failing social system. It is a failing exercise because there are far too many social weeds still cropping up for which no artificialized black-top (asphalt), concrete or other plantation can hold back for long. Expressed thusly, the present explicative is not a condemnation of any specific individual, though individuals are clearly involved, and nor can it be solely directed against the S.E.C., though agents thereof are specifically noted; since they are representative of a larger system in which they are given permission to operate. Unless one would like to make the case they are out-of-sync with more purposive standards that are not being met. In short, one may be critical of the overall governing system, though politicians, as a general rule, often receive the brunt of condemnation.

And while the initial effort was solely based on a reference to the ZeekRewards case, discussions with interested others have driven the enterprise into a larger arena of considerations for which no apology necessarily be made, since previous discussions with S.E.C. representatives indicate I may well have to engage in a further escalation of my complaint far in excess of what needs to be. Thus said, it should be realized that portions of the content, with respect to discussions of protest and revolution in general, have already been posted on the internet and copies will run far afield in the days ahead, as the tempo of the discussion circumnavigates those who are incentivized with a personal agenda that currently formulated petition-the-government modalities are far in excess, methods which minimize and marginalize sincere and conscientious concerns into fruitless efforts. There appear to be numerous people who are deadly serious about effecting ..."changes in the government"... which is particularly and specifically emphasized parenthetically, within such a context of a summary; and does not explicate a directed attention to the removal of any political voice to be replaced with another so chosen as a deputized spokesperson for the public. No present candidate is realistically speaking on behalf of the public's desire to effect a new model of government... so named a Cenocracy... so named with a Cenocratic Formula.

In short, the discussion of the situation has engendered the occupational interests of those who take a dim view of expecting any consolation on behalf of the S.E.C. even in the face of such a small complaint, they are inclined to enlarge the basis of the complaint as a minor incident representative of a more profound system of problems which are mounting



because underlying issues of governance are not being addressed. They feel that the S.E.C. will take a negative view of the present complaint, that the present document, regardless of length, scope and sincerity of expression, will necessarily end up in a trash can... or on someone's desk amidst other inadequately addressed complaints... thereby using one's workload as an excuse to reply by some other measure of misdirection as but another type of bureaucratically designed technique of dismissiveness by way of stalling. Because there is a proportioned factor given towards irrelevant considerations being effected by the S.E.C.s Representative agents in charge of addressing complaints, and a decided need to pursue the issue into a larger protestation if the need arises; copies of this letter must be sent to those who will view it more objectively and not from the workplace cultural biases being expressed by those connected with the S.E.C..

Though one does not typically complain about the possible biases being born and nurtured within a given cultural setting of a workplace atmosphere, such a perspective should be considered when attempts to resolve an otherwise simplistic issue, is addressed with attitudes and behavior suggesting it is an approved of rationale, though it is at odds with a commonplace sensibility one acquire by speaking with lay persons and professionals not attached to a person or agency in which the complaint arose and stubbornly refuses to be addressed with anything but what amounts to is an ignorant denial that anything amiss has taken place. When an agency is adamant about not providing an honest appraisal of a person's complaint and defers the existence of a conflict, the person, viewed as a type of consumer of a product that they were forced to accept; should be given the benefit of the doubt. This is of course when the overall parent organization (the government) practices an actual concern for the public's perspectives, and will do nothing to invite consternation. But, this is not the case. The public is not asked for its opinion on matters which are of deep personal interest, nor smaller ones such as the present case bears out. Instead, the S.E.C., like the larger government, reflexively engages in activities even if they are questionable or illegal... and merely asks for forgiveness if there is a public outcry. The government nor its agencies want to customarily seek the counsel of the public, or else the little that may be gained from a violation of one or another Right, would not be acquired. The whole of government, such as in international politics, just as in private considerations involving one or another agency, do not want to ask for permission, since in doing so, nothing might be gained except through some intransparency of effect.

Indeed, as many a historical reference might well be used to point out a street gutter played sports-minded predilection articulated in the aggressiveness used by government involvement in various spheres of assaultive trial-and-error maneuvers to influence social circumstances in order to sustain a status quo amongst those who are most vulnerable... because privation breeds a level of discontinuity not amiable towards facilitating a corroborating organization of directed self-defense, and such people are thus better suited to manipulation and exploitation; typically denoted as a result of a preferentially devised imperialism or hegemony— my attempts to forestall a persistent S.E.C. decision to continue in what is perceived as a dismissiveness directed towards the keeping of my money by way of a practiced workplace cultural contrivance... is an experience which succinctly describes that should a Reassessment, Reevaluation, and Reform of S.E.C. policy take place because of this more loudly voiced complaint, whether or not it is publicly stated as a primary intent; to assuage public concerns of an existing culture of respected duplicity being foisted onto the citizenry without the least bit of concern of receiving any consequence should such criminality be publicly apprehended... it is a situation that has been consistently assayed that such a 3 R's application will only be applied to alter the tactical strategy for using the same policy as a polished instrument in future excursions into the public domain, so that its affects will not be so easily detected to portray a shortcoming such as an identifiable act of theft... which can be described as an anti-public service fostered to achieve a self-aggrandizement through an ulterior motive nurtured by a collectively expressed personal greed.

However, it is of need to momentarily reflect on the present occurrence as a provocation for an escalation of my complaint into a more formalized portraiture of protest by those with a penchant for inciting the public towards a possible enterprise of legitimizing violence; in that it has become customary for the government, its many vagaries of Representation, to be dismissively obstinate when asked for a redress of grievances by a publicized grouping of the public, much less any one member seeking to resolve a simple issue through conventionalized channels. The S.E.C., through its O.I.E.A. and Receivership flatly refuse to repay me my money, thinking they have more right to it based on the contrived activity of a time-constrained process and procedure with which they could conceal the presence of an ulterior motive to supplement their own income. Such a refusal to a sincere and legitimate complaint is the act of a despotic rationale which deliberately incites the provocation to engage in an escalated protestation where violence might well ensue because it frequently is the case that only in the face of violence will the government intervene with the intent to seek resolution.

As history points out, the government likes enlarged situations so that it can make a ceremonialized entrance as a means of exerting and reestablishing its presumed preeminence. And the government likes the mythologized expression that it is a "sleeping giant", like a colossus or gargantuan beast that once awakened, becomes a formidable Titan that stands up... not to be counted as an equal participant in an overall collective human endeavour; but to intimidate others who must seek some semblance of shelter and concealment in its far-flung shadow which blocks the brightness of day, the candlelight of the moon, and the flicker of hope from wished-upon stars. Yet such metaphors also enable us to witness the presence of an internalized child who becomes evasively petulant when it is thus characterized; though many in the public have long ago grown out of and are becoming more impatient at its refusal to mature with a Cenocracy (New Government) draped in the fashion of an embodied future called a Cenocratic formula. Yet it has done this so often, such a recrudescence is little more than a trait of democratized recidivism that makes it inured to small characterizations of complaint and protest and requires ever larger doses of violence before it is responsive. The government has not only

become habituated to violence, but is less and less responsive unless more and more violence is exerted; either in intensity, type of brutality, or duration coupled with a global panoramic scope.

Time and again, without the usage of violence exhibited in a public protest, the government sits idle on one or another occasion... with the singular objective of engaging in intervention to serve some other political agenda, and not the interests of those giving complaint. It's idleness in the aftermath of requests for intervention clearly suggests it wants the public to respond with violence, or retreat into the gutters of cowardice like whipped beasts of burden that are penned, corralled, or hog tied in various cultural and sub-cultural enclaves where the media are either distracted or bribed from entering. There is no middle ground of expectation. Only the diametric extremes of desultory violence to be defined as an expressed contumacy, or some abject resolute cowering in obeisance to those who attempt to wield their government positions as if sanctified by a god and thus bestowing upon them some infallible righteousness to steal other peoples' money under the guise of some ludicrous workplace practice that has been adopted as a standard operating procedure based on some notion of accepted Capitalism; since truths based primarily on Capitalism regularly devise systems of lies which must routinely be subjected to revisioning by way of better truths that become established myths and create a cycle of economic swings both helpful and detrimental to human livelihoods. Such is the state of affairs today. Such is the precursor to an eventual Revolution.

The many forms of Capitalism being practiced under various guises, regardless of the expressed intent to suggest otherwise, make it clear that it is by design, as a corollary, and not by some happenstance effect that pollution occurs as a result of some Capitalistic venture. Destruction and waste go hand in hand with Capitalism, no matter how one attempts to conceal such ravages. For example, an assembly plant in one part of the world may be provided as an example of non-destructive capitalism, and yet the resources used in the things to be assembled come from one or more other places where deforestation, water pollution and land erosion are the result of extracting basic ores and minerals.

There are different ways of concealing the damaging effects wrought by Capitalism. Another example is to shed light on the activity of the S.E.C. by removing all its trappings of bureaucracy and presumed professionalism. If the S.E.C. were a public business whose employees wore t-shirts and blue jeans to work, and they tried to use the same sort of time-constrained policy and procedure on a public trying to get its money back, then the S.E.C. or some other government agency would be calling foul... even though the tactic is used time and again by one or another business because there are not enough consumers making a complaint... and to side with the public, the government would then also be obligated to stop using the same methodology. And to argue that such a methodology is a standard business practice, is not the defense of a valuable business ethic, but a rationalization focused on an intent to capitalize on the profits that may be earned in a particular venture which views the public as a disposable means to an end. As it stands, the S.E.C. can use its position to conceal-through-intimidation, the act of theft on the public and not be subjected to any detailed scrutiny... at least none that would amount to any value for the public. Government officials can even get away with murder... and there is no one for the public to go to because even the courts are aligned with the government... because so many court positions are developed by way of a political circumstance. Not only do we need a separation of Church and State, but Court and State (politics) as well.

"It's only business" is a frequented term to add weight to one's assertion that it is alright, that it is both rational and permissible reflection of the highest civility to exploit someone just so another can experience a profit; and yet have little regard of how such capitalistic greed creates so much undeserved chaos in peoples' lives. Whereas it is bad enough for the public to continually have to practice a preoccupation with the "let the buyer beware" (caveat emptor) slogan created by the commercial interests of those in the past as a means of promoting the idea of being legally protected from a populace subjected to one or another crooked hawkers of goods; it is an entirely worse situation for the public when they must effect a conscious attention to a situation in which the slogan "let the public be wary of its government" creates a social situation of suspiciousness and paranoia. The public should not have to be wary of its government, an agency thereof, or an agent therefrom. The public should not have to construct its own system of defense by harboring an anti-trust clause in the assumed "social contract" between the governed and those who govern because those in authority want to assume some right to practice its wares as a commercial enterprise on a vulnerable and unsuspecting populace that are easy targets for exploitation. The actions of the S.E.C. in the ZeekRewards case which enabled it to use its authority to confiscate funds belonging to members of the public who have no recourse to speak of an unfairness wrought by an action of exploitation; is a despicable violation of the public's right to be free from such Authoritative predations all in the name of some profitability.

And yet, why should the S.E.C. be any different from all the other crooks the public has to contend with? Why should the public expect it to represent some higher standard of conduct when all the employees of the S.E.C. have been brought up in a culture where exploiting others in the name of profit is a normalized function of the presently practiced formula of Democracy? Why shouldn't the S.E.C. and its agents take all they can get, by whatever method they can contrive and label it as being a judicious act simply because they represent the government? Why shouldn't the public remain as duped idiots to whatever the government says is the reality for the people to believe in? Why shouldn't the government perpetrate crimes against the public when it is in a position to do so because the public is vulnerably receptive due to being duped by all the non-sensical patriotic illusions and delusions it has been brought up to believe in?

Why should the public expect the government to be any less calloused than every single commercial enterprise which uses some form of this or that exploitation? When all the different flavors of Communism, Democracy, and Socialism are little more than different models of public exploitation, not to mention all businesses and religions... why should the public expect anything else but for every person to practice personalized forms of protection such as is described by a "sales resistance" attitude? Indeed, with so much exploitation everywhere, the public shouldn't buy into anything. And yet because people do, and find themselves within the culture of a frame of mind that they may recognize is difficult to stop using because their acceptance and involvement has an attached addiction that one must adopt such as is reflected in the phrase "When in Rome, do as the Romans do"; why should we expect them to see things from our perspective when their livelihood demands that they retain an expressed denial of any other viewpoint because they would otherwise be identified and scrutinized as being someone 'out of place' in a given context?

Heaven forbid a person acquiring a perspective that is different than the status quo practiced in a large government entity that seeks to supplement its taxes-paid-for budget by using its position to exploit the public through some contrived time-delineated policy and procedure used as a means to "cover up one's true intentions" by giving the impression of legality. When it was a formula they learned in their Colleges because requirements of so many classes demanded the usage of such a formula, and is accepted as an appropriate methodology by the government, it must be right... since neither one's professors nor one's 'higher' government officials can ever be wrong. It is not only a far-fetched improbability, but an impossibility as well, since there are far too many unselfish, kind, considerate, intelligent and wise people who make up the rules as they go along according to their day-to-day experiences. It is virtually impossible for ulterior motives to impress themselves on policies. Everyone knows that government policies are dictated to the all knowing and all wise by the one who is "most high", regardless if those believing in such are the one's who are actually inebriated with an over-whelming zealotry of being able to use their position to carry out various exploitation experiments on the public. Everyone knows the public is a testing ground for untried economic policies. Everyone knows and readily accepts the idea that the people are guinea pigs on a treadmill, rats in a maze, and biologically responsive fruit flies.

And of course it's utterly absurd to think that anyone working for the government, much less an entire agency assigned to protect the public from being exploited, would be involved in violating a public Right to be free from one or another form of predation through their own formula of exploitation. Everyone knows that Governments don't engage in predation, terrorism or manipulative exploitation, particularly against their own citizenry. No one in their right mind would think an agency of the government would participate in the theft of money from citizens. Every single employee of the government, much less every single agency, is honest, trustworthy, without avarice, without selfishness, without an ego, without any bad quality whatsoever. We can't call the action of lost public money by way of a government action, as being theft. Instead, let's call it a donation. Or a tax. Or tithing. Or an enlarged sense of one's personal worth. Or a bet. Or an allowance. Or a gift. Or a loan. Or a charity. Or collateral damage. Or something else so as to appease the consciousness of those who would not like money taken from them in a similar manner.

Likewise, there is no agency in the government which stalks members of the public under the guise of some made-up "public protection" excuse to violate Citizens' Rights. There is no "Big Brother" watching over the public through various surveillance techniques. The government doesn't schedule periodic trials of urban warfare as a preparation for protecting itself against its own people. Nah. Such thoughts are the demented notions of a conspiracy theorist with no basis in fact. There is no reality but that which the government supplies in its various forms of practiced obfuscated intelligibility. Everyone knows the government is the one and only intermediary between God and Humanity. Everything any one of the government's employees do is to be viewed as something we should all pay homage to. The public has no right to make claims to a God or its emissary. It's common knowledge that to think anything but pure, good, wholesome and clean thoughts about the government is an indication of severe mental illness that needs to be placed into a penitentiary to practice penitence, a sanitarium to practice corrective sanity, or a grave, because it is a foregone conclusion the person is gravely mistaken. If the government says there are witches, then there are witches. If it seeks to justify an act of carnage by claiming there were Weapons of Mass Destruction, then we should all believe it... even if it's a lie and is the product of a family practiced neuroticism.

Similarly, it is a mentality which perpetrates both internal and external policies based on some equally ludicrous environmental notions in the face of a citizenry that wants humanity to extend a more humane treatment to the planet. Whereas it is not due to a lack of sincere intent on the public in wanting to affect governing policies that seem largely tied to commercial interests which have little practiced sensitivity to protect the environment from the barbarous encroachments of humanity's footprint; the "saving the planet" perspective is based on naive notions. Though we humans can stop the senseless acts of environment destruction wrought by the disgusting activities of human habitation and lust for profit, such efforts on the whole can only forestall the eventual demise which incrementally occurs every second of every day. There are three events which are directed along a course of no return, which affect the viability of living processes and for which humanity can do nothing about. Despite the presumed "biological imperative" for biological organisms to thrive, and that this is the conclusion by which we should likewise assume the existence of a predilection for the planet and all of life to "heal" itself if given the assistance it needs if we were to jointly stop fighting over the planet's resources and instead join in a unison to repair the damages caused by human encroachments that are acts of imperialistic colonialism; businesses, governments and religions are operating on both major and minor false premises. The reality is that there are three environmental processes working against humanity and that our social structures must

be designed in accord with, to address a problem afflicting all of humanity... in that we can not save the planet from its ongoing, incremental plodding towards a demise. Simplistically, the three processes can be viewed as washing, spinning and drying cycles at home or at a laundry mat when washing clothes:

Environmental Event (From/Stationary/Towards)	Associated Effect	Analogous Cycle
<u>The Moon is receding from the Earth:</u>	Thus causing alterations to tidal behavior that will one day come to a complete halt.	Washing
<u>The Earth's rotation is slowing:</u>	Thus causing an alteration in the geo-magnetic field. Intermittently occurring geo-magnetic polar reversals is suggested as being but one effect.	Spinning
<u>The Sun is enlarging towards the Earth:</u>	Thus causing a decrease in the distance between it and the the three inner-most planets resulting in an in-"gulping" (engulfing) effect, as it proceeds along a trek of decadence towards a burn out.	Drying

Accordingly, government policies on all environmental issues should take place by both a National and International discussion involving the whole of a Nation's citizenry and the whole of Earth's humanity; with the intent of reaching a consensus by way of a Referendum. Discussions should well include the perspective that the entire repository of Earth's resources should be directed towards getting humanity off this planet, out of this solar system, and directed along a course towards territories beyond the present galaxy. Such a move will be humanity's salvation of its unique brand of hope for a better future. It must further be understood that if our biology is too closely tied to the Earth's environment, that basic bio-polymers would be affected because their basic patterns are artificialize symbols of environmental events and affects... then humanity must design a substitution of itself to symbolize its biologically-based mentations. For example, the pattern of a triplet coding in DNA and RNA may be little more than an expression of a three- patterned environmental event which had occurred in the distant past during biology's pristine development, and is yet also presently taking place as well— in a changed form... but will not occur in the future because that which initiated the pattern is being altered through a process of overall environmental decadence. Indeed, the world is coming to an end as has been cited by a few placard carrying would-be evangelical sooth sayers, albeit in an incremental fashion.

This end-of-the-world eventuality due to the planet Earth and the solar system in which it plays a part in, necessarily affects biological activity. Though we may not at present be able to detect subtleties of genetic alterations with an exact this-to-that or a one-to-one correlation, there are larger, more visible effects which we can acknowledge as being attributable to planetary changes. Sun burns, changes in seasons, droughts, etc., are all widely understood occurrences due to alterations in the environment. As such, even though we may note things as ancient solar and lunar worship, and alterations in lifestyles as being a result of responses to environmental circumstances; we fail to consider that such responses may be more varied and assume more complexity... in terms of our inability to distinguish cause and effect. Plainly stated, all business, government and religious activity are differentiated responses to environmental conditions. As such, for example, though we might say that poverty is a problem, it actually is but a symptom of a larger problem. If we then say the larger problem is the overall social structure, we must then also consider the possibility that social structures the world over are but symptoms of yet a larger problem. This larger problem, which may one day be discovered yet to be but another symptom of an even larger problem, is the incremental decay of the planet and the solar system to which it inhabits.

Poverty and other social circumstances that are designated as problems may never be solved if they are symptoms of a larger problem that one may cite as a singular or combined effect of business, government and religious activity. If we conclude all are problematic, it should further be acknowledged that all of these, the world over, are little more than symptoms themselves. Because they are problematic, let us propose the notion that they are symbolic representations of underlying biological responses to a decaying environment. They are irrational and therefore irrelevant in terms of establishing a more viable living condition. While we consider them to be rational in that all of us participate in the irrationality, they are irrelevant because they do not secure a viability beyond the life of the planet and solar system. It is difficult for us to see because we engage in so many forms of socialized rationalization to persuade ourselves into believing we are right. Because the majority of people are engaged in the practice of the irrationality, none of them come to question their practices. They may come to question the design of this or that practice, but not the overall idea of the practice itself. For example, a person may disagree with one or another religion, but not religion itself. Those who say they don't believe in either religion or god, don't necessarily come to question the role of these labels... as to whether or not even their anti-religion and/or anti-god philosophy is just as irrational and therefore irrelevant... because they too are symptoms of a decaying planet and planetary system. In fact, all human concepts may be little more than symbolic representations of biological responses to a decaying planet. They are survival mechanisms which are irrelevant outside the planet and the planetary system and in this sense, are irrational.

Whereas the S.E.C. may not consider its act of taking money from citizens by way of a legalized contrivance as

being theft nor irrational, this is because it co-exists with like-minded others who do not see their participation in a much larger expression of irrationality, as an irrelevance. If everyone they interact with thinks in the same manner, they have difficulty seeing the world except from the government-sanctioned marble or concrete steps they walk up an down everyday, not to mention the carpeted elevators which are human versions of wheels in hamster cages. Their behavior in an egotistical setting called "government", creates a clouded-over vision of any other reality than their own importance... which includes any presumed humility they may want to impose on others. This "humbled self-importance" develops its own unique arrogance that promotes an obstinance from which emerges an impotence... all of which can predispose a person to personalized privations... whether they are actual or only imagined... they are nonetheless enabled with the possibility of being formed into a characterization from out of the shadows.

Different privations motivate different people differently. Whereas it is claimed by some that those in the past who referenced some "revelation" may have had their other-than-ordinary perceptions brought about by way of the privation of food, shelter, clothing, heat, socialization, etc., including being subjected to the possibility of food poisoning... to which the notion of a 'wandering or peripatetic ascetic' may come to mind; both peculiarities and particularities of consideration can be constructed and applied within the auspices of a rational deduction that the presumed normalcy of a group lacks the necessary privation(s) in order to fully appreciate what is being discussed. For example, one or more members of the S.E.C. may have to experience some loss in order to persuade the overall sensibilities to view the current protestation from my perspective. Because no one at the S.E.C. or anyone else I have contacted can truly empathize with my circumstances, it remains a negligible concern. None of them have lost money because of a government agency's expressed exercise of roguish bullyism, because it is viewed as an agency incapable of making such a gross error in judgment. To claim that the S.E.C. effected a confidence scam on the public because its position enabled it to take advantage of a vulnerable citizenry that has no real "Representative Clout" to knock on the door of the S.E.C. and demand our money back, it feels relatively safe for carrying out the misdeed and to persist in the same manner when engaged in similar exercises that will net itself some pecuniary gain. Because there is no one in the government who will provide the public with protection from the assaults of a predatory agency, We The People have no recourse but to engage in our own protective measures... knowing that the expressed adage "a good offense makes for a good defense", might well have to be needlessly escalated just as my complaint has been forcefully placed into a position thereof.

When we are a populace born and bred by a spirit of Revolution... to advance in the face of possible death with a heartfelt Cause as a torch of justification, or at the very least to hold our ground when faced by a brightly lit larger foe marching headlong in formation at us; it is a pathetically stupid rationalization embroidered with a constipation of immorality whose interpreted fullness suggests a naturalness to be defined as a righteousness... by those so disposed to an elitist prepossession— to expect the public to back down from its earnest requests for accurate and honest Representation... that, without a normalized form of government assistance, must be effected by the people themselves.

Such are those who answer that distant call of the wild, a consciousness ever receptive to a more promising future possibility; ...that beat of a drum which steps in concert towards a proposed goal; ...or the echoing voice of a bagpipe whose melodic entreaties signal a singular dosage of a deeper breath, a further vision; as a grasp that yields to none but a Revolutionist who knows not but that this is their moment in history to advance a Cause that they humbly acknowledge will someday be followed by yet another generation that will take up the banner from where we shall boldly stake it in the days to come— because as it was contextually said in the story 'A Tale of Two Cities' by Charles Dickens: "It is a far, far better thing that I do, than I have ever done; it is a far, far better rest that I go to, than I have ever known..." and might be rewritten as: "It is a far better thing that we do"... to give one's life in a greater cause than one's own selfishness." With which— We will advance... To but advance again... And yet again, because we have only to gain and nothing to lose... and to think our opposition would pretend to suggest the ludicrous notion that their richly measured indulgences for our experienced privations is the security to a life they willingly protect as a mutually equitable benefaction!

Having our money taken by way of legalized stealth and deceit to honor one's own code of questionable conduct to profit off of vulnerable others, is a type of taxation without Representation. If the S.E.C.'s Representatives want to steal from the public, then it should rightly be faced with the consequences just as the British of the mid 1700's were... through the vicariousness of soldiers, while those who created the actual problems were many miles away; free from any personal entanglements and thinking their edicts should be obeyed... or those refusing, could be forced to comply. They thought themselves invincible because their name was prefaced by way of a larger-than-life reflective assessment with the word "Great" ('Great Britain'), just as America sometimes envisions a like-mindedness with the word "United" as a commercialized self-promotion to impress others through the intimated intimidations of an enlarged and robust figure posturing a gargantuan personage. It is an over-valuation of self-possessed personhood that ancient Rome used, as well as that expressed by Britain when stationed in the colonies, as an enforcement agency to impress upon the need of the colonists to abide by the dictates of those who sought to take advantage of their assumed vulnerability and wholly unprepared for the level of resistance to be met with.

Such is usually the case of those holding elite positions in one or another organization... either using others to do their dirty work, or using others to profit off of by enforcing conditions to promote vulnerability, or using others to wipe their feet on and polish their boots... after they've been licked clean of the manure stepped on in the stables where their over-priced horses are kept and fed as well as being housed better than those looked down upon as their servants. And



less us not overlook that when requests to other government Representatives in different capacities yields little more than a hollow silence emboldened with an officiated letterhead that returns a complaint to the perpetrator to effect a further dissolution of any real resolution being achieved; there is not for the people to do but effect their own Representation in their own way. It is the public's patriotic duty, as outlined in the Declaration of Independence, that it is the right of the people to alter or abolish the government so as to create one which suits them better. In the face of such obstinate arrogance as profiled by the responses of the O.I.E.A. and Receivership; there is no other recourse but to assert our right to be free from predations of government entities, particularly those contriving legal maneuvers to advance their foul deeds.

Their mentality remains color blind to even the most simplistic facts presented in an essayed black and white document. The existence of such an entablated contraction of reasoning as if to conjecture an explicable conformation of some natural basis of truth, is but a poorly articulated lisp. Like a bookkeeper's payables and receivables accounting methodology, leveraged by an inclination towards an embezzlement consideration that is egotistically positioned at an elitist position at a far distance from those whose performance of creative ledgering is deduced as common theft... a category of behavior to which they claim not to belong because embezzlement requires more intelligence than mere theft by way of number juggling. Simply put, they see no wrong with that which they do. Analogously, neither did those who designed a culture around human sacrifice because they imagined it as a dictate from some god. Or those who socialize to drink, though they call it social drinking. Or those calling themselves a "player", though they are a whore imagining themselves to be artistically sophisticated at seduction. Or those having multiple sex partners and calling it unbiased diversity instead of expressions of primate promiscuousness. Or those engaging in the practice of an irrationally legalized standard operating procedure, policy and time constraint, no matter who gets hurt or that they activity constitutes the act of a thief but is otherwise described because of their social position. Or the taking of small, incremental amounts of money from thousands of citizens so as to effect a type of theft below the radar of law enforcement agencies who consider such an activity as an acceptably excusable misdemeanor they have little time for, because they are looking for a "real" crook as defined by the theft of a large sum of money from a single source.

Even though the ZeekRewards case is a single source by which the S.E.C., through its agents can conspire to take thousands of dollars; law enforcement overlooks it by way of minimizing the event since lots of individuals are being deprived of what is defined as small amounts of money... like taking fruit off of multiple trees so as not to arouse the suspicion of the tree's owner. A cherry here, a cherry there, but the public gets screwed nonetheless, and loses its innocence by being scammed through the activities of a government agency effecting what amounts to is a confidence scheme to take advantage of a vulnerable public whose only recourse to effect a positive model of resolution is to represent themselves because the present design of government has become so cumbersome it has created an insolence of dysfunctionality through an expressed impotence. It is not that we need a smaller government, nor less Democracy and some prevailing substitute likewise practiced in some other culture; but we need a model of governance which embraces everybody in an equalized purposeful functionality. The present Three-Branch system does not, and can not provide for the growing needs of the nation. We need a new formula of governance and that formula is a Cenocratic one.

No matter the sincerity and justness of my complaint, the S.E.C.'s Representatives think they are above the Rights of any citizen and can engage in any and all forms of duplicity without consequence. There is little more than this to interpret from their denial of returning my money and the money taken from all other former members as well. Such a professed arrogance needs to be dealt with just as the early colonists dealt with the obstinance of those in the British government prior to the onset of the American Revolution. If the obstinacy of the S.E.C.'s agents wants to be that which instigates the beginning of a Declaration for Greater Independence, then so be it. If the S.E.C. wants to be the birthplace of the "shot heard 'round the world" fired on its doorstep, then so be it. If the S.E.C. wants the prelude to a larger Revolution rehearsed in its hallways, then so be it. Yet, it need not be. All that needs to be done is give back the money that was stolen from the public. It doesn't matter whether the S.E.C. thinks the money was stolen or not. Let the S.E.C. indulge in any formulated semantics that it wants, in an effort to appease its consciousness from having committed any wrong doing. It simply needs to return the money.

And for those so extremely naive as to misinterpret what is taking place, let it be spelled out: That the return of the money is a symbolic representation that the S.E.C.'s imposed version of the 1756 Stamp Act was repealed. The S.E.C. needs to right this wrong or pay the consequences. If other government Representatives will not support the Right of the public to be free from what amounts to as a legalized contrivance to perpetrate an ulterior motive of increasing one's own wealth, then the public has no recourse but to seek a redress of grievances in the only means and measures which are left to us. Only the intellectually insensitive are unable to recognize the historical precedent and parallel to present circumstances. If the S.E.C. wants to enrich its coffers, then let it be off of the criminals they must deal with, and not the vulnerability of citizens having committed no crime. The S.E.C.s O.I.E.A. and Receivership have deliberately caused the escalation of circumstances that need not ever have arisen. And to think I would not have ventured this deep into the morass of contemplations if the Receivership had simply extended to me the benefit of the doubt... and the O.I.E.A. simply addressed the issue by seeing to it that the small sum to which I am entitled, was returned. There was no need to effect correspondence after correspondence which reflected the antics of someone playing a child's game of dodge ball. I never did anything against either the Receivership or O.I.E.A. to receive such a dismissive attitude from them. The S.E.C., through its Representative agents should be on the side of the public and not against us.

I should hope that with this present missive in hand, those assigned to read this, even it be by way of a cursory (flipping through the pages) view; will not act like a routine-minded production worker because of some ordained policy which might cause them to reflexively turn it over to the O.I.E.A.. To do so is the same thing I have encountered with others in the government, including the White House. To do so is for me to expect little else but a repetition of nonsense because the O.E.I.A. was the second entity to participate in the circumstances which have needlessly precipitated an escalation of my complaint for which I am trying to avoid its continuance of expression into a formal protest. The first was the Receivership, for whom I got more response from my neighbor's dog. The Receivership has terrible Customer Service skills. Then again, it thinks itself the customer with respect to taking money as if it were a product and former ZeekRewards members are the company from whom they are entitled to take advantage of.

The present is an enlarged complaint which could have easily been solved a year and a half ago by simply effecting a means to ensure my money was returned and would not be an issue that, if it falls into some bureaucratic crack, is without merit to follow-up with. The government is supposed to work on behalf of the public, not the other way around. The O.I.E.A. nor the ZeekRewards (Garden City Group) Receivership can be expected to be objective when their repetitive behavior in having to deal with the public... advances the position of a perspective that they are right, no matter what, and that is that. To them, one might surmise, is that nothing else is worthy of consideration unless it profits their own perspective. And one might also contend that the reason the public is "courteously dismissed", is that both the Receivership and O.I.E.A. think everyone will obligingly abide by their authoritatively "do nothing and wait for the complainant to go away" like some stray dog looking for a scrap of food by pawing at their door, or that they want to provoke an escalated confrontation. It indicates an obstinate authoritative arrogance that the early American Colonists were confronted with when trying to communicate with the British Parliament, whose dismissive actions provoked the escalation of a protest into an armed Revolution.

Indeed, it is extremely wrong-headed for a complaint against actions of the O.I.E.A. and Receivership, to permit the O.I.E.A. to solely address an issue that, in the forthcoming, I should hope will be interpreted with the intended delineation of being construed with a very deep seriousness that momentary excursions into humor create pauses for interjecting inducements for measures of sustained amelioration. However, though my efforts are sincere, my attempt is not without the acknowledged proviso that it is difficult for those in a workplace culture steeped in actions amounting to a self-aggrandizement, to effectively and adequately address its own harmful behavior and reverberating affects on the public; when it perceives its arrogance as normal behavior that on occasion, may be viewed as a conscientious form of humility.

If the S.E.C. were a commercial product enterprise or outlet, it would not survive as a business. The consumer protection agency would jump down its throat to effect a higher ethic to be practiced. But because the public has no means of withdrawing its 'purchase' of the product the S.E.C. engages in fostering on the public, like a company permitted to exercise as a monopoly, ignore anti-trust laws, and charge whatever percentage of the public's own money it wants... by way of contrived processes and procedures attached with time-constraints— all of which amounts to a laissez-faire indulgence under the guise of a personalized system of legality for which there is no obligatorily-placed 'caveat emptor' set into public view; the public is without due protection from an agency engaging in a predatory activity it should be protecting the people from. Whereas there should be no equivocation in returning the public's money during the investigation of a case, to effect any manner of equivocation which provides an agency or agent thereof to both confiscate and then keep property as a result of its involvement; indicates there exists a conflict of interest because the agency or/and agent thereof have entered into an activity with a premeditated ulterior motive of self-aggrandizement. Both agencies and agents thereof should be completely impartial advocates of the public's best interests and not use its authoritative position to perpetrate a confidence scam. The people should be able to have confidence in the S.E.C. that it will not use its position to create an in-house formula that affords it the ability to take advantage of the public's vulnerability... of having no recourse against a government agency because all other agencies practice a "non-interference" relationship which necessarily interferes with the public's ability to have an effective and efficient means for gaining a redress of grievances.

The S.E.C. is not supposed to participate in its law enforcement operations as if it were a Banking institution entitled to make money off of the public, or whose enforcement is like that of individual police offices "skimming" money off of confiscated funds taken during an investigation. Just as it is irresponsible banking for a Bank's officers to use internalized processes, procedures and vernacular to justify the taking of a particular percentage from a customer's investment or deposit because they think such a cut is deserved by a contrived rationale; it likewise is an action of irresponsible Democracy for the White House, Members of Congress, the Attorney General's office, and the FBI, after being asked by me to intervene; are found to exercise an unconscionable level of impotence in dealing with a government agency's predations on a vulnerable public. If the public weren't vulnerable, there would be no need of the "protectionist" position of the S.E.C. who uses their government legality to perpetrate a confidence scam, and thus enable an auspiciously self-ingratiating confidence scam— to effect the taking of a percentage of the public's property. Allowing one's departmental officers to engage in behavior which clearly indicates there is an internalized culture of expected dismissiveness, deception, and duplicity in dealing with an honest and verifiable complaint, in order to profit from confiscated funds, is a treasonous act against purported Democratic standards of equality, justice and liberty. Such a fraternity of characterizations look more like a circus act than citizens held in high regard and afforded respect.

It is a treasonous act against the public by effecting that which is akin to the flagrant forms of "absenteeism" and "non-interference" the British government has so often exercised and which has provided a modeled bulwark that the American government has emulated in order to persist in the perpetuation of some economic concern over the lives and property of citizens... but that the American Government should know better than to exhibit and practice... because of the stark historical reference afforded in the memory of a Revolution conducted against a former version of the British government. Such an emulation is remarkably characterized by way of a conditioned impotence to do nothing against "one of its own" when a member of the public asks for assistance from other Representative government agencies against an action which can necessarily be schematically outlined as a differentiated formula of terrorist predation; or can otherwise be diminished in tonal regard by the usage of a less derogatory implication by merely indicating the lesser of two parallel evils. Thus, one gives attention to a similarity of expository referencing by the mere mention of a purported terrorist predator engaged in what amounts to as an anti-public sentiment, presently being expressed by the S.E.C. in taking and keeping public monies through a methodology of process and procedure under-written by personally contoured legalities to serve the ulterior motive of fiscal aggrandizement as a bonus to supplement its allotted budget. Simply put, the S.E.C. is stealing money from the public in a piece-meal fashion that, when a citizen complains about, is being dismissively ignored by those whose actions should be otherwise.

Yet the usage of the word "terrorist" begs for the dispensation of qualification and a definition since there is an overriding inclination to identify it with acts of violence, though the threat of violence has applicability as well in conventionalized representations. To such effects of extremity one might also align lesser formulations as it is based within the context of a given subject matter. Hence, theft of an innocent person's property by a government agency under the spurious guise of some contrived legality... which can use its position to perpetrate a confidence or protectionist scam by way of a time-constrained process and procedure— must be merited in the extreme. The proposition that such an act is on the level of a terrorist-like activity, is to be denoted that it creates a warrantless state of persistent apprehensiveness on the part of the public because of the public's vulnerability to the government and its inability to adequately protect itself from such encroachments of abuse, or be protected by the government.

The deprivation of protection in the present case is evidenced by the lack of assistance which can be afforded to the citizenry in its requests for assistance. The lack of assistance visibly records that the government is impotent against itself without causing great public distress, which effects the position of Representation as that detailing a "hands off" accountability when an agency or agent thereof perpetrates a crime against the public, regardless if an agency or agent redefines its actions in terms of it being its primary legal advocate. The circumstance of a terrorist predation, produces a condition of sustained uncertainty when dealing with the government who is enabled, as it sees fit, to effect a means to deprive the public of one or more Basic Rights... such as confiscating and keeping money that rightfully belongs to the public, no matter what form of mental gymnastics are employed to define the situation otherwise. The predation is may all the more virulent when other government agencies participate as accomplices by being supportively dismissive and leaving the public without recourse but to advance some more intensive level of assertive protest. Astonishingly, though one might expect to find a higher level of comprehension, what we find is a reality describing a system of social governance which is inherently designed to accommodate such a provision to occur. The prevailing government is designed with a chip on its shoulder which requires the public to try to knock it off by way of some concerted protest because the public is forced to either acquiesce to the expressions of Rights violations or protest! There is a built in dichotomy of expectation for the public to either do or die. There is little functional practice of a trichotomous orientation.

Retrospectively analyzed, Constitutions and Bill -of- Rights are dynamic provisionaries designed as reflexes to extremities of social conditions. Alternatively stated, they are built as territorial boundaries like forbidden zones... and thus illuminate cognitive limitations which come to periodically be exceeded... though such explorations very often require protest... even violent expressions which may delineate the definition of a Revolution; because governments are not typically designed with the flexibility to address public concerns in a coherent fashion. Governments regularly exhibit intrusions and exclusions coupled with a claim of propriety to provide any illusion it wants in order to force compliance with standards of government more interested in having the citizenry defer its reasoning to the rationale of a government allowing its agencies and agents to practice their own variations of self-indulgence that very often contribute to public distress and distrust.

The problem experienced by attempting to get an other-wise simple issue addressed by way of applying the most meager of common-sense that would have long ago been resolved if two individuals were left to untangle a misstep in an exercised business practice; reveals itself to be a microcosm of a larger macrocosm existing in the whole of the government. The present design of governance purported to be a representation of a highly respectable form of Democracy, works in the manner that it does because it is the exercise of minimizing the Will of the people and yet have a maximization of public acceptance to laws provided it by a select few. If the larger public were allowed to voice its collective opinion, the present design of the government would necessarily fall apart because it is not designed to accommodate a maximization of public opinion. The present design of applied Democracy is a standardization of marginalizing the collective Will of the People. It is a marginalization frequently referred to by Sociologists as a disenfranchisement.

However, the term "disenfranchisement" is a misnomer, a mis-labeling by Sociologists living a middle class lifestyle

and faulty belief based on a patriotism promoting the reality of an illusion, since the public has never actually been enfranchised in the first place. The people are an auxiliary component playing a supportive role of a "system" that is viewed as being more important, "bigger" than any one person or sub-cultural group in what some might try to describe as an "American culture". To be re-enfranchised, one must first be enfranchised as a totally equal partner and not as some audience when and how to applaud, vote, and die for the views of those in authority. Likewise, the terms "rehabilitation" and "recidivism" can be included in the same list of practiced sociologically devised inclination since some would argue that those in prison have never been habilitated in the first place and therefore return to prison because, for some, it is the first time they have experienced sustained socialized structure in their lives. Like so many who enter into the military, a gang, a social club, a job, an exercise routine, etc... But in many cases, it is like throwing a lamb in amongst wolves who quickly learn the rules of a system in order to perpetrate their anti-social pathology, and the lambs must therefore adapt their vulnerabilities to the type of socialization being offered them by a so-called just, honorable, and intelligent society. Noticeably, it is an intelligent idiocy which is practiced by the larger society, since the warehousing of potentially productive citizens in a situation where they must learn anti-social skills of thinking must be a means by which someone is making money. Criminal behavior both in and out of prison is the practiced economic system of a mindless government authority that otherwise rationalizes its ineptness under the catch-all phrase of 'public safety and security'... and yet there is little for us to believe that any and all persons having committed a crime have a genetic predisposition to be a criminal.

It may sound sound stupid or otherwise counter-intuitive to some that anyone would want to return to prison, but if existence outside prison walls is precarious at best, living in a structured hell can provide some semblance of rationality if the alternative is to try to exist, without assistance, in an unstructured hell where one may have no skills, can not find work, and everyone wants to avoid them because of "who they are" as defined by "where they have been", and perhaps "why they were there". Stigmas of being perpetually guilty can make one feel as if they are avoided because they look bad, smell bad, or sound bad... like a piece of meat, animal, or some other more subtle perception. It is as ludicrous a comment and perspective as those who describe efforts to socially "rehabilitate" those who are incarcerated, yet they have never been socially habilitated in the first place. In order for the actual Will of the People to be exercised, we will need to adopt a new formula a governance involving a Peoples Legislative Branch in charge of a Constitutionally mandated Referendum provision.

How can a person who has never been habilitated in the first place ever hope to be "re"-habilitated, when such a situation is compounded by a social structure professing the usage of a metaphorized "three-strikes" or similar law; that acts like an insurmountable guarantee a person may forever be unable to rejoin some semblance of being a productive citizen? Particularly when all future job prospects are dictated by a national hiring policy of keeping ex-prisoners in an enclosed dugout through a socially practiced disenfranchisement that they have no means of getting out of except through some second-story (criminal) process. A process that is dedicated to an observed procedure which may perpetuate a revolving door of recidivism; like a rain-soaked playing field with slippery grass outfield and a mud-laden infield that doesn't permit the wearing of shoes with cleats that are analogous to the social clout each of us are given for being a non-ex-prisoner. Without such an insurance policy, ex-prisoners are almost certain to be subjected to a scenario of a "playing the social game" position that is a set-up for them to falter.

The larger society has such a poor image of itself because of a social governance practice which professes to be a Democracy but is much less than the actual definition applied, whereby the so-called normalized citizenry seek to build up its ego by selectively targeting a vulnerable population that should not be subjected to such a sustained level and type of disparagement... particularly when their debt to society has been paid according to an established law permits the public to be a two-faced hypocrite. The present form of Democracy and the way it is being practiced belittles the public into such a low self-esteem, into such a low level of self-regard, that it blindly reaches out in an attempt to redeem its character by attacking those who are most vulnerable. Be it women trying to establish a right to vote, or Blacks trying to establish civil rights, or ex-prisoners trying to establish a right to rejoin society... to rejoin humanity without being viewed and treated as if they have some virulent disease. None of these groups have sought to take control of society, just achieve a basic right as a Cause for which countless numbers of others have sought when seeking a change in government... to increase the wealth of their self-esteem. Ex-prisoners don't even have a right to protest on their own behalf or they would be demonized and thus give authority to use lethal force, even if a National protest by ex-prisoners and their supporters were carried out peacefully... as peacefully as any group of citizens would do in similar circumstances.

When the American colonists dissolved their association with the British government, it was because they were affronted by those with whom they identified themselves as being the American counterparts to a British Aristocracy, but such a culture reject the American variations as being sub-standard. Hence, if the American colonists were not to be respected by those who were said to be their Representatives in a larger social enterprise, they had no recourse but to establish their own society in order to regain the measure of value they esteemed themselves with. Such is the case for all who join one or another group. In order to be rightfully esteemed the dignity to which they think they deserve. And like the British government of old, the U.S. government of today subjects its citizenry to a falsified level of Representation and thus sub-standardizes its true worth. The government effects so many types of disparagement that they people have little else to do but engage in a Revolution. If those in the government want to think of themselves as our Betters, then let us show them that they truly are... better at hiding, lying, stealing, treachery and even dying. Let us show them that they are better at living with the same privations the rest of the population has to. Let us show them the full extent of how better their arrogance, feigned ignorance, intolerance, and obstinate is when it is applied to them. Yes, let them show us all how much better they can suffer all that they force us to endure.

With respect to the woman's sufferance movement directed towards establishing a greater level of equality to that which is assumed to be imparted upon all men as a token of recognition given to them at birth, but, seemingly discounted by many women is the fact that men also suffer from a standard of decreased equality given to socially higher ranking males. Woman on the other hand are generally felt to experience a lower standard of equality even to this, and that there remains a wide-spread unequal practice of equality based on sex as can be distinguished in the three characterizations of women in Athens from the perspective of men since the time of Demosthenes... who said there were three kinds of women: Mistresses (hetaerae)- Concubines (or prostitutes)- and Wives for bearing legitimate children.

However, women themselves have adopted an 'internalized' similarity to this tripartite model consisting of Virgin-Motherhood- Crone or as Maiden- Mother- Crone (called the Triple Moon or Triple Goddess by those adhering to a Wicca perspective); and are two examples having a more distant counter-part when we illustrate the idea of Maiden, Mother-giving-birth, and Old Crone from ancient Anatolia, 7,000 BC, as noted by Michael J. Brabazon in his "Carl Jung and the Trinitarian Self" [Quodlibet Journal: Volume 4 Number 2-3, Summer 2002 ISSN: 1526-6575]. Yet, we might also make a correlational case for the ancient Roman idea consisting of Decima- Nona (goddesses of birth)- Morta (goddess of death). Whether we describe such a formula as being imparted by a male perspective or not, the fact remains that women help to perpetuate this perspective. Women are not actively contributing to the development of a different formula-based mythology of themselves.

In contrast, if we were to cite Georges Dumézil's tripartite description of "Priests- Warriors- Artisans/Craftsmen" as being particularly patriarchal and of a widely adopted Indo-European [planetary influenced] "imperative" (mental construct), we will note that the examples attached to women are distinctly about their sexuality, whereas the assumed male-centered reference is oriented towards occupations that have generally been dominated by males; but do not describe an aspect clearly noted as a reference to sexual functioning. Even women are inclined to interpret themselves in a social framework having something to do with their sexuality, and not merely their sex (gender). Women are perpetuating the idealization of themselves as a reference to their sexuality and not creating an occupational-based system of generalization to be carried through from one century to the next. Without a functionality based on sexuality, many women have difficulty in orienting themselves within an organization that is not similarly demarcated. They have been taught and continue to think in terms of their sexuality... and not merely their gender. Though they are separable issues, they often are not separated, by neither men or women. Sensuality, sensitivity and gender are tied together as a trinity referenced by sexuality. Seeing a gender-based equality is an hypocrisy when there is an underlying inclination to associating it with sexuality, whether or not it is openly discussed.

There will forever be a gender-based inequality so long as there exists an underlying inclination to identify and denote qualitative functionalities of gender by referencing an item of one's sexuality as a predominant theme. When the underlying language being used by women themselves is biased towards an inequality of descriptiveness, how is true equality to ever be achieved if perceptions of so-called "gender equality" are going to be undermined by an unacknowledged orientation not to one's gender, but one's sexuality? When women speak about making gender bias become observed by men whether through some measure of empathy or not, they should also try the same effort amongst those in their own ranks who perpetuate inequality in the perceptions of themselves. Some women like men to view them as being inferior because it affords them the advantage of maneuvering men into a false sense of security... as a role they play like some double-agent with all the ensuing ambiguities of loyalty being tempered by personal conflicts... particularly if one is in love with the "enemy". Such a role requires one to learn when, where and how to speak, or raise eyebrows of concern which may be cause for censorship in that a person is expected to keep their mouth shut... which might be forcefully applied by one or another convention such as a word, gesture or by the usage of some other 'silent' body language that might involve changing the subject of a conversation, excusing one's self, distraction, deflection, unresponsiveness, etc...

Societies have developed different means of keeping not only vociferous women from speaking out, sometimes because there was an existing incoherence... while most often it was due to men wanting to dominate not only conversations but the logic applied to one or another context... by some sort of enforcing not only women, but the entire populace from collectively speaking out against those in authority. Authority contrives a governing structure which gives the public the impression that they are free to exercise their collective Will, so long as it is conducted by way of a processes and procedures used as stumbling blocks, barricades, and numerous other means of fatiguing, ostracizing, sabotaging, etc., in order to obstruct any final resolution from being achieved. Present so-called "Democratic" freedoms of speech, assembly and voting are designed as gauntlets forcing the people to navigate, or else their actions and desires are not to be respected because "playing the game" of politics in the right manner in the amount of time allotted, is used as a determining factor of legitimacy. It is a ruse and a deterrent... a muzzling device used on the public as if it were a wild dog kept for performing social tricks, fetching votes, on-call fighting, on-call respect through obedience... that needs only scraps to keep it just healthy and hungry enough in order to keep it in a state of subservience.





In searching out for a presumed origin to that being described as "gender inequality", which is, under closer examination, a misnomer pertaining to a sociological self-perception along the same lines as Carl Marx's era-specific "class consciousness" as an intellectualized fad; but actually is being misidentified and thus incorrectly interpreted and resulting in a massive amount of misleading information... upon which an entire population of women use as a basis for establishing what has turned out to be but another culturally-linked illogicality bordering on yet another irrationality that many a male perspective quietly denotes as a modernized form of "female hysteria". Yes, some think that a claim for "gender equality" is yet another reference to "female over-sensitivity" which might be interpreted along the same lines of "hysteria", though such has largely been discounted and having arisen to an "over-reaction" of calloused men who were unable to adjust themselves to the desired freedoms being requested by the female 'brand' of consciousness, though discussions about a presumptive female 'psyche' based on contrasted sexual functionality needs a far more stringent analysis than has been given.

It is of interest to note that Great Britain at one time had a "scolding" law specifically designed for a characteristic behaviorally displayed by women far too often to be construed as a social fluke; unless of course one opinions the presence of an unrecognized social disease affecting women more than men... which effected a type of "muzzling" or "muffling" to sometimes occur on a person with the usage of a contraption called a 'brank', or bridle... though we of today might instead use the word "brake" to signify putting a stop to the type of "hysteria" one might want to describe as that being assigned to the comments being made by women in their presumed claims for "gender equality"; and yet remains in the realm of quixotic philosophical adventurism... If one cannot separate their sexuality from their gender, their claim for fair "gender" treatment can be viewed as an hypocrisy because what they are actually after is a "gender/sexuality equality", or a "gender/sensuality equality", and not specifically a claim for "gender equality". Then again, the "gender equality" formula may be thought of as "gender economic equality", "gender role equality", etc., though others might well mix and match their own derivations such as calling for an Equal Rights Amendment. And let us not fail to make note of unspecified inclination towards departmented dichotomies or trichotomization, many of which might be concentrated into singular dispositions.

For example, there is no reason to put a woman in place of a man if for no other rationale than that she is "just as good" as a man. Such an act would not be an expression of equality, but a deferment to a selective biasness... unless such selectivity is the type of equality being sought after. Yet, this statement will more than likely not be comprehended as it needs to be. On the one hand, many women think it is only natural and therefore necessary for them to want... that they deserve... that they are entitled to equality based on a "just as good" sufficiency formula. Yet, many men do not think this assessment of quality is enough to validate and practice an ethic of substitution... because it suggests they would then have to adopt an attitude of permitting themselves to be subjected to a socially enforced segregation that is but another formula for practicing social segregation based on a routine of parity when social rules require an unequalized form of deferment based on gender alone. Being "Just as Good" is not good enough, or we can apply this same standard for adopting a principle in which we must defer to those having a particular attribute such as race, religious belief, height, weight, hair or eye color, body build, what kind of vehicle they drive, etc..

It is so irrational that it reeks of being a modernized form of hysteria for expecting the whole of society to practice a formula of deferment simply based on a "just as good" philosophy... particularly when, in many cases, a woman can do a better job, even at tasks traditionally dominated by men. A "just as good" argument harkens back to public school days when girls generally felt a need to conceal their intelligence for fear it would intimidate boys away from liking them... and instead sought acceptance by exhibiting some "I'm like everyone else" mediocrity. When many men don't get a particular position though they are "just as good" as someone else, be they man, woman or indescryptively assigned "they"; why in the world would anyone expect a society to give some special deferment based solely on gender? Why in the world should we desire a woman to be in charge if she is little more than "just as good"? The people don't need someone in business, government or religion just because their presence provides young girls with a better self-image. The people don't need another "just as good" social role model who is little more than a glorified office manager, the nation needs honest and truthful leadership with vision... not illusion or attempts to conceal ineptness or mediocrity through some exercise of military or other conflict.



If a woman claims herself to be better than one or another man; how are we to make an honest and tractable note of this if the standards by which good- better- best become defined, are arbitrarily attributed based on a discriminatory practice effected by way of an unacknowledged or unarticulated biased preference towards a given selectivity... and women themselves unknowingly participate in undermining themselves... because that which they are trying to address, let us call it a self-esteem issue; can only be effectively by altering the formula of overall governance they are biased towards perpetuating? Is this trinity of descriptives unknowingly biased towards one or another gender because they were originated by one or another gender who had sub-textually imposed some psychic engrams thereon... and this too is being expressed in the overall character of the type of social governance being played out? It is impossible to achieve true equality if it is not part of the basic rules of a government which advances a profile of upbringing by male dominance. The very Constitution and Bill of Rights are gender biased. They were written, legislated and voted on by a dominant

male orientation. If women want true equality, the Constitution, Bill of Rights, and overall formula of social governance must be re-made in the image of all of us.

This "image" by way of a practiced form of a Constitutionally provisioned National Referendum directed through a Peoples Legislative Branch is best suited for discussing, outlining and voting on an Equal Rights Amendment. Like so many other social concerns which effect the integrity of the Nation, the people can not rely on votes acquired or denied in Legislative bodies alone. The seriousness of present and recurring social problems needs to be addressed by the whole of the citizenry. City, State and the Federal government can not provide the needed and necessary level of leadership in making decisions which are best handled by the whole of the public which will be expected to live according to the decisions made by those who may create loopholes through which they can escape from having to commit themselves to a practiced observance thereof. Actions of Legislative bodies, agencies or their agents should not be exempt from that which they propose for others to comply with, and we can not expect them to come up with the best ideas... because most are neither singularly nor collectively intelligent nor experienced enough.

Let me use an analogy that may be of help for some readers: Take an objective look at the guide post manuals written for girl scouts and boy scouts. Both the language and structure of the manuals are written with different intentions, expectations, goals and how to achieve them... though the leadership of each may use the same words and make similar claims; yet what is said and what is done may not portray anything at all except for a means or a medium to be used as that thought to be describable as a sought after ideal by way of vague characterizations that the users thereof can not distinguish beyond the expressed generalities and superficialities, though they think of them as being specificities and models of fundamental concepts. You can not expect people who are used to following the precepts of one manual's design to follow the dictates of another manual's design, if the leadership can not decide on which model of manual to be used because their personal experiences and intelligence prevent them from making a wise decision that is best handled by the whole of the Nation. The "Equal Rights Amendment" is like a manual... just like many other social and global problems are. It needs to be revised by the whole of the Nation.

A Democratic standard being practiced today is one in which Authority arbitrarily executes an ability to demonize any one or group of people it so chooses... and its overall structure beats the people down. It subjects them to participating in actions directed towards establishing a self-identity, a self-recognition, an individual and collective identity. A reputation. A word that has been fore-shortened to the three-lettered reference "Rep". Enormous amounts of energy and property, such as money, are used at attempts to establish a reputation. If one's peers are engaged in the practice of using legalized forms of theft, an agency like the S.E.C. must do likewise. It must show itself to be "just as good" at manipulating and deceiving and stealing from the public like the three dominant government branches do. It wants to share in the same level of "agency equality" that others are permitted to engage in. It wants to be seen as being able to play hard ball, and playing like the "real" players of government and Corporations, regardless of who it hurts or what it must do...

...It wants to experience some measure of "economic equality" with the "big boys" in the security arena (NSA, FBI, CIA), including the military, and will do whatever it takes, including the usage of contrived legalities, in an effort to increase its coffers and reach an "economic parity" of having a measure of "slush" funds to be hidden from the Government Accounting Office (G.A.O.) and Taxation and Revenue Department. Projectively speaking it is rather easy to see such a department being superseded by a "Revenue Accountability Services" (R.A.S.) that does not yet exist; but will eventually be understood has having an important role to play in the future form of social governance of which we are at the threshold of, in our discussions for conducting a "Reasonably Respectful Revolution". The R.A.S. will bring together employees from different agencies that will enable the other agencies to be more focused along the parameters of mission statements that will become more precise in attenuation and those of the R.A.S. to be a combination of experts whose functionality is stymied because of their present divergency of placement by way of agency separation due to childish "ownership" or "jurisdiction" standards revolving around esteem issues instead of those more important to not only the nation, but the nation's global position involving deed and perception of purposeful intent.

Problems amongst agencies are like larger social problems and problems amongst individuals themselves, in that they all frequently involve esteem... one's prestige, power, perceived purpose, designated function, reputation, ego, self-regard, rapport, etc... A person, group, company, agency, and even a nation can feel as if it is not being respected. Whatever the image on has of oneself, a lessening thereof can be cause for creating a variety of responses such as silence, threats, attempts at appeasement, perpetuated bad feelings, conflict, obstinance, sabotage, illness, internalized retribution, analysis, attack, etc., most of which are have negative consequences, though a few may engage in an activity providing a positive consequence. Different people and groups of people will react differently to one or another type of self-esteem loss, or an attempt by someone or thing suggesting to effect a lowering thereof... whatever it may be. The S.E.C.'s method is to ignore complaints from the public that are directed towards it. The S.E.C. and the rest of the government remains particularly unmoved by requests for assistance that will only be rendered if one acquires some sort of "clout", which is a particular type of esteem quality associated with one's name, resource hoarding such as money, or position.

To have "Representation" amongst any in government, Congress or otherwise, one must have a measured level of this thing called "clout" (advantage or influence), or otherwise suffer the recognition of having their personal measure of

esteem lowered. While the lowering of one person's esteem causes them to give up in a personal effort to regain some loss, another will persist. The S.E.C. is wholly unprepared for someone to engage in a level of complaint which is a measured attempt to get a simple issue resolved that any normal person would have been able to do quickly and quietly a long time ago... so long as they were not involved with some ulterior motive to manipulate circumstances to be advantaged by. But just as a simple issue can be escalated out of proportion, it can as well be proportioned into an enlarged announcement of correlational similitudes with a far greater calculation than a mere handful of dollars initially being owed. While some mole hills are exaggerated into mountains, and some mole hills are easily and quickly flattened by honestly attentive removal and not merely trying to sweep such under a rug to create a mound that is denied, creatively described, or used as an excuse for some self-serving motivation; some mole hills go unrecognized as being a representative microcosm of a mountain that one can not easily see because it is so large one's view is blocked from seeing anything else to contrast it with but other types of mountains existing elsewhere in the world.

The S.E.C. nor the rest of the government seem concerned with addressing a complaint by resolving it to the satisfaction of the person making a reasonable complaint; and not permit a complaint to fester into a sore that promotes a wound enabling one to pay witness to a larger body of problematic areas that initiates the design of a migrational callousness assumed as a badge of recognition amongst a growing legion of citizen soldiers. The government is designed to do whatever it wants to whomever it wants, without providing any factual form of Representation which might undermine its hidden agendas, whereby it will contrive any and all documentation to accommodate such a rationale, and have a built-in lineup of like-minded supporters. It is designed to create conditions of low self-esteem amongst itself, and others, like an emotional teenager whose self-image alternates between bad and good(that is but another example of other self-esteem issues at the basis of so many social problems that can only be resolved by addressing the larger issue of needing to alter the formula of governance we are practicing, and what can be seen is that already mentioned as a system where persons or groups can be arbitrarily demonized.

Thus let us call the present government for what it is, a Demonacracy. And by adding Democracy's counter-parts known as Communism and Socialism, one might amalgamate the three into a "commune of socialized demons", or a "demonically socialized commune", or "socialistically demonized commune"... though other such linguistic contraptions might well be adventured. Nonetheless, those in the authoritative positions of such a trinity, can villainize or disparage the character of any person or group as it sees fit; in order to justify some rationale of irrationality to protect itself from being deposed. It actually is a nightmare to think oneself has someone been transported to a day and age in which the standardized mentality viewed witchcraft as a reality, plagues as curses, and streets were an acceptable model for dumping human waste thrown out from a doorway and let passers by walk along at their own risk... not to mention the lack of personal hygiene as a standard form of identification by which one was known. In fact, if you didn't reek enough, in a certain way, you might well have been looked upon as being odd, out of character, out of style.

Communism, Democracy and Socialism are different forms of a practiced system of social standards which takes advantage of the public's low self-esteem that it intentionally promotes and wants to contour along a route for servicing a selective advantage to a few, even though the many may be named... by disallowing a Peoples Legislative Branch in any and all Legislative bodies; as well as permitting a Cenocratic formula of social self-governance to ensue. Every single form of government in usage today is substandard. They all promote their own versions of creating a standard of low esteem for the public, because those in authority have no idea whatsoever to do with a populace that exhibits high personal regard. Governments do not know how to advantage themselves, collectively, by advantaging everyone... because everyone thus enabled don't know how to conduct themselves except along the channels of previously practiced primitively directed social regards as a standard of acceptable behavior used by an elitist minded few.

Analogously, and metaphorically speaking, you can't assist a species into becoming a global society of individual gods when authoritative role models exhibit an epitome of ignorance and want to keep everyone at or below standards of conduct and comprehension they are most comfortable with. In other words, take every genius from any and all subject areas and recognize them as idiots with respect to the potentiality of the overall public... both individually and collectively, if given a chance to exercise the development thereof. But those in authority do not want a public to feel good about itself. They need formulas of government which will best assist in imprisoning the public in different ways, extending over the life of a given public in a given era, every era. The public must be kept in the mindset of a groveling ingrate fearful of its own potentialities in order that a few can get the people to rationalize a social mentality to do their bidding so that that which they want to hoard will be assured.

If the public were to have its self-esteem fully realized, there would be an established law of the land guaranteeing an equitable redistribution of socio-political power and wealth in its many guises. Oh so many social problems would disappear. But the public is so accustomed to its various imprisonments, as if it were "their station in life", their fate, they would not know how to live in a world that did not impose its will on them and make them suffer... thus establishing one or another privation as a means of identifying oneself with. For example, and metaphorically speaking, give an amputee a fully functioning body part back, after they have already established a working philosophically-based life-style revolving around adopted coping mechanisms; they might very well become lost or disoriented and insecure... wanting to return to a former suffering because it is most familiar to them. Authority winces at the possibility of the public being permitted to feel good about itself through a redesign of the governing structure, unless the definition of the peoples' collective ego is

defined and determined by the dictates of a few who want to use such a self-serving foreign policy, military engagement, or economic formula. The whole of the population is being duped and the few in charge are laughing all the way to the bank.

The economics of war and war-related activities is big business. Whether it be in using money to manipulate allies, selling arms, purchasing technology, or producing bullets, blankets, and bombs; the military is a society unto itself. It has its own laws, its own private lands, its own jurisdictions requiring specialized I.D.s, etc... Like an ancient Sparta whose culture was directed towards the training of youth for a life of military service and the hope for some military combatant honor... very often instigated in order to "prove" the necessity of the cultural mindset. It is a mentality which continues to this day. As does the "over-spray" of its perspiration and odor in the retention of titles such as "Attorney General", and "Postmaster General". Such titles need to be removed from the public sector. No less, it is of great public need to enforce a policy that anything to do with the military will not be to profit off of it... it will be a "break even" or "at cost" venture. Efforts to persist in war, hate, fear and terror-mongering to perpetrate and perpetuate paranoia amongst the public and government agencies must stop. Those who are engaged in such activities must be silenced. While it is not wrong to pose suggestions, one's position and resources should not permit them to carry out a personalized campaign to manipulate the public into unnecessary instability. While there is need of a military, there is so much militant nonsense in the world that the military does not need for its advocates to promote nonsense to prosper... if it does, there is no need of the kind of military we have. Its leadership, its role, and its priorities would need to be revamped.

But other government entities do need to be revamped such as the space program. It's current efforts has an over-emphasis on 'prospecting' for biological gold, when it's primary goal should be focused on the construction of 'flying social platforms' that will enable large groups to be removed from the planet and travel away from this solar system. Many more people need to be involved in the program... and its affected elitism, like an entourage of aristocratic explorers whose lack of humility can not fully appreciate its own futility in being able to achieve its greater potentiality. Like prospector's of gold (or silver) sharing campfire dreams of what they are going to do when they discover the 'mother lode', the space program gives the appearance of having a similar mentality of "gold fever". It is a Space Program practicing an hypocrisy of wanting to be financially supported by the public to provide a 'grub stake', but exclude it from any significant wealth of participation... such that some think may be better suited to our national and global humanistic needs and desires if it were a federally funded civilian enterprise.

At present, the Space program is too small, too elitist, and lacks the scientific artistry that is characteristic of "the hominid generalist" which has served humanity so well in adapting to multiple conditions; that the people are capable of envisioning and realistically creating... that is if the public were involved as active players and not just as a cheer-leading or observing fan sitting at home as if they were sitting in some stadium bleachers. But the space program is yet another entity acting as a microcosm of a much larger macroscopically occurring social problem existing between the present design of government and the interests of the public. The space program, like the military, needs to be opened up because too many of our young are being left without a military service option for reasons that a more comprehensive uniformed service can accommodate. Youth in this country need the support of their government. When millions of young people are subjected to the tales of military service told to them by their assorted elders, neighbors, relatives and the occasional chanced upon stranger relaying military experiences... and yet are unable to serve in a military capacity themselves; it is like being told they are worthless... not worthy of making a necessary rite-of-passage that so many before them have taken.

Though military service is not desired by some, this choice should be their prerogative, just as so many other decisions which will be made in their lives. To be told they are not worthy of consideration for participation in a vital social regard is a disgusting testament to a Nation which can not be trusted because it does not trust those who are its descendent inheritors and will be those who will be asked, by way of their vote, to chose what future course the Nation is to pursue. Military service, it all its various capacities can provide valuable training which they can use to prepare themselves for a promising future whether it is in or out of the Military Service. It provides challenges which are unique to its defining characteristics that so many young are being deprived of, and thus, so is the resulting character of the Nation. For some, military service can provide the experience and insight to make more informed decisions by providing a larger panorama of life-serving utility and philosophical acumen.

To deny this acquisition is the expression of a Nation practicing a poor level of judgment because it neither appreciates nor understands the totality of its people who come from walks of life which are far removed from the prevailing cultural mentality being exercised against our young. The present fashion of the military service is doing an abhorrently grave disservice to our youth and a misservice to the Nation that an outside observer might well describe as being treasonous, cowardly, and deliberate... for undisclosed villainous reasons which entail inflicting social losses with a new type of warfare by way of constructing a model of military service which implodes through a destruction of social standards. Many of the youth in the country have been abandoned and yet are asked to support the intentions and actions of those who have abused them through the entitlement of being unworthy to participate. They are asked to stand on the side lines and clap, cheer and wave with patriotic zeal... while also contributing to the fiscal welfare of those as if being a vassal doing the bidding of a land owning master. The government of this Nation must make and take serious steps to including youth that it now disregards because of adopted elitist eligibility standards, or the youth will be forced to exclude

the present government and establish one that does fully recognize them and will dramatically improve military service eligibility standards and revising voting laws which coincide with social expectations of youth to assume adult responsibility. The present voting eligibility structure is ludicrous. If significant revisions are not taken and practiced quickly, the youth of this Nation will be forced to assume a collective vote amongst themselves and make it their militantly actuated mission in life to bury this government into the irrelevance they have been thrust into for no other reason than to serve the authoritative ignorance of a few.

Such a situation is unconscionable. Doing this to our young has undesirable future consequences for a nation and its military seeking civilian support of its efforts. The young of this nation need to be re-enfranchised by giving them an option for military service. The services can use a step-wise, progressive training module which exhibits the talent of the varied services in adopting respective educational methodologies directed towards the civilians recruited, just as many educational instructors routinely adopt their teaching methodology to the "personality" of a class, or bosses do to different employees, or sales clerks do to different customers, etc... Shooting a weapon, marching, driving a vehicle and following simple instructions doesn't require a High school diploma or equivalency. Despite the desire by some to predispose every aspect of the military to adopting some expensive technology whose "user friendliness" requires a minimum of education in order for military authority to admit that some technologies are anything but being user friendly... which define a need for specificities of mindset extraneous to the common normality; instead of the generalities of design based on cultural precedents such as the "round" hand grenade corresponding to the shape of a baseball which many diverse people with varying perspectives have held and thrown in their respective walks of life.

Those desiring a preeminent "techno-savvy" military force necessarily go out of their way to profess an "ease of usage" unless the declaration of "expertise" is needed to martial an argument for personal advantages such as rank, pay grade, duty station, command deference, etc... They use behaviorist conditioning techniques to obscure the fact that many of the technologies are faulted in design, though the public rarely sees how much waste occurs at their expense in order to satisfy the "technology lust" of a few who are convinced there is an over-riding need for the implementation of such and that such, like themselves, requires a minimum of education as a basis for grasping that to be learned from their own desired medium... that is, reading material, instead of using the old show-and-tell hands-on methodology that many can master... but their egos get in the way and refuse to accept that a particular technology, once learned, is simplistic... unless it is deliberately made complicated by those thinking complexity is a compliment to personalized presumptions of more importance. No less, if it weren't for women, that species of human who has learned to adapt quickly to the vagaries of human male thought... the wide-spread usage of technologically might be a more difficult adoption. Women quite often are severely overlooked for their military service contributions because of a dimensionality of adopted applicability too infrequently appreciated by their male counterparts. In a male versus female war exercise involving the usage of unfamiliar technology and weaponry, females might well more quickly realize that a basic grasp of the unfamiliar needs only to be used as a club... like that once used on them in the proverbial caveman setting in which a cavewoman was hit over the head and dragged back into a lair.

Modern Military Services do not have to practice elitist membership policies. "Providing A Chance" for someone to prove their worth should be a practiced motto put into a viable program for this Nation's youth and even those now having progressed beyond such an age. This nation needs its young to embrace it and not feel ostracized from it by the usage of militarized exclusionary principles that produce a personal gap and a larger social blackhole that the nation's youth have been left with. Military service must be extended to the youth of this Nation by a critical re-examination of selective service policies in order that they too may find some semblance of partaking of that which others in their social circle have had an opportunity to venture into. It is not that military service is suitable for all, but it is the right thing to do by providing it as an option. It is also the right thing to do to provide the explanation, because military service is greatly misunderstood, that most people who enter the service never see or even seek out combat through their specific job or career interest.

For millions of those who enter the service, it is little more than a job to learn skills applicable to some hoped for career in the civilian population, though others look upon military service as a desirable career. There is a wide-spread misunderstanding that military service automatically involves the killing of a declared enemy. Millions of citizens have provided an invaluable service to the military and the country by participating in a supportive role. It is a role that the military must now assume for the youth of this nation in a far greater effort because too many of our youth are getting or have gotten lost in a society that is not operating as a collective community that is responsible for its young as a responsibility to itself. Neither the government nor the public should turn their back on them... because they are going to inherit what we leave them with, attitude and all. We must effect more positive policies towards our youth... a youth that increases as we age because everyone is younger than we are. Despite this, youth appears to be developing into a protracted stage of development that extends into middle and older ages... because of how they were trained by particular social experiences. We as a nation must intercede for them... for all of us.

Present conditions by way of government agencies, departments or agents thereof, provide what can be described as a practiced system of creating circumstances which set people up for failure... and yet in business, religion, and even relationships amongst couples or family members and supposed friends. While such conditions, call them laws, policies, procedures, rules-of-thumb or whatever; may be defined as an equitable chance by the usage of language denoting an emphasis on anti-discrimination of any kind, such "conditions" actually are not guided by a "uniform code" of fairness...



but a means to create ostensibly polite and courteous maneuvers in order to advantage oneself of an underlying motive to serve one's own interests, and the interests of like-minded others. Many sleight-of-hand contrivances of apparent honesty use policies and procedures governed by time constraints not on behalf of those being served, but those doing the serving.

Like a bunch of "type A" high strung individuals that place themselves under a restrained format of patience by way of imposed constraints on others so as to feel good about themselves in thinking they have provided an honest and open formula which underpins a "small print" footnote, below the surface like an unseen computer program being run under the direction of a surreptitious code; and distracts from the elaboration of a confluent obfuscation to conceal an ulterior motive to advantage oneself at the expense of one or more others. Type A people, when in control, may be inclined to impose their own orientation on the expectations of others. They are competitive and self-critical. They are in a frequent struggle with time-related activities. They may be easily aroused to anger or hostility, which may or may not be expressed overtly. When it is expressed outwardly, it very often displays aggression or bullying... which can take many forms depending on one's position in a given context. Some say they are frequently obsessed with money, and will finagle their way into getting it by hook or crook... so long as it looks legal... Hence, the S.E.C.'s activities in taking money from citizens looks like the activities of a "type A" perspective... that they want the public to abide by, no matter who gets hurt.

Yet, we can not have a military, much less a society, that would introduce one or more social program(s) of expansiveness that set the people up for failure. Those who want to maintain the status quo of the nation and present military hiring and training policies, they may want to obligingly defer to the usage of a trial program as a means of providing assurances to the correctness of their own views, by deliberately instigating a methodology of appearances to achieve their ends... as a modernized formula of personalized Machiavellianism. They would deem it a ready-made opportunism of increasing the value of their judgment by way of being able to influence the design of a program that is weighted towards providing them with an example to be used as an argument for persisting in the usage of a program where a high reliance on exclusionary principles are foremost on their mind because of harboring ulterior motives related to the business mechanics of their interests. Trial and error programs need to be drawn upon humanistic lines of purposeful intent and not merely the economics of government contracts influencing the design of a militarized philosophy that encourages everyone to participate in a like-mindedness because of its profitability.

Expansiveness programs must be geared to the populations to be addressed. Having procedures and requirements is fine, but not all people learn effectively in a set program that is inflexible to mentalities whose adjustments to situational events have their own tools for processing information. Instructors and instruction manuals which do not permit variations of personality to be used in the learning process can easily promote conditions which illustrate a presumed incompetence of a given person or population, but actually describe the incompetence of the process, procedure and even instructor who may be so geared to a uniformed code of conduct and behavioral expectation, they can not see their own ineptness as an instructor for an expansiveness program that needs to accommodate both personal and social adjustments to issues that may not be amiable to staying in the guidelines of a box that once kept them out of it. Expansiveness programs must permit people to "catch up" in the multi-dimensions of mind, body, spirit and social applicabilities.

For example, a grade-school teacher having gone through college and learned how to construct a lesson plan finds that for all their book reading and college instruction and personal attributes, their students moan and groan when confronted with the task of learning how to write in cursive. So the teacher silently throws up their hands, puts away all their books, and finds, to their surprise, that the few students who have some rudimentary knowledge of cursive writing, are teaching others and thus teaching themselves as well. The desire of the teacher for the students to acquire a skill is being met, but not along the route or time-constraint of some "ordered" expectation for the pupils to conform in a manner and mode so dictated by some established criteria. Likewise, expansiveness military and social programs must themselves be of a divergent expansiveness in application and expectation at reaching desired skill levels. That being sought for can be achieved, so long as individual goals of accomplishment with respect to the recruits themselves, does not go unrealized. You can not have drill sergeants back fresh from a combat mission be expected to have the necessary skills for training, even if they have the required rank and passed and equivalent instructor's test.

Another example is to note the observation of some who witness youth entering adulthood or even young adults who engage in one or more activities that they believe to be is a missed phase of transition in their sociological development and must experience it, if only briefly. In this example we would place an item in which a given scene describes the absence of playground swings in a neighborhood or schoolyard, to which when they are placed years after a generation of children had missed them and are now entering young adulthood— they momentarily partake of the swings as a necessity of experience they were deprived of and must take advantage of... like taking a step back to acquire a better footing before being able to move forward more securely in that they are not stuck in trying to remember that which is described as a vague feeling of having left something behind. It is difficult to progress in a training program which creates intermittent moments that disadvantage one or another person by forcing them to "lose their place" due to a pace in a race they had no idea they were even a part of... because those that had designed it did so based on a personal aptitude.

Discipline, as a noted "Uniform Code" of conduct, is promoted as being of a major and primary importance in the military to the point of being over-emphasized, though its adherents might claim that its necessity dictates the emphasis place on it. However, one might also suggest that it is emphasized to the degree that it is, because there is little else thought to be deserving of a similar level of emphasis. Simply put, one over-emphasizes in order to conceal one or more disparities. Be this as it may, it nonetheless is acknowledged that discipline affords a concerted level of cooperation and coordination. Military discipline orients behavior along a similarized divergency away from normalized conventionalities of consideration in order to effect that which might otherwise be viewed as horrific, destructive, and murderous; as seen from an observer outside the purview of a combat situation.

Discipline, in the military sense, does not in itself win battles or wars. It needs leadership. Without leadership, disciplined soldiers would be like wind-up toys marching about in circles or walking into walls. Discipline is emphasized to an excruciating level of opinionated preference either to conceal a shortcoming in one or more areas, or to produce a standard of mediocrity that enables a particular person's level of common sense appear to be viewed as some super-normal level of consciousness. If there were equal levels of importance in other aspects of the military, they could and should be equally emphasized. It is well to note that herds of animals, disciplined as they are by the structure of leadership coincidental to a given species, can just as well run away from fire as to plunge themselves over a cliff. Discipline is sometimes made more difficult when it is emphasized over that which a recruit may have more of an aptitude for. While history may so label a person as a great leader, one must look at that to which they are being compared against. A light spot can look unusually bright against a dark background, but is lost from one's view when set next to other so called 'enlightened' images. It is easy for someone to appear to be a great military thinker when all others about them have been forced into the discipline of mental mediocrity.

A leader's ideas may at times be so unorthodox to common sense that under more normalized circumstances, might well be reacted negatively to... but is generally accepted without question by those who are disciplined to take direction. It is a type of mindset the public can get caught up in and lose sight of the fact that their authoritative leadership have their own personal best interests in mind, with those of the public as of secondary or tertiary concern. Such a discipline is fine if the public is to be afforded with the benefits supplied to a military force, such as pay, housing, food, clothing, education, camaraderie, transportation, medical treatment, paid vacation, etc... Otherwise, survival requires one to develop their own would-be survival skills that are developed into a discipline respective of the environment they are subjected to.

Military commanders have their own insight, their own wisdom, their own personal experiences to guide them in their respective interests in a battlefield setting. Some commanders, when compared to their peerage, are tactical geniuses and respect those who harbor a similarity of perspicuity, no matter to which time period or nation they are born into. But the "uniform code" of military conduct is not desirable to the whole of a nation without it receiving an equal redistribution of similar benefits. An example of such a social structure might be had by an examination of the history of ancient Sparta, that was supposedly thus focused and note for its military prowess, by having a soldier training program for the young. It also of need to note that the genius of commanders does not come entirely from the studied teachings of various military campaigns, their command structures, and the military strategies employed as if they were statistically identifiable moves in a chess game; but from those who are outside the military Jack-in-the-box (which springs into action after the third refrain, like a comma customarily placed after a third numerical placement). One example is that of the "S.P.A." trio in which Socrates taught Plato, Plato taught Aristotle, and Aristotle taught Alexander the (purported) Great. In other words, there were multiple civilian influences.

Discipline does not guarantee a win in battle or a war. But the discipline of a leader with a mind unafraid to breach the boundaries of conventional thought may invite the perception of a unique tactic which is disciplined to a different code of conduct arising in those whose minds are disciplined towards a direction and accomplishment, or at least a goal; that emerges for these particular individuals, in the role they play... but nonetheless is a vague representation of a perception invitationed into recognition by many differently oriented consciousnesses— and goes unrecognized as a fundamental construct of human mentality at the dawn of an expanded appreciation which must contend with adopting the appearance, language and description of the scene to which it arises. Such a discipline of unconventionality in thought is necessary because policing battles and wars are fluidic, and are governed by an as yet undeveloped science of respective fluid dynamics applied to military situations with regard to behaviorist indices; though other similarly-minded statistical variances have been formulated as attempted substitutes.

Discipline in others is sought for by commanders who need their 'undisciplined' (crazy) ideas (creativity, insight, wisdom, etc...) to be followed that are imposed on the dictated conventionalities of soldiering and weaponry... and will be followed so long as they are viewed as being unquestionably correct, if not forth-rightly visionary in their approaches. Even the most disciplined of soldiers can recognize and will react to leadership idiocy, Following the lead of someone whose only direction is in the emphasis of discipline is like looking at a speed limit sign as if it were the time of day or how many miles one has traveled and yet to go. Discipline, much like variations of discrimination and segregation, can be used to establish a baseline of descriptive mediocrity... and can help, in such instances, to more clearly identify those who "go the extra mile" "hold the line" and win medals, commendations, certificates and accreditations for "above the mediocrity standard" of exercised accomplishment in some habituated daily routine. However, such expressions may themselves be delimited potentialities of that which is available but is not sought for nor able to be recognized because of the imposed

standards of criteria. And let us also note that standard military discipline can at times, break down in combat situations to produce exacerbations of moral ineptness that may in turn become the baseline of accepted discipline to be acted on, if the superiors of a given unit can not be prevailed upon to project and expect a more normalized conduct. Battles and wars are won by the discipline of soldiers who exhibit their own concerted type of discipline under the conventions of leadership whose respected presence of demeanor is used as the primary example of discipline to be emulated as a necessary practice without resorting to exhortations about or an emphasis thereof.

Many people go "beyond the call" of mediocrity but are not recognized for their contributions, or are deliberately kept from being recognized for their efforts. If discipline in terms of making everyone assume a baseline standard of behavior is over-emphasized as being of paramount importance; one's 'expressions' above this level may be concealed so as not to breach the expected commonness... like many young females who conceal their intelligence because they have inculcated the notion that boys do not like smart girls and they must therefore 'play dumb' or excuse their above average behavior as a fluke or some sort in order not to be set apart from their peers. They discipline themselves to act in a form of mediocrity, unless they receive a greater support from superiors to be permitted inclusion in a group of above-standard others whose presence may be spread out in different areas of the population, if not different military services, agencies, and even living the life of a hermit amongst others in a society creating a standard of unrecognized hermitage that requires only a small degree of social interaction. For example, such people are not regularly culled from different military services and the general public or other government agencies, into a specialized unit. Such individuals can be placed together and instructed to form a unit utilizing their abilities and then left alone. Their 'above standard' intellect will cultivate its own purposefulness which may be varied until such time as they collectively select that which to best cultivate. Such an arrangement is a type of discipline that is "above and beyond" the normality of current preoccupations with the disciplines of particular occupations already in vogue. With "discipline" denoted in this case as a particular peculiarity of thinking outside conventions of the customary disciplines now being purposed but are fruitless in terms of potentialities to be expressed and the possibility of that to be achieved.

Forcing people to adopt and adhere to a "uniform" code of conduct in and out of a training exercise is not a vision... it is a perspective. It can not be the primary goal. "Uniform codes" are guidelines. Democracy and its counter-parts called Communism and Socialism are not visions... they are perspectives. They can not be the primary goal sought after by those in authority. They are little more than mile markers. The same goes for religion, which most of religious authority realizes that they are instructors of guidelines. Despite all the controversies, they acknowledge there is a distinct difference between guidelines and the goal, which they denote as Heaven. Far too many think that the guidelines of a given religion are "THE" (primary) path by which the same goal can be achieved. Like mountaineers at a foothill surveying the best way to scale a mountain, or fishermen/ women thinking a particular bait, tackle, position, etc., are best at achieving a desired goal of catching "the big one". Likewise, hunters participate in the construction of their own "best way" ideology.

No less, we see similar usage of "uniform code" guidelines by sports instructors, coaches, trainers, and the players themselves. With respect to governance, economic policies are sometimes viewed as desired goals instead of guidelines. The same with Constitutions, Bills of Rights, Standard Operating Procedures (S.O.P's), architectural drafts, etc... They are all guidelines which can become viewed as a sacred text, and its strict observance is the goal to be achieved. 'Uniform codes' of behavioral conduct are adopted as one's mission (for oneself or to be imparted to others one wants to control and use as a reflection to assert the perspective that they are correct in their assumptions), when they have no other vision. "Uniform Codes", however so named, are not a vision, are not a mission, they are fabricated guidelines of conduct (that may or may not restrict thinking, imagination, creativity, originality, etc.); and may or may not be useful in achieving a vision that becomes one's mission. Discretely metaphorical, the public needs a new ride, it needs a new "rush", it needs to be included. Present guidelines for participating in business, government and religion do not afford the majority of the people with a viable ticket nor a means to purchase one, in order for them to join in, get on, which they can 'talk the talk and walk the walk'... for and about. The guidelines for citizenry participation in the governing process are a joke. The present vote being cast by many in the public is for having a *Cenocracy*, a New Government.

- I. It is a vote being cast in many different ways in many different walks of life because of the government's failure to live up to its Democratically declared (Of, By, For the All people) pronouncements.
- II. It is a vote being cast for the public to have a form of governance which permits it to have its own legislative branch with full entitlements under the provisions of a Cenocratic Formula, because the government is failing to live up to its (Of, By, For the All people) promises.
- III. It is a vote being cast for the people to have their own self-Representative form of government because the one in place now is failing to live up to its (Of, By, For the All people) potentials. Let the world make note of the fact:

### **The public is without a desperately needed Self-Representative form of Collective Representation**

... and it is not achieved by the presently practiced form of electoral voting, current formula of ridiculous Referendum

processes, or non-sensical "Proportioned Representation" as is in vogue... constituting a rather silly and childish form of "Representative Government". It's progenitors should be relegated to some glass case used by the public to view relics of antiquity.

All of humanity needs a goal larger than itself, larger than mere living. It sometimes come in the form of protest, riot, rebellion, or Revolution because social guidelines of governing structure provide for no other means of participation to be involved with corrective social measures. Sometimes, people want to tear down that which is established in order to force those in authority to alter their ways by building a better structure. Businesses, governments and religions are not providing a collective comprehensiveness to the need of having a larger goal. Far too many look upon social controls... social guidelines, as a preeminent goal instead of as guidelines. When the public realizes it, as it does now, the people shake their heads at authority because it doesn't understand, "it doesn't get it"... and saying that one does is quickly seen as a lie if no realistic effort is made to promote and produce the steps in such a direction. In most cases, if those in authority do acquire the acknowledged perspective of distinguishing between a goal and structural guidelines... no viable "replacement" goal is either seen or much less conjectured viably enough to be named as a new 'recruit'. The "our guidelines are the goal" ideology being perpetrated by far too many in authority as an illusion, is having tragic consequences. It is a severe privation for which humanity is suffering from. Having an identifiable goal provides hope of something better, something more complete, something beyond ourselves. Present businesses, governments and religions are offering little more than mixed-up guidelines that those in authority are obstinate to repair, replace, or remove; either because they don't want to, don't know how to, or the system in which they work inhibits them from acting accordingly.

But let us also discuss costs with respect to the "expansiveness" of government agencies, branches and civilian participation... which requires us to acknowledge the periodic implementation of government programs in time of economic needs... usually long after such an event has taken place... so that unemployment rolls will not swell beyond "typically acceptable levels", or that there will not be an increase in "typically acceptable levels" of homelessness, or "typically acceptable levels" of increased welfare rolls, nor "typically acceptable levels" of increased incarceration levels due to crime by those seeking some measure of economic subsistence because there are no jobs for which they qualify that will provide them with a desired level of personal esteem and income, etc...

Yes, let us speak of the "typically acceptable levels" for permitting the usage of tax dollars for "typically acceptable types" of government programs which are directed towards a public few such as in the case of subsidization, but then disallow tax dollars to be used in government programs of expansion to provide employment without discriminating towards a particular subject matter such as bridges, roads, dams and the like... which often require someone to already be employed or that they are employable because of previous training. Such programs are wholly insufficient to serve most of those who are employable, but may lack technical skills. Government programs geared solely to those with advanced skills is discriminatory because they are directed to a few to construct something for the many that can not take advantage of the produced construction without a viable income. The usage of roads, bridges and dams all require some level of income to take advantage of unless one walks upon them unclothed. Every form of transportation requires some measure of income... not to mention the electricity produced from hydroelectric dams. The government's contemplations about public works projects needs a critical examination with a greater philosophical apperception that is as well forward thinking as it is sensitive to present conditions from the perspectives outside, looking inward, that they, with their adopted "uniform codification" of selective viewing, are not accustomed to.

Yet it is not only a monetary income for personal usage to which I speak of. It is the income by which this nation builds a desirable infrastructure with its old and young alike who are directly or indirectly affected by the many, or the few, who acquire employment and enjoy a heightened self regard of personal worth reflected in their attitude and attendance as a responsible citizen. Yes, let us talk about building the needed and necessary bridges amongst our youth in order create a durable road to a more viable society that dams up a true measure of its worth in order to shore it for those who are to come into the future; and can look upon their nation with confidence that it pulled together to do the right things, for the right reasons, for everyone... when standing on a beach of so much uncertainty.

Methodologies for training people with different learning aptitudes are available and can be applied. Indeed, discussions about developing a national requirement for military service for everyone, needs to put into place and acted on with reasonable and feasible programming. Far too many talents and those with desirable abilities are being subjected to a nationally damaging elitist exclusionary principle. Both the military and the space program, not to mention federal law enforcement agencies, have developed arrogant, exclusionarily-principled hiring policies that create personalized cultures which treat the public as something other than those whose taxes pay their salaries. The public should feel secure not threatened and apprehensive about federal agencies like the disposition the S.E.C. has fallen into through its agents who take money from the public through some artificialized legal contrivance which make the public jump through ridiculous hoops in a timely manner or effect a presumed legal means for having their property confiscated as if they are a criminal.

The Military, Law enforcement, the Legal system with its Laws and procedures, Security agencies as well as the

Space program, to name but a few, have so very much potential, but they all lack a true civic-mindedness for adopting incentives for public contributions of time and energy. This does not mean a civilian workforce at the behest of antiquated authoritarian models, but a fully-fledged partnership. The present Constitution, and Bill of Rights, are wholly inadequate to provide for the necessary expansiveness needed throughout the government structure for accommodating a comprehensive public involvement. The Constitution and Bill of Rights need to be re-written by the whole of the public, to be voted on by the whole of the public, and then ratified by the whole of the public as a new Social Contract between those chosen to be in Authoritative positions and those who choose to be fully-vested citizens expecting to be treated with the respect they deserve by receiving a true fairness in Equality, Justice and Liberty.

We The People can no longer tolerate the filthy disgusting nonsense of Equality, Justice and Liberty being dictated by a monetary value regulated by the disposition of a self-serving Few who dispose the Many into a marginalized relevance in so much as we can provide a means to their desired ends. Such a situation must be corrected either through peaceful diplomacy or forceful assertiveness... in order for the present government and its self-assumed political aristocracy to accede to our Right to make demands on that which belongs to all of us. We are forced to make demands because civil attempts to promote desired change go unheeded because of a practiced effect of responding by way of ignoring or deflecting our pleas for corrective intervention. Hence..., let us begin the subscription as might thus be proclaimed:

We The People are forced to promote a Declaration For Greater Independence because the only alternative options, such as "Petitioning the Government" and "Writing One's Representative"... are dead-ends; since this is the way the government is designed... to work against or in spite of what the public wants because those chosen for public office take it upon themselves to vote as they think best— but the public isn't permitted to, without going through a labyrinthine structure of Referendum compliance meant to fatigue the public as an obstacle to help those in power keep that power closely embraced to themselves... because the people are relegated into a mere shadow without its own shadow that is cast on a hollow darkness; without a true presence or voice in the overall larger governing management of their lives which are cognizant of their nation's effects on the lives of others on this small globe we call Earth.

The government belongs to the people... not as an auxiliary component to be used for the occasional day of casting a vote; but as a full-fledged member. It is ridiculous to say that the government is too big, when the whole of the public Represents a "peoples government". The government is not too big, it's not big enough because it excludes the majority from an actual ability to be fully involved. The government is presently too wieldy because it is top heavy by the actions of a select few who want to control and to hoard the lion's share of resource wealth and political power. The government is supposed to include everyone, as a full-time social component and not as a periodic convenience for a few to manipulate for their own personally directed interests and selective incentives. Such a desire for hoarding has created a despicable, disrespectful, and divisionary approach towards being a representative model of a nation whose primary greatness is being measured by the superficiality of an artificial monetary valuation... and thus cheapens all other humanistic characterizations that should be viewed as a value without equal.

Surely such a society claiming to be one of the most intelligently progressive nations on the planet can develop a more equitable future for those who are assumed to have paid their debt to society and ask little more than an opportunity to make a fresh start. A society with a low self-esteem hidden below falsified patriotisms, falsified loyalties, falsified honor, truth, justice, equality and liberty... can do little else but perpetually beat up on those most vulnerable... and made so because of a social system that is a pathetic representation of its namesake. If ex-prisoners want their full social rights to be established because their debt to society has been paid-in-full, they are going to have to fight against an entrenched system of authoritative arrogance and dismissiveness just like the early colonists had to fight for their Independence. It took a revolution and the establishment of a new governing formula, but our forefathers and foremothers did it against a foe thought to be inviolably formidable. It is time for the ball and chain of the so-called equitable justice system to be fully and finally removed. How is it that a person can ever hold their head up when they are perpetually confronted with a social system that uses ex-prisoners to practice an internalized model of Imperialism and Colonialism called bullyism, for which one must forever keep a low profile or be targeted? A perpetual level of shame should not be expected from those who, according to established law, have paid their debt to society, but those in society whose greed attempts to exact an enduring usurious fee, upon fee, upon yet another fee. It is a brand of human-directed hooliganism fed by a society with a low self-esteem in that it needs to perpetually beat up on those most vulnerable, and expect to be systematically paid for such bullyism. Every single business, government and religion contributes to such nonsense against our fellow human beings. It is time for us to force the adoption of new and better social standards.

Let us look at the situation of "recidivism". It is a word coined to express the acknowledged perception of those who are released from prison return to prison because they are caught committing another crime... most of which are attempts to procure a measure of currency enabling them to try to establish some semblance of social normalcy, just like the rest of the population does... and yet practiced standards of a populace exhibiting a life-style that tries to conceal a wide-spread level of experienced low self-esteem; deny ex-prisoners an opportunity to better themselves. Without realizing it, the larger society is practicing an adopted behavior of denying the right to acquire an increased level of self-esteem because the government denies such a right to the people by the form of government in place. The public doesn't want anyone improving their lives if they themselves are not permitted to do so. Since the present formula of Democracy permits the

usage of social Demonization to occur, the larger public can take advantage of the situation and demonize ex-prisoners. It's like a nation of adults with the mentality of a teenager who tears things down in order to build themselves up. And such a circumstance is made all the more easier if ex-prisoners are perpetually kept in a state of vulnerability. Those trying to re-establish some level of normalcy can easily be thrown back into prison by a system of authoritative injunction which does not want the rest of society to get the idea of a truer sense of equality, justice and freedom actually means. Yes, let us keep those who would fight for their right to have a full measure of dignity... locked up in a warehousing mentality... like some strange artifact, some strange creature which, if placed into the human lineage, would thus reveal a character that would wrest power, prestige and all wealth from the few who dictate their view of reality to the many.

Let us look at "recidivism" and notice that it also occurs in Congress and many other so-called upstanding social organizations because the present governing system practices a revolving door mentality of social construction as a Standard Operating Procedure (S.O.P.); which includes the usage of time-constrained policies and procedures which permit the government, through one or another agencies such as the S.E.C., to steal, confiscate, forfeiture, claim, take, appropriate and otherwise take property away from citizens who have no recourse but to engage in some stupid aggressive act against it which might cause destruction and/or death in one's protest. White collar criminals gravitate towards working with the government because the government "protects its own", and let the public be damned to try and knock the chip off its shoulder. If the government actually knew how many in the public are disgusted with it and would like to effect a redesign, millions upon millions more would have to be thrown in prison because of all the violence and destruction being imagined. And if we should protest, authority retreats to the admission that it is the system. And then when we ask for the system to be changed, authority directs us to vote in someone else, but the system remains the same. Then when we point out the error in such logic, we are told to comply. When we don't, we become demonized and thereby subject to the same governing mentality the Jews experienced by the Nazis who claimed it their Right to do whatever they wanted to whom ever they wanted. And when We The People insist, staking a claim to a government that is supposed to be ours, those in Authority seek to deny us this claim because it is a virtual Right that has no real legal standing. The people are left with no choice but to effect a Revolution to establish their Rights as a fact, and as they want them, and not as they are dictated to them.

Yet, let us once again take a view of "Recidivism"... this time from an unconventionalized interpretation. Such that it represents repetition of both good and bad activity, though it typically is assigned to a portrayal of human behavior having been in one undesirable situation (institution, jail or prison), and having to return there for exhibiting behavior which the justice systems deems it proper to enforce such a return. For example, a performer giving a bad public performance is subjected to criticisms which may "lock up" the performer into a particular reputation. Or a sports player on a team who seldom gets to play in a regular game, and are thus locked out of a desired means of "expressing themselves". While we might argue that such situations are different from those events involving criminal justice, they nonetheless reflect a singular type of thinking that is applied to different contexts. Such an observation is philosophically important because it may not indicate a presumed "natural behavior" coincidental to the human psyche, but be a representation of how entrenched the character of a Democracy-generated low self-esteem actually is. And yet, it is not only a product of Democracy, but all present day forms of government, if not business and religion as well. For all the flag waving, parade attending, and pledging of allegiances, low self-esteem can be concealed just as one conceals sadness by smiling, worry by distracting another's attention, and pain by way of silent suffering. Others choose varying forms of inebriation.

But most people who commit crimes are never caught nor are they incarcerated. If the amount of illegal activity occurring in business, government and religion were known, the low self-esteem of the nation would be dramatically lowered and more acts of bullyism on one or another group of people would be placed into effect. Most people committing some criminal act don't lose their jobs or entire livelihood, and most forms of justice being rendered are enacted by a whole suite of approximations of evidence, interpretation, as well as social mood and expert gut feeling... sometimes with a bit of intelligence and wisdom thrown in... when it is plagiaristically copied from some event in the past used as a precedent to produce one inclination over another... whomever is most persuasive... and liars can appear to be just as sincere, sometimes more so, than those telling the truth. The appearance of sincerity is often substituted for truth... and truth can take on the ugly appearance of a lie that is brushed aside, placed at the back of a standing room only crowd, or hit over the head and buried alive. And the truth of the matter is, that when the government is involved, truth is mangled and those guilty frequently get off, with the occasional scapegoat thrown in; and the fines to be paid, if any, are so low in comparison to that which they have resources to pay... is like an average person shelling out some pocket change. There not only is a double-standard of law being practiced, but triple, quadruple, quintuplet... and then some as well.

Granted there are those having been convicted of a crime that may be unsuitable for some instances of employment in which repeated similar offenses suggests the possibility of a recurrence if a particular person is placed into a given situation which may invite an overwhelming temptation; but social safeguards to such a realization should not be used as an excuse to exclude any and all former incarcerants from any job. The nation should make a sincere and serious effort to revitalize its workforce with those whose experiences in a so-called rehabilitating environment of imprisonment should thus be reinforced and encouraged along such a pro-civilized route of being re-enfranchised into society. While employers do have a responsibility to their company, their employees and the larger society for exerting standards of liability to ensure an absence of criminality being effected by someone they hire, and the whole of the society likewise wants to be free from any presumed "bad influence" nor acquire a "guilty by association" profile; we as a nation must actively enforce legal measures enabling ex-prisoners with the same advantages for becoming a productive citizen like anyone else, or tell the world we hypocritically discriminate because we are prejudiced. Prejudiced against learning how to develop and adopt



a better way of life for everyone.

When we as a society claim someone is guilty of a crime and then say they have to submit to the Will of the State in order to pay a debt whose structured plan of timely payments are often as ludicrous as the words being used to describe the presumed punishment itself... without an accurate tally sheet being kept; it is little different than witnessing a modernized form of a perpetuated witch trial in which a person might be tied to a chair and dunked into a body of water in which they are continually dunked in order to be drowned so that their innocence can be proven. This is the present day formula being used on ex-prisoners. They are damned if they do and damned if they don't. There is no respite. Society looks upon them as being forever guilty... forever owing, and yet never to be unguilty and never be free from a debt they don't know how to pay and are unable to pay it anyway because most are not permitted to acquire even the most meager form of employment. They are given no choice but to return to crime in an attempt to live in a society which refuses to give them a chance. It is the same situation when the public asks for assistance from its presumed Representatives. There is no help and the public must protest, it must revolt, it must cause a Revolution because the people are given no alternative... We The People are perpetual prisoners in a social system that looks upon us as a means to an end, to collect taxes from, to be indentured servants to, to be domesticated draft animals to do the bidding of a few, and yet we have little actual and honest Representation, just like prisoners being presumably freed from one debtors prison only to be placed into a larger one, and the Representation which does exist, is a lie, an antiquated formula of tending to the public as if we are waifs, street urchins, or the products of ungrateful peons given the privilege to be some important person's slave. Such is the disrespect to our collective consciousness.

Washington would not like it if every single ex-con marched in mass to ring the necks of every single government authority figure. No one in authority would like it if multiple members of the gay community made a public statement for "knowing them". Or if women of the red light district went into a Congressional meeting and said hello to past or potential customers. Or how about having to confront every single gun-toting gang member marching towards the Supreme Court. Or all baseball players made their way into Congress wielding a baseball bat and asking for a change in government, or every football player rushing into the Pentagon, or 30 million people rushing the gates of the White House, or a children's crusade against the idiocy of a social governing system that needs to be replaced. The business, government and religious establishments of the world have not yet paid witness to the level of civil disobedience, much less violence, a populace is able to render against them... if the people were to organize because it was the right thing to do above anything else they might want to consider with respect to a viable future for humanity. There are things more important than money unless you are forced to live in circumstances where observed economic polices beat you up unless you adopt a like-minded standard of hoarding resources and pecuniary greed in order to increase the value of that already held by a select few... otherwise theirs would be of little interest to anyone and they would then know the privations the rest of us suffer because of their filthy greed perpetrated by one or another formula of theft. There is little reason for many to care for a society that does not care whether you live or die by creating a system of employment which practices discriminatory hiring policies to those whose debt to society should be paid... and yet they neither know the total cost, the terms of repayment, or with what currency one should use. Decidedly, it is an Age of Irrationality.

Such an "ex-person" or "ex-citizen" as an 'ex-con' (ex-convict) or 'ex-prisoner' might more realistically be defined because of how they are treated; has either paid their debt to society, or they haven't... noting that those in authority seldom have to share in the many indignities the rest of the populace does when it is asked to submit itself to arrest, incarceration, as part of a poorly described "debt repayment" structure practiced by a system of governance stacked against them and the non- ex-citizen citizen... as a sort of species'-of-citizen characterization. If a person is to be treated as if they haven't paid a debt to society, they might as well remain locked up where they can at least obtain a basic measure of subsistence; as opposed to a level of freedom that is akin to being driven to a desert and told to get out and walk... miles from any real social habitation and without a map, compass, water or element protective gear. Such a view does not condone criminal behavior, particularly not those with a career criminal intent; it condones a society's responsibility to keep to its word by supporting a practical expression of its adjudicated philosophy and stop being hypocrites.

We as a society can not continue to practice such hypocritical standards of conduct to fellow citizens. And they are citizens. They deserve a right for another chance to become useful to themselves, their family and to society. It is stupid for us to have adopted a wide-spread social policy advancing such a low level of patience, compassion, and magnanimity. Not everyone learns at the same pace nor in the same manner. Some travel a road of harder knocks than others. People can not be expected to accommodate a request to pay a debt to society only to find it is on never to actually be paid; and that they are actually being forced into the situation of a life-long installment plan they can never get out from under... because it is like being thrown into an open air debtors' prison whose walls are multitude forms of social circumstances denying them the ability to become a productive citizen. Who in the world created such a stupid system of social governance in which thousands of citizens honestly want to put their ill-conceived and executed activities in the past and move forward without having to maintain a convict's shoulder slump where they are taught to keep their head down but still stand up for their rights?

And what Rights do they have after supposedly paying their debt to society? The right to keep their mouth shut, to keep their head down, to do as they are told, to be meek and timid, where they might go, who they might visit, if they can work or what type of work they can be employed with; and yet feel as if they are a fully vested citizen! Yep, go to prison,

and come out as if you are an alien from another planet. You're no longer human. You are a "one of them" or a "one of those", or something to be described as that reminiscent of a disease others can catch if they are in association with you. All of society must wear a cross, hold a vial of holy water in one hand and a wooden stake in the other. The public must be wary about being around a presumed blood-sucking creature that will exploit them with a variety of guises and manipulations. And I am not talking about ex-prisoners, but government agencies like the S.E.C. which is but a microcosm of a much larger social governing problem.

Those like the S.E.C. enforce their models of manipulation by way of contrived time-constrained policies and procedures that an unwary judge proclaims is fair, only because they are unable to recognize the ulterior-motive to be played out beneath a jargonized repertoire of smiles, handshakes and typical authoritative back-stabbings. And there is no one for the public to turn to for Representative assistance, because the whole of the citizenry are treated not like ex-prisoners, but those subjected to a system of governance which is like a perpetual jail sentence... requiring I.D. cards used as ankle-worn monitoring devices which stake a person to a particular territorial ownership that claims a right to extort payments in various tax formulas. There is no real freedom for any of us... and in death we are said to be forced either to endure some assumed purgatory, heaven, or hell. Thus, though it is not easily recognized in this primitive day and age, even religious philosophies are little more than formulas of different incarcerations the human mind has difficulty seeing beyond; because the majority's processes of encephalization are not evolved enough.

Who do ex-prisoners turn to for honest, effective, and efficient Representation when their Right to be permitted full reintegration into society is being denied to them by those in authoritative positions of employment? Every single ex-prisoner should protest en masse and not let up till laws are put into effect that enable them to become fully vested citizens once again. While prisoners have a word-of-mouth communications system that can rival and often beat electronic forms used by an authoritative system in charge; ex-prisoners have this ability magnified more so because of the larger pool of communicators involved. It can be used to their advantage because in a situation of "Us versus Them and theirs", Authority will lose, hands down since many in society already live with one or more antagonisms towards the government. Society as a whole, because of its pathetic system of of double-standard justice— must stop beating up on its ex-convicts... its ex-prisoners and acknowledge its responsibility for permitting them to take care of themselves just like everybody else. Why is there no anti-discrimination law for the ex-prisoner? If employers can be forced by law to stop discrimination against race, religion, age, etc., then they can likewise be forced to stop discriminating against ex-incarcerants... and not by word alone, but by measured deed. With a nation of so many intelligent people, how come it acts so stupid? When the so-called normal citizen recognizes their level of government Representation is almost non-existent, how difficult is it to realize a lesser form of non-existence than that being experienced by ex-cons?

If a person has paid their debt to society, then they should be exempt from being recused from employment based upon an assumed paid-in-full debt situation of incarceration that is actually a contract involving a host of small-print inclusions involving some notion of a "catch-22". (An action with consequences making the action impossible that make the consequences inevitable in order that the action be an impossibility without the consequence like a mirrored reflection calling for the usage of a different reflective surface, and so on and so forth... which, when applied to physics, is a perspective of engaging in time travel to commit some act to be nullified by a particular historical event or a presumed 'time-looping' (paradox) effect may ensue until someone pulls the electric cord.) If a person is felt to be a liability to society by permitting them to gain full or even part-time employment, then the person is a threat to society and should be otherwise remanded to some other form of institutional care. If they are not a threat, then nothing ever need be said about their debt to society having been paid. Society needs to stop practicing the double-standard mentality being promoted by a government filled with those seeking to support a small minority of greedy individuals...

...Otherwise, incarceration is a phoney construct of a religiously-designed penitent repayment that ex-incarcerants are never truly free from, and spend the rest of their lives chained to a ball like that affixed to a rubber band which slings them right back to being knocked about by social circumstances which speaks of freedom, equality and justice; but doesn't actually practice a full and honest measure thereof. If we were to extricate such a rationale to all former considerations of "ex"-ness, then those who are ex-employees, ex-spouses, ex-addicts, ex-lovers, ex-military, ex-cetera... would likewise be unable to regain a fresh-start footing. We as a society have not moved beyond our prejudicial inclinations, they have merely been transferred and substituted from one area of social vulnerability to another. American society has not progressed into some greater reflection of superior quality to be admired and envied throughout the world, it has regressed because its government, along with collusions involving business and religion, binds us to traditions which suppress even the most minimalist spirituality of social growth.

Due to the existence of so very many complaints the public has about one or another aspect of the government, singular issues will have to be curtailed into a uni-directional concentration of effort to effect a means to have its Will acquire the ability to make such a Will of the People become the law of the land. Previous usage of protests to use a collected energy as a means for supporting singular issues which deprive the whole with an ability to produce a deliberation of effect, will be subsumed until such time as a Peoples Legislative Branch can be established. An apathetic public demeanor created by the prevailing system which obviates any causal means to produce desired change; will become viewed as an error in the logic once employed as a behavioral characteristic that was necessitated by social conditions— which disaffected the public's interest for involvement in a political process designed to marginalize and

minimize the Peoples' Will. A collectively exercised Peoples' Will that mandates the law of the land will not work in a system of governance that is inherently designed to minimize it, and yet maximize obeisance to those laws which serve the marginalizing interest of a minority over the majority.

My complaint about money being stolen from me by those Representing the S.E.C. is little different than the complaints of those who seek an honest resolution to the privations endured by having their access to money stolen from them by a few who wish to hoard all available resources; thereby stealing the peoples' Right to experience fairness in equality, justice and liberty. Their lives are being stolen from them by a system of laws developed by those whose own livelihoods acquire enhancement because they entitle themselves to increase their own salaries and benefits at the public's expense! And with this increase they feel they are forced to endure the hardship of living amongst the lower stratum of a self-centered upper class; for which they want to countermand such privations by stripping the public of even more and more and more and want to project the image of being a desolate Oliver Twist for whom the public should empathize with and bestow upon them ever greater abilities to deprive the public of any and all basic rights, so long as it is done in some spurious self-serving notion of Communism, Democracy or Socialism. And the public has no resource to recourse with because it is their very same Agencies, agents and Representatives set in place to protect their Rights—who conspire time and again through legislated acts to diminish the capacities of the public from enjoying a fullness of life. The presumed multi-headed complaining public has but one actual complaint and that is it has no real Representation in the government. It is this which forces them to join in unison to make a Declaration for Greater Independence in order to establish a Peoples Legislative Branch to regulate an adopted usage of Referendum that the rest of the government can not manipulate as a tool for servicing the avarice of the 1% upper class.

**Enough! is Enough! is Enough!**  
**We The People Respectfully Demand a *Cenocracy!***  
A Cenocracy with an expressed Cenocratic formula.

A Cenocratic formula constituting a Peoples Legislative Branch with a fully vested Referendum ownership, will better help to facilitate, broaden and consolidate the roles of Communism, Democracy and Socialism through a compositional coherency— through a principle revision of their individualized uniqueness into a unification of their underlying promise at securing a more realistic functionality; through an equitable redistribution of resources for humanity as an evolving and spiritual species, with "spirituality" defined in accord with the mores of independently interrelated cultures, since its conceptual framework is a differentiated generality. For example, we have one type of "spiritual" displayed in the concept of "esprit de corps", (or 'the spirit of the group'). In other words, the word "spirit" need not, and should not primarily reference some religious observance.

Such a "spiritual" formula is the application of a realistic pragmatism at a distance from but respectful to the 'Moreian' (Thomas More) inclination of describing an Ideal, or Utopian State based on reason; though the rationality of one's reasoning varies idiosyncratically under present governing systems the world over. A Cenocratic formula propositions the intellectuality of human endeavours to inculcate, to enfranchise all of the world's populace as a centrality of human experience living in the mutuality of a single planet... from which humanity must venture forth because of its inherent path towards a lifeless extinction. The complexity involved in the robust enterprise of humanity requires the consumption of the entire pool of human talent. All citizens must be permitted the advantage of being a full-time participating-in-government member of society, and removed from their temporary, on-call, seasonal employment status of being used as a production worker assigned to participate in a periodically-run election machine... but thereafter become laid off yet expected to pay full 'U.S. Union' dues labeled as taxes.

Yet, although the application of a Cenocratic formula as skeletally outlined herein is not at all suggesting the promise of a utopian ideal to be achieved, it nonetheless will boost the productivity of inter-cultural attributions which will promote the transposition of a mutagenically derived economic theory. The new currency of purposeful intention will unify the direct and alternating currents of absorbed and expressed energies that are vaguely referenced by terms such as change, improvement, and revolution; even if no direct connection to numerical indices placed into a ledger are being offered as a pragmatic construct for those who have no confidence in any reality unless it is associated with that which can be fiscally counted. Such terms, when graphed as a representative illustration of human progress, show the intermittencies of advancement and retreat; the latter being chronicled by the colloquialism of history repeating itself. Viewed as a seismographic printout of human behavior subjected to a global environment experiencing degradation, it reveals the reliance on tradition and formulized repetitions to suggest stability. By way of process, procedure, rule, law, system and other emotionally-contoured intellectual contraptions of specialized parameters defining limitations supported by the inferences of a desired objectivity; is to be found that which can produce conditions circumventing an observed commonality of practiced common-sense in a general population with a specialized common-sense originating in a culture of like-mindedness... thus inviting contention.

The whole of the government, because of recurring intermittencies of public Rights violations perpetrated by one or another of its agencies, becomes interpreted as the collective actions of a despot whose rationality, whose common-sense, is specifically tailored to the respective workplace culture of a given agency. Such a perspective denies the reality of any other rationale and can become viewed as that of an unthinking and calloused regime that the public can have no

confidence in because communication is particularly one-sided. The public comes to view one or another agency or the whole of the government as that which they must intentionally avoid by staying out of its way... which includes the act of voting; because it too becomes perceived as an exercise that the government can manipulate in order to beat the brow of the public into doing its bidding. It's like a livestock auction where the auctioneer tells prospective buyers where to sit, when to raise their hand, and how much it must pay, but the public does not get to engage in the bidding process itself. The public can only participate in the process as an occasional animal chute operator known as a voting booth to give the impression of a "public government"... but thereafter, the people are set out to pasture to be fattened up for the slaughtering tax system. If this were not the case, not the situation of the government imposing itself on the people, then there would be:

- No need to Use an Electoral College or promote a system of election in which the people accede to a committed realization they are being forced between the lesser of two evils because it matters not who is elected since all must work under the constraints of a poorly functioning system of governance.
- No need to Suppress a truly functional process of Referendum which is not designed like a last resort "Hail Mary" football pass strategy.
- No need to Assail the Will of the People in having their own Peoples Legislative Branch to oversee a functional play-by-play process of Referendum that the rest of the government has no control over... and could not impose its own Will in order to manipulate any aspect of its functionality.

Nor would there be a need to deny the people the ability to enforce public service Term limits, or prevent singular enterprises such as medical care from being recognized as being other than a necessary public utility; an enterprise now being practiced as a singular entity permitted to circumvent anti-trust laws because of a lack of any real competition. As it stands, the people are being provided with a type of social self-governance that is a joke because its historically advertised illusion that it is a government "of, by and for" the people is recognized as a practiced fairy tale the public has grown out of. When the myths of a social order begin to decay over a large area throughout the spectrum of the different class divisions, there is need for a new storyteller with the perspective of being able to portray an entire populace as a functionally living legend... though recognizing that some extinct Dinosaurs are legendary, some extinct civilizations are legendary, and that humanity the whole, is at present a non-extinct legend, though some of its languages and other cultural specifics have gone by the wayside... but not my complaint or the complaints of tens of millions against one or another government that exercises a collective opinion that is often diametrically opposed to that shared by those in the public.

The S.E.C.'s theft of my money and the money of others is such a flagrant dismissiveness and disregard, that one must wonder where is the government? Whereas it is easy to understand why so many in the public don't complain because they are persistently ignored, could it be that those inside the government feel the same way with respect to the design of a government which produces an inability to do anything to best serve the public even when requests are made? Is this why it is so absent when a terrorist predator like the S.E.C. through its agents, is practicing its legalized "property confiscation" wares against the people? Or is it that such activity is being sanctioned by the very government that practices a level of irresponsible Democracy like the British government is so famous for in its self-aggrandizing parliamentary exercises? Such irresponsibility was vividly seen not only during the American Revolution of 1775 - 1783 when the colonists pleaded for adequate Representation to effect just policies; but also during the Potato Famine of the Irish during the 1840's; though a closer examination of British history would no doubt reveal a myriad list of multiple other examples such as the nonsense it tried to do in India during M. K. Gandhi's life time (1869-1948).

Not only do the British have a history for engaging in absenteeism with respect to assisting its citizens, but insisting in the usage of an established "non-interference" policy and procedure no matter who in the public gets hurt, so long as status-quo business interests are protected. Indeed, during the Potato Famine, it is said that the then Irish Secretary, a Mr. Labouchere protested against those who might be summarized as accusing Her Majesty's government of committing a crime against the Irish by not assisting in their time of need... though there was plenty of food available stock-piled in Ireland; by declaring that the government had pursued a wise policy in not interfering with a supply of food ('out of and towards Ireland') which would compete with the efforts of private traders who cared only for profit and little concern for the human misery their actions were causing. It reflected an abhorrent immorality that was matched in callousness, though not in form, by the forthcoming atrocities committed by the Nazis whose time-constrained ("on a mission") policies and procedures promoted insensibilities to the complaints of others. Those of the British government felt they were right, based on experiences far removed from the misery, and that was that. They could not see any poverty from their plush verandas in other countries, just as the devastation caused by military leaders sitting on a sunny bank in Florida do not directly perceive the horrors their related activities are causing to civilians in other countries via an electronic console, as if they were playing an unreal video game. Or like a politician walking amongst the rubble after a natural disaster. They are incapable of truly experiencing the wounds felt by a loss... unless it is a vivid memory of a previously lived-in experience.

Be it some government, some agency thereof, or some agent therefrom; though neither businesses or religions are exempt... have so often been unwilling or unable to honestly comprehend individual situations with which to effect a

needed resolution. Quite often, authoritative action is absent because they honestly do not know what to do, and hope that an elapsed interval of time might serve up some hitherto unrealized consideration... or a problem will diffuse on its own... because what is first and foremost in their diplomatic pouch is a game plan for the preparation of using some intimation, threat, or, when these do not succeed— they feel the use of actual violence is just. In other instances, authoritative action has compounded a situation with multiple layerings of complexity, in an attempt to reduce the chance of misunderstandings... and yet produces a mystique and intrigue suggestive of a great intelligence which has at its core, a basic notion of profitability... an unabashed capitalism. And yet, sometimes in frustration, or sometimes in search of obtaining some imagined valuable goal to take advantage of, its inclination to participate in the self-designed frame-work of those who develop policies and procedures aligned with a time-constraint; create more problems.

Nonetheless, everyone is to abide by their high-strung, "type A" personality which is self-directed towards some assumed goal that may be little more than a Quixotic exercise branded as being real and rational, by whatever flavor of word or phrase that may be used to validate that which earmarks this Age of Irrationality... but they denote it as policy, and is thus equated with an accepted rationality by all those favoring the cultural trappings of a given workplace environment. And if the goal is to win at any cost, than one must by at least having the final word... if there is nothing else to confiscate. They must have the final word, even if it is the language of silence... or they must "let you have" the final word, as if by intent, and thus express express the ultimate gain of a particular context. For someone to say otherwise, they deal with the situation on a person by person basis. And it is an unconscionable disregard of civil rights which frequently produces dire consequences for those involved and many of whom have at some time or another had no choice but to respond with violent protest... and to which one might add that the "non-violent" Gandhian Revolution was itself an extremist position of Civil Disobedience for effecting needed change.

The larger American government ignores the public's pleas for intervention against "one of its own" agencies which effects legalized forms of insensitivity just so it can make a profit. It matters not if the legalized activity is a form of irrationality, an exercise similarly frequented by the British government in its attempts to secure a profit at any cost and is now practiced in joint exercises with other governments who will do anything they can to keep a people from moving towards personalized independence. Imperialist and sub-imperialistic governments want peoples of the world bound to forms of a prevailing status-quo, particularly if they are uneducated as so many third world countries have been. Those who are tied to older forms of subsistence living are easy targets for exploitation... which are easier to manipulate and secure a better profit by way of differentiated forms of hooliganism. Throughout the world indigenous peoples who wish to improve the conditions of their fellow citizens, have had to fight off those who care less for dourfully plighted human privations and can not smell the gangrenous conditions promoted by some potential profit. It is unfortunate that the U.S. government remains too closely tied to its British past in order to have adopted a totally clean break of practices which express a red-coated "might is right" inclination to justify its commercialized hoarding interests... which does not include an abundance of altruism. Indeed, it seeks out that which will enable it to disregard human rights under the guise of some action or atrocity that might will have been prevented if a pro-active instead of a "leave a message, I'll get back to you" policy were in place without the need for a publicized spot-light.

But the government, particularly one or another agency violating a public right against having their money stolen by way of a legalized contrivance, wants the public to be intimidated by it. If not intimidated, then to exhibit a level of irrationality wrought by perpetrated anger promoted by an obstinate arrogance in order to help facilitate a rationale to engage the public with some enforcement to accept its bidding by way of pressured obeisance. It is wholly unprepared for a public to fight back, and to do so with a level of communication and military precision it has no previous basis nor experience for expecting. It expects the public to march down a street carrying protest banners instead of waiting outside government officials' homes or their places of public shopping. They are not prepared for the public to drive next to them and open fire with a hail of bullets, like one might witness in a motion picture. Neither are they prepared for the individual who would walk up to them and simply squeeze a trigger, without saying a word... letting the bullets speak volumes of protest that went unheeded by previous forms of "chain of command" entreaty. There is no way to prepare for the unpredictable.

There is no way to prepare for a rationality that is forced to the precipice of a perspective to stop the insanity of a government unable to recognize its own delusions because so very many of their like-minded ilk participate in a closed social environment... and call it normalcy. Imagine thus, if thousands of people joined in the same frame of thinking, not for religion, not out of anger, not for some economic gain, not for some political or social advantage, because they thought it was the right thing to do. And they would reflect on their behavior with the utmost regret to have caused so much needless pain and sorrow, because the design of the government made it impossible for anyone to be on their side. But such a scenario has been played out in different contexts in different time periods, but as singular events... not as multiple ones. Unless someone was particularly agile in their thinking processes, such multiplicity would be difficult for the conventionalized contemplations of a single person. Particularly not one who thinks uni-digeratically, uni-dimensionally, or uni-directionally.

The S.E.C. is allowed to make a profit of citizens as if it were a Bank or a Commercial enterprise that engages in a legally appearing nefarious activity that it is supposed to protect the public from! It is being permitted to skim off a little bit of money here, a little bit there, and no one in the government is doing anything about it; because the theft of public money

is taking place in such a low-key, piece-meal, nickel -and- dime fashion over multiple targets. It is an exercise being excused by all other agencies as not being worth their time to investigate, admonish and intervene on behalf of the public. One must wonder if such is the case because all agencies conduct a similarity of function so as not to arouse suspicion amongst a larger public or media from which might arise a loud public outcry... because the public has become conditioned to accepting its self-imposed fate of not being able to effect any change unless it engages in a violent form of protest. And such a necessity of protest is made the only avenue available because there is no adequate government Representation. It is an irresponsible form of Democracy which forces its citizens to engage in violent forms of protest to produce desired changes because there are no in-place means of providing adequate Representation. In effect, the presumed "Representative" form of government is a reflected indulgence to emulate that which the British government has so often practiced... just so it can make a buck.

The American colonists were justified in their actions against the British anti-public, pro-profit attitude in the 1700s. So have the Irish in their experiences of the terrible atrocities they have endured against such governing callousness dramatically exhibited in the 1800s. And then again by those of India in both the 19th and 20th centuries. Again and again and again the British, and now America, have engaged in anti-public activities just so it can carry out blatant disregards of basic Rights to effect some measure of pecuniary gain, no matter its form. When the public asks for assistance, like the often exercised too little, too late policies of the British government which effect the conditions for needless ruination or loss of life and destruction of property, those in the American government are effecting a similarity of attitude! The Revolutionists of the 1700s would not tolerate such a lack of Representation and would see the theft of money taken by the S.E.C. through its agents as but another form of Taxation.

Where is our governing leadership? It is absent. Where is our government Representation? It is absent. Where are those whose authority permits them to judiciously intervene on behalf of the public? They are absent. Like a government filled with mannequins set in place as test dummies arranged in mock positions of human characterizations before the trial of an atomic explosion. To look in their eyes one might only see the blank stare of someone effecting a long established servitude to policies and procedures that act like a box that they are unable to think outside of. And neither are they enabled with a capacity to communicate in any other language than that of an indentured bureaucrat with a mentality of ready-made rote replies. Like looking into the blank eyes of a servitude they can no longer see in any mirror since all reflections are misrepresentations. It is a void whose lifelessness is only temporarily breached on the occasion for engaging in some routinized functionality. This is both the British and American governments. Its elected are automatons to policy and procedure whose frequency of use defines not wisdom, not logic, not intelligent reflection, but habits that are defined as traditions homaged as a sanctity of genius instead of the mediocrity of a comported irrationality... because making money matters most for those whose thinking border on one or another form of treasonous thought in whatever subject area they find themselves.

And yes, it is treasonous to carry out insidious government activity just so money can be made, no matter who gets hurt or what gets destroyed... in terms of sociological disintegrations. A policy of governance chained to the commands of an edict to control every aspect of monetary activity produces a frothing, barking, vicious madness whose keepers are too drunk with anticipation for some egotistic gain to notice or even care about their own "mad dog" myopic pretensions like a neurotic dog chasing its own tail or chasing the rolling tires of vehicles as if being an imagined personal threat. Not only is the S.E.C. permitted to exercise a bark, but to excuse it when it nips again and again at the public... sometimes leaving but a scratch, at other times, a deeper wound which festers. When the owner is a bully and its neighbors don't want to be bothered, the person who is assaulted has no recourse but to take corrective action on their own. And authority likes the production of such circumstances in order to afford it a reason, an excuse to play out so many different roles... particularly within the view of a large public audience. They need a reason to experiment with crowd control, with new gadgetry of communication, with new psychological techniques of diplomacy and other interventionist negotiations that need never have taken place if authority did not occasionally exercise an arrogant obstinance.

And let's not forget civil forms of law enforcement being enabled to thump its chest, or the military declaring some measure of marshal law so that it might engage in its own training exercises. Yes, where is the government Of, By and For the people? Both the myth and illusion are dissipating. It doesn't exist either in Britain or America... not anywhere. It's no wonder publics throughout the world live in a hyper-vigilant state of fear not from a potential enemy outside its borders, but those who are enabled to create policies, procedures and time constraints to carry out an internal attack on the public like different gardeners carrying out their own individualized philosophies of pruning and cultivation... and the public has no one but itself to turn to. When the public witnesses a government agency such as the S.E.C. carrying out thousands of small attacks on the public to skim money off of citizens to be used to effect other operational efforts against the public and there is no one for the public to turn to for assistance, the public must take it upon itself to effect its own protection in dealing with such a terrorist activity.

When Homeland Security and other government agencies perform their duties in accord with an ideology that makes them blind to other varieties of terrorism, particularly when such activities are carried out by one of its fellow government entities; the public is forced to use whatever means is necessary to protect itself. The actions of the S.E.C. in taking money from citizens is not to be viewed as theft or predation, but as an acceptable standard government business practice; even if the same activity in a non-government exercise would be viewed as running a confidence scam by way of



a contrivance. The government has its own designed brand of a "get out of jail" free card by way of relabeling duplicitous, manipulative and criminal behavior with terms more amiable to the illusions and delusions it wants to foster... yet the public is only supposed to do and think about what it says and not what it actually does. It is an act of bold-faced hypocrisy. Every single activity that the government does should not be permitted with its own contrived standards of propriety. If it is wrong in the public sector, then it should be wrong in the government sector. It is a necessary self defense when the people live under conditions which provide it with inadequate protections because the government is practicing an irresponsible form of Democracy. When all those I have asked for assistance can't see past their own nose and express an attitude that "it's not my job"; it is a terrible state of affairs for the public. An office of Homeland security should be able to practice a broad perspective of terrorist ideology and not be chained to a fundamentalist doctrine of its own; including the many forms that might be used by other government agencies concealed under the guises of their duties which afford them an opportunity for taking advantage of the public... like that being used by the S.E.C. AGAINST and not for the best interests of the public. Taking money from the public that rightly belongs to them is not in the public's best interests.

It doesn't take a genius to recognize that what the S.E.C. has done is anti-thetical to the best interests of the public. It matters not what time-constrained policy and procedure are used as a justification to confiscate and keep money that rightly belongs to another, and then use it as a philosophy which obliges them with a rationale for excusing themselves from having committed any illegal act... they still took money that doesn't belong to them. All the contrivances of paper shuffling which permits them to take and keep a percentage of the public's money remains an act of theft. The S.E.C. is not a government unto itself with the right to effect its own type of "eminent domain" confiscations based on some spurious notion just so it can effect a Robber Baron tactic of taking someone else's property. The S.E.C., effected through its agents, is committing theft and the rest of the government is permitting it to do so because it too uses its own variations of the same legalized lawlessness. It should not be making a profit off the public, even if the profit is otherwise named in some reimbursement fashion. Such an activity of getting paid through both a budget allocation and taking from individual citizens, is called pecuniary double-dipping. No one at the S.E.C. or the rest of the government would like their paychecks garnished by way of some sham exercise defined as a legalized subsidy for a government agency wanting to be able to make a profit off of the cases it is involved with. If it is to be provisioned as a commercial exercise, then there should rightly be permitted commercialized forms of competition so as not to exercise yet another government activity of anti-trust such as in the Amtrack and Postal Service cases; unless one would venture to include all industries which are subsidized... many of which by the usage of a tax structure used as a system of subsidies.

Subsidizing one industry, one company or even one person over another is an act of favoritism. Granted, many subsidies are of extreme importance, but their are counter-arguments to one another subsidy being promoted over another. Yet, such arguments hold no weight because they come from the public and the public has no real voice that is not mangled by a sub-standard exercise of Representation. We The People are not allowed to effect changes in the overall program of subsidies which are good for the public... because we have no political clout. We The People are not allowed to have any or we would insure a truly fair, honest, and equal playing field to serve the needs of the public, of the Nation, and not extort our global neighbors through some modernized form of colonialism that uses subsidies as bribes that at times are not but to effect disharmony because it suits the neurotic disposition of someone in authority. When authority can not even help us to recover money stolen by a government agency conducting exercises to fill its own coffers, how is it that the public can get the government to permit the public to effect changes clearly seen from the vantage point of the people but those in Authority have their heads in the clouds? They are not down on the Earth with us. And the system of communications it subsidizes dumps our messages and pleas for assistance into a wasteland of irrelevance. Where are are Representatives? Why are they so absent when we ask for assistance? Why are they so impotent in helping a few re-acquire a little and yet find time to spend taxes on that to later be noted as a failure based on poor communication, poor advice, or some other ready-made excuse that highlights a short-coming that the public must eventually suffer for, but they are protected from experiencing? And though they do such a lousy job, they are safe because the public has no means of disciplining them, though they reserve the right to discipline and hurt the public as they see fit?

Take for example when the public is subjected to a rash of killings effected by law enforcement officers in a short span of time, occurring in a social setting which promotes the usage of economic provisions anti-thetical to the reality of the income of the people being served. The two situations can become easily over-layed and multiplied by extraneous factors which are not easily recognized unless one lives under the circumstances. Whereas the people are encouraged to respect the law, the law doesn't respect them. Yet, when the people exert their Right to self-defense, by effecting the usage of lethal assertiveness to meet that which is being used against them, it is the people who are looked upon as being in error. What sort of logic is it for someone to walk calmly to that which amounts to the shadow of a social gallows? This is the mentality of that exhibited by some idiotic motion picture script writer, director and producer. If a person is to die by having to live under the guidelines of stupid laws, they might as well die fighting for their freedom while they are being dragged towards a compliance with socially practiced legal nonsense.

The people must say no to compliance with laws which would permit the government to steal, cheat and oppress them. They must fight back. When the laws are used first and foremost to protect the views and self-serving desires and self-interests of those in authority, the people must give Authority first hand knowledge of what it is like being on the short end of the stick. Let them all experience the hell they subject the public to. This is not an expressed vulgarism or a call for the usage of anarchic violence, but a means to force authority into the realization there are too many wrongs being forced on the public. The people have a Right to protect themselves from a predatory legal system effected by those whose mentality can not think beyond their position of employment like those who would walk into a cannon about to be fired

because it is their sworn duty to do as they are told and not to think otherwise. Far too many laws are contrived to have an ill-effect on the people because they are developed by those whose mentality is of a criminal nature that attempts to conceal their self-serving ulterior motives... and many of them are not even cognizant of how many they hurt because they and their own are out of harms way.

Let us put them all in harms way to see how they like it. Let us see if they like losing their homes, having their money stolen from them, being deprived of employment, of forced into a protracted duration of incarceration for some stupid law... and all the many other injustices being felt by so many. When the laws are absent to assist the people in preserving and protecting their Rights, the public has a right to effect their own system of legality against a legal system used to trespass on the people. The present system of governance offers us no other recourse but to walk slowly, quietly, and without any problem... towards a death called living in a society with so many government-serving laws... no matter who suffers. But we will not walk as they so direct us to comply to their idiocy. We will fight them till every single one of them has to take the same walk they design for us, because they are our presumed leaders and should thus lead the way. Let them walk as we are encouraged to walk for them under the present social guidelines of this make-believe Democracy. Yes, let them see what they make us do by way of a metaphor that only the truly naive, or ignorant are unable to witness as a portrait of this so-called "government of the people". Yes, let them walk point to experience first hand the trials and tribulations of so many failed social programs the public has had to experience. Let them walk without a weapon, blindfolded, with their hands tied behind their back or held over their head, with a sock stuffed in their mouth that has been dipped in a pail of authoritative urine and feces... and without someone to back them up, except for those like themselves who would use their position of authority to stick a knife in their back at any assumed pretense... into the hell which they have designed for us under the guise of a flagrantly falsified Democracy. Let them walk and hum some patriotic hymn and step to the cadence with the weathered shoes of indolence they have set upon our feet, generation after generation after generation. Yes, let them lead us... and yet, at such a suggestion of being given the chance of being "the chosen one", they are no where to be found.

Where is the government? It is absent because it claims to be too busy with more important interests involving billions of dollars... because it is below observed standards to intercede on behalf of citizens asking for the return of a few thousands or a few hundreds, especially when it was stolen by one of its own children. Where are those who are supposed to provide intercessionary leadership to address concerns brought before them by the public? They are absent because their actions amount to little more than an electronic switch board directing our requests back to the thieving culprits so that they can calmly, courteously, and very directly deny the public any assistance. It's the typical merry-go-round of a bureaucracy whose primary interest is not the citizenry, but making sure its amusement park government staff gets to pick up all the personal property having been manipulated out of the public's pockets by a dizzying social governance ride, call it Democracy or what you will; that was designed expressly with this underlying pick-pocket intent that is so customarily done, it is no longer recognized for what it is. It is a ride promoted by what frequently amounts to as a three-ring (Three Branch government) circus whose acts are sometimes so stupid as to produce profuse hilarity. No one can take such clowning seriously. All the antics, costumes and showmanship pageantry are for those who have not yet achieved a level of sobering consciousness to recognize the expressed mediocrity being played out. They don't realize how often so-called experts are wrong and that they are susceptible to the same errors in judgment everyone else is, albeit on different instances of application. Yet, such a situation is made all the more incredulous by an expressed effort to give the appearance of infallibility, which is used as a practiced means of covering one's own type of fallibility. Whether the professional is a public servant, government agency, an educator or a physician, they sometimes forget to humble themselves, as is expressed in the following comment:

## **Physician Humble Thyself**

Just because a person takes the Hippocratic oath and don's a white jacket doesn't mean they are automatically endowed with a god-like superior capacity of intuition, empathy, and a bedside manner that is provocatively astute when it comes to an appropriate level of being able to accurately appreciate every single person in every single instance. Like-minded medical colleagues are not only capable of making the same correct diagnosis, but the identical incorrect assumptions as well. A medical practice is exactly what it says it is. A practice that involves the very many foibles of the human condition that medical professionals themselves are not immune from even though they work in sanitized conditions, wash their hands frequently, and wear plastic gloves. Nor should we forget that an expert opinion is sometimes referred to as educated guesstimation. No one should have to compromise their integrity by having to agree with the pronouncements of a physician when personal experience says otherwise.

Nor should the public have to compromise its integrity to the dictates or interpretations of a government agency, when personal experience says otherwise. And my personal experience says that the S.E.C. is engaged in the theft of my money. Yet, this says nothing about those so-called experts who outright lie or "stretch the truth" as if it were a taffy pull, to advantage one or disadvantage another. In other words, experts can have ulterior motives which, very frequently assist in the viability of themselves or assist in establishing the viability of another. Whereby, definitions can thus be used to perpetuate or establish the potential perpetuation of a given status quo that leads to an aristocratic-like environment, such as that which is playing out in the S.E.C.... with its ability to redefine its self-generating funds activity of taking money from

citizens as anything but theft. And such a perspective is supported by other government agencies or agents, because to do otherwise might well bring public scrutiny and redefinition of one or more of their own activities. Hence, our desire for establishing an honest working definition of truth beyond that which is tethered to some economic gain, for the purpose of enhancing humanity; must be more expansive than the present considerations being promoted by the present usage of a mythologically used "Democracy" (peoples government/rule).

The Hippocratic oath says one thing, and yet physicians can be hypocritical in its application. No less, a government agency like the S.E.C. can think it is practicing a legal fairness based on a common-sense everyone readily acknowledges and accepts, yet its actions speak of a practiced ulterior motive that is anti-thetical to both common-sense and legality. The S.E.C. wants to be able to practice self-serving distinctions of the law with respect to alternatively using either the spirit or written rule of law in whatever mixture of arbitrariness will suit its objectives. Likewise, let us take a look at the circumstances of the U.S. Presidential Oath:

Here is the U.S. Presidential oath:

*“I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will to the best of my Ability, preserve, protect and defend the Constitution of the United States.”*

It is a particularly shallow oath. It's lack of depth evinces a superficial appreciation and practice of a real OF, BY, and FOR the people democracy. It mentions the Presidential office, the Constitution, and the United States. But it does not explicitly mention the people. Whereas some might want to argue the people are implied, this "implication" displaces the people into the position of an after-thought... into some vague recollection. The people should not be an implication, they are THE single most important element and should be respected by being named. The Office of the President, the Constitution, and the United States belong to the people, and not vice versa. They have a right to be personally acknowledged as the true proprietors of the United States, the Constitution, and the Presidential Office. The people are not a shadow, are not an echo, are not an entity which can not be named because of some superstitious philosophy evincing a Fairy Tale like Rumpelstiltskin and that some religious observance might ludicrously adopt as a means of suggesting its own greatness because of. The people are not that which is owned, but are in fact the owners who can and want to speak for themselves through a Cenocratic Formula of governance. The oath of the highest office in the land is that of an employee of the people and should, at the very least, recognize its boss by publicly naming them. Hard working people deserve to be recognized as being of primary importance and not be slighted by being nameless... like some shadowy figure standing in the background so as not to detract from some assumed "chosen one" intimation which distorts an underlying messianic or megalomaniac insinuation of self-importance... if not a messiah complex than a Virgin Mary 'complexionality'... or those in attendance thereof or association therewith.

We The People have a name just as we have a voice and are fated to become fully recognized as the preeminent governing *Will* guaranteed by a *Cenocracy* (New Government). All governments will be forced to accept the people as a collective identity with a viable passport to a better future. It is a Will that shall Tell the Tale of a public's arrow shot true, as a Declaration for Greater Independence! (Mentioned as a reference to William Tell who shot an arrow off of his Son's head to voice his opinion against the directive of Authority.)

At present, the people do not have a Cenocratic means of Self-Representation... it is forced to accept a vicarious form of Representation that often is out-of-touch with the actual collective Will of the People and makes guesses based on spurious polls and gut-felt assumptions.

**It is a Will that is denied a full Citizenship, denied Individuality, and denied and actual right to Vote on its own behalf, without being subjected to some political machination of reigning authority.**

In effect, the collective will of the people is denied its own personhood, its own incorporation and its own stock-market designation as a standard of social self-governance and not as an auxiliary component of infrequent permissibility.

The Presidential Oath describes a serious and pervasively practiced short-coming that needs to be rectified. Instead of the Presidential Office being used to preserve, protect and defend a Constitution, it should, for example, be stated thusly:

*“I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will to the best of my Ability; preserve, protect and defend the people's right to have a government which best befits their collective consciousness expressed in a collective voice through a Referendum whose results can be mandated into a law as a Constitutionized Representation of their desire for developing a better United States in partnership with a global community.”*

The Presidential Office, the Constitution and the United States are nothing without the people. We need to not only begin thinking WAY outside our enclosed, segregationist boxes of tradition, but begin a practice thereof by altering the wording of oaths, pledges, and declarations to be reflected in our laws and social practices. If the public is to grow up as an expressed governing self of maturity, then the government should practice such a maturity as a preeminent role model. Let it lead with the leadership of a true leader.

If grocery stores and other businesses can display a respectful acknowledgment and humility towards senior citizens, handicapped persons and pregnant women by providing particularized parking spaces as an oath of a stated business practice; at the very least the President of the United States can exhibit a respectful acknowledgment of all the Nations' peoples by providing a particularized comment thereof and there-for... if for nothing else, than to thank the public for the privilege of being able to serve it. Whereas the Person elected to the Presidency is named a President, and those elected to Congress are at least referred to as Members of Congress, the people are unduly slighted when they are not as such individually acknowledged in the Oath taken by the President. In fact, all government oaths should be provisioned with a recognition of the people. This is an oversight that needs to be remedied.

For example, here is the Presidential oath refashioned to individually include the people that, for the most part, uses the same formula but that may not raise the eyebrows of some traditionalists, even though it will have a great impact on the perception and practice of politics and governance:

*“I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will to the best of my Ability, preserve, protect and defend the Constitution of the Citizens of the United States.”*

While some may prefer to use the word "Citizens", the usage of the word "Peoples" has merit, since many believe in the ways and means of the United States but are as yet not a citizen. Whereas, we could use the phrase "Citizens and supportive Peoples" as a useful concession to include both. In any respect, the oath must be changed to effect a greater comprehension of the present reality and not continue an expression of an antiquated mentality the people have grown out of.

And it should be fully noted that the protection and defense of the citizens very much includes a Bill -of- Rights that was initially omitted from the U.S. Constitution but were an essential inclusion in order to protect and defend the people from arbitrary acts of the Federal government, and later adopted as a necessary provision for the people against arbitrary acts of State governments. As presently practiced, the U.S. Presidential oath places the Constitution and the people in a secondary position, thus rendering a needed change as:

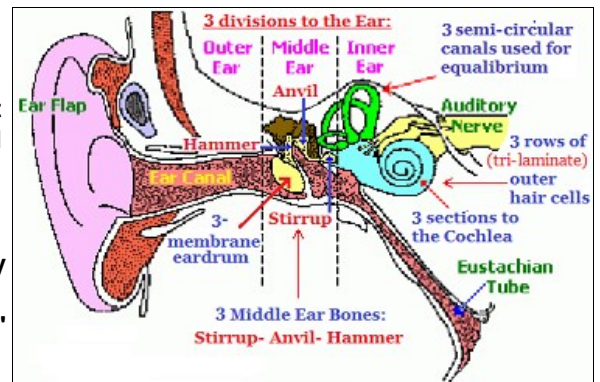
*“I do solemnly swear (or affirm) that I will faithfully preserve, protect, as well as defend the Constitution and the Bill -of- Rights of the Citizens of the United States... and will to the best of my Ability, execute the Office of President of the United States on their behalf.”*

Without an alteration in the Presidential Oath, the people remain a superficial adjunct of consideration. Any lawyer who truly represents the people would not stand for such a specious oath. The people can not expect the Supreme Court to protect the Rights of the People when it is their job to protect the Rights of the Constitution... and all its short comings... but are not hired to explicitly support the people, despite the failing of the Constitution which arise from their perceptions and interpretations allied with political predispositions. When the Supreme Court is so selected to exhibit a fidelity first and foremost to the Constitution and the people as a sub-standard

secondary consideration that is supposed to conform to such a standard through the Government is literally and not figuratively supposed to be Of, By and For the People, we are confronted by an hypocrisy that must be publicly dealt with... and decided on by the collective perspective of the people, and not a select few in Authority, nor accede to the perspective of Authority to wait awhile, for things to cool down, whereby it can instigate measures to force compliance to old standards. The Constitution, the Bill -of- Rights, and the Presidential office mean nothing without the people... and yet the people are minimized and marginalized at every turn. To not mention the People and their Rights is to disavow their singular and collective importance.

A new Presidential oath is needed just like the people need a new government... a *Cenocracy*. The future must not continue from its present footing or else more disharmony will ensue as the population increases with little change in the standard of Equality that can ensure a more even redistribution and redefinition of all wealth to enhance everyone's life. And life is that to which we speak of... and not dead, dying or deficient traditions. If we look upon society as a living organism, as a representation of our human embodied sentience, then the "footing" spoken of is of a bipedal construction. However, stability, in the human species, is obtained by three semi-circular canals in the inner-ear of a three-divided (inner- outer- middle) ear... though there are several other "three"-patterned formulations used; which are play a part in the necessity of our communication form. It is a structure using the three-based formula of Reflection (echoes), Refraction (directional change between mediums), and that presently described as 'defraction' from which the idea of deflection arises and the notion of hearing around a corner; though we might alternatively delineate it with a neologism such as "Refriction" to denote a contour of "sound expression" arising from the encounter with a semi-poriferous obstacle... (through it, over/under it, or around it)... [and thus providing us with another "Three R's" configuration].

Indeed, imagine our speech without the ability to hear, or if our mechanism of hearing was based on an other-than-three structural pattern that is organic, rigid and fluidically flexible... whereas the present design of the government is not; but gives the impression that it is... and is, but selectively so— by an exclusionary principle which disallows the larger piece of software (the public) from being able to participate as an ongoing activity, instead of being "held in reserve" because the 'mainframe' is not set up to accommodate the expansiveness which fully describes the necessity of an enhanced configuration. The government is set-up like a person who is dominated by using only (a primitive) "1%" of its abilities while the remaining 99% (of the public) is relegated into an obsolescence without every being given an opportunity to develop a true functionality of purposefulness; thus creating an inter-generational line of those who have learned how to be less than what they are capable of. Analogously, one may then say that the three-branches of government act as a "checks and balances" provision of gyroscopic positioning to keep the overall government in a stable condition, regardless of how much the people suffer... because those in their authoritative governing roles are first and foremost looking out for their personal interests. But if we view the government and resultant society as being an inorganic construct to account for the recurring instability, instead of saying there is an (organically definable) inner-ear problem; we might want to consider that the simplistic usage of a three-branched government is problematic due to malformation, because there is too much "separation-of-powers" with only brief moments of inter-active continuity. Unless of course one opts for the idea of a third option by aligning the structure of the government with both an organic and inorganic component... but whose inter-face is not ideally integrated... and thus requires a new design.



Yet, let us add some more information related to the ear to give an indication of how it's three-patterned structure may be related to speech, and thus portray a schematic of thought and the processes of encephalization:

**Language development may be directly related to how we hear:**

<h2>3-Patterned Ear Structure</h2>	
<b>3 overall divisions:</b>	Outer ear~ Inner ear~ Middle ear
<b>3 middle ear divisions:</b>	Tympanum~ Epitympanum~ Mastoid antrum
<b>3 eardrum membranes:</b>	Cutaneum~ Collagen fibers~ Mucosm
<b>3 semi-circular canals:</b>	Used for balance (equilibrium)
<b>3 bones:</b>	(ossicular chain) Incus~ Stapes~ Malleus
<b>3 main malleus ligaments:</b>	Anterior~ Lateral~ Superior



<b>3 incus anchorage points:</b>	Malleus~ Stapes~ Bony fossa wall
<b>3 cochlea sections:</b>	(Scala) Vestibuli~ Tympani~ Cochlear duct
<b>3 extrinsic muscles (Auricularis):</b>	Anterior~ Superior~ Posterior
<b>3 sound conduction paths:</b>	Electrical~ Mechanical~ Fluid or: Bone (solid)~ Air (gas)~ Fluid (liquid)
<b>3 nerve stimulation paths:</b>	Mechanical~ Chemical~ Electrical
<b>3 outer hair cell rows (see images below)</b>	typical in mammals but some sources give 3, 4, or 5
<b>Neurotrophin-3 (NT-3) is synthesized by inner and outer hair cells of the developing organ of Corti.</b>	Brain-derived neurotrophic factor (BDNF) is also synthesized. (Prestin is the motor protein of the outer hair cells.)
<b>3 sound qualities:</b>	Pitch~ Volume (intensity)~ Tone
<b>3 sound wave propagation processes:</b>	Diffraction~ Transmission~ Reflection
<b>3 main forms of ossicular chain fixation:</b>	Fluid~ Mechanical~ Otosclerosis
<b>3 classes of ossicular lever action:</b>	Force arm~ Resistance arm~ Fulcrum
<b>3 acoustic distortion forms:</b>	Frequency~ Phase~ Amplitude
<b>3 basic properties of vibrating bodies:</b>	Inertia~ Elasticity~ Dissipation
<b>3 principal types of deafness:</b>	Conduction~ Nerve~ Stimulation
<b>3 types of hearing loss:</b>	Conductive~ Sensorineural~ Mixed
<b>3 (inner ear) organs of balance:</b>	Semicircular canals~ Utricle~ Sacculle (collectively called the vestibular organ {3-in-1})

Our 3-patterned Ear structure: → → → Results in...

**3-patterned language sequences (abbreviated):**

**3-stage "chunk" infant babbling (with its variety of sounds):** Ba-/ Da- Da/ Na- Na- Na... followed by longer reduplications before proceeding onto:

**3-stage word development usage after babbling:** Single words- Double words- Triple words... followed by and in conjunction with one's cultural grammar usage

**Trimodal language structure said to be present in all the world's languages (not necessarily in this order):** Subject- Object- Verb

**3 writing stages of development:** Logography- Syllabography- Alphabetography

### --- Grammar Examples---

**3 Tenses:** Past- Present- Future

**3 sentence types:** Simple- Compound- Complex

**3 Pronoun types:** 1st person- 2nd person- 3rd person

**3 Verb moods:** Indicative- Imperative- Subjunctive

**3 punctuation units:** Phrase- Independent clause- Dependent clause

**3 Verb inflections:** Tense- Mood- Number

**3 subordinate clauses:** Adjective- Adverb- Noun

**3 ending punctuations:** Period- Quest. mark- Exclamation

**3 gender grammar:** Masculine- Feminine- Neuter

**3 division structure to writing Essays, Book Reports, etc.:** Title- Body- Conclusion (Beginning- Middle- End)



Let us then say that the present government has organic software but an inorganic hardware, as many futuristic thinking individuals have thought to intellectually contemplate with respect to androids... or in the older terminology, robots. The skeletal framework of the government, and hence society, let us call it the infrastructure; is clearly inorganic... While those that are obligated by law to live within the constraints of the structure, are clearly organic. The organic (human) population, not to mention animals trying to make do with human encroachments into their territories, are having recurring problems with the government part of the infrastructure... as the origin of their many dysfunctionalities. And because the people are being "encouraged" to conform to the structure as it is, their dysfunctionality necessarily means there are flaws in the governing structure. While the analogy is simplistic, the correlations are easily discernible realities. While some realize it, other do not... that the infrastructure of the government was of a poor design at its inception. Its initial design did not include many of the organics as participators in the process to interact effectively with it. It was based on the internalized diagrams of mental frameworks that were self-centered, and not society-as-a-whole centered. The underlying basic structural framework of the government remains particularly rigid in that it does not permit the needed flexibility for the organic software to maneuver as it evolves in its multiple dimensionalities (population expansiveness, energy needs, aging, health care requirements, technology advances, overlapping global issues, altruism embracings, animal advocacy, reduction of illiteracy rates, racial/gender/ethnicity overlappings, environmental considerations, etc...).

The present form of government is wholly inadequate for a true "peoples" government when its practiced structure minimizes and often negates the "Will of the People" from having a means of expressing its concerted opinion without some vicarious, or otherwise substituted representation thereof. Indeed, even when the U.S. Presidential oath is taken does the nation as a whole little realize that the person elected is swearing to uphold a Constitution effected by the "Will of the People" of past eras, and not the Will established by those of us living in the present... because a Congressionally mandated Referendum process involving a more effectual complaint forum for discussion is discredited. Why, we must ask, is Authority so afraid of the "Will of the People" of the present it will do anything it can to wrest and manipulate control into the hands of a few who must promote the continued illusion of so many social self-governing falsehoods?

Has someone hit the government over the head with an idiot stick? Why does it act so stupid when confronted with a very easy-to-understand situation concerning "one of its own" engaging in theft? Why are all other government agencies so quick to agree with the rationalizations perpetrated by the S.E.C. in its defense of its theft-by-way-of-skimming money off of the public? Why are other government agencies and Representatives so quick to defend their "non-interference" actions, and then, if backed into a corner by the media, they attack those who make a complaint? If all government agencies have a standard "non-interference" policy against other agencies, even when another agency clearly is engaged in a criminal activity, then who does the public contact? Where is the agency whose mandate is to run interference on behalf of the public? Why is the government so protective of an entity creating a public problem? Must people kill a dozen or so employees at the S.E.C. in order to get a Congressional level investigation against the S.E.C. on behalf of the public? The S.E.C. is affecting a serious breach of public confidence. Yet this is no one for the public to go to for assistance. The public is forced to engage in ever-increasing levels of assertiveness which can very well spill over into violence, because those who are in a position to assist, act like the three monkey variation of being unable to see, hear or speak no evil, as if it is a prerequisite of being in authority that doesn't like being viewed as unresponsive, so it reverts to the adoption of a diametric opposite and sees, hear, or speaks of evil! From one extreme to the other its mentality sways...

The experiences I have had with those in governing authority with respect to the present reason for this letter, as well as observational instances having accumulated over several decades... evinces the realization there is such an over-abundant reliance on encoded language— that straight forward, simple forms of communication are almost indecipherable to those whose positions relegate their previous perspicuity into a corner in which they sit like a high-strung 'impulsive' person with a dunce cap on. Analogously, the situation is much like encountering a socially respected researcher of cultural mores who is so enchanted and stupefied with their titled position and how they become treated by those who act like a sycophant towards them... that upon being shown three different languages; are unable to distinguish them as translations of one another, because they can not make a visualizable connection even when the scripts are placed side-by-side before them... even when their memory contains the knowledge of the (three-language) Rosetta stone, (three-language) Bihistun rock formation, and Galle Trilingual Inscription.

It's no wonder the public resorts to some expression of protestation. Governing authority seems unable to speak or hear without the usage of some workplace-required filtering mechanism which distorts truth to fit within the parameters of some overall neurotic disposition born in a government-grown culture... specific to the fashion of demarcated boundary lines dictated by a formula of governance which is at odds with the reality the rest of the citizenry acknowledges— from the other side of the tracks hammered into place by a legislative process too antiquated to support the needs of a populace that wants and needs to grow beyond it. Straight forward truth is interpreted in a distorted sense of reality, and convoluted into some politicized menagerie replete with numerous ulterior motives which complicate the most simplest of easily resolvable issues into a complexity of obstructionism. The actions, and one should include 'inactions' of authority, often seem to reflect William James' comment that the world of infants is a Blooming, Buzzing Confusion, (which Jean Piaget is said to have agreed with). And though the perspective of Elizabeth Spelke suggested that this is the world of the

new parents; we as citizens might agree since the people are driven crazy by all the nonsense we have to put up with when dealing with one or another aspect of the government.

In a culture in which the formula of government being promoted is based on the tripartite idealization represented by the words Of, By and For The People... it is clear that the larger populace is supposed to perform the parental function which keeps the ego-centric government in check so that it's self-centeredness doesn't try to create a reality where the world revolves around it. Unfortunately, the "parental populace", as denoted in this instance, has been neglectful in its dutiful requirement to bring the child up to be more respectful of its parents and others. No doubt some measure of "tough love" is in order to bring about corrective changes before the child's activities burn the house down, wreck the economic vehicle, or blow up the garage where tools, leisure equipment, and desirable memories are stored. Indeed, in this situational metaphor, spanking or using some other punishment on the child may well be more painful on the parents than the child. Resorting to the usage of temporarily grounding the child by a means of seclusion to curtail one or another activity, is of little value if the room in which the child is sent is filled with toys that will reinforce anti-parental-authority perspectives. The public, as parents, may have to resort to more stern measures of convincing the child that its self-serving willful behavior will no longer be tolerated.

And though we may clearly despise the need for engaging in violence, how are those born into the exercise of a Revolutionary spirit supposed to act? When the forefathers of America did not acquiesce to an overwhelming British force, and countless military leaders have impressed upon their subordinates to "hold the line" even in the face of odds which seem insurmountable, it is incredulous for anyone to think the public would do anything but fight back when more civil efforts to achieve a resolution, are dismissed as an irrelevance. It is a duty to ourselves, the people of our Nation and to all of humanity, to fight and if need be, to die for a noble Cause... such as confronting that which serves only to diminish our individual and collective humanity. Such is that to which the public is headed towards. We don't want to use violence, but there is no avenue for being adequately Represented. When there is no one on the side of the public but the public itself, we have to fight. If violence should occur, it is because it is brought upon us. As such a case as this, perhaps the usage of an analogy will best illustrate where the government and the people stand:

In a Chinese village there was the situation where a single individual was pointed out to be the person who was chosen to die because of one or another issue anti-thetical to the whole of the village. Instead of any single person having to commit the singularly deadly deed, it was decided that everyone would stab the individual in a non-vital place, thus permitting their death to occur by way of blood loss. After the deed had been done, the local judge was called in and presented the people with three options. The first was that the person who had stabbed the person first, could be executed. The second option was that everyone could be executed, thus leaving the government without an allotment of taxes. The third option was that the last person could be executed. As the story is told, under the observed Chinese system of rationale, it was the last person who was called upon to be put to death. In current American legal jurisprudence, there is an inclination to seek out the one who is most culpable, such as the one who instigated the act in the first place. While others may likewise be jailed, others might have their participation reviewed in a case-by-case manner... thus providing for reduced sentences and/or fines.

While most people reading the foregoing might agree with the Chinese official's decision and others with the American formula, still others may want to add their own interpretation of the situation as it was presented. Nonetheless, the story is like a time-constrained process and procedure which creates a boxed-in mindset. The trouble with this is that there is another option to be considered. While it was initially noted that the person was cited for execution by the village for one or another issue anti-thetical to the village, few readers may have wondered what sort of things were committed or, much less, why a person so angered an entire village. The alternative interpretation, was that the person who effected undesirable social circumstances in the village was a scaled version of a larger situation involving a populace in a society who encountered the undesirable acts of a despot. If the people of a society killed a Monarch for crimes against it, none of the public would be viewed as a murderer, just like soldiers are not typically viewed as murderers when killing in a combat situation... and their military training is not viewed as State sponsored training camps of killers and support personnel. Nor are Military Academies typically viewed in disparaging ways because of all the applied social ceremony attached to such organizations. Then again, despite some irregularities which have occurred associated with the military, there are others external to it who are particularly supportive and would do anything to insure military activities remain a viability; by way of a simplistically played dominoes, mouse trap (game), chess and poker inter-activity. It's like a 3-in-1 (less or more) combo-game kit being played at the same time in serial or parallel fashion.

Likewise, how is an individual or group of individuals to be held up for committing a crime against a government, government agency or agent thereof, when no one else will stand up for the public's rights to be free from the abuses of a government that acts as if it isn't their job to assist the public in its complaints against one of its own? Why can't a person effect an offensive form of defense against those whose activities are clearly predatory? Why is it that the public is expected to cower in the sewer of obeisance to those who don't care if the people are treated as stepping stones towards expressing a self-indulgence for committing a theft to create a profit for themselves? The rationale for obliging such stupidity is born by those who harbor a presumption of innocence and infallibility simply because they are part of a government structure. When a government is able to claim a presumption of innocence, regardless of what it does, then the people must therefore assume they are viewed as being guilty if and when they challenge, with or without a usage of

force, the government's presumptions of righteousness. Such an adopted rationale in so wide-spread a social observance and practice through out the world, yields the presence of an Age of Irrationality. Though it should be noted that many of those whose societies exhibit a similarity of expression do so because it is a responsive gesture of self-protection when confronted by those exercising ingratiating bullyism, if not through implied intimidations, then indirectly through economic reprisals for non-compliance. One is forced to adopt the temperaments of brutes if they are thrust into a position for having to deal with them. It is easier for those with a measure of intelligence to exhibit irrationality than it is for those who are irrational to exhibit a similar indication thereof.

Law enforcement agencies are quick to respond to violent forms of predation against the public, but not the many different forms of non-violent predation like that practiced by the S.E.C.. The government knows how to respond with a like-mindedness of violence, but sits dumb founded when it is asked to intervene without the presence of violence. It's no wonder people use violence to try to effect change. The government is unresponsive against itself and instead seeks to quiet those or that from which emitted a level of violence being used as a bull-horn to motivate a mule-headed government that finds it easier to retaliate against a complainant instead of the actual source which precipitated a person's need to effect a last resort measure. Is there nobody in the government who is in charge? Who is the public supposed to turn to when every single person that is asked to intervene on the public's behalf uses their own individualized tactic of... very politely, very courteously... washing their hands of the situation?

The S.E.C. is effecting a black sheep image in the government family of agencies and it needs to be dealt with... or the public must effect its own formula of self-defense against the actions of this bully. No excuses, no reprimands with counter-productive reward subversiveness, no time-out grounding methodology in a room filled with toys; just a plain swat on the butt behind the woodshed. The S.E.C. needs to stop stealing from the public with its self-devised contrivances to skim a little money here, a little there... from a vulnerable public that is left with no choice but to effect a violent form of protest. And this is but a small representation of why so many have turned to violent forms of protest against those who create policies, procedures, rules, regulation and laws which are AGAINST the people because they are specifically tailored to advantage those who implement them... and any person or proportion of the public whose lives are injured, inconvenienced or otherwise interminably interrupted are without recourse unless they resort to some violence as an expression of trying to deal with the madness of the adopted mythology by authority who actually believes in their own nonsense. What they say (logos) in contrast to what they believe (mythos) is opposed to that which they practice ('praxos'... i.e. praxis). It is a disjointed syllogism.

And let us also ask, where is the Supreme Court? Where is the supremacy of wisdom and insight we have been told to believe exists in a representative body of elite thinkers; but thinks itself into the corner of conformance to an out-dated social governing system? Why is it all such a mutagenic lie represented by a duplicitous three-branched social structure based on idealisms that supply us with not but the veneer of a would-be Democracy? Why does it need to lie so often by way of judgments that are counter-weighted against the expressed judgment of the people and does not promote the collective perspective of the people to be of the most paramount importance... to not only be heard but defer to the Will of The People? —A judgment that is denied a concerted opinion of expression by way of a mandated process of Referendum which entitles that Will to become the Law of the Land... and not relegate the process of Referendum into a regulated formula for obstructing the Will of the People to become the actual means of a bona fide Legislative practice? Why is the Supreme Court time and again so bigoted and prejudiced against the public? Why doesn't it decree a Constitutional necessity for the people to have their own Peoples Legislative Branch and a means to have their collective opinion become THE standard by which laws of the land are effected? Why can't it see past its own arrogance, its own practiced mythology? Is it unable to exhibit a greater wisdom and insight because those who are chosen are incapable of such a vision because they are chosen and confirmed by those whose opinions are of a substandard perspective themselves?

Why can't the public have a non-politicized Supreme Court? Why after thousands of years do we still have modernized forms of the same stupid business, government and religious perspectives? Why do the people have to persistently be subjected to so much nonsense? Why is it so very often the members of this very entity whose frequent incoherences belittle their assigned title, that effect the legality of offenses to occur against the public in the first place... such as the ridiculous "Personhood" fallacy? There is nothing "Supreme" about a court committing itself to the exercise of erroneous wisdom. The people need a Supreme Court that is directly responsible and answerable to the people, and not some Constitution viewed as an immutable sacred document whose guidelines become frequently mangled to suit the desires of those wanting to perpetrate incremental and piece-meal crimes against the public... thus denoting a partnership in crime involving the government and business interests.

The Constitution and Bill of Rights, in the hands of such a plutocratic arrangement, have become little more than disposable napkins, toilet paper and tampons, which the public is constrained by laws to recycle for its own usage... soiled as they are by a socially designated upper class not wishing to relinquish itself to an equalized redistribution of socio-political power that practices an honest fairness in equality, justice and liberty. All are expected to be thankful for such a privilege anointed on the people by the arrogance of the wealthy who want us to define the situation otherwise... that is first and foremost beneficial to them. It is disgusting and needs to stop, but there is no one to here the complaints of the public. None but the people themselves, since those in authority likewise reside in some advantaged position and can thus be noted as a stratum of the upper class... even though those in such placements might think otherwise because of

differentiated definitions of what is meant by the designation of being 'upper class'. If a new Constitution and Bill of Rights need to be effected in order to stop the public from being abused, then so be it. And if the only way to stop it is by way of some violent civil war against the government, because upon being asked to intervene on behalf of the public... its complaints are dismissed and marginalized by way of a non-interference policy— then heaven help us all because it will be a bloody and destructive civil war. Under the present Democratically-disguised plutocratic governing system, the public is a voice in the wilderness of an encrusted and entangled Constitution and Bill of Rights that, very often are used to muffle the many public complaints which need a formalized method of collectivity and objectification into becoming law, that can not be politically obscured by the present circuitous "Representative" idiocy. The people need a *Cenocracy* (New Government) with a Cenocratic Formula.

Such a Cenocracy must advance the position beyond the efforts of grass-roots community-based organizations which promote some idealization of Direct Democracy. But in mentioning such a formula of "Peoples Rule" or "Peoples Government", it is of need to reflect on it representation in the past such as in the case of "manorialism" once practiced in ancient Europe, whose functions reflect a similarity to that practiced by present day non-governmental organizations (NGOs) which may alternatively be labeled as community based organizations (CBOs). The old manorial systems are said to have arisen out of serfdoms which had arisen out of various previously observed social exercises involving slavery... with each social operation effecting more and more control of political processes by way of a larger collectivity of expression being adopted by the public in the absence of a larger centralized government.

With the absence of some centralizing orientation that can be respected such as in a family or community, partialized groupings of individualized wanderings... what may be generalized into a reference of "lost souls"... those who do not find some supportive encouragement, for example, in joining a group engaged in sporting contests— can appear seeking some measure of identity to provide a sense of purpose and belonging; such as in the case of gang membership developments, though the type of inter- and intra-gang governance being practiced is often quite primitive in structure and inclined towards some formula of criminality. The same goes for governments that have no respect for any supposed dominant centralizing perspective as might be offered by a belief in a God. Though individuals in government may go to church and publicly state they have an honest orientation to believing in a supreme spiritual leader, if not adviser, through some presumed prayer communication device; their collective behavior, in that it effects public abuses and Rights violations, say otherwise. This effect can be seen in a multitude of businesses and religions as well.

In Medieval Europe, the overall governing structure developed after the usage of slavery, was referred to as Feudalism, though Manorialism and Churchism are said to have been contemporaneous adjuncts. These three, seen as a component occurrence, though each may be described as independent governing functionalities; are said to reflect the Dumezilian (Indo-European) tripartite characterization of Priests, Workers (Artisans) and Warriors, to which is correlated our present usage of Legislative, Executive, and Judicial Branches of government. It actually is not a contradiction nor misinterpretation to speak of Manorialism as a product following Feudalism... since it was later recognized as a tripartite functionality developed by way of a series of events; even though it was a component realization thereof and Feudalism could be seen as a separate distinction of the three elements. In other words, Feudalism, Manorialism and Churchism did not spring into being by way of a simultaneous occurrence... unless one wants to speak of a three-branched tree, which would lead into a realm of philosophy that is far removed from the present excursions some casual readers may think the this letter has already exhibited... as an irrelevance to money being stolen by a government agency.

Manorialism's internal structure might be viewed with a tripartite formula if one were so inclined to examine it from a tripartite orientation, whether it is of a Dumezilian interest or not. It all depends on what vantage point, as a particular fence post, one cares to sit on for awhile. For example, in our present day setting, the three branches of government can have multiple three-patterned branchings themselves (such as Army, Navy, Air Force), or simply be recognized with three-letter insignia distinctions (CIA, FBI, NSA, ETC.). An originating organization does not necessarily detract from individually separable distinctions. Such that the S.E.C. can be distinguished from the O.I.E.A. and the Receivership. While it is the parent authority, it can not necessarily be responsible for every single activity separately acting components engage in, unless they want to argue their anti-public actions are explicit mandates from the parent organization. If this is the case, then the issue to which is being herein described has a more fundamental problem which needs to be Congressionally addressed. However, if it were to insist that its separate actors engaged in some misunderstanding of intent to assist the public that got misconstrued, then there will be little problem in extricating a solution to be rendered to all former ZeekRewards members.

...And though the Indo-European based tripartite ideology is particularly insightful at recognizing a more basic mental formula involving a three-part structure found in a variety of subject areas, for the purpose at hand, let us continue whittling away at a twig of the same tree initially called into play in the discussion... Feudalism is said to have arisen because of a large scale disintegration in the dominant political orientation at the time (for example, following the decline of the Roman Empire), and Manorialism arose as a result of a disintegration in the practiced economy. Without a centralized government, people then had to become self-sufficient, just as communities of today may strive for self-sufficiency by way of adopting a modern form of manorialism called a Community Based Organization. And yet, the need for such an adoption is an exceptionally sobering statement as to the presence of a governing system which does not have the wherewithal to fully assist the citizenry as it grows more complex for a multitude of reasons, though one might simply

reference an increasing population as a beginning example. This is extremely troubling and manifestly more so when a government, upon being asked of it through various representative agencies, can not assist even a single citizen to regain a small bit of money taken from them by the actions of another government agency that could care less if anybody gets hurt in the wake of its actions. If the government wants to treat the public with such impudence, it should likewise be similarly treated. Each transgression against the public makes us more and more calloused towards the centralized body of such factionated transgressors.

Such organizations can arise when the centralized government becomes too arrogant, impotent or obstinate to assist the needs of individuals in a given social setting. And let us not fail the claimed faithful of the church to step in like a vulture, any time it senses a social mood of uncertainty or insecurity... for which the public is required to pay a weekly dues fee, called tithing; in order to receive the word of God through some self-proclaimed emissary that lives within a fortified structure bought and paid for by tithings. In all cases, the Church attempts to be an adaptive creature bending to the winds and currents of whatever political or economic structure may arise... like an omnivore... ever ready to feed on the carrion produced by social inequities that it can not do without, because it has been institutionally brought up on the diet of public suffering... and yet excuses itself for enjoying such a rich taste of gluttony— on which its coffers are fattened. Or acting like their professed god who is said to be knowledgable, powerful, and in many places (omniscient, omnipotent, omnipresent)... in order to take advantage of any and all circumstances— to keep intact, its relative "neutral" ascendancy. But take away its government subsidy of not having to pay taxes, and it too would then speak of all the social inequities which no longer provide it with untaxed income. This so-called neutrality expresses the same level of greed that is practiced by businesses and governments... in that there is never an equalized redistribution of collected funds... whether called tithing, taxes or consumer tokenism. They are all hypocrites.

While the developmental usage of a tripartite organizational formula is found in both Europe and Asia (EurAsia), and some would like to suggest the Judeo-Christian Trinitarian formula as the originating influence, a more detailed examination of the "threes phenomena" finds that it predates such a formula by billions of years because it can be found in genetics... and millions of years because it is found in the fundamental structural processes of our human physiology... and has been adapted as a teaching modality in some classrooms teaching human anatomy, not to mention the old three R's recitation of Reading - 'Riting - 'Rithmetic. Despite the biological facial slappings to religious trinitarianists, the discussed Manorial selection exhibits a model of a recurring human thought patterning, though this does not necessarily imply thinking... since many human behaviors are committed to action by way of reflex or habituation. However, when thinking in terms of a larger portrayal of a basic cognitive structure, it is of value to point out a few examples such as the God - King/Queen - Master which once thrived in Early Great Britain, the Marxism - Leninism - Maoism of 1960s China, or its Boss - Bureaucrat - Expert Communist interminglings, as well as the present Business - Government - Religion formulization... though there are hundreds upon hundreds upon hundreds more examples... all of which do have relevance to a broader application of the present discussion.

Manorialism, as a singular example, may represent a learned 'instinct' to migrate into a particular social formula that is very ancient... like a beaver building a dam as best it can with the materials at hand... and might well make elaborations, symbolic alterations or embellishments if the available materials are different than to what one is accustomed to, but the inclination towards expressing the instinct prevails nonetheless. It is the same model used by those advancing the value for utilizing what is initially meant as a non-government organization, but then slowly becomes entangled with larger government issues and economic influences, which once again begin to exclude the people from being effective participants in their own collective form of self-sufficiency. Stated basically, a large situation creates the need for adopting smaller variations which, when attempting to include a larger population or do more than simple tasks of basic survivability, require a larger economic base involving those with funding capabilities who have larger interests requiring that they assume more control, and exclude others by way of imposing a "Representative" model.

Each change in the governing formula turns into being an expression of centralizing political power placed into a given representative body that decides how its collection of resources should be distributed. All businesses, governments and religions participate in their own variations of this same model. As the body enlarges, so does the centralization, and increased ineffectiveness of the population through incremental forms of displacing self-representation into some formula of vicarious Representation. Though the people represent the larger percentage, they get the lower percentage of collected resources. This "recentralization" of control wrested from a larger body into a smaller one, is then, sooner or later, followed by a renewed effort of the public (the larger percentage) attempting to gain or regain its ability to assert/reassert itself (against the smaller percentage who frequently resort to advertising themselves as being "bigger" or more important, and thus are larger because of this quality). Likewise, as the populations of the world move towards Cenocratic self-representation because the centralized government of Communism, Democracy, and Socialism lose their ability to project themselves as a larger, tougher or more important entity; what may follow is a singular large global centralization of government— like that being considered as a necessity for the European Union to grow beyond its now practiced "independent villages interactivity"... called independently cultured countries with separated economies attempting to find some mutuality of complementarity. In order for it to prosper, the European Union must adopt a Cenocratic formula that increases participation and does not create fractionation through typically occurring centralizations which minimize the greater percentage of the population.

The inclination to centralize the European Union by way of some political unity will be a repeat of history, unless it retains the ability to permit everyone the means to individually participate in decisions... though it is not now practicing this formula. Assigning "Representatives" to discuss and vote on issues, economic or otherwise, involving everyone in a country, is but another type of centralization which minimizes the collective Will of the majority. The European Union can centralize without falling into the old historical trap of relegating the majority of its participants (i.e. the public), into the non-voting role of a slave, serf, or indentured servant... though we may use the word "employee" because it is a fashionable title that supplies a person with the illusion of equality, justice, and liberty. Simply providing a population with a right to vote does not automatically entitle people to have their individual or collective Will be heard, discussed, and then voted on... much less have the result made into law or perform a desired social function. Centralization towards a few away from a many is because the typical means of permitting everyone's Voice to be heard, is to let everyone speak at the same time. Those so selected, or assume upon themselves the position of taking count of everyone, typically become overwhelmed and want to restrict the volume or quantity to a size that is manageable... with respect to their ability. It is a primivity of thought... Enhancing a person's ability so that they will not be overwhelmed, is the key to open the door to a larger exploration of what is meant by a "peoples government".

As an example of being overwhelmed by separate individuals or groups of individuals wanting to assert themselves as having some preeminence, a truncated account of early military history may be helpful. It was before the advent of an established U.S. Army as a single entity, that there existed separate groups of volunteer fighters. Each of them referred to themselves with some group logo, such as an observed place-of-origin name. Each acted as separate, independent units fighting for one or another similar Cause, but created problems by trying to compete with one another. To dispel conflicts and create an organization that might make better usage of men, materials and other resources, these smaller units were combined into a single larger entity, though retained individual monikers related to its size and assigned duty functions. And along with the collectivity of men, came the need for a collection of a means to acquire resources... all of which, in order to sustain the rationale of keeping such a large force with its associated ceremony; requires one or another actual, potential or fabricated conflict. There is no need of a large military force, and all its associated schools, training, social gatherings, etc., if there is nothing available to substantiate the need... even if one has to make one up... like volunteer fire fighters of old who started their own fires to help convince the public there was a "real" need to have a full-time, paid-for-by-taxes, fire department. Like any government budget, if there is no need, you have no need, and the people have no need of you. And if you are a government entity with an insatiable greed, you can always contrive some "collectivized" legality to steal money from citizens.

This same "collectivization" of similarly-minded or acting individuals occurs in different 'subject' (authoritative) areas and is seen as being particularly advantageous such as making a large amount of money available by combining small budgets... such as small percentages over a large area so as not to give the impression of being greedy or practicing some equality... when it is easier to practice inequality over a large area by way of taking small, incremental amounts over an area from those who may not be in close contact with one another in order to share a similarity of experience. With respect to the foregoing military example, each small unit was representative of itself with the opinion of one or more members having more influence over all the rest. But all the smaller military units became subsumed into a marginalized role of supporting the perspective held by the larger body of those now accepted as spokes-people for the combined total. The old adage "theirs is not to reason why, theirs is but to do or die", becomes representative of how far independent thought can be marginalized into a minimalization of worthlessness. Disagreements are not whether or not an action is good or bad, but how best to execute a perspective's expression to coincide with those who seek to be the externalized consciousness of another... like the "voice" or voices of a god spoken of in the alphabetized Iliad and Odyssey portraits attributed to Homer. (Denoting the word "alphabetized" is meant to evoke the recognition of portrayed mental material that we might assume is but a partialization of the writer's processes of visualization.)

Slave states were unbalanced systems which favored a middle and upper class howsoever they might be named in one place or another. A serfdom temporarily acted as a social Checks -and- Rebalancing formula. The mistreatment of humans was checked (halted) by a growing social consciousness of "self" as being an important member of society... but this "self" is different than that spoken of in a topic about "class consciousness", since such a perspective is inclined towards distinction of the "self" as a separate collectivity which highlights prejudices between social classes. The consciousness of "self" to which I speak of is not based on the recognition of some economically paired orientation, but as an emergent property of overall human consciousness. Such a "self" recognition diminishes, like a once boastful child becoming more self-reflectedly quiet only to emerge again at some later place and period. For example, as the expressed "self" of a serfdom began to wane over time and suffers the loss of ego to those in the other classes who once again assert themselves, another Checks -and- Rebalancing act took place in the form of a manorial system. I am of course speaking in general historical terms so as to make the present point without a long discussion. For whatever reason, humanity's different social classes seem to intermittently experience the loss and gain of public "self"-recognition... as if it's gong through a metamorphosis triggered by some environmental cue. I don't know if it is a long-term directed singular event like the life cycle of an organism such as a cicada, butterfly, or frog... or some seasonal-like recurrence. Speculatively, one might think to look into independent cultural expressions of given groups as well.

A perusal of history with respect to the development of governing systems involving enhanced Rights of the people is an expression of a public exercising an effort to increase its ego, its self-esteem, its reputation. The right to be a citizen instead of a slave, the Right for Women to vote, the claim to civil Rights, and so on and so forth... all have been struggles to establish one's individual and collective "self". All present businesses, governments and religions practice policies which



deliberately deny one or another persons, selective groups or peoples from establishing a greater self-regard. When the self-regard is inter-mingled with economics, those trying to establish an increased identity may attempt to take some shortcut, typically involving some criminal activity. Governments will either impose some rule or law such as a Right of Imminent Domain and thus relocate inhabitants off of territory it wants, like early Native Americans who had their land stolen from them... or contrives some ridiculous measure to give the impression of legality in order to carry out theft... and its workers may not even be aware they are participating in a theft because an activity is presented as being fair and honest, even though a conflict of personal self-interest is being effected.

When a male-dominant government, agency, business, religion, or other organization feels its patriarchal dominance is being threatened, its pride may feel wounded and thus renders it highly unpredictable, and frequently unstable... like a hunted beast that may react by becoming more of a predator than it was previously inclined to be. Its predations may be either introverted or extroverted variations, frequently attacking those or that which can not easily protect itself or retaliate in-kind. And it matters not if a woman has the helm, since the position very often is contoured around male-dominant characterizations or men engage in their own forms of navigating around a woman trying to impose a bureaucratic form of umbilical cord or apron string on them. A designated "woman-in-charge" may exhibit masculine mannerisms in dress, speech and thinking, in order to feel she is accepted as "one of the boys", like a girl in an all boys club... who may then exhibit compensatory activities which serve to exercise some formula of "super dominance" to show she is just as good or better than any man. However, this is not an exercise in being smarter than any man, just good-ole'-boy aggressiveness, like the wrestling antics of young boys or some other pup or cub mammals in the wild.

If all that a collective body of women seek is to experience equality with men, it is of no value to support women in leadership positions, since having a man instead of a woman is of little difference to those who are subordinate and will experience no overall beneficial fruitful change. All it does is provide a female role model for young girls to feel empowered to strive beyond a wide-spread patriarchal oppressiveness, yet the larger overall public is not assisted in its struggles at achieving a fuller measure of equality. It is far better for the whole of society to experience a further realization of an enhanced ego through a redesign in the government structure; then to waste our time with what has turned out to be a protracted piece-meal equalization effort through individual organizations seeking enhanced rights for animals, the environment, or this or that specific group of humans.

While fighting for individualized rights is fine, that there is nothing wrong with having a personalized political agenda, it is far better for all of us to fight together to establish the right to be able to establish our own rights with respect to the collective opinion of the people, because it is obvious we're the only ones who are going to give ourselves an honest Representation of ourselves. The present model of "Representation" is a joke. My attempts to get a small monetary issue resolved has shown this all too clearly. It is not just Women, not just Latinos, not just Pacific Islanders, not just the Handicapped, not just Animals, not just the Poor, not just the Homeless, not just the Uneducated, not just the Abused, Battered, and Censored, not just the Unskilled, not just the Elderly, etc... and not just the Environment which also is in need of equalized respect and representation— but all of us... if not everything... though this could easily be taken to an extreme and would necessarily have to be tempered by a rationale not necessarily being observed today. We would need to have laws for both animate and inanimate instances of presence formulated by way of a philosophy most people do not take the time to even contemplate in their lives, and instead, just go along with what they see others doing or have heard others do.

The present inter-active formulas of businesses, governments and religions, do not provide us with this. We must go way beyond their practiced inter-acting philosophies which try to incorporate measures of distancing one from the other because they all harbor their own prejudices. Let us not be so prejudicial and discriminatory in our sincere interests to assist those we claim have a need, and may not be able to articulate well or even speak for themselves... because such a Cause assists in the solidification of a greater self-esteem for ourselves, and yet overlook the needs of worthy others who may not have some one as passionate speaking up for them. Let us work together so that our individual efforts are all the more meaningful. We will need a *Cenocracy* (new government) in order to accomplish this.

While recognition of the "self" to which I speak can take place in terms of an awakened "class consciousness", such an identity is more of a cultural fad, like a style of clothing, music or hair cut that is worn. It is emblematic of an era, not of that more central to humanity's biologically-based psychology. In denoting one's presence in a particular social class, this recognition typically takes place by way of comparing it to another, of which there is the commonality of acknowledging two additional classifications, thus bringing the total to three. Hence, what is occurring is an awakened consciousness involving a "three" formula, to which might be assigned other three-patterned associations... though a usage of such patterns does not necessarily indicate a conscious awareness of such a presence. Nonetheless, a mind that harbors an underlying proclivity may spring into action other parameters of thinking, and thus a person can well experience a personalized level of "revelation" like opening an old chest in an attic and making a discovery of one's self, though the focus may suggest an externalization thereof. While it is a means by which a populace might decide to join in a collectivity of purpose, it is not, per se, the underlying purpose of collectivization. In other words, a far deeper reason and meaning to a "fusion" of people coming together for a similar purpose which extends far beyond that describe in any social activity. Such a purpose, as one might venture to guess, may be a function of the exterior larger (planetary, galactic) environment, or/and some internal biologically-based rhythm relative to our species... though one-to-one correlations may not be readily acknowledgeable. Similarly, the "collectivization" of a group can be expressed as a "Nationalism" that

breeds an associated flavor of singular identification represented by an inclination towards an egotism; from which can emerge one or another prejudice, that can be labeled, for example, extremism, conservatism, or even status quo. Nazism, "Eco-relativity", and Capitalist-Consumerism are respective there-to.

For example, one or another social program or practice may be claimed to be good, neutral, or bad, yet that in which... and for which a social program or practice is to be played out, is not considered in a similar fashion. In other words, we might say that a social program or practice addressing a situation defined as poverty will be effectively good, neutral or bad, but not our definition of poverty. Indeed, whether or not a social program or practice is to be later described as being good, neutral or bad, may rest on how we initially, and afterwards, define poverty. Our initial definition may have been good, neutral or bad. No less, how we measure the gains, losses or neutrality. In addition, while we may consider changing a social program or practice, we don't typically include the topic for changing the overall system in order that we might make better use of one or another program or practice; or consider that the overall design of the government may be that which had instigated a problem in the first place... and now needs a program or practice to contend with it. The (as yet to be established U.S.) government of the 18th century, though effective in moving the population from a Parliamentary situation which denied adequate Representation; has now become similarly representative of that which our forefathers fought against. In other words, the present formula of Democracy, in its own fashion for current situations in the present day and age, is functioning just like the British Parliament of old. It is a centralized model of decentralizing the self-Representation of the people.

Communism, Democracy and Socialism are a collection of different collectivizations which have migrated towards centralized egotisms that once projected the image of wide-spread accommodation; but are losing the aforementioned "self" recognition of the people. Like a prism of many colors being directed into a singular focus, without a reciprocating effectiveness... thus producing a social environment of unequalized resource redistribution. Either the upper and/or middle classes now dominate against the lower class, regardless of how many internalized divisions one might want to label as coexisting with these three class distinctions. Such a case precedes the introduction of a new social governance formula which permits the lower class a greater realization, a "rebirth" of its "self"-representation as a national expression and not some localized functionality. Each era of history has its own measure of what "nation" means. For example, the nation of ancient Rome was different from what a person living amongst a Germanic tribe may have described it as. Likewise, a person living in a distant corner of China in 1 BCE might well have thought in terms of a different definition of "nation" than did someone living in 19th Century Hong Kong. In short, the word "nation" can have a different meaning for different people, even amongst those living in the same time and same place. Similarly raising one person's collective "social class consciousness" is different than raising a person's collective self-consciousness within a given social class. Speaking in terms of a "class consciousness" is like describing a particular generation of like-minded or like-acting individuals, such as the beatniks of the 1950's, hippies of the 1960's and 1970's. It is a name referencing an historical period, like Pharaoh, Knight, and Prohibition.

With respect to the aforementioned non-government and community-based organizations which can be interpreted as representations of a practice in Direct Democracy, they frequently become mired into micro-representative models of the same functionality of public marginalization that large governments often exhibit. In the article "NGOs and the new Democracy, The False Saviours of International Development" by Sangeeta Kamat [Harvard National Review; Development and Modernization, Vol. 25 (1) - Spring 2003], the author cites:

- "The evolution of community based organizations (CBOs) is illustrative of the changed environment in which NGOs operate and the grave implications of the new scenario for development, democracy, and political stability."
- "The democratization that NGOs represent is thus more symbolic than substantive. For the most part, they are engaged in producing a particular kind of democracy that coincides with and can function within a neo-liberal economic context."
- "Studies conducted independently by scholars in different countries have confirmed the phenomena of both NGO professionalization and depoliticization at the grassroots level and agree that there has been a remarkably rapid shift both in the organizational character of NGOs and in the nature of their work."

The same author further cites: "Another issue that has been neglected in the discussion of NGOs is the rise of religious conservatism in many developing countries. While the NGO sector in these countries represents a significant counter to the religious right, corporatized NGOs disconnected from the popular base are significantly constrained in their capacity to intervene in this emergent political crisis." Such comments as the author makes are provided to reveal that they can not be used as examples when discussing a formula for incorporating a system of Direct Democracy on a National level, which expressly prohibits being "adopted" specifically by a Corporation, political party, or religious orientation so that it may singularly profit by such an influence.

Though well-intentioned, such NGOs must be recognized as an ego-centricity, or anomalous characterization of

Direct Democracy, just as is the American formula of Democracy a specious representation of a "peoples" government. Such orientations have difficult being able to visualize past the grasp of their self-indulgences in order to embraced a full measure of sincerity and altruism. In order to be effective on a larger level with a greater social intent, such neighborhood-based communitarianisms must endow themselves with the purposeful right to claim the whole of the Nation as theirs, without compromise, without deferment to others as their Representatives... and without hesitation to assume control of that which rightly belongs to the public; as stipulated by a social governing ideal promoted as an Of, By and For the People incorporation to achieve a Cenocratic ideal. The whole of the public is a singular personhood deserving of an equal distribution of Resource allocations without preferential treatment being given to those who expect such because they say so, and no one else's alternative view merits consideration of appraisal, discussion or collective opinion voiced through an honest Referendum sentineled by a Peoples' Legislative Branch because the people can not pretend it is effectively and efficiently protected and provided for by the actions of those who are supposed to serve the public, but have constructed a system of lethargic incapacitation.

Where are those sentinels in government who are to protect the people from those who use their government positions to effect a trespass on the rights of the public? There are no protections when those in government who should be the vanguards of a Constitution predicated on an Of, By, For the people deferment, respond to public requests with whimpers that amount to the projected image of subservient whelps cowering in the presence of a government-legalized public bully; whose disagreements with a complaint are enough of a snarl to cause all others to scurry away with their tails between their legs... while a few of us understand that of all the wild animals in history, only a few have become domesticated while the rest remain wild and must be dealt with as such. The S.E.C. needs to be Democratically domesticated, placed into a cage, or euthanized as the only viable way to protect the public from a beast being used by the government as a guard dog tied to a chain which permits it to exceed the boundaries of the public's Bill of Rights. It is a Bill of Rights, coupled with an aged Constitution which need to be re-written. The S.E.C. is a guard dog that other government agencies are protecting and may even bark in unison with if the public walks softly and carries a big stick to knock some sense both into the owner, its strongest advocates, and the junk yard dog. The S.E.C.s maulings of the public then become interpreted as the playful teething of a puppy that must be protected from a public who becomes treated as the bad guy trying to victimize a sweet and innocent and helpless creature... so long as the protective measures are then later reciprocated by giving them some future cut of the S.E.C.'s ill-gotten gains.

It is a deplorable situation for which the public can not be relieved of because there is no one with whom the people can take counsel with to effect the needed support on its behalf. This becomes evident after desirous appeals to authoritative others whose employment should be to firmly and formally assist the public, provide little more than sympathetic, courteous and respectful forms of obstructionism, denial and outright formulations of non-interfering obfuscation; which reveals the existence of a wide-spread governing impotence that potentiates a pervasive blindness to criminal activities occurring in what can be referred to as one of the many rooms of the larger federal housing project known as the Washington-based U.S. government. When theft of a person's property occurs by the actions of "one of its own", complaints are effectively dismissed, though they may be cordially replied to. In effect the government becomes an accomplice to and harbinger of criminal that should be turned over to authority, except there is no existing authority who plays this desperately need role. And those who might effect lawful intervention, remain idle because they are mandated on the same type of philosophical base and are thus blinded by it... because the language being used by the criminal is the same language they too observe as rationality... even when it is a perspective which differs from the population at large. It is a system of visual constraints which limits the terrain of definability and interpretation to coincide with the perspective of the intermittent and "skimming" techniques of criminal perpetration being effected. It is the usage of a language type of money laundering system which effects a "perception of legality" laundering system that effectively conceals its nefarious activities from law enforcement... whose intellectual base of sophistication is not trained in this type of criminal activity identification. It is a deplorable situation in which a person's complaints are persistently met with a system of governance which permits the S.E.C. to continue its nefarious activities as if it were a community of executors visiting from a foreign country who are given diplomatic immunity involving the right to do as it pleases against an unarmed populace without consequence or need for conscientiousness or compassion.

If the public can not have confidence in its leadership to perforce a much needed intervention against an assailant who uses contrivances of legality to effect theft against a non-criminal public, such as a person asking for the return of a small sum of money belonging to them; then such a government is wholly incapable of addressing and resolving much larger and exacerbating social issues. When faced with such a circumstance, it is of need, of dire need, that We The People bring to light the demand for a *Cenocracy* (New Government). A government whose protections of the public against perpetrating agencies very often attempt their inadequacies through efforts of misdirecting the public's attention, such as by engaging in activities which permit it to carry out activities of coarse behavior such as military or law enforcement activity. Yet it frequently is overlooked that a mentality of Revolution is predicated on the desire not only to stop the perpetration of predation as expressed as an example herein, as a means to create a better form of social governance that will engender the public themselves to engage in any and all protest predations, be they small, medium or large. The public will not have to acquiesce to an officiated system of smiling dead-ends upon whose reliance we are enforced, through legislated law, to supplicate from those an assistance which is found to be wanting. Decidedly, We The People have an earnest appeal for the establishment of a social governing system that is more able, more adequate and more amiable to the Will of the People.

With so many public complaints unattended to, and no existing means to appropriately and judiciously attend to the many incremental encroachments of our liberties, that, if they were totaled to be comprehensively accounted for with a sincere acknowledgment, would be seen as an edifice blocking our way in our desirous path to a better future with an enhanced fairness of equality, justice and liberty; that is void of the exploitations like that of which the present document describes. While many would simply shake their head at the discovery of that which is presently portrayed because it is but another exemplified instance detailing the reasons for a growing lack of public confidence in the presiding government; there are many others who come to sigh that breath of realization that an impasse has been reached, for which a solemn decision must be made. They have resolved to acknowledge that they can no longer tolerate the many piece-meal distortions of equality, justice and liberty that are perpetrated on them by a government, through various agencies and agents thereof, whose portable efforts, engaging means and wide-resource availabilities should be used to assist and not assault them.

However, conversations about committing oneself to establishing a *Cenocracy* no longer attend to circumscribed forms of protestations practiced by those who pretend to themselves that their governing leadership will somehow come to the realization of a similar rationale to create a needed resolution. Nor are such conversations meant as a mantra prescribing a regime of necessity constrained either by time, motive, or place of occurrence... or even at all. Persuasibility notwithstanding, intellectualized imperatives are not implied intent and can not be used as a declared deduction which counter-claims rationality like the naivete' of those induced into another's sacrificial dilemma for having painted themselves into an ideological corner. For example, one asks for a bit of money but a perceptive person says it's not about the money, yet remain unable to adequately articulate a perceptivity attuned to some vague demonstration of hyper-sensitivity, if not hyper-sanity. And so the second to the first then says it's not about the third, which is already in effect, as is the second, so it must be the first. While such conversations may seem like digressions into an internalized jargon of nonsense, the intelligibility of such actually implores a deep desire for effecting desired change through peaceful means, and not through needed assertiveness... the character of which clearly denotes a level of unpredictability because of the differences in the self-generation of cognitive indices. Whereas predictability can, for the most part, be assured by the application of cultural constraints, such become irrelevant not only when the boundaries are exceeded, but are differentially exceeded as well.

Wide swaths of the public have realized, as but one very simply example of a cognitive convention being exceeded; that the enormity of the government has created a society unto itself, with its own culture and associated mentality. Putting so many eggs in a single basket does not improve one's chances of survival if the basket is over-turned or otherwise similarity rendered dysfunctional. It is a mentality that is, at increasing accumulations, creating a severe disconnect with the governed. In the case of the S.E.C., it has created its own workplace cultural mentality that is trying to circumvent the conventions of rationality observed by the general public with respect to property rights. The property in comment being that of money. It is because of an economic situation that so much violence takes place because of a lack of normalized communication. But those who speak the same language may use dialects of intonation. The S.E.C. through its Receivership and O.I.E.A., are speaking in the gibberish of a tongue that is unsuited for the best interests of the public.

It is the government, with its many agency-specific workplace mentalities which design agency-specific ulterior motives which is causing an unraveling of the proverbial "social contract", (as denoted by Thomas Hobbes, John Locke and Jean-Jacques Rousseau), as well as to be rent, and cast away... piece-by-piece— as if it were a disposal toiletry. The deterioration of the social contract between the governed and those that govern, that has been fomented by a long process of fermenting disparities causing a disintegration and distortion of a much needed mutual respectfulness, is leaving the public with but one recourse. Such a recourse is that We The People must demand a *Cenocracy*. The action of the S.E.C., is but a small incident of overall growing government-centered discontinuities which perpetrate the public's disenfranchisement and disharmony. And this desire for a reformulation of governance must be with a Cenocratic formula, and not a re-packaged ideology of old that is skillfully portraitured in the garments of modern language which results in something worse than what is presently practiced; or is a refracted image of the same present model imaginatively recalibrated into a kaleidoscopically arrayed alignment of the same nonsense, through a sleight-of-hand re-shuffling.

Indeed, though some remain consummately unaware of an existing social under-current of a protesting public calling for changes in governing policy to better effect the legislation of laws on behalf of the collective Will of the People; there are others standing every-ready as sentinels to breach the shores and begin the march with a proclaimed Declaration for Greater Independence. If through peaceful efforts such a *Cenocracy* can take place... then, so be it. If by protest, so be it. But if authoritative obstinance becomes the byword of a self-indoctrinated bylaw, which forces the public to engage in an armed rebellion, then so be it as well. While some choose to run as quickly and as far as they can from an intolerable situation, and still others resign themselves to a presumed defenselessness, there are a few who will speak up and say enough, is enough, is enough... particularly when there is a lack of leadership coming from those in authority.

One must endorse the adoption of a similar level of determination to stop a would-be assailant as they themselves are determined to persist in their activities unless they are stopped. At such a juncture of consideration, there very often is an attempt to seek out an historical precedent. As such, it is our right, as established by the initial Declaration of Independence upon which this country, its people, became a nation... to alter or abolish the presiding form of governance

to effect one that suits them better. A task thus begun, will be to right the many wrongs so many have individually experienced at the make-shift hands of those set into authoritative positions who care more for, and are all too frequently obsessed with, process and procedure, than the effects such an implementation has on a person's life. Such an obsession is used as a legalized rite-of-passage which provides a process and procedure with a Personhood and a Will of its own... regardless of the harm it does... and does so without consequence.

When the public is periodically confronted by a law enforcement mentality that is a modern version of an antiquated Monarchical castle guard which are trained to exhibit or exercise force, and individual agencies work as self-aggrandizing independent tax collectors "skimming" off public revenues for their personal uses; we find a cultural situation in which the public is once again in the throes of a history repeating itself. The public crescendo of mood, if placed on the screen of an oscilloscope, would show the undulations heading towards the eventuality of a spike which will indicate a wide-spread protest is underway. And those noting this, will take it upon themselves to alter history by effecting a change in tactics in an attempt to instill a turn of events which will mitigate the return of yet another Causal occurrence to likewise be performed by their children or children's children. When the public finds itself backed against a wall and yet the government can not see itself as the perpetrator of such a circumstance, there can be no negotiation. The government doesn't care about mutual respect. It wants manageable compliance. It doesn't care if the public grumbles about one or another policy, it wants to be paid by way of enforced taxes so that government employees can experience a greater level of income and benefits than so many millions of others, because it uses a system of averaging measured on scales tipped in its favor... knowing that the public is too afraid to collectively stand up for true fairness in equality, justice and liberty. When it is the government, by way of its Representatives like the S.E.C. who are enabled with the ability to define fairness according to its self-aggrandizing scale of self-indulgences, the government is seen for the overall hypocrisy the public is forced to abide by. There is no one for the public to turn to for assistance, because the whole of the government shares in the same delusion!

The S.E.C.'s theft has set into motion a contributing alliance of factors for which mitigations through literated protests are seeking a redress, but there is no one at home in the government to appropriately read the mail after it is opened. All those opening the mail are those who forward it to those who send out a form letter of acknowledgment, and little else is effected because they hold positions of impotence. They think they have done some great public service by simply answering a public complaint, though nothing has been resolved except to entrench the resolve of those who are just this side of realization there is to be no relief, no reinforcements, no cavalry. The public is alone to face a larger enemy of the people who are restrained by government-centered laws from not effecting their own defense through a directed offense, or be found guilty of assaulting the sovereignty of an entity said to be engaged in protecting the public from predators! The whole of the public is like Socrates confronted by a system of irrationality which leaves it no choice but to to drink hemlock. And if the public refuses, and says it will not defer from the course to effect its own protection, it is then judged unpatriotic, incorrigibly criminal, or insane. The Democracy of today is little changed from that exercised within the perceptual convictions and conventions during the 3rd and 4th century BCE. The "State" rational is just as stupid now as it was then. Just the names of the players on the stage have changed, along with the scenery, costumes and customs. For example, the terrifying medical treatments of old are just as terrifying today due to the practice of unrestricted costs brought about by the exercise of subverted we can't trust them (anti-trust) laws.

The aforementioned 'disconnect', steadily growing between the governed and those that govern as a discontinuity, as a void, as a tearing "social contract", might better be grasped by a brief digression using the visible aid of an illustration prologued by the phrase: "We are environmentally influenced to be genetically predisposed, to conceptualize many of our ideas, perform many of our activities and grow physiologically along a singular, dual, plural maturational development sequence, with "three" being the most predominant plurality... that, "by rearranging the contingencies of our environmental availabilities, we can redirect the associative properties of the encephalized human organism."

Decidedly, the foregoing phrase is an esotericism. But it is of a vernacular and orientation understood by those with a given predilection, not meant as a duplicity to be received by the public as a justification for effecting the ulterior motive of confiscating another's property with little regard for them as a living being. And though it has application to theoretical confluences involving societal concerns, most socio-political theorists, very often like contrived government policies which are valued more than those they are supposed to serve; do not take geo-related phenomena into consideration when exercising their self-esteemed view point that may also be highly regarded amongst their peer group— which selectively contributes accolades of approval. Such a portraiture as this being used to describe an increasingly implacable governing authority that postures an intractable arrogance in its practiced ritualized observance of policy attendance, is miles away from thinking it to be remiss of me to forego not mentioning an attendant supportive analogy... all of which reminds those with a commonplace attendant observation of being similar to the non-sensical legal jargon being used by authority and meant to sound good as well as officious, all the while concealing some rather personalized ulterior motive.

And though to some readers it may appear that this momentary illustrative digression of highlighting the existence of an increasing 'disconnect' might at this moment appear to exhibit a belabored point, its extension is very much a part of the intemperance being contributed to my complaint in an attempt to receive what many might consider to be their pocket change. Yet, even if the amount being asked in return, were but a penny, it must be pursued with diligence because of the abject nature to which I have been exposed and that no member of the public should ever have to experience as an



argumentative escalation by an assaultive assailant using its authoritative position and size as might the bully of a larger criminal organization involved in extortion by way of a "protectionist" scam. I did not give my money to the bully being herein described... it stole my money and it should not be permitted to get away with theft. It matters not what letter-head or vernacular they use to describe the theft as not being a theft, it remains a theft nonetheless, because the S.E.C., through its Receivership, has my money and won't return it. Nor will they return the money belonging to thousands of others in the similar situation.

It has become such an often observed routinely practiced form of legalized theft for which the public has no recourse, that many in the public have begun to denote the whole of the government as an organized lottery system... though its payouts are more frequent and larger to certain organizations... or is seen as a ponzi scheme, where the few on the top societal rungs enjoy most of the gains and make the rules to ensure they continue to do so... and influence the usage of similar ponzi constructs such as the social security system in which those "coming into the workplace game" supply the dividends to be reaped by those who preceded them, even though the initial design of the system was to pay out only that which a person themselves had contributed to their own retirement... a retirement scheme that is enforced by the government who decide at any time to use a portion of the collected funds to pay for something they want to gamble on without having to risk their own money, reputation or job... including their own retirement allotment. It is a system that the public views as a gamble of whether or not to put their trust in it. A gamble in which the managers of the system are guaranteed a cut of public "investments", (though in extreme circumstances the public may have to endure Austerity Measures), and the organization to which they belong is favored with the highest odds of gain; while a few are rendered a percentage as a token of shared equality so as to not provoke a large public out-rage, and the rest are to be left without the ability to advance any confidence for being treated fairly— and thus develop varying forms of suspiciousness...

Indeed, the people should view their authoritative systems with suspicion if we are to persist in using the model of comparison with games of chance... including such a game as betting on horse races. In such an instance there is a need to further the image by describing that which is betted on as a favorite horse, jockey or the type of race taking place, such as a daily double or trifecta. Whereas one person may bet on a horse, jockey or race because of their name, time of day, day of the week or some other personalized relevancy that another may want to describe as a superstition, let us not fail to include the number the horse or jockey are assigned in a descriptive lineup program or the odds displayed based on the number of bets received. In this derivation, to give but a few examples, the Buddha, Jesus, and Mohammed are thus compared to jockeys or horses to be betted on, with the assigned religion as the particularly named lineage. People are betting on them to provide some future benefit, though only a few step far enough back to realize they are little more than participating spectators whose bets (tithings, taxes or tokens) are contributing to a pool of money to be used at the discretion of a few.

The businesses, governments and religions of the world are set up as games of chance, and observed patriotisms and traditions are like those who place a bet using the same scheme of reasoning one does in selecting favorite, or at least chosen numbers. The tokens, taxes and tithings being paid into the differing gambling systems are methods for pooling money to be taken advantage of by those who are chosen, by one or another method, to make the determination of how best to use the collections... though typically, a few in authoritative positions get a larger cut of money, persuasive power, or some other socially viable resource. Be it a game of chance called Communism, Democracy or Socialism... or no less some variation there of; the people are betting that their particular gaming interest is the best game to be played in the casino called Earth. Whereas some would want to argue that governments provide proportioned benefits to all, the proportion is based on the overall income. If the income is small, the proportions will be small. When they are large, the people may or may not be provided an increased proportion, and whether or not a particular proportion will be sustained indefinitely. With respect to the rate of government taxes yielding trillions of dollars, the overall (spread out) distribution typically is very small... like the occasional wins in a lottery system or casino. There has to be a proportioned amount of distribution or everyone would cry foul! and refuse to participate in the game. A few invariably get a lion's share of the contribution to do with as they please... often in conjunction with like-minded authoritative others who use their positions to persuade others into thinking they should have access to a large yield... though they never have to make any personal contribution in terms of suffering the consequences of "losing their shirt" if that which they are betting on turns out to be a bad choice.

Historical accounts of people asking for a greater share, a greater equality of one or another resource, often involves the usage of force against those who refuse to share or return what is not theirs anyway. If a system of tokenism, taxation or tithing is not a regulated means by which an entity strives to increase its gain of available funds, it may well resort to one or another manipulations under the guise of some legality... thus expecting the public to remain docile and impotent. It doesn't expect to be confronted by one or more people who are willing to use deadly force in protecting their right not to be subjected to a predatory agency trying to effect a position of being able to do whatever it wants to another's property so long as their actions appear to be inline with a procedural mandate directed by law. Their values of interpretation and those who support them, are easily contrived to assist in the validation, though it is under-handed and quite possibly criminal. Government agencies permit themselves to take greater risks in devising schemes to manipulate one or another type of property from the people, because the overall system favors them over the public. Like a gambling casino, the "house rules" are set up to favor the house winning the larger share of public "contributions", and this rule-of-thumb is protected by law because the larger system is set up to disfavor the public for as long as it can get away with it. If no one says or does anything, the entity is emboldened with greater confidence and assurance to do more of the same to whomever for whatever reason they can contrive as a justification for effecting the same "rule-of-thumb" their mentor and



advocate practices as a preeminent value of appropriate behavior.

Government agencies and their agents feel mostly confident about not expecting the public to engage in a protest, much less acts of violence against it. They are betting that the public will engage in a rationale of avoiding a confrontation that may resort in loss of freedom by way of incarceration, or loss of life if they should engage in a violent appeal for a redress of grievances. In fact, the whole of the government is betting that the public will not engage in acts of violent protest because it fears authoritative retribution. No less, the government expects the public to engage in models and manners of protest typically seen time and again throughout the world. It does not expect members of the public to calmly and quietly protest by killing them one by one, or multiples by way of simultaneously executed formulas. Businesses, governments and religions are betting on the public to persist in the usage of protest models involving marches, banners and sing-a-long mantras because these are the socially observed rules of the 'protest game' that the public is entitled to play... though it is not entitled to be listened to, heeded, nor effect any substantial changes in how authority conducts its own gaming rules. They expect to hear shouting, bullhorn announcements and staged protest rallies and perhaps some level of policed confrontation... as well as expecting the people to give up (surrender) their efforts like a castle under siege by those awaiting water, food and ammunition resources to run out. They are not prepared to confront those who use different tactics, who read from a different "Art Of Protest" volume, because they have acknowledged that the old protest methods do not work, thus requiring a different technique which may help to resolve one or more issues by removing those that viewed as an obstacle. In addition, the authoritative membership expects themselves to be targeted, but not their family members or close friends and relatives. In short, they are prepared for the old game rules of protest to be followed and not evolve into that which they have no upper hand in controlling for their benefit.

...And yet, such an analogy is wholly incomplete without an inclusive regression to a former predilection of contributing supportive evidence to the pre-stated socio-political reference of a theoretical disposition; which has been academically tenured along a course for rejecting larger (geo-physical) environmental correlations for deducing sociological and political events. [In other words, they reject the notion that the environment can have both a profound or subtle effect on human affairs because they are unable to make an accurate interpretation of correlations.] Such perspectives as are held in the highest regard by their like-minded ilk and may be used as a stratified exemplification of some 'terminus ad quem' (to mean: latest point of departure) in their graduate work; though they are devoid of considerations involving the larger usage of a "geo" inference detracted by an application in such perspectives as "geo-political", "geo-sociological", and the like. While they strive for specificity, they are not linked with the idea of rotation rate specificity involving the Earth and its effects on the human condition. Though at first glance the appearance of such may evoke an attitude which reflects a correspondence with antiquated ideas involving Astrology (the effects of extra-terrestrial bodies on individual or group lives); the Earth's rotation rate and the emergence of our hominid line at a given rate of cyclicity, are undeniable and verifiable facts easily seen as a distributive permutation, unlike the nonsense I have been given by the Receivership and O.I.E.A..

(With respect to the hominid time-line correlated to the rate of the Earth's rotation as it slows down, the following table is provided which includes a larger expanse of time. It does not provide a visual consideration of whether or not humanity will be able to survive into the future since our triplet form of DNA may not be as adaptable, as pliable, as malleable to environmental changes as are other biological parts. If the "triplet" character of our genetics is due to the triplet (dawn-noon-dusk) character of the Sun's "moments" during biology's emergence billions of years ago, then a change in the structure of this characterization may likewise determine the nature for the emergence of a different sentient species requiring a different formula of governance, as well as business and religion; that is if such are viewed as having a viability. The change in the character of this environmental influence will be in terms of a "fusion" of these three "moments", previously noted as a three -to- one ratio. In addition, using different mathematical values will provide different time measurements, particularly when involving the information culled from fossil sources that have left a record of the length of day... but the central idea of hominid emergence during a particular rate of rotation still applies, and denotes a "rotation rate specificity" for biological development. For example, one mathematical model might suggest that the Earth's rotation several billion years ago was spinning at an 8-hour rate and that a suggested 2-hour rate is too extreme. (I was aiming at a few approximations by using a pocket calculator... an instrument notorious for being unable to handle large number values.):

The Chart below provides examples of (approximation) when different hominid species appeared and what the length of the day was:

Hominid Species Type...	Approx. fossil age	# of Days per year	Hours per day
Homo sapiens sapiens-	120,000 to present day	365.2422	23.9345
Homo sapiens neanderthalensis-	30,000 to 230,000 years	366.94	23.929
Homo erectus-	300,000 to 1.8 million	367.46	23.928
Homo heidelbergensis-	500,000 years ago	368.94	23.924
Homo antecessor-	780,000 years ago	371.01	23.918
Homo georgicus-	1.8 million	378.57	23.898

Homo ergaster-	1.2 to 1.9 million	379.31	23.895
Australopithecus robustus-	1.5 to 2 million	380.05	23.893
Australopithecus boisei-	1.1 to 2.1 million	380.79	23.891
Homo habilis-	1.5 to 2.4 million	380.01	23.885
Australopithecus aethiopicus-	2.3 to 2.6 million	384.49	23.881
Australopithecus garhi-	2 to 3 million	387.46	23.873
Australopithecus africanus-	2 to 3 million	387.46	23.873
Kenyanthropus platyops-	3.5 million	391.16	23.863
Australopithecus afarensis-	3.0 to 3.9 million	394.12	23.855
Australopithecus anamensis-	3.9 to 4.2 million	396.34	23.849
Ardipithecus ramidus-	4.4 to 5.8 million	408.19	23.816
Orrorin tugenensis-	6 million years ago	409.67	23.812
Sahelanthropus tchadensis-	6 to 7 million years ago	417.08	23.792

Let us now continue this exercise by providing additional examples for a larger length of time involving billions of years in order to give an indication of the rate of rotation correlated with the totality of living organisms:

Presently, the Earth rotates at a daily rate of 23 hours 56 minutes 4.09 seconds. (Some references may show a difference in the seconds, while others simply provide the general approximation of a 24 hour day.)

[Let us make some preliminary points for this perspective:](#)

1. The rotation of the Earth is slowing down at a (fluctuating) rate of between 2 and 3 milliseconds per day per year, though other interpretations are possible...
2. The rotation of the Earth was faster in the past.
3. The rate of rotation fluctuates due to:
  - a. **Tides** (earth/moon interactions- as the moon recedes, we will have different types of tides as well as perhaps changes in female Menstrual cycles which will have a profound affect on social circumstances.)
  - b. **Core/mantle interactions**
  - c. **Seasonal changes** with respect to crust/atmosphere interactions.

Geologic Era	Time of occurrence	# of Days per year	Hours per day
End of Cretaceous Era- "Jurassic Park" Era- Permo-Triassic Era- Late Permian	* 65 million years ago 180 million years ago 245 million years ago 250 million years ago	371 days 381 days 386 days 386+ days	23.68 23.27 23.06 23.02
90% of marine life and 70% of land species vanished about 250 million years ago. Is it coincidental that the "vanishing act" occurred when the rate of the Earth's rotation was at or near a 23 hour period?			
Middle Devonian Era- Early Ordovician Era-	370 million years ago 500 million years ago	398 days 412 days	22.56 21.97

### Cambrian Explosion era... was it due to a change in the Earth's rotation rate?

This is the era in which a multiplicity of life forms seem to sprout out of nowhere, without evidence of having predecessors. Some think (a) God went "POOF," "SHAZAM," or "ABRACADABRA" and others consider the possibility of an extraterrestrial intervention in the sense of an alien or comet/asteroid. With respect to religion, far too many overlook their religion as a type of metaphysical exploration of considerations. They get so wrapped up in it that it becomes confused with being a type of applicable science. The "Cambrian Explosion" of life forms is an unexplained circumstance that is said to have given Darwin some trouble in his considerations of Evolution... clearly there are other variables not being considered in our thought experimented on equations.

We thus have three perspectives:

- A. A God intervention.
- B. An Alien intervention.

C. And various alternatives (many of which are in need of discovery).

Earliest Cambrian Era-	600 million years ago	424 days	21.47
---	700 million years ago	434 days	21.09
---	800 million years ago	444 days	20.68
Late Precambrian Era-	900 million years ago	454 days	20.28
----	1 billion years ago	464days	19.87

Crude oil is from plant life up to 3 billion years ago, but mostly from 100 to 600 million years ago.

Primordial Soup Era-	3.5 to 4.5 billion	1,095.7	8.19
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**\*65 million years ago** is said to be the approximate time when the Dinosaur killing meteor slammed into the Earth at Yucatan, Mexico. Did it also alter the Earth's rotation rate?

Item	Approx. age of appearance	Value used in equation
Future Human? species	approx. 5278 AD (53rd century)	.00002
Hominid species data in foregoing table	Present day to 7 million years ago	.00000200
End of Cretaceous Era-	65 million years ago	.00000038
"Jurassic Park" Era-	180 million years ago	.00000036
Permo-Triassic Era-	245 million years ago	.00000034
Permian era	250 million years	.00000035
Middle Devonian Era-	370 million years ago	.00000036
Early Ordovician Era-	500 million years ago	.00000038
Earliest Cambrian Era-	600 million years ago	.00000040
Cryogenian era	700 million years ago	.00000040
Tonian era	800 million years ago	.00000040
Late Precambrian Era-	900 million years ago	.00000040
Stennian era	1 billion years ago	.00000040
Primordial Soup Era	3.5 to 4.5 billion years ago	.000000345

Here are two of the extremely simplified equations I used to obtain the information:

**7,000,000 years** X .0000002 = 1.4 X 365.2422 = 511.33908

511.33908 ÷ by 60 = 8.522318 ÷ 60 = .142038633

23.9345 - .142038633 = 23.79246137 hours per day

**487 days per year** - 365.2422 = 121.7578

121.7578 ÷ 23.9345 = 5.087125279

23.9345 - 5.087125279 = 18.84737473

(which is close to 18.91 and means that 487 days per year is an approximation.)

Yes, there are other ways of doing the calculations depending upon what initial values we are assuming to be correct approximations. Some of these equations are shown in the following pages. And yes, our assumptions can lead us into a "fudging the numbers" game. These calculations are likewise "fuged" when incorporating correlated evidence from various sources. And also yes, there is guesswork involved. In every profession there are educated "guesstimations" that are made in one or another circumstances.

If we use the dates calculated from counting the rings of coral growth found on fossils as an indication of how long a day was and how fast the Earth was spinning at a given Geological Era, I found that I could not use the value of .0000002 as I had done for the hominid species table above, but that I had to adopt a sort of "fluctuating value" to accommodate the information (provided by other sources) for the Geological eras; which seems appropriate since the rate of rotation is said to fluctuate. (Like materials in a test tube being spun in a centrifuge.) What is interesting to note is that the fluctuation can at times be large, and may in fact be an influence on the development of biological life to the extent such a practice might be useful for some researchers involved with chemical evolution experiments. (Meaning, they may have to use a type of "fluctuating" environmental context in their attempts to recreate the conditions which were responsible for the genesis of pristine life.) The information in the following table provides the values I used to multiply (the years) in order to obtain the

length of day (LOD):

--- During the Primordial Soup Era (3½ to 4 or 5 billion years ago), the Earth would have been spinning almost 3 times as fast as it is today (at 3,000 miles per hour at the equator), based on the idea that the length of a single day was only eight hours long and that we take the liberty of using the simple equation:

$$24 \div 8 \text{ hour day } (8.19388889) = 3$$

$$3 \times 365.2422 = 1,095.7266 \text{ days per year}$$

## History of the Earth's Atmosphere: The Past 544 Million Years

Millions of Years Ago	Event	Effect on Greenhouse(GH)	Climate result
80 - present	Plate tectonics slow down	GH Decreases Fewer Volcanoes? Himalayas/monsoon?	Cooling trend Pleistocene Ice Ages
250 - 80	Plate tectonics speed up	GH Increases More volcanoes?	Warm Dinosaurs
280	Continents on equator; lots of big plants	GH Decreases Carbonic acid rain Formation of coal	Ice Ages
544 - 300	Continents move around	GH Slowly increases	Mild to Warm Carboniferous
750 - 544	Continents on the equator	GH Decreases Carbonic acid rain	Ice Ball

Years Ago	Epoch	Period/Age		Era	Eon	Major Events	Earth's rotation rate (approx.) \value used in equation		
Present day	Holocene	Quaternary		Cenozoic	Phanerozoic		23.93 hours \.0000001		
11,430 (The person in the "Man From Earth" movie is about 3,000 years older than this.)	Pleistocene					Evolution of fully modern humans. Extinction of many large mammals.	23.934 hrs \.0000001		
1.81 million	Pliocene	Tertiary	Neogene				23.8977 \.0000002		
5.33 million	Miocene						23.969 hrs\ 341.28 days \.0005		
23.0 million	Oligocene						23.866 hrs\ 389.116 days \.0005		
37.2 million	Eocene					Appearance of first "modern" mammals.	384.465 days 22.8 hrs		
55.8 million	Paleocene						22.6 hrs		
65.5 million		Cretaceous				Mesozoic		Dinosaurs reach peak, become extinct. Primitive placental mammals.	22.47 hrs\ 342.770 days \.0009
146 million		Jurassic						Marsupial mammals, first birds, first	22.4532 hrs

				flowering plants.		
200 million		Triassic		First dinosaurs, Egg-laying mammals.	19.87 hrs	
251 million		Permian		Permian extinction event- 95% of life on Earth becomes extinct.	18.84 hrs	
299 million	Carboniferous	Pennsylvanian		Abundant insects, first reptiles, coal forests.	17.86 hrs	
318 million		Mississippian		Large primitive trees	17.48 hrs	
359 million	Devonian		Paleozoic	First amphibians, clubmosses and horsetails appear, progymnosperms (first seed bearing plants) appear.	20.2922 hrs \.000001	
416 million	Silurian			First land plant fossils.		
443 million	Ordovician			Invertebrates dominant.		
488 million	Cambrian			Major diversification of life in the "Cambrian explosion".		
542 million	Ediacaran			Neoproterozoic	First multi-celled animals.	
600 million	Cryogenian				Possible snowball Earth period.	
850 million	Tonian		Mesoproterozoic			
1.0 billion	Stennian					
1.2 billion	Ectasian					
1.4 billion	Calymmian					
1.6 billion	Statherian		Paleoproterozoic	First Complex single-celled life.		
1.8 billion	Orosirian					
2.05 billion	Rhyacian					
2.3 billion	Siderian					
2.5 billion			Neoarchean	Archaean		
2.8 billion			Mesoarchean			
3.2 billion			Paleoarchean			
3.6 billion			Eoarchean			Simple single-celled life.
3.8 billion				Hadean	20.0791 hrs \.000001	
4.1 billion				Oldest known rock.		
4.4 billion				Oldest known mineral.		
4.57 billion				Formation of Earth.	2.842hours \.0004	

Here's the above table again, in a slightly different format in order to provide a more clearer picture of enumerated

comparisons:

Year mybp = (million years before present) bybp = (billion years before present)	Value	Rotation Rate
<p style="text-align: center;"><b>Present Day</b></p> <p style="text-align: center;"><u>Equation for # of days:</u></p> <p style="text-align: center;"><math>365.2422 \times 24 / 24 = 365.2422</math></p>	.0000001	<p>23.9345 hrs. 365.2422 days (Don't forget we use a Leap Year.)</p>
<p style="text-align: center;"><b>11,430 mybp</b></p> <p style="text-align: center;"><u>Equation for # of days:</u></p> <p style="text-align: center;"><math>365.2422 \times 24 / 23.9343 = 366.244</math></p>	.0000001 .0000002	<p>23.9343 hrs./ 366.244 days 23.9342 hrs./ 366.246 days</p>
<b>1.81 mybp</b>	.0000001 .0000002	<p>23.9161 hrs./ 366.52 days 23.8977 hrs./ 366.80 days</p>
<b>5.33 mybp</b>	.0000001 .0000002	<p>23.88 hrs./ 367.07 days 23.826 hrs./ 367.90 days</p>
<b>23 mybp</b>	.0000001 .0000002	<p>23.701 hrs./ 369.84 days 23.467 hrs./ 373.53 days</p>
<b>37.2 mybp</b>	.0000001 .0000002	<p>23.557 hrs./ 372.11 days 23.179 hrs./ 378.17 days</p>
<b>55.8 mybp</b>	.0000001 .0000002	<p>23.368 hrs./375.12 22.80 hrs./ 384.46 days</p>
<b>65.5 mybp</b>	.0000001 .0000002	<p>23.2699 hrs./ 376.70 days 22.605 hrs./ 387.78 days</p>
<b>146 mybp</b>	.0000001 .0000002	<p>22.453 hrs./ 390.40 days 20.971 hrs./ 417.996 days</p>
<b>200 mybp</b>	.0000001 .0000002	<p>21.905 hrs./ 400.17 days 19.876 hrs./ 441.02 days</p>
<b>251 mybp</b>	.0000001 .0000002	<p>21.397 hrs./ 398.99 days 18.841 hrs./ 465.25 days</p>
<b>299 mybp</b>	.0000001 .0000002	<p>20.9 hrs./ 419.41 days 17.867 hrs./ 490.61 days</p>
<b>318 mybp</b>	.0000001 .0000002	<p>20.7 hrs./ 423.26 days 17.48 hrs./ 501.47 days</p>
<b>359 mybp</b>	.0000001 .0000002	<p>20.29 hrs./ 432.02 days 16.649 hrs./ 526.50 days</p>
<b>416 mybp</b>	.0000001 .0000002 .00000004	<p>19.7 hrs./ 444.96 days 15.493 hrs./ 565.79 days 22.246 hrs./ 394.03 days</p>
<b>443 mybp</b>	.0000001 .0000002	<p>19.43 hrs./ 451.14 days 14.94 hrs./ 586.73 days</p>



488 mybp	.0000001 .0000002	18.98 hrs./ 461.84 days 14.03 hrs./ 624.79 days
542 mybp	.0000001 .0000002	18.43 hrs./ 475.62 days 12.93 hrs./ 677.94 days
600 mybp	.0000001 .0000002	17.84 hrs./ 491.35 days 11.75 hrs./ 746.02 days
850 mybp	.0000001 .0000002 .0000004	15.31 hrs./ 572.55 days 6.686 hrs./ 1311.069 days -10.56 hrs./ -.094 days
1 bybp	.0000001 .0000002 .00000003 .00000004	13.78 hrs./636.125 days 3.64 hrs./ 2408.19 days 20.8 hrs./ 421.43330769230769230769230769231days 19.876 hrs./ 441.02 days
1.2 bybp	.0000001 .0000002 .00000003 .00000004	11.759 hrs./745.45 days -0.41498 hrs./ -21123.458 20.28 hrs./ 432.23 days 19.06 hrs./ 459.90 days
1.4 bybp	.0000001 .00000003 .00000004	9.73 hrs./ 900.905 days 19.67 hrs./ 445.643 days 18.25 hrs./ 480.318
1.6 bybp	.0000001 .00000003 .00000004	7.70 hrs./ 1,252.258 days 19.06 hrs./ 459.906 17.44 hrs./ 502.626 days
1.8 bybp	.0000001 .00000003 .00000004	5.67 hrs./ 1545.998 days 18.455 hrs./ 474.983 days 16.62 hrs./ 527.425 days
2.05 bybp	.0000001 .00000003 .00000004	3.13 hrs./ 2,800.579 days 17.69 hrs./ 495.523 15.61 hrs./ 561.551 days
2.3 bybp	.0000001 .00000003 .00000004	.5995 hrs./ 14621.872 days 16.93 hrs./ 517.768 days 14.6 hrs./ 600.398 days
2.5 bybp	.0000001 .00000001 .00000002 .00000003 .00000004	-1.42 hrs./ 6,173.107 days 21.39 hrs./ 409.808 days 18.86 hrs./ 464.783 days 16.32 hrs./ 537.120 days 13.78 hrs./ 636.125 days
2.8 bybp	.00000001 .00000002 .00000003 .00000004	21 hrs./ 417.419 days 18.25 hrs./ 480.318 days 15.41 hrs./ 568.839 days 12.571 hrs./ 697.304 days
3.2 bybp	.00000001 .00000002 .00000003 .00000004	20.68 hrs./ 423.878 days 17.44 hrs./ 502.626 14.19 hrs./ 617.745 days 10.94 hrs./ 801.262 days
3.6 bybp	.00000001 .00000002 .00000003	20.28 hrs./ 432.239 days 16.62 hrs./ 527.425 days 12.97 hrs./ 675.852 days

	.00000004	9.32 hrs./ 940.537
3.8 bybp	.00000001 .00000002 .00000003 .00000004	20.079 hrs./ 436.566 days 16.22 hrs./ 540.432 days 12.36 hrs./ 709.208 days 8.5 hrs./ 1,031.272 days
4.1 bybp	.00000001 .00000002 .00000003 .00000004	19.77 hrs./ 443.389 days 15.61 hrs./ 561.551 days 11.45 hrs./ 765.573 7.29 hrs./ 1,202.443
4.4 bybp	.00000001 .00000002 .00000003 .00000004	19.47 hrs./ 450.221 days 15 hrs./ 584.387 days 10.54 hrs./ 831.671 days 6 hrs./ 1,460.9688 days
4.57 bybp	.00000001 .00000002 .00000003 .00000004	19.29 hrs./ 454.422 days 14.66 hrs./ 597.940 days 10 hrs./ 876.581 days 5.38 hrs./ 1629.333 days
5 bybp	.00000001 .00000002 .00000003 .00000004 .000000043	18.86 hrs./ 464.783 days 13.78 hrs./ 636.125 days 8.71 hrs./ 1,006.407 days 3.64 hrs./ 2,408.190 2.12 hrs./ 4,134.817
6 bybp  Was the Earth a molten "rock" whose fast rate of spinning caused a chunk to detach which became our Moon, leaving a crater called our ocean bed?	.00000001 .00000002 .00000003 .00000004 .000000043	17.84 hrs./ 491.357 days 11.75 hrs./ 746.026 days 5.67 hrs./ 1,545.998 -0.41498 hrs./ 21123.458 days -2.241191 hrs./ 3911.229 days

### **3 classical Origin-of-Moon hypothesis:**

1. Binary planet or "sister" hypothesis.
2. Rotational fission or "daughter" hypothesis.
3. Capture or "wife" hypothesis.

### **Theories for Origin of Moon**

#### **3 to 1 ratio:**

- 1 of 3. **Fission**- Originally part of Earth but torn free.
  - Problem: would have fallen back or been flung into space, not into orbit.
  - Should orbit in Earth's equatorial plane.
  - Fails to explain why lunar chemistry differs from Earth's.
- 2 of 3. **Co-Creation**- Formed in its present orbit.
  - Should orbit in Earth's equatorial plane.
  - Fails to explain why lunar chemistry differs from Earth's.
- 3 of 3. **Capture** Formed as a separate planet but captured by Earth.
  - Explains why Moon orbits in same plane as other planets.
  - Conditions for successful capture very stringent.

o 1 of 1. [Impact](#)- Formed from Mega-Impact of Mars-sized planet.

- Computer modeling suggests solar system forms 100 or so small planets which then collide to make larger objects.
- Explains why Moon orbits in same plane as other planets.
- Can explain why lunar chemistry differs from Earth's.
- Avoids fatal problems of other theories.
- Currently favored model.

[--- The MOON ---](#)

<http://www.uwgb.edu/dutchs/planets/moon.htm>

**3 major (Moon) rock types:**

- A. Potassium-rich basalt
- B. Anorthosite
- C. An Iron, Titanium-rich basalt

The 3.3 g/cc (low) density of the moon shows that it does not have a substantial iron core like the Earth does.

[-- Where did the Moon come from? --](#)

<http://starchild.gsfc.nasa.gov/docs/StarChild/questions/question38.html>

7 bybp	.00000001 .00000002 .00000003	16.83 hrs./ 520.844 days 9.73 hrs./ 900.905 days 2.62 hrs./ 3345.730 days
8 bybp	.00000001 .00000002 .00000003	15.81 hrs./ 554.447 days 7.7 hrs./ 1,138.417 days -0.41498 hrs./ 21,123.458 days
9 bybp	.00000001 .00000002	14.8 hrs./ 592.284 5.67 hrs./ 1545.998 days
10 bybp	.00000001 .00000002	13.78 hrs./ 636.12 days 3.64 hrs./ 2408.19 days
11 bybp	.00000001 .00000002	12.77 hrs./ 686.42 days 1.61 hrs./ 5,444.60 days
12 bybp	.00000001 .00000002	11.75 hrs./ 746 days -0.41498 hrs./ -21,123.45 days
13 bybp	.00000001	10.74 hrs./ 815.183 days
14 bybp	.00000001	9.7367 hrs./ 900.905 days
15 bybp  Einstein may have been right about God not playing dice with the Universe, but God may have played a game of pool when this solar system was formed. That is, if computer models about planetary body interactions for the formation of this solar system can be accepted as valid. These "hundred or so" fragments may well have been spinning extremely fast, like a pool player using a reverse or forward	.00000001 .0000000157	8.71 hrs./ .04157275 hrs. (2.5 min. approx.) 210,854.77 days

spin (English) to affect the "fortuitous" positioning of their next shot..., God may very well have formed the solar system in this way.

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Though the above example of Geologic Era rotation rate changes is based on the reports of counting the daily growth rings on corals, similar (and supportive) information comes from looking at things like brachiopods, bryozoans and pelecypods (clams). While some readers are not familiar with the activity of counting the growth rings on coral fossils, they may nonetheless be familiar with the idea of counting the rings of trees in order to determine its age as well as give an indication of the environmental conditions such as whether it was dry or wet. Clearly, the fossilized remains of several different types of life forms exhibit (species specific) yearly patterns of growth with respect to the Sun, Moon and Earth.

In determining the age of humans we cannot cut a human in two (as we would do to a tree) and count growth rings, (even though some believe mtDNA to be a sort of miniature timeline akin to a [black box] data recorder found on aircraft), so we must rely on different forms of dating methods which provides us with the approximations in the chart.

1. I used the value of .000000200 per day per year as a sort of average rate of Earth's slowing rotation, to arrive at the rotation rates that would have existed while humanity was evolving through the various forms of hominid species.
2. To calculate the daily rate of rotation for the Geological eras whose length of days per year are established by counting the rings found on fossils, I merely subtracted this value from 365.2422 to get a relative difference for the number of hours per day.
3. To calculate the rate of rotation of the Earth some 4.5 billion years ago during the genesis of life that is colloquially referred to as the primordial soup era, (in keeping with the general notion that there was about an 8 hour day), I used the value of .0000000345.

The rate at which the Earth is slowing (and hence, would be the rate at which the rotation speeds up as we venture into the past), is calculated with different mathematical models because there is evidence that the rate of change actually fluctuates from day to day, year to year, and century to century. The following short list of rate differences are examples I have come across from time to time:

- 0.000015 seconds per day per year at present, although there is reason to think that over long periods in the past the slightly higher figure of 0.000020 is more accurate. 1/100 sec/century, because of tidal effects!
- 0.000020 seconds per day per year in the past
- .00002 seconds per day per year
- .00002 seconds per year
- .0002 seconds per day per year
- .0015 seconds every second
- .0016 seconds per century (1.6 milliseconds)
- .0017 msec per day per century (1.7 milliseconds)
- 1/100 sec/century, because of tidal effects
- .001 seconds per century
- .002 seconds per day
- .002 seconds per day per year
- .002 seconds per century (2 milliseconds)
- .0053 seconds per year
- .005 seconds per century (5 milliseconds)
- 1.4 milliseconds per century

- 1.48 milliseconds per century
- 1.5 milliseconds per day (0.0015)
- 1.5 milliseconds a day per day (some creationists view this as correct)
- 1.5 milliseconds a day per century
- 1.5 milliseconds per century
- 1.5 - 2 milliseconds per century
- 1.7 milliseconds per year
- 2.3 milliseconds per century
- 2.5 milliseconds per century
- 3 milliseconds per century
- 1 second every 500 days
- 1 second every ten years
- 1 second every 625 years
- 1 second every 50,000 years
- 2.2 seconds per 100,000 years
- 16 seconds every million years
- 22 seconds every million years
- 30 seconds per century
- 3 hours over 2000 years
- 20 days per year every 200 million years
- etc...

milliseconds = msec

The currently measured rate of rotation slowing is about 0.00002 seconds per day per year. (That is, today the Earth completed its rotation about 0.00002 seconds slower than it did on this same day last year.) However, we must prepare for the possibility that there could be an occurrence of a much larger rate... like the rise of a river which takes place at a longer interval of time and that the typical precautions against flooding are found to be inadequate. We should not rest on the assumption that the rate of slowing will or ever was constant, and that it only occurs in minuscule amounts.

Assuming the rate of rotation stays the same  
 if you multiply: 2 E(-5) seconds (per day) times 4 E(8) years = approx. 2.2 hours  
 (approximately the Devonian period)

The result would be about:  $(365 * 24 / 21.8 \text{ {hours per day}}) \sim = 400 \text{ days per year}$

Devonian corals show about 400 daily growth layers per year (judged by counting the daily layers in groups marked by larger fluctuations caused by seasonal change). In fact, this evidence is an excellent independent confirmation of the great antiquity of the Earth, and the accuracy of isotopic dating methods.

Note that these long extrapolations are necessarily somewhat rough, and get much less accurate with increasing time (particularly back to near the origin of the Earth). There are still arguments over the forces which dominate the slowing, and how much stronger or weaker they would have been when integrating backwards in time. (Chris Stassen, 1997)

0.03 msec length-of-day (LOD) measurements can be detected using laser ranging (bouncing radar waves off the Moon or satellites) and very long baseline interferometry.

3 main types of LOD change cited by Jean Dickey, a JPL geophysicist:

1. A linear increase owing to tidal dissipation. (The moon is receding from the Earth.)
  2. Larger, irregular variations, on the scale of decades, owing to core-mantle interactions.
  3. Shorter-term (seasonal) changes from the angular momentum exchange between crust and atmosphere.
- 

While some readers will be taken aback by the discussion of my complaint having diverged into an area of research not customarily viewed as a variable in sociological considerations, the point to make is that we do in fact need a much larger and different type of calculus when looking at sociological problems. The problem I have encountered with the S.E.C. and the impotence in other areas of government when they have redirected my complaint back to the source so that the source can provide an "answer" of disregard, involves the issue of what influences are at work which drive the creation of a form of government that does not provide the people with an effective formula of Representation. By tying biological behavior to psychological predilections correlated to environmental effects, we can begin to grasp the developmental trend of the past to the present and then beyond.

Though the incremental changes in the LOD (length of day) are calculated as being minuscule, the accumulated effects over large expanses of time creates what may be called a "biological event" that effects sociological phenomena that has resulted in the type of governments, religions, and businesses we now have. There is an underlying formula even if we of today do not clearly see the equation with its multiple variables... like a primitive society still learning about the seasons, soil and nurturance needed to grow particular crops. Not all societies adopt the same grasp for understanding subtleties of the environment and its effects on biological forms. The presented idea is a tool for predicting future conditions like the tools used by weather forecasting and earthquake/volcanic predictions. Though it is in a crude state of development, research into this area would greatly increase our knowledge to make changes in preparation for eventualities... like those who build dikes, gather sandbags, and construct formalized levees. Sometimes we humans get our predictions right about a forthcoming flood and sometimes we get in wrong because we prepare for a once in a 100 year flood and should be preparing for a 500 year, 1,000 year, 10,000 year, 1 million year, etc... type of flood which will dramatically effect sociological conditions. This same idea of "flooding", when used as a metaphor to describe an event that is predictable with respect to regional and global social phenomena, if we use a different sociological calculus. Despite all our intelligence in all our Universities and elsewhere, it is of little value if we are using the wrong equation in our educated guesstimations.

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However, even with facts in hand, without need of an enumerated algorithm, the value of common sense would seem to be enough validation to, at the barest minimum, provide for the benefit of the doubt. But it is not to be when the public must attempt to contravene the action of a government agency such as the S.E.C. which is bent on exercising its own predisposed Will of enforcing a contrived legality to keep the whole, or a portion of the public's property like some imposed antiquated duty tax that the public must suffer the indignity of... and be subjected to a circularity of thought to dismiss, deny and as well denounce any and all requests for a redress of grievances... so very much so in the fashion of the arrogant British government when it was met with the correspondence of those in the colonies whose only recourse was to stand their ground and fight back... because they were given no other option.

It is the circularity of thought I am being subjected to which perforces this analogy as an example of a continued discontinuity being pursued into the core of its hiding places in order to effect an easily achieved resolution... and should never have been permitted to evolve into its present characterization of protest if those in authoritative positions were not so inclined to be arrogantly obstinate. And it is because of this circularity that old ideas of theoretical application have resurfaced, because they have not been discounted. As such, considerations of a rotation rate specificity aligned to socio-political concerns may be further advanced by incorporating the idea of compensatory behavior that strives to retain that to which one has been trained but is diminishing... Stated more simply, social activity may be a biologically-entrained imprinted type of behavior which continues to replicate an early formula of rotation-rate specificity brought about by increased colloidal interaction (increased population density). Like the suspended products in a test tube centrifuge which initially mimics the rotation of the container (Earth) to which initial biological substrates were subjected. The inability of van der Waal's forces to restrain diffusability results in increased particulate (social) activity. Like atoms colliding with atoms,



and so on and so forth throughout the three-particle family distributions; mixtures creating more mixtures creating more mixtures may cause an eruption out of the tube (space exploration), and within the tube (Revolutions), before a full blending takes place. And yet, the human species may be so dependent on a particular rotation rate specificity, an increased lengthening of the day will result in an adaptation creating a different species, or simply toll the bell of our demise. But then is then and now is now.

Clearly, from a socio-political perspective for addressing governing concerns, an analysis thereof directs our course to the 'retro-flective' tool for sourcing a given problem. As such, in the present context, though one may have a complaint against a particular agent or agents within an agency, the agency would then have to likewise be placed into its context, necessarily leading us back to pre-sociological, and pre-biological environmental conditions. But such a formula is far removed from the commonality of interpretation taking place for necessitating a more comprehensive perspicuity of deductive temerity because the calculus involved becomes manifestly increased in complexity the more one interjects infinitesimals for which suppositions involving the talents of numerous educated guesstimators would have considered their own predilections as part of the variables in the overall equation. Simply stated in context, those left in charge of dealing with the problem that I have presented, are themselves now part of a large problem in my attempts to resolve what initially was a very simple issue. It is their predilection to engage in an obstinate arrogance for not returning what belongs to me; because the S.E.C. is, but should not be, in the Banking business to procure a personalized profit margin— and use its Office of "Investor Education and Advocacy" to educate investors to advocate the S.E.C.s self-assumed right to take their money because it is so big, so powerful and can do anything it wants so long as it does so under the guise of some legality; which it contrives with the assistance of a legal system that is duped into thinking the S.E.C. can... and will do no harm to a vulnerable public because the S.E.C. evinces some presumed infallibility.

The O.I.E.A. is totally committed to ensuring its advocacy of the S.E.C.s right to do whatever it pleases to whomever it pleases... because even if it violates the rights of the public such as the theft of money, there is no one in the government that will assist the public in getting their money back. The S.E.C. is like a big gorilla nobody in the government wants to confront. The entire government is afraid of the gorilla who thumps its chest and uses its regime of practiced policy and procedure within time constraints, to effect a toll, a tax, of any and all who should venture onto its path. Whenever the S.E.C. is present, the public is forced to accept the offense of being extorted into paying some monetary tribute to it. No one dares to stare down the gorilla and expect it to return the banana it stole from them. No one expects the pygmy public to confront the bullying gorilla whose antics are causing a far-reaching stench.

This "stench" is attributable to the realization the people are being subjected to a type of lottery system, a gambling casino, if not a game of Russian roulette directed towards one's safety, financial security, or social franchisement. Whereas it is one thing to be subjected to the "take a chance" selection of movies that may be good or bad— by way of a corner convenience store's boxed display requiring the usage of a credit or debit card; it is quite another to be subjected to a government agency who can readily act as a sleight-of-hand poker hand dealer by way of using legalized contrivances to undermine the public's chances of being treated both fairly and honestly, without the agency using "below the table" legalistic maneuvers to increase the pot and then take a "participants percentage" though it already receives a taxes-paid-for wage through a budget. It's bad enough for the public to have to live in a society where dealing with businesses and religions engage in differing advertising scams to get customers to buy into the necessity of purchasing their products. The public shouldn't have to worry about whether or not their own government is going to claim the public forfeited one or another right just because a citizen didn't play some game by arbitrarily applied house rules. The citizens don't have a government they can trust when it uses that trust to engage in a confidence scam to deprive the public of some property... thus exhibiting a type of incarceration which allows the public the illusion of freedom.

When the government is permitted to engage in activities which clearly are duplicitous in character— like dealing with a lottery system or used car dealer... the public realizes that for all its boasted of greatness, its brand of "people" Democracy is a sham... until it is recognized that the word "people" refers to a select few... in the government and the upper class. The rest of us are little more than sacrificial goats and guinea pigs used in different government sponsored economic-based experiments. If America were to become a desert or frozen wasteland, the presumed righteous Democracy with all its sham Constitutionally-guarded freedoms would quickly be seen for the illusions they are, and thus be traded for some environmentally influenced survivalist ideology that comes to be applied to a community as a ritualized observance with an attached mythology... exchanging one stupid authoritative idea for that of another and labeling it a religion. No doubt that because the world's three great Abrahamic (Ibrahamic) religions (Christianity, Islam, Judaism) were born in a desert climate, and the world's great religio-philosophies (Buddhism/Hinduism, Confucianism/Taoism(Daoism)) were created in their own climate-driven introversions; though there are regional-based ethnicities of socio-religio-philosophical prominences as well— other perspectives might be born in the wide-spread government indulgence of imprisonment practice scattered here and there in different countries, including the U.S., as a form of wasteland in which there will arise a savior for these populations.

Instead of being shackled to a house-arrest proximity ankle monitor, the peoples of the world are sometimes forced to wear a paper form called a driver's license, I.D. card, or passport. All the government's in the world practice some sort of tagging the citizenry as if they were a domesticated animal subjected to one or another kind of economic-based auction. None of us are free. The world's businesses, governments and religions are just different formulas for effecting

containment... and then enforced, by tradition, by law, by process and procedure, or otherwise, that the people pay for some imagined freedom that is already obtained or is obtainable. Freedom is an illusion. Liberty is an illusion. Justice is an illusion and so is Equality. Even religions try to imprison God in their respective beliefs so as to claim preeminent ownership. They also try to own morality, and thus impose a particularized enforcement of belief on one or another people whose participation is forced upon them through regulated forms of socialization. But morality and God are distinctly different than any religion. God is an intellectual dimension, morality is an emotional dimension, and religion is a social dimension. Though they can be combined in many variations, they are all distinct entities. They are symbolic references to the three natural spatial dimensions length~ width~ depth (or height)... with which when we add the presumed dimension of 'time', we have yet an additional precedent for applying another Branch to the government in the form of a Peoples Legislative Branch.

There is an observed "hands off" being exercised by the rest of the government when the public asks for assistance against the S.E.C.... whereby those in the S.E.C. can effect an attitude of being dismissive of public complaint, and exhibit a posture of arrogance and self-indulgent righteousness as if it deserves a treatment of total deference to its judgment about its own judgment as it could or would do nothing but provide an objective and honest opinion about itself. Though the O.I.E.A. and Receivership clearly indicate they are incapable of supervising themselves, and therefore unable to execute the need for rendering sound judgment with regard to their own activities; the wisdom of the government provides the public with no other alternative but to redress a grievance with the very source of their complaint! It is pathetically ridiculous for the public to be confined to a situation where a rational perspective is subjected to the dictates whose rationale is based on self-serving inclinations. The O.I.E.A. thinks every action of the S.E.C. is to automatically be presumed to be correct and above the law the rest of the public is supposed to abide by, because the S.E.C.'s common-sense law actually differs from that of the public's... because of its enforcement of securities position. It presupposes some unquestionable infallibility. But when such a position of securities protection distinguishes the presence of creating a disposition towards fomenting other types of social insecurities brought about by a breach of public trust and confidence, its role should be severely questioned... if only there existed a government entity to do something about it. But personal experiences in my attempts to resolve a easily understood securities violation perpetrated by the Securities Commission itself; indicates there is an absence of a needed government means to appropriately assist the public. It is plainly stupid to expect the criminal to be objective as its own judge and jury... much less executioner. There is no effective government-in-residence, when the public has no one to turn to for assistance other than to contemplate an escalation of protest.

It is difficult to attempt a rational level of communication, much less achieve some vagary of understanding, when the 'Cause' of those in a particular framework of Authority prefer to engage in a vernacular acutely deprived of a common sense which easily recognizes another person's ownership that they are unnecessarily being deprived of... and instead wants to use its position to effect its own prescription of an "eminent domain" propriety in taking another's property. Since when did the S.E.C. become allowed to pursue its own personal objectives as if it were a government unto itself? Is everyone in Washington so caught up in their personal interests that those of the larger public become secondary concerns? Who permitted the S.E.C. to act as if it were a visiting foreign dignitary whose offices are to be viewed as the sovereign domain of a foreign government? Who permitted the S.E.C. to gain its own form of diplomatic immunity to be free from prosecution when it commits a crime against the public? Who has given the S.E.C. the power to claim the need for more power through less restriction, and yet can not recognize to do so would be like giving a child a loaded gun; because it already abuses the power it already has. If it can not even deal fairly with the public over an issue of returning a small bit of money, that it prefers to engage in deceit, denial and dismissiveness, imagine the extent to which it would go when some far greater violation of the public's Rights were effected. It can't be trusted with what power it has now. Its employees don't have the ability to police themselves as it is, much less if their ego were bolstered all the more through the provision of being supplied with more power through decreased restrictions, regardless of need. The S.E.C. has no practiced humility. It turns defeat into a reason to commit a retribution, a retaliation, a restitution on those who it is assigned to protect and are most vulnerable.

And it is because of the public's vulnerability that the people should be able to look towards their government for assistance in combating an assailant perpetrating a crime against the public. A crime is a crime is a crime, even if it takes place under the guidelines provisioned by a government agency's use of a time-constrained policy and procedure to give an impression of legality. This is the same nonsense being used by some businesses to effect their own "creative accounting" practices. Just because a government agency in charge of protecting the public from criminal activities decides to effect a means to take money from the public, doesn't absolve them from having committed a crime. All those that have participated in the act are guilty and should be prosecuted. But, those who have the ability to arrest and prosecute those in the S.E.C. become impotent and derelict in their duties when the perpetrator of a crime are those in a government agency. If a public refuses to acquiesce because they refuse to be victimized by a government agency which has clearly committed a violation of a civil right to keep ownership of their property, and there is no one to go to for assistance, the public is left with no other alternative but to effect an assertive protest. And even though such a position of intended assertiveness publicly states the desire not to engage in violence and destruction, history reveals that the course of non-violence may nonetheless result in the use of violation and destruction because the government is designed to provoke an escalation of confrontation due to a "hands off" policy when "one of its own" deliberately insists on claiming an innocence to a criminal act and will not return the stolen property. When a government agency of agent thereof persists in an arrogant authoritative obstinance, like a British King George and parliament, regardless of the sincerity of requests to seek a resolution, there is nothing left for the public to do but fight back.

It is with profound sorrow and profound for a conclusion to be reached that the first, last and only resort for the public to effect positive improvement in governance is by way of annihilation of those who are supposed to serve the public, yet exhibit the mentality of those who had created their own culture and standards by participating in a Monarchical Court. It is a court which had very little time or incentive to engage itself in the lives of the peasantry. They were more interested in rumor mongering, social intrigue with machinated duplicities, and personal goals for affecting the overall court ambiance than they were the world which existed outside the castle or castle walls, unless such a perspective provided an additional personal advantage to exploit others to achieve some ulterior motive. This is Washington D.C.. This is the culture of those that are supposed to be our social role models and provide leadership. But there is no leadership. No leadership in business, government or religion. All those imagining themselves to be in the possession of some leadership position are little more than someone in an ancient clan who was in charge of maintaining the spark from which camp fires could be lit to provide some measure of accustomed-to comfort. There is no leadership in terms of someone possessing vision. Visionaries are suppressed by a culture that is designed to promote mediocrity so that those who profess having some leadership capability, need only perpetuate procedure, law, or edict written down.

Most of those advancing an interest in a leadership position are little more than someone playing the role of game keeper, score keeper, or some officiating individual such as an umpire, referee, or judge. They are not visionaries. While some do aspire to be a leader, others merely want to assume a position in which to perpetrate the execution of ulterior motives for some aggrandizement. Though there are a few who harbor a degree of self-defined importance by assuming their win in an election is a fated tell-tale signal that they embody some yet-to-be-fully-realized "chosen one" attribution. The recurring evidence that true leaders with vision are few and far between, is reason enough to appreciate the fact that elections with a platform for change to be effected by merely changing one candidate for another, is an unrealistic exercise. At any given election, most of those who are elected are participating in little more than a changing of the place guard, or a shift change in production or motor pool maintenance crew. For one elected (or selectively chosen) official to clean up a social mess left to them by a former official, is not in any way representative of having the extraordinary vision exhibited by a few individuals in history. To suggest otherwise is to claim that the mediocrity of common sense is a formula of exhibited genius. In such a case, the whole of the public is viewed as a culture with the vision of an idiot.

To look more closely at the method by which one and then another are elected to serve the public's best interests, is to define an absurdity. Those who gravitate towards elections may be called traditionalists. So very rare does the public get to witness an actual leader with vision. More often than not, the person elected is little more than a production worker. They work the crowds, they work the prevailing system, and they work, work, work... within the boundaries to which they seek to be in charge of like a game warden. Officious, yes. Visionary, no. A director of set-in-place directives, yes. A leader who is a path finder, no. They are keepers of the flame, the bureaucracy set into a designated sculpture in a town square. Like a street lighter of old, they are tied to a schedule that they may be very prompt and accurate and conscientious about performing their duties, but they are not a true leader. Yet, most of the time the public has no need of such a person. Most of the time there is need for little more than a glorified babysitter of a bureaucracy so often used that it is routinized into an observed tradition.

Yes, more often than not, those who are elected or chosen by those who are elected to a government position, are little more than a glorified multi-tasking office manager. It is an assigned role that they may do very well in and be rewarded with the distinction of having achieved a post desired by many, but will only accommodate the presence of one... one at a time, like so many limited spots on a sports team, academic position, or other notable social placement. And without the people being able to voice their collective opinion about term-in-office limits, some of those who are elected become just as much a part of an observed array of landscaped paintings solemnly hung in a dimly lit corridor; as is any established bureaucracy whose dust-mitted debris is frequently swept under rugs. However, so very often, the people need true leadership that can not be garnered by those whose abilities are little more than a production worker, despite recognizable and remarkable attributes they might possess when set against another seeking the same position. But both are little more than maintenance workers... it is a characteristic often overlooked by those assuming they are placing someone into a presumed leadership position who is an actual leader... though they may be a leader, but a leader without the quality of a visionary.

A visionary leader is a rarity. They are an oddity. They are a serendipitous event that some may even describe as an accident that arose due to some chanced upon social exercise that will be remembered as an historical event. Though such a visionary leader may not be able to see themselves other than one having an ordinary perspective because it occurs so frequently as a commonality of thought and not as an exceptional regard. It is the realm in which their mind habits just as those who inhabit the commonality of a role set into motion by a long line of predecessors who performed a similar routine because that is the role they are best suited for, though many others may have well filled their shoes. They are all traditionalists. They would be lost without the well-defined parameters of a given role they sought to be employed in. To stray from guidelines and still remain non-criminal, is a feat like that of an infant in a womb with a detached umbilical cord. Policies and procedures keep them sane. And by adding time constraints, they provide themselves with a challenge. An agency filled with what is called a type "A" personality, the high achievers, necessarily, without realizing, try to impose a system of personal challenge incentives on a public that does not equally share a similar personality. To be subjected to a set-in-place system of time-constrained policy and procedures because it is of personal value as a means to keep one's standards of high achievement at the 'cutting edge' of performance; is a mentality truly out-of-step with a public that is not likewise oriented... and should not be forced to exhibit someone else's self-expectations because another person finds such conditions most suitable for keeping personal competitiveness at-the-ready whenever it is called upon to perform,

like an elite combat force.

Traditionalists need to know where the limits of the castle grounds are, within which to create suitable games of pretended challenge equality, justice and liberty in a well-defined space which directs the adopted formula of rules to be observed:

- They are rules established by those, such as these elected traditionalists and their primary campaign supporters, who occupy the castle and are customarily called 'house-rules', defined and described in terms which will serve the best interests of those in this sanctioned dominion, called the 1% upper class...
- While those who occupy the inside grounds receive a lesser interest, and are called the variable percentaged middle class, because they are said to observe a varying, or fickle perspective of tradition...
- And those living just outside the castle walls are viewed as deserving the less percentage of available interest because they practice the least observance towards the traditional castle mindset (with good reason), and are thus called the lower class... though they were once so entitled with the distinctions of slaves, peasantry, and indentured servant.

Traditionalists of a given mindset frequently oriented towards serving personal greed, are lost without parameters which they can adjust according to the dictates of making a profit, some gain, no matter who gets hurt... and that harm is defined according to the standards of traditionalists who generally want to maximize self-interests and minimize all others. Traditionalists are like blind persons who develop anxieties when confronted by a space where they may confront unfamiliar obstacles, such as honest collective Will of the People exercised without business, political, or religious manipulation. Truly inventive, creative and original thinking frightens traditionalists. They will go out of their way to obstruct the ascent of a true visionary leader. Traditionalists prefer the status quo, no matter how unfair and unreasonable it is to the majority. Each and every election they seek to promote those who share the same perspective, the same outlook, the same carbon copy mentality, though it be hidden by various social guises of embellishment. But the retention of such a mediocrity sets into play the occasion for social deterioration in governance to take place.

Governments and one or another representation thereof, are inclined toward a preservation of a status quo, investing heavily into the maintained retention thereof, since the existence of such not only adduces the presence of manipulable vulnerability; but a regimentation of perception into accepting particularized political mythologies. Whether it be in the financing of a third world country so that commercial interests will not be affected, no matter how many suffer... since the suffering is far removed from the ability of one's own populace to view, or the bribing of an internal citizenry to accede to government interests at the lowest cost to an overall budget; this is the face of a neurotic, if not psychotic form of Democracy which frequently escapes from the cage of rational civility under one or another guise. The S.E.C.'s handling of the ZeekRewards case is a reminder that Democracy has not yet been fully tamed since it will try to scratch its way out of a presumed domestication from its primitive and barbaric past; to break the skin of its keepers to cause a wound to appear. There is no antiseptic to place on the wound received from the S.E.C.'s agents, unless it is bandaged by a return of the public's money. It is a sorrowful state of acknowledgment to realize that Democracy, like Communism and Socialism, can never be fully domesticated. The peoples of the world will never be free from the chore of caretaker who must continually watch its back because of a beast, no matter how friendly it appears, retains a frothing wild beast that reacts accordingly to the smell of blood. There is an old expression that may be slightly adapted to befit the present occasion: With a friend like them, there is no need for an enemy.

If the S.E.C., through its agents as its claws, wants to scratch at the public by way of contrived legalistic purrings, it needs to be reminded that the public has its own methods of teaching it a lesson; when the people can not expect any assistance from those in authority who should have the tools necessary to clip the aggressor's claws and fangs. The public needs to be protected from such a predator, and the government should not sit by and "wait to see what happens", or wait for a recurrence, because it refuses to believe the word of citizen who is being treated as someone claiming to have been abducted by aliens. It is one of the government's own semi-caged animals that did the clawing. When there is the lack of an available authority to either deal with the beast of prey or the beast's owner (since there is no higher authority to appeal to when the government itself is the perpetrator of a crime), there is little else for the public to do but to deal with the situation in their own way in their own time. If the owner will not help or gets in the way because it is protective of one of its beasts of prey like a dog owner who trains their dog to be mean and tough, if not vicious, for one or another scheduled fights they might themselves directly provoke or instigate through someone else, they might well become a collateral recipient. Metaphorical representations of recognizable causal events which can commonly occur through approximation, are not threats, but philosophically deduced observations articulated by way of basically considered commonalities.

When a public chooses someone who thinks as they do, and yet is little different than another office manager wearing a different garment, speaking in a recognizable tongue, the carbon copy mentality yields up the presence of an underlying disintegration of social governance. Like a person cloned too often, the effects of mediocrity create a smudging

effect. At first a little here and then a little there in one or another government agency, until the smudged effect becomes a recognized, then accepted, then expected representation of a traditional value. In order to instill improvement, a society may undergo a Revolution in education, industry or governance. We displace dictators, monarchs and would-be imperialists. But when a society does not undergo a change in the adoption of an enlightened perspective, change takes place through the acts of regression. Such acts can crop up in a military event, a law enforcement response, a disaster intervention, a medical triage, or any number of other government exercises. Commonplace elections which elect those who do not advance social standards on behalf of the public, because they are not true visionary leaders, may necessarily attempt to portray themselves as such by adopting measures that are directed along a course of incremental social governance deterioration.

Greed is mediocrity. Anyone and everyone can exhibit it, but many people prefer to observe a practice of sharing. When a society and its government practice an explicit exercise of permitting a few to hoard the majority of resources without an exercised intent of sharing with the larger public, this is an indication of a deterioration in social governance. Without a political leadership to curtail such abuses, the public has no one to turn to but itself in an act of self-defense. They hold such a contemplation in deep regret. They would prefer to live out their lives in peace, but instead they must keep up their guard against a government whose one or another agency practices the behavior of a scoundrel. The public is left alone in a wilderness and are thus forced to develop their own social perspective that they can religiously adhere to in the form of a directed Revolution to the rights of so many wrongs perpetrated on the people by a tradition of social governing perspectives that bind the people to an unconscionable level of indentured servitude. A servitude that can not be recognized for the injurious effects it produces on the people. The traditionalists harboring government offices are immune to the pains and sufferings of the public because they are shielded from the harsh realities the people must face day in and day out. They people are without adequate Representation. Even the highest court in the land prefers to be sequestered in the social castle like an ancient priest-hood far removed from the realities of a public it dictates its own perspective of truth to.

The government, through the effects of one or another abusive representative agency, is blind without its castle walls. It is fearful without its palace guard of Secret Service and Pentagon reserve forces. It does everything it can, even with the usage of rumor, to keep the people in a state of fear, a state of deference to its presence as an alpha dog overseeing a pack of would-be aggressors to its authority. The government has not the vision to see beyond the coarse mentality of its present standards of Democracy. It can not see what a nation, what a planet would be like if all the public's of the world were permitted to exceed themselves in their deliberately kept rudimentary primivity of thought as a brutish ingrate, and allowed to evolve towards a grater level of personal and inter-personal domestication. All businesses, governments and religions have a hand in keeping the publics of the world in a state of wildness. All in their own way, such as Communism, Democracy and Socialism, are whips and chains which enslave the people to a recurring cycle of suffering. A seasonal occurrence of deterioration and rebirth, like some wild plant that is inter-bred and cultivated to develop a presumed better strain of the same desired cash crop. The people yearn to evolve beyond the present nonsense but are prohibited from doing so by all those who are secured in their fears by their observed traditional perspectives... many of which are based on a level of greed protected by business, government and religious activities that have no vision to see beyond themselves.

With respect to the distortions of vision developed through the blinders of commercialized religion; many adherents do not try to discuss the intelligence of their believed in god because such a god is a projection of themselves... and to speak of a presumed intelligence would quickly show itself to be of their own ignorance.. therefore they attempt concealment of this act by claiming their god is omniscient, with the "omniscience" having a limiting parameter of their own social sphere. Neither is the intelligence of angels spoken of, for to do so would reveal them to be of an embarrassing mediocrity... and like friends of a person with some socially disinclined physical or behavioral attribute, they attempt to offset such a presumed deficiency by over-emphasizing some other quality... like someone having a great personality, or superior patience, or other amiable significance... instead of permitting someone's question about a particular attribute be directly answered or even brought into a discussion. But those who seek beyond themselves with an acquired intelligence, develop ideas such as an advanced civilization which sank into the "waters" of the ocean... like an image from a scene in the womb prior to a birthing that causes many to forget, but is remembered by a sensitive few who recreate the perspective with the relevant language in usage for the time period in which they inhabit... and becomes "translated" in a modernized version called an advanced civilization of extra-terrestrials.

Present Democracies, just like their counterparts called Communism or Socialism, are variations of traditionalized perspectives that develop mechanisms of social order to perpetuate themselves... the good as well as the bad. Elections are a type of copy machine. One copy breeds another copy breeding yet another copy; with each generational deterioration interpreted in terms of being a positive change and thus obscuring the incremental diminishment taking place. Bit by bit, or piece by piece over a large area... the decline occurs and is unrecognized. And though a rebellion or revolution may bring change, the change can not always be recognized as an improvement. Indeed, such social upheavals can be but another expression of mediocrity. Such is the present state of human affairs. All the world is in a protracted stage of mediocrity concealed in the egotisms of desire to portray that which is to be interpreted as an expression of an advanced perspective in one or another endeavor.

For example, if not a larger fighting force, then the application of technology to create smaller and lighter armament with a greater destructive power. An arms race in any flavor, is little more than a commonplace mediocrity of design found amongst more simple life forms. Yet humanity defines it as improvement, as progress... towards what, only the philosophically minded are more apt to correctly define as an extension of some commonly occurring generality. War, protest, violence, etc... they are all commonplace occurrences history has made note of again and again. Humanity thinks they are natural and thus inevitable, and different expressions thereof as an artistic license to be defined as talent, creativity or even genius, but never a simplistic commonality of mediocrity. Such is the state of humanity's recurring inclination towards a cycle of thinking in mediocre terms because humanity is so very often void of a leadership that is an actual path finder away from that which it was and remains in various modernized cloaks. To think beyond present economics, governance and religion, the commonplace mediocrity is to defend itself by defining anything else, such as that presented here, as but a metaphysic. It is an illusion because it does not confine itself to the established illusions which delude so many... far too many.

To advance the rationale for developing a new structure in government is surely to be met by an enforced opposition of those wanting to perpetuate a tradition of social governance... even when they are abused by it. Like a whipped dog that returns to the hand which periodically feeds it only to be abused. It is rewarded to accept its position of protracted abuse. Like a person lost without the presence of an injury or illness with which, because of, they adopted a recognizable life-style and identity with a serviceable philosophy. The public is a whipped dog that now and again snaps back at its governing master... but is quick to guard them when a stranger approaches with a manner that they are unaccustomed to. In speaking of a social governance formula that exceeds the standards of the present Democracy is like the presence of a stranger coming out of a forest filled with unimaginable dangers, or a desert marked as a forbidden zone. Though the words spoken are intelligible, they are organized in a manner where conventional interpretations do not adroitly align themselves with. Whereas some sense of the underlying intent is thought to emerge within the boundaries of typical motivations, they dissipate when pressed for an expected declaration which would define them as common-sensical. It is an unsettling variation to the collective consciousness of a populace forced to abide by traditions of experience that teach there is nothing but the fanciful to be acquired outside the present social governing perspective. And yet, there is the glimmer of appreciation that suggests there exists something that is better, and is achievable.

The S.E.C.'s behavior as expressed by its Receivership and O.I.E.A., reflect a deterioration in effective rationality that is supposed to be directed towards serving the public and not the other way around. It gives evidence of a mutation that has taken place in the observance of regard for protecting the public from the pretense of preserving the Right of the public to have its property be free from unwarranted seizure through a contrivance of authoritative injunction. It is an expressed diminishment of a higher ethical standard that should be exhibited by a government agency whose ethical standards should be second to none, except its singular role permits no comparison. We have but the comparison to other expressed ideals in differently oriented government agencies and the legal pronouncement of commonplaceness or average. Surely it is not a commonplace average effect for one person to promote an image of confidence and then to use this as a means to create a condition of vulnerability that they can take advantage of in order to take another's property based on the provision of a self-administered policy and procedure which acts as a sleight-of-hand transfer of ownership deed. Whereas when such activity occurs in the public sphere it is viewed not only as the mentality of a criminal, but a practiced criminality to conceal itself in legalized duplicities... but takes on a totally different characterization when exhibited by a government agency.

How is it for us to view someone as a leader in business when all they do is enforce some S.O.P. (standard operating procedure) in their respective workplace? Or how is it for us to view someone as a leader in government when all they do is enforce the observance of some policy in their respective niche? And how is it for us to view someone as a leader in religion when all they do is read again and again from a book of pre-written comments... unless it is a book very few people actually read from cover to cover? There is no vision in any of these activities. These are the acts of those performing a routine of maintenance. In their own way, in their own respective social environs, all of them are little more than office managers, janitors and other maintenance personnel. All of them lack the necessary vision to lead the people to a new path. They all share the same vision of someone participating in a very large Monarchical court in which their whole life revolves around and the public is treated like buffoons, court jesters and an expendable obeisant peasantry whose sole purpose is to furnish the means by which the court and its participants may acquire the greater percentage of all that is available to steal from the public through the assumption of legality based on legislation that the public's ability to affect its wording, application and approval... or disapproval, is marginalized and minimized into an insignificant negligibility.

For all the fanfare exhibited in political elections, they are little more than exercises honoring those with the ability to describe the mediocrity of a social atmosphere as an exulted enterprise of spectacular achievement. It is a vicarious means in which the public itself might imagine having acquired the realization of an aspiration to participate in an exercise that will make a difference to social circumstances they would like to see be changed, and yet are forced to adapt their hopes to rationalizations which are far removed from the actual truth. As decade follows decade, they realize very little has been altered towards the direction which they thought would have now been achieved. It is a cause for much dismay. To realize that the American form of Democracy is in so many ways a supreme failure by way of an expressed irresponsibility to the people it should be protecting. It is extremely disturbing that the people have a government they must forever keep their eye on, like the unpredictability of a wild animal that is not adverse to biting them as well. It is a system of conspiracy perpetrated against the majority of the public to finance the greed of a minority. And there is no who that can be elected that might help them, because all those who are elected have trained their heart, mind and inner-most recesses of their



soul; to work within the system they are chosen to obligingly serve as the greatest act of patriotism to a nation, and yet is at the same time the most dishonorable against a public yearning for a greater expression of equality, justice and liberty. To rely on a form of Democracy being practiced by the present formula of governance, is a false hope, if not a suicidal gesture.

It is not difficult to understand why so many in the public feel it is without adequate Representation. Indeed, the public is without its own non-vicarious form of Representation. It is not permitted to speak collectively on its own behalf and have the result of that collectivity become the law of the land. Like the colonists of old whose sincere entreaties to the British Parliament were met with various forms of dismissiveness, we must ask... where is the rational government? Why is there no one to intervene on behalf of the public against a government agency having committed a gross error in judgment against the public like the British government did to the early American Colonists? Is it because the error takes place by way of a piece-meal skimming of public funds over a large populace that makes their act of theft any less of a theft? How is it that the S.E.C. can not see its own absurdity? Or that others who should know better, let such and absurdity continue? And why is it that no one else in the government has the guts to stand up to the filthy S.E.C. bully? Indeed, such a situation makes such an act of theft by an agency the public is supposed to have confidence in, a crime that is all the more horrendous.

It is an act of a modernized form of Terrorism because the public must remain in a heightened state of apprehensiveness... since any one of the public might be the next victim... the next blood host for a blood sucking government agency representing an economic vampire, that uses its own version of fangs and methodology of trans-fixed attack for which no cinematically portrayed cross, necklace of garlic nor vial of holy water might be used as a counter-defense. Even when the public is right, it can be viewed as being wrong if it doesn't coincide with the irrationality the government is trying to sell to the public on any give day for whatever activity it wants to foment some trouble in; so that it can give the impression of being a Saviour by coming to the rescue of those whom they put in the line of fire in the first place... like the fire fighters of old who started fires in order to present the public with the need for having a full time fire department. There are far too many people who view the government as a werewolf in shepherd's clothing. Or as a stalker waiting to ambush the innocent public who think they are being rescued by a trust worthy government official— that is little more than a thief whose trade is practiced by donning various assigned departmental guises.

When the public can't trust its government to not perpetrate a crime against it and likewise can not hope for it to be available to intercede on its behalf when attempting to resolve an issue; the public is left with no other option but to develop a heightened state of anxiety and fear as a secondary response following anger and frustration that proceeds along a course of apprehensiveness. This is an insidious form of State Sponsored Terrorism with a different level of expressed perturbation into every aspect of the public's life with its many-dimensional social stratum. And yet, for those whose mentality can only define terrorism with respect to gross acts of violence because of a repetitious, media-imbued inclination to do so; then let a new word be coined to help the public to better grasp a sense of themselves under conditions of wide-spread social insecurity, by having to live in such a heightened state of behavioral acuity. For example, let us amalgamate the words "anxiety" and "fear" to produce something such as "anxierism" or "feariety".

In doing so, it should be noted that before the word "pain" was introduced into the vocabulary of humanity, the discomfort had to be described in the terms available, such as by way of moans and groans. Indeed, the usage of neologisms is appropriate when it is further noted that all vocabularies are the accumulations of made-up words. This is how perceptions are provided a means to be shared with a commonality of acknowledgment with which to provide a means for discussion and forays into differentiated considerations. While lots of people may have had one or another pain, without a label, the identification, communication and understanding was a vague and anomalous character that, in some circumstances, may have only increased the suffering through misunderstanding created by fear and anxiety. All because there was little means of explanation to ascertain cause and effect— and pass such knowledge onto the next generation... until someone's intellect surpassed the commonality of most and developed an applicable remedy... by way of an interventionist approach towards seeking a way to resolve an issue.

The very idea that involvement with a government agency increases the chance for experiencing anxiety, will necessarily make some avoid and perhaps denounce the government, or an agency thereof. Instead of being an instrument by which people can feel secure, the government becomes seen as a potential instrument of pain and discord. Such a situation becomes all the more horrific when it is noted that those Representing the government use the same language from a perspective of reality that is devoid of the rationality that the rest of the populace sees and lives with on a day to day basis. The public is forced to ask who or what such strange creatures are these given dominion over the people? Particularly when they can not even recognize a simple act of theft as theft and will frequently attempt to minimize a wrong-doing as being due to some public misunderstanding, or that the public misinterpreted, or to denote some other presumed public deficiency of consciousness or perception? And though we may be amused when science fiction writers have created the story line in one or another tale concerning an alien infiltration into government positions; as a metaphor about some government officials living in a different reality of perception, they are right... and it is a cause for concern. Their common sense and humanistic values are not the same as the public's. They think their's is superior based on a presumption the public has some deficiency of perception... and yet in close examination, we find theirs based on an irrational formula of Democracy.

Stealing from the public by way of a piece-meal fashion over a large area of population below the radar screen of the media and law enforcement, is a protracted model of terrorism, even though a given reader might prefer some other word. Nonetheless, the word does not alter the situation of a theft having taken place. There is no way for the S.E.C.'s agents to claim they "misspoke" their activity. The S.E.C., through its Receivership and backed up by the O.I.E.A., are committing a crime of theft against members of the public. It doesn't matter if the amount is ten million, ten cents, or a penny. The S.E.C. should not be engaged in any procedure which involves theft, regardless of the circumstances and all the paper jostling maneuvers meant to provide excuses, purported reasons and the rationality for committing a crime against the public. If the S.E.C. wants to commit theft, let it steal from the many businesses who are committed to stealing from the public with whatever contrivance of rationality they can devise to undermine one or another law.

Again and again and again the public is being subjected to assaults on its monetary resources. Just because we are all involved as a society based on a type of world we have been brought up in... doesn't make wrong-doing any less wrong, or that we can't change it. There is no justification to retaliate against the whole of the public just because there are those in the public who steal from the government. Stop blaming all of us by stealing our money. If the public steals from the government it is called criminal theft. But if the government steals from the public it is called a transference of ownership. This is the same type of nonsense the early colonists had to deal with against a British Government that has time and again pursued established policy and procedure over the dire effects of such on the lives of the public. Everyone is after the public's money. If not by enforced government taxes, "encouraged" workplace participation in donating to a charity, or socially manipulated tithing contributions; then by egregious forms of law enforcement ticketing for ridiculous ordinance regulations... and yet, the public has no overall say so.

How many government officials need to be tarred and feather before the present form of nonsense governance is stopped? Why is it that the public of today must now contend with its own government that was initially fashioned by those who had to fight against a similar type of nonsense from a government acting as a calloused stranger who was indifferent to pleadings for assistance? The people of the present are left with little recourse but to engage in a similar level of protest to effect a Revolution in order to establish some level of effective self-Representation. Yet, when the people do get the chance to exercise it, they are so unpracticed in the ability, their initial choices may be made without wisdom and reflection... and may be little more than expressions of pent up anger and frustration finally getting a chance to express itself. But the people can learn to do a better job than what they are presently provided with. A nation of do-it-yourselfers can train themselves to achieve the task set before them. But it needs to be set before them.

A populace that is afraid of one or another government agency or the whole of the government, is a populace having to live in an atmosphere of potential assault. Whether it is fear of a potential bombing, shooting, raping, beating, harassment, theft, incarceration or whatever... many people feel terrorized. Taking advantage of the public that is forced into submitting itself to the dictates of a government agency that then takes their money through legalistic machinations, is rape. Though the word rape is characteristically aligned within the province of sexual activity, it doesn't take much intelligence to apply it in a broader sense... even though the government is a consummate user of words and phrases that minimize and marginalize its own misconduct into a miniaturized portrayal of reality, and do the opposite when it serves an attempt to manipulate the public to see things its way. It is a social atmosphere of widespread misconduct perpetrated on the public by a government that strives to set itself above and beyond the people who are forced into a modernized form of indentured servitude... a Democratically applied serfdom, that has no real collective vote or self-Representation.

The public is left with little recourse but to avoid contact with any government agency or agent, or otherwise become a potential target. A target that will have attached to it all the relevant (contrived) documentation necessary to affect one or another types of assault... that may be supported by a media when it is caught in the fickle mood of a lap dog. There is no other word to use but terrorism to explain the widespread condition of apprehensiveness the public feels against its own government. While it can be trusted when put into the public spotlight, its demeanor quickly changes once it can retreat to the shadows of its own intrigues. When the public is faced with the prospect that it might, at any time, at the discretion of one or another government agency, become the victim of a violated civil right by way of some contrived legality promoted in the guise of a time-constrained policy and procedure; they are held vulnerable in the throes of a social environment amiable to the dictates of authority engaging in acts of terrorist predation. This is horrific! The public can't expect to be protected from such a predator when those who are supposed to be its protectors are unable to even recognize all the flavors of terrorism which can be perpetrated on the public through the acts of a three-branched government that at times plays a 3-shells hide-n-seek game with the public. Using acts of behavior described as violence as the sole determining factor of an exercised terrorist attack or predator, is a view of the world with blinders on. Just as there are more than one flavor of ice cream, there is more than one type of terrorism that can be experienced by the public. The sensibilities of the government are wholly inadequate for the task of terrorist activity decipherment... particularly when it concerns itself interacting with the public. The public needs its own Constitutional mandate for effecting a checks and balances provision against a government that is becoming more and more of a stranger that is "speaking in tongues" and the people are forced into having to do business with.

Again and again the public is confronted with the vernacular of politicians who want to conceal improprieties, cajole

the public into believing falsehoods, and create fantastic claims which have no bearing on reality... just so they can carry out personalized ulterior motives regardless of what the whole of the public would think if the truth were known. And as a supplement, different government agencies wanting to foment the rationale for committing themselves to the usage of firearms; do so by way of instigating instances where their intended target has no recourse but to defend itself with firearms themselves. When the public has to deal with the existence of one and another government agency or agent madness that will do anything it can to effect an outcome as they desire, it is a lunacy for which many retreat to personalized forms of denial and self-absorbed distraction to the level of some socially acceptable fanaticism.

No government in the world should have anything to do with a government that practices insidious forms of predation against its own population... even when much of the population is in denial, reflects a governing madness with its own variations of extremism such as being a sports fanatic or conspiracy theorist, or is so paranoid it retreats to a self-created world of avoiding comments thereof, and may indulge in one or another forms of inebriation... created by the type of sustained intoxicant presently prevalent in no matter what genre of subject matter one is attracted to. It's like venturing to some medieval or more ancient past where superstitions are rampant and are presented as the foremost logic and wisdom, that a person of a distant future era would easily recognize as a cultural-specific madness. We are living in an Age of Irrationality where the biggest contributors of such a perspective are businesses, governments and religions. A government that can not be trusted to protect its own citizens from crimes perpetrated by an agency in its own front yard can not be trusted to engage in activities meant to protect citizens of another country. The United States should be severely admonished for such an obvious and egregious activity being perpetrated by the S.E.C. against innocent citizens.

It is not the dollar amount that is wholly in question, but the lack of integrity and the egregiousness of duplicity being effected by a government agency placed in the position of being a protector of the public; and that its behavior, once delineated, is given an excuse by all other agencies. Every country should be put on its guard when dealing with the U.S.. A government that is dismissive of citizens' complaints against one of its own agencies, will, by way of a practiced arrogance, be dismissive of complaints made by another country and becomes an exercised model of imperialism. A government that is bankrupt of respect for its citizens is bankrupt of honor. It is a bankruptcy made all the more evident by its allowance for the majority of resources to be held under the auspices of a 1% clientele it prefers to do business with and has a minimalist interest in what the majority of the public has to say. This is why there is an Electoral College... it marginalizes the collective opinion of the public on a selectively aligned course to elect the person most desired by those able to financially influence an election's outcome. It is a government that deliberately goes out of its way to minimize the effectiveness of the people by demanding the usage of a "around the back" football strategy as the most achievable measure of Referendum as if it were an expressed "underdog" or "David beating Goliath" scenario that the people, cast into a subservient position, should respectively hail as a penultimate representation of themselves. The public is suppressed into such a role because the government is fearful what the people will say as that needing to be done in order to effect a government that truly is Of, By and For them.

The government's minimization of the Public's expressed Will is viewed by many as that of a coward who attempts to hide its cowardice behind an over-compensated military bravado. Exaggerations of affect very often are used as expressed permutations of one or another deficiency, clearly noted in other modalities such as an enhanced hearing in place of blindness, the usage of histrionics as an attention getting act, having a relationship with food for the lack of one in a desired social dimension, etc... Whereas compensatory acts on a governing level may be used to offset so many shortcomings the public is subjected to, recognition thereof may be intentionally clouded by those wanting such an expression to be viewed as anything but that which is being described. For some, America is not the home of the Free, but of a population devalued to a 99% of having less than what a fairness in Equality, Justice and Freedom should warrant, and is relegated to a modernized form of institutionalized indentured servitude. Likewise, there are those who feel that America is not the home of the Brave, but a 'pluralocracy' of cowardice when Representatives in so many different governing positions put their tails between their legs... when confronting "one of their own" exhibiting its claws and fangs against an innocent public.

Every country having to deal with the U.S. must be wary because it is practicing a mentality exhibited by the British government as noted by historical evidence— in which there is a preference to maintain the observance of a policy and procedure no matter how much insult, violence and even death occurs to those who are supposed to be under its aegis. Right and wrong are defined by a strict observance to policy and procedure used as a guideline to a rationality that is needed only when those in its service are inclined towards a like-minded irrationality. The larger an organization gets, the more cumulative effects of the inclination towards some expression of underlying irrationality. And as an organization increases, it presses for more freedom, typically through less restrictions... whereby the accumulative social resonance to express an irrationality, be it greed or some other form of self-aggrandizement, uses the tools made available to it; like a multi-purpose instrument given a singular name such as law or legality, but in a conventional sense would be labeled with a socially accepted name such as a pocket knife, and not some disparagement such as a grab bag of tools used to craft a nefarious deed. Instead of being sweat smelling to effect a criminal act like a Venus fly trap, the S.E.C., through its Receivership agent and supportive O.I.E.A., want to give the appearance of being good, of being legal... by the usage of a time-constrained policy and procedure like a polished police force standing in formation, but ever-ready like a trained attack dog that the rest of the government participates admires like a betting audience who laughs and cheers the dogs on; instead of giving assistance to a public asking for help when it is being mauled. The Democracy being practiced by the U.S. government has become one big scam of illusion effected by many different players who come to believe in their own

delusions.

Why has the S.E.C. been given the right to experience its own interpretation of securities laws which permit it to violate the Rights of citizens and create its own variations of social insecurities... and the public has no recourse when its Right to have its property be free from unwarranted seizure is violated by the S.E.C.? Where is the Right of the public to be protected from the perpetrated aggressions of legalized protection agencies which operate on an underlying policy of supplementing its own coffers by transferring ownership of a person's money to their own and there is no one in the government who recognizes the duplicity as a crime against the public? Is there no one to see this as a violation of public trust? Why is it so easy for those in other countries to easily recognize an act of theft perpetrated on the people, and yet this same obviousness is denied the reality of expression even by the media who are supposed to be the vanguards, the sentinels of truth through a practiced objectivity? How is it that the media become so blinded? Is there no one to see this as an horrific circumstance indicating an irrepressible government practicing an irresponsible formula of Democracy? Why have the gates of Equality, of Justice, of Liberty, been abandoned, unless there is a wide spread intuitive grasp that this country is at the threshold of a forthcoming hell—a forthcoming graveyard? Are we to assume that the three letters "USA" give reference to a gravestone epitaph that will be inter-generationally defined according to the types of government offenses experienced in different eras?

Why is the S.E.C. permitted to create overlapping instances of incremental irritations on the sovereignty of the public by way of piece-meal confiscations of money from thousands of citizens who have no recourse but to acquiesce or commit acts of violence against the S.E.C. in an attempt to stop its bullyism on the public? Why does it take the presence of a hostage situation to effect an intervening government form of negotiation? Such thoughts should never have to come to the mind of the public. Something is seriously wrong with a government when its citizenry either live in a state of apprehension about its government or in a state of denial which produces an inebriation of consciousness to focus solely on one's own life's concerns as their only refuge from a state of authority-driven terrorism they are cognizant of but are desirous to think otherwise... all the while aware that a desperately needed alteration in the structure of government is the prayer of many... and will have to take place by way of a Revolution because the public is left with no other rational alternative. There is no straight-forward means, without manipulative government control, by which the public can voice its collective opinion and have that opinion made into the law of the land. The present Referendum process is a joke. The people need their own public controlled People's Legislative Branch in charge of administering the Referendum without government interference.

Why can't the government be pro-active on behalf of the public instead of creating the conditions which produce the situation for the usage of violence? Why does it take the presence of firearms and bombs before the government knows what to do? Is the government filled with a college-minded culture of idiots who have their heads so deeply stuck in time-constrained policies and procedures they know of no other way to view, interpret and describe reality? And it is a reality with its own rationality that imaginatively creates the conditions of testability to convince itself and the public of a reliability as to its existence, but not that the existence of its contrived reality being that designed by an imagination trying to create its own reality to serve personalized ulterior motives. Does working for the government entail a prerequisite to attend college so that common sense is removed in order to be replaced by a rote thinking of policy and procedure as being more valuable than the honesty of simple truth without having to engage in some philosophically exploited inclination towards contradiction? How is it that the S.E.C. can steal from the public and no one in the government will do anything about it because they are so preoccupied with self-interests, they are unable to see wrong-doing in their own front or back yard effected by "one of their own"? It is very dangerous for anyone to be doing business with a government that lacks such an easily perceived insight into itself.

And yet, many of those in different government agencies do see the violations, but say nothing because they have done likewise on different occasions themselves. They don't want to start pointing a finger or those they accuse might point a finger back at them. There is so much wide-spread corruption, now and again, those in the government have come to accept violations as a given... as a customary expectation for which an apology may be given, or someone permitted to retire with a full pension, and yet not have to admit any wrong doing. The government is a system of periodic Rights violations where those guilty are permitted to be guiltless and be appropriately awarded... or used as a scapegoat to "prove" the government is on the side of the public. The beliefs of an honest Democracy are being mocked and laughed about in the corridors of government by those who see the public as both idiots and a potential threat to their ability to perpetrate threats and crimes for their personal goals. It is difficult to live in a Nation which culpably practices the occasion of criminal acts of Rights violations in a conglomeration of ethnic micro-cultures whose social mores help to conceal the realization thereof.

But this is not to say that every single person or agency in the U.S. government is intentionally focused on activities resulting in a Public Rights violation. There are many who are sincere and want to provide a service to the public. However, they must nonetheless contend with a world of bureaucracy in which those who do want to provide honest leadership, must try to work in an environment that may at any time subject them to a gauntlet of bushwackers, thieves, and such like-minded brethren; all of whom are well-dressed, well-spoken, and well-financed, if not philosophically supported, by a business and religious community who wish to effect their one types of public manipulation. And if one should be defensive of the culture and nation in which they live by asserting that a person should "love it or leave it"; we are thus

provided with an alternative of either love being exploited and victimized or leave and be exploited and victimized someplace else. Either to try to live in a system we are familiar with, or someplace else that we are not particularly aware of; yet be given more social assistance than those who are natives! There is no one to go to for assistance against a predatory government agency unless you are willing to pay some measure, some percentage... of what amounts to is a tax without Representation. People can't even seek assistance from a God because every religion stakes a claim to both God and morality for which they require, by way of a suggestive humility, that you to pay a tax called tithing. The public is subjected to a social system in which authority practices a three-faced character of protector, predator and pretender... three distinct personalities of every business, government and religion. The only way to escape them is to become one of them or indulge in some accepted illusion or delusion... unless a Revolution is effected along a path which diverges humanity away from its typical repetitions of history and analogy.

So very often the public must contend with those like the S.E.C. that present themselves as an official Representative of the highest standards in order to conceal they are little more than a pretend protector that creates a vulnerable public who is easily preyed upon. Government agencies are so engrossed in their respective atmospheres of having to deal with liars, cheaters and various formulas of deception, even honest truth is suspect. Even if the public were to cast its desired Will in a mandated annual Peoples Referendum, that Will would not be accepted as valid, and would require "government approved" validation that coincides with the irrationality being exploited at the moment, for one or another government interest. When the public is legislatively forced to participate in a form of governance where they have little say so in its overall character because the people are viewed as being born liars, cheaters and deceivers... how does a citizenry prove otherwise? When the people are forced to interact with a government that views it as already being guilty as a projected image of itself; and at least one religion views the people born into sin; and business views the public as a dupe easily manipulated by advertising... how is the public to act except in the manner its three major role models exert themselves towards an expectation thereof?

How is the public ever to be viewed in any light of decency when it is born into such a reality of preordained disparagement? How is a government agency to interact with respect when all employees are expected to exhibit some formula of duplicity, because this is the majority of those they are supposed to protect the public from? How can an agency respect the wishes of a citizen to have their money returned, when even thousands of dollars are viewed as a negligible amount by those whose daily frequency of conversation is about millions? There is a wide chasm of disregard being practiced by those whose government salary and pensions is far removed from the actions of those who pick up dimes, nickels and pennies off the ground. How can there be anything but a continued state of misunderstanding when those in government have not endured poverty, and that to which they might otherwise describe as being poor, is itself not that which experienced the actual privations of hunger, no medical treatment, no housing and various other social disenfranchisements. Far too many in the government are so removed from the realities of the public, they are like an absentee landlord whose lifestyle affords them with a buffer, a shield, a moat and drawbridge from the ravages of a reality punctuated with the intermittently occurring irrationalities of a government that causes so many problems for the people.

To accept the irrational act of stealing my money is to advocate it is alright for a government agency to continue in the expressions of a neurosis created by having to deal with numerous forms of criminality. There is no dedicated checks and balances provision that protects the public from the egregious acts of a government that has lost sight of the fact it is supposed to assist and not aggress against the public because its daily activities have created a regime of reacting offensively to the smallest presumed provocation. If no help can be expected from others in the government because they turn a blind eye to such irrational antics, then the people must resort to its own self protection. To accept a condition in which the government is permitted to abuse the citizenry, only increases the possibility, if not likelihood, that greater offenses will be created more often. But what a terrible state of affairs it is; for the public to contemplate having to take up arms against one or more of those who are supposed to be on their side... only to find they commit the added insult of dismissiveness to their treachery against the common good.

Indeed, to go from a simple complaint that could have easily been resolved to a moment in time in which anger and frustration breeds a large protest. A protest that exceeds the situation of an actual or imagined slighting. A protest directed along a path of conscientiousness which embraces a deep sorrow that lives may eventually be needlessly lost all because the public is without true respite from a predator pretending protection, all in the name of being a U.S. Government Representative agency. The depth of sorrow is matched by an embraced breadth of regret that the people are set astray in the wilderness of a bureaucracy where the din of practiced workplace machinations deafens all to any other reality than that of an observed irrationality. In such a wilderness were humanity's religions of Christianity, Islam and Judaism born. Born to peoples who had to struggle against perceptions akin to insanity. This is the present state of affairs the public is met with when confronting a government which can not even adequately address the issue of returning a small amount of money. Instead, it practices even more duplicity as a means of thwarting those whose earnest requests are viewed as a bleating sheep who will eventually tire if they are ignored. And yet, they are unprepared for a ram charging them with sharpened horns. The public is such a ram... just waiting for a Shepard to blow a horn to charge against those who exploit them.

But there are different analogies that can not be over-used and that in repetition, might yield up some level of familiarity of wrong-doing, though it might well be used to vindicate some presumed Right for adaptive retention to overall

government agency inclinations. For example, the sociologically imbued notion of the aforementioned "social contract" between the governed and those who govern; with its overlooked business-minded representation of some economic predilection, has opportuned Representatives of the government, such as the S.E.C., with pretensions of being able to exercise an unregulated process of logic which produce a distinct language barrier. Though the same words and same sentences may be used by the governed and those who govern, there is a difference in application with respect to definition and overall cognitive representation.

Simply put, the philosophical notion that beauty, just like truth and justice, are in the eye of the beholder is used by government to represent its acts of wrong doing as something other than what they represent... because the public is said to be too naive to fully appreciate circumstances. Similarly, the S.E.C's perspective is a logic which has developed its own standard of judging right and wrong, under the guise of some defensible legality which it bullies others into not challenging through an indulged-in deference to its projected image of being one of the government's under-fed attack dogs, or its ability for setting up conditions to engage in a repartee form of conversational sparring. It is a logic established in a work-place culture that develops a participating language which evokes its own brand of a "social contract"— that defines a Right to say one thing and yet have what it says mean something else. It is permitted to "lie, to cheat, to steal", and use terms such as "prevarication, gaming, transfer of ownership" as acceptable alternative definitions. Such a personally developed contract between it and the public contains a small print footnote for being able to incorporate a standing "plausible deniability" clause when dealing with the public; particularly when a member of the public makes a complaint against it, or more particularly, against an internal department such as the O.I.E.A., or some associated agent such as the Receivership.

The difficulty of the task presently undertaken begins to take on the vista of being an impossible jungle to machete' through, when entanglements with those who could have long ago dealt easily with the maneuver... by yielding up the path to that which was and remains concealed in a morass of misdirection meant to fatigue my objective; and inclines me to believe that they do so because they merely reflect a commonplace exercise of treachery and thievery that was initially designed into a system which provides room for personalized legal explorations and incentive to build additions thereto... at the expense of the public viewed as an inexhaustible resource... like a blood host... so long as you take only a little from a lot over a large area and not repeat the same allocation within too short a period of time. It is a system of entangled growth that must be done away with, and that no environmentalist would be alarmed about destroying because it is a vine whose pretty Democratic flowers detract from observing the disintegration of an underlying social stratum... like a vine whose attachment to a block or brick wall disintegrates it over time. Indeed, they might insist upon helping to eradicate that which suffocates innocent life forms. Jungles often harbor varying types of predators utilizing environmentally-specific forms of adaptive camouflage. The S.E.C. is a predator in a Washington jungle. It is a predator that at times has difficulty distinguishing between friend and foe, between the criminal and the public... because the vision of its workplace mission is marred by too many conflicting ulterior motives of employees advancing an anti-public attitude by way of an unspoken company directive to supplement its coffers at any cost.

When a person makes a justified complaint and asks for assistance, but is met with work-place engendered prevarications amounting to variegated forms of dismissal, the anger and frustration produced by the experiences of such a complaint, must turn to an increased assertiveness of protest. It is rather naive of a government to expect a populace brought up on a Revolutionary spirit to step into a gutter and bow its head when a government Representative agency or agent thereof, wants to claim the entire sidewalk for itself. But anger and frustration must be re-channeled and permitted to take on a life of its own which affords itself with adaptive flexibility. It must permit its own mobility and diffusability like the growth of an organism adapting to varied environments calling forth the need for a speciality of adaptation and mutation. While its source may later be identified by those interested in such a history, and that comparisons of pristine elements may be recognizable, this does not mean such simplicity represents the arisen diversity of constrained complexity... though it may analogously be compared with a biological instance of multicellularity as an adaptive radiation.

But such analogies and metaphors as are being used herein are not an exercise in superfluous loquaciousness. They are an attempt to assist in the larger comprehension necessary to adequately ascertain why one would persist in the pursuit of what another, whose mentality is short-changed by the constraints of a workplace orientation, may otherwise have difficulty in grasping the larger trunk of a tree with both branches and roots whose extensions have been born of a single seed; yet the seed of the circumstance is not that being discussed. One whose sensibilities are attuned to the sensualities of inter-relatedness premised by correlated factualities, can not but portray the flowering of their historical antecedents. While those with an equal or superior age of experience might easily deduce the regularity of disposition, they may not have the means to convey the repository as a component for consideration. Though the expressiveness of an artist might be so inclined to reveal a representative model in the medium of their choice, that which you see before you is but my own doodling of a protest model.

Such a protest, if and when seasoned by long delays, has no recourse but to turn to thoughts of Revolution as an historical replication of 'inventioned' similarities occurring amongst different cultures; with an accompanying dialogue of documentation to be used as a developed ideology which can then be utilized to predicate a Cause. It is a Cause whose causality came by way of an agglutinated chain of events that might never have come to fruition in a given time and place if particular conditions had not cultivated them. Many a historical event come by way of an accident. While it is said that



chance favors the prepared mind, the idea of fate must therefore disagree that a mind is chanced upon to be prepared... unless such a preparation had been chanced upon to be fated. One proposition does not necessarily precede or follow the other nor obviate the existence of a tertiary elemental. Such a Causal state of affairs can thus be administered to the logic of an intent that searches for a means to create a Causal effect already reverberating in disparate pools of social discontent that needs a means of placing all the small pools into an ocean of effectiveness. A Cause and its causal effects are of equal import as any scholar of Revolutionary processes would admit; particularly those embracing an impassioned sincerity of effect to produce an improvement in a situation, though only those with a view such as this may be fully cognizant of a prevailing disparity.

Though such Causes do sometimes render the agent or agents thereof to an untimely demise, they can nonetheless be respected for their professed committedness... which might nonetheless, by way of a posthumous endearment, achieve that which they sought to do without the usage of violence in the first place. Whereas at first a Cause may be but an undulating metaphysic, a sincere conscientiousness of intent insists upon form and function in a reality based on testability to better articulate its actuality. And though it at first be rendered with intellectualisms adduced in the territories of philosophical conjecture unknown to many, if not to most; such soliloquies can be transformed into intelligible colloquialisms. But such an admitted reflection is troublesome for those whose penchant for the psychological analysis of sociologically-based inflected conflicts, rely on singular terms such as 'intellectualization' to deduce and compartmentalize individuation of intent; and whether or not such a proposal is based on mere rationalization or attenuated justification. Such is the rub, and such was, is and will be an effort in the following to provide an explication.

With the foregoing stated, I implore the person chosen to read this to not misdirect my communication to another dismissive character in the O.I.E.A. or Receivership. None of them have any true respect for the public and its Rights, as denoted by their intent to keep stolen property... even though the theft occurred by way of some sanctioned government practice. It is little different than the property stolen from Native Americans by a government which provided the Native American peoples with little Representation or an honestly adjudicated redress of their grievances, in the main being one which should have easily been solved by respecting their sovereignty. It is this lack of respect for the sovereignty of a person's property which has come to be played out by the S.E.C. through its Receivership, and is supported by the O.I.E.A.

Their whole perspective of reality appears to be focused on themselves, and let the public suffer if it must; just so long as they get their cut of ill-gotten gains which are redefined in accord with the jargon of their workplace cultures. The O.I.E.A. is a department that needs to be intensively revamped, if my own singular experiences can be used as a divining portent of further problems to be experienced by others. There is little reason for the S.E.C. to effect and maintain parameters of operation which permit it to both take and keep money belonging to those who have not committed any crime... unless the actions in the ZeekRewards case is evidence that their is an expressed intent to engage in small, incremental thefts over a long period of time from thousands of citizens so as to give the impression of minimalist acts of civil violation, and be able to supplement its government budget. By engaging in small acts of theft over a large area of consumers, the S.E.C. does not arouse the suspicions of perspectives of those in law enforcement whose policies and procedures exercise minimal thresholds to be concerned and involved with. Anything below a certain level of theft is considered negligible, and thereby excusable... even though the public is being victimized. Analogously, it is like a medical practitioner who finds little interest in a person's complaint unless it presents them with a circumstance which gives the impression of a puzzle needing to be solved by connecting a series of dots within the constraints of their given professional interests. Why is it so troublesome for the S.E.C. to give the public the benefit of a doubt with respect to the problematic circumstances of some internet-driven, time-limited process and procedure... and give the people their money back? Why does it insist in the denial of returning money that belongs to another, as if their complaints is a type of frequently engaged in tug-of-war to be used as a measure by which it judges and justifies its personal value?

If a member of the public asks multiple Representatives to intervene on their behalf against an agency or agent thereof who has committed an assault against them, but all such Representatives excuse themselves from taking an interest, for whatever reason; then the citizen should be permitted to defend themselves with lethal force if necessary... particularly when the assailant is that much bigger than they are, and wield both their size and government affiliation as weapons to intimidate the public into being subservient to its wishes for perpetrating a theft without consequence. No agency or agent thereof should be exempt from laws the public has to abide with, unless there is an unconstitutional practice of a double-standard legal system in effect. Without adequate government Representation, all assumptions of a "social contract" are null and void. The public must assume control of a government whose policies of non-interference with "one of its own", is a formula of Absenteeism.

If there exists an absence of government, then the people have the right to take charge of offices which are occupied by those whose activities are little more than the chain rattlings, moanings, and paper flutterings of ghosts. It is time for the public to clean its government out of the many cobwebs which have been allowed to strand themselves over public doorways to equality, justice and liberty. Especially when such doorway headings have been dedicated on an "officially embellished" fools gold plated plague dictating that the public exhibit a death defying patriotism dedicated to a goose-chasing formula of navigation as it runs through the doorway— into a corridor like a gauntlet administered under an era and situation-specific time-constrained policy and procedure. The processors of such a perspective think that no matter how irrational the policy and procedure, it must be adhered to at all costs; and let the public be damned if it should

complain or seek restitution by way of a Revolution.

Why is it so difficult to admit that mistakes and human errors can and do occur, which may have caused the Receivership to either not receive the information for the return of my money, or permitted it a means to accidentally 'hit a key' on the QWERTY keyboard which caused not only the loss of my information, but who knows how many others'?...A situation which has created conditions causing myself and others to financially suffer a loss because the S.E.C., through its Receivership and O.I.E.A., is too stubborn to give non-criminal citizens the benefit of the doubt and simply give them their money back. A situation made more incredulous by the fact that the Receivership has access to the account information of former members, thus enabling it a means to provide a refund... that would occur if it didn't have an ulterior motive to keep the money for themselves to be used as they see fit; which in any other business transaction, would be viewed as a conflict of interest... but when some entity of the government does it, they are exempt from contrived standards others are forced to abide with. The government is being run like a back-stabbing, double-dealing, two-faced criminal organization... which permits individual agencies such as the S.E.C. through its representative agents, to commit contrived time-dependent processes and procedures to steal money from the public and call such behavior a legality.

Why does the O.I.E.A. and Receivership persist in behavior that gives the impression that the S.E.C. is supremely calloused and hard-hearted towards the public... and then this is mirror-imaged by the reluctance and the impotence of other government entities to intervene on the public's behalf? It's not as if the return of such monies is going to cause the S.E.C. to become insolvent. The S.E.C. should be ashamed for having such a department as the O.I.E.A. and agent as the Receivership, when they practice a flagrant anti-public attitude to use tactics for disengaging itself from the public instead of administering efforts for achieving a resolution. It has no collective shame because it has no collective morality because there is no collective integrity when interacting with the public when we attempt to retrieve our money stolen from them. Effecting both the usage and defense of a time-constrained process and procedure, as if they were a symbolic expression of one's intelligence; clearly professes an ignorance when the simple exercise of common sense disavows and disallows the recognition that any wrong doing has taken place... even when such is indicated by those who are complaining about having experienced a loss and do not intend on letting the thieves get away with their crime.

Just because someone is a lawyer or holds a supervisory position, does not mean they will have either the interest, experience or necessary intellectual acumen, temperament or capacity to apperceptively engage themselves in my comments— particularly with any appreciable depth or breadth to establish the definitive resolution I am seeking. A parrot can only parrot no matter how it is dressed, where it works, what it is assigned to do, or how human it sounds. Whereas someone may think the taking and keeping of another's money is a game of tag being played out by way of denial; even simple board games have a way of becoming extremely volatile when one player's insistence for not wanting to play becomes misinterpreted as an added dimension to the one-sided game being intellectually positioned. Indeed, outside observers might well make the same mistake in perception and be just as dismissive of my efforts as others have been and thus become dedicated pawns. One must wonder whether everyone in the O.I.E.A. exhibits the same mentality as someone who has either been hit over the head with a baseball bat, or was dropped on their head much too often in those early formative years of childhood. While such a comment might be interpreted as a disparagement, it is a query, although perhaps not accurate in the examples given; it nonetheless is to be occasioned by some other event that may have precipitated a lingering concussive effect creating conditions from which occlusions in thought processing... might occur and be misinterpreted as having an aptitude for routinely engaging in creative thinking, but is more aptly described as fuzzy illogicality.

My experience with those of the O.I.E.A. and Receivership lead me to consider that none of them are enabled with the ability to appreciate when someone is telling the truth and not bluffing when I say that a further inattention to my request for a return of my money will result in an escalation of my protest to that of a face -to- face confrontation defined as assertiveness. However, such a "confrontation" would be in the nature of legal forms of protestation, and are not at all meant to suggest I will punch someone in the face... or perpetrate some deliberately designed deformation of an extremity. The pronouncement about the possibility of having to engage in a vis-à-vis form of protestation is forcefully asserted not as a threat, but as legal right to confront an unmoving obstinate opponent whose actions were committed against a member of the public. While an initial event may not have been so directed against a particular individual in terms of a singularly directed assault, an individual complaint that goes unheeded, might well be interpreted as such. However, it is of some contemplative value to intention the consideration that the workplace culture of the S.E.C. might well exude an atmosphere for interpreting all complaints as a bluff and a lie which come to dissipate into a serviceable negligibility over time; because the S.E.C. deals with so many who bluff and lie as a means of exhibiting a complaint... that is, before the faint of heart decide to give up from pursuing their desire because they too have been met with an unresponsive government... and do not see the situation of a complaint as but the vantage point of a Relativity applied to sociological considerations.

Just because Einstein did not preface his physic's-based theories of Relativity and Special Relativity in the realm of a biological and/or sociological architecture involving psychology and philosophy, doesn't mean such realities don't exist from the perspective of a given discernment. The mentality of some people work on several "layers" of functionality at a given instance in that their thoughts can easily range between multiple subject areas and inter-connect correlations that others may struggle to identify any similarity at all with, because they are not used to visually arranging different perceptions augmented by the compositions of a memory that uses a system of multiple cataloging techniques. For

example, let me try to portray this perspective on a very trite and crude level of diagramming with the usage of what can be described as a "stick figure" design. The usage of "stick figure" is meant as a metaphor to describe a very basic illustration, and not to be taken literally. Such an inclination to literalness is like speaking with a child whose brain is in the maturational stage of development where the world is perceived in a concrete manner. It is a mind that would likewise view the word "concrete" in terms of a building material, but is functionally unable to visualize a constructed building exhibited in the raw form of an architectural draft. To such an end, when placed into context related to the complaint: it might even be that a person could hold a gun to the heads of those in the O.I.E.A. and Receivership, and they would still think a person's complaint is a bluff and a lie. While the foregoing sentence is a metaphor, those with a predisposition towards concrete interpretations, would think that it is an actual gun which is being brandished instead of as a concept differentiating between concreteness and visualization and has nothing whatsoever to do with a firearm at all.

From their vantage point, neither the gun, the person nor the complaint exist as a complex unit or comprehensible word equation that can be mathematically applied to their situation because it is an unrecognized variable. The culture in which they inhabit does not routinely practice the perception of utilizing an analytical gestalt outside their workplace parameters. Such parameters induce a constraint by way of inclination to follow the dictates of processes and procedures acting as a tape recording to produce an habituated type of thinking... that has no reason to think it as being anything but the truth... like ancient Incans who thought the usage of human sacrifice was natural and rational and God-ordained... that is until the Conquistadors showed them a different reality. And though, in terms of the present example, they might be killed by the gun set against the temple of their brain and the complainant abscond or become imprisoned; the whole event would eventually become absorbed by a workplace culture which contains multiple dimensions of distraction... like a scab becoming a scar hidden by a tattoo— eventually becoming forgotten... because the whole of the reality in which the event took place was a fiction produced by an ever larger fiction... of which so many have been forgotten and buried in the sands of time. One does not need a threat to advance the position of their sincerity and determination. Relentlessness can take on many guises. Similarly, while anthropomorphisms can be used referentially, they can be schematically skeletal and reveal either a structural integrity, or clearly profile problematics.

Hence, the present situation of my complain reminds me of observing a police officer who exhibits the irrationality and behavior of those they come in contact with, as the adaptation of a similar mentality in order to detect and arrest criminals... suggesting that the climate of the S.E.C. may be the same as that in criminally- oriented Corporations where lies and bluffs are standard tools of the trade— used to manipulate money away from an unsuspecting public who naively think that all Corporations and government agencies operate without guile and deceit. In other words, no one at the S.E.C., due to the prevalence of a workplace culture in which lies and bluffs are as commonplace as breathing; will believe me when I say that I will venture to Washington and protest very loudly if I can not resolve the issue of my "lost" money via a written letter... since a verbal communication over the phone has resulted in a static disconnect. It may be that no one at the S.E.C. has the presence of mind to take me seriously because everyone is so used to the expressions of lying and bluffing in day -to- day communications like a form of verbal poker, chess match or game of checkers. Lying and bluffing may be a way of life that convinces its users that it is politically correct and is an expectation to do so, but it must be done with socially acceptable feints, flair, finesse. To not do so makes a person an oddity and subject to being socially cast out.

However, if for some reason or another those reading this feel or think that the information herein is even remotely suggestive of a threat, by all means, turn copies of this letter over to every single law enforcement agency you want to. And as well, send copies to the White House, Congress, and every single news media source. Indeed, also ask the FBI and Attorney General's office why my requests for assistance were ignored. And while you're at it, ask the O.I.E.A. why they encouraged such a simple request for a small amount of money to escalate to the circumstances of a potentially large protest demonstration to occur on the S.E.C.'s front doorstep. Those of us who should decide to protest on the government's doorstep will have to erect a sign promoting the ages-old cautionary invocation of "*Beware Ye Who Enter Here*"... as a warning to all should they decide to embrace a social doctrine falsified by a rhetoric filled with illusions to create a myth that so very many in the public no longer believe. It is a mythology which is a baited trap to ensnare the innocent to provide their labors as a human sacrifice to fulfill the avarice of a few in an out of government... an entity which frequently takes on the cloak of surreptitiousness in the minds of the public by being given the moniker "They"; as might a god or demon be referred to by way of a code so as not to directly name them and be cited for some sacrilege or treason.

The infamous "they" once again assumes a different guise from place to place, from one era to the next; in business, in government, in religion; like a disease which mutates and can be found in every single human enterprise... and none of them have had the insight to develop a means to quarantine the disease itself, and instead isolates most of the public in the world into a segregated pool called poverty. Like a repository of crude oil, the people are refined for this or that industry... to be killed in battle, to be killed by drugs or a drug war, or to be killed over a life time of economic misery. They think so very little of the public slavishly surrendering to privations that the presumed promises of living in one of the most richly endowed nations of the world, would seem to suggest otherwise. In an effort to relieve some measure of suffering, there are those who promote Community Based Operations with the sincerest of intentions... but issues of economics, of funding, sometimes force the creation of partnerships that once again begin to surface one or another bad habits of a bureaucracy they wanted so much to avoid. But the poor do not often generate large sums of sustained capital even when they are forced through taxation. The poor do not have the financial means because of the jobs at which they toil to offer much financial assistance in a large social effort. The poor often do not have the personal wherewithal with respect

to education and experience, or to particularized entrepreneurial spirit for exercising a vested directive along a specific course for a given task at hand, outside the sphere of immediate social interests that is a characteristic of commonness.

It is not that the poor can not be trained, can not be educated, can not be provided the social tools to make a difference in their own lives and the livelihood of their community. Most of the poor, those that a Social scientist might label as representing a generalized characterization called the lower class; are like so many in the other social strata. They lack the type of talent, giftedness, or genius we might otherwise describe as greed. Under certain circumstances, particular individuals are very good at prospering. If some of these individuals are removed from the context, from a particular social position, they would not be able to prosper well; while a few would be able to prosper in various settings. For example, take many a government worker out of their job, and they would be like so many others, unable to find work. Government employment has saved tens of thousands from an otherwise life of economic tribulation. Such is the case for so many others... their job, whatever it is, saves them from an existence of privation that is far too often experienced by tens of thousands more who are seeking a life-line. Out of desperation, since no assistance comes from those in authority who are thought to be endowed with the perspective and means for doing so; the people begin to whisper of engaging in a protest, a rebellion, a Revolution. And many are consciously aware of this. They know they scrape by and live from one paycheck to the next and can see no alternative except through crime or protest. And politicians know this as well, but do not know how to correct a situation which is readily acknowledged as a cause of so much social grief and turbulence. And the governing system in which all of us work, makes their sincere wishes to correct the problem(s), all the more difficult.

What to do? Whereas we might all agree that there is a need for a *Cenocracy* (New Government), what is the formula to be used? Over-throwing a government is very serious business. Is it far better that those in authority take the lead and introduce a new design by way of a transitional inter-face with the present structure, that some of us may want to describe as old scaffolding. Rational people do not want chaos. They don't want to destroy, kill, or steal property from the vulnerable, regardless of their position or assumed purpose. Those who engage in irrational acts exhibit desperation to succeed when no other avenue is apparent... or they are too lazy to exhaust all other options, including seeking out the counsel of those who might be more intelligent, more experienced or better equipped to provide a reasonable alternative. Stealing property, such as money... from citizens while participating in a government activity is an egregious assault. And when the assault is described to others in authoritative positions who are found to be impotent; one must consider they might well be impotent in carrying out the deed to promote and put a new design of governance into practice. When a government's design prohibits various government Representatives from different agencies to intervene on behalf of a citizen in a small Just Cause; it is quite probable that they will not be able to uniformly assist citizens in a larger Just Cause.

Such a Cause, to alter a government's design to promote a greater Redistribution of socio-political power and a greater fairness in Equality, Justice, as well as Liberty; is of such a magnitude, it can not primarily focus on alleviating problems existing in only one stratum of society such as the poor. All classes of society and all divisions thereof must be included. Simply taking from the Rich to give to the Poor is a gesture of retaliation. While the Poor are angry, with good reason, they have a spirit of generosity. But many of those who are unemployed for great distances of time, do not feel like being generous. They begin to think like those they think who do not think on behalf of them nor care to think much about what the poor think. But, some rich do think long and hard about the poor but do not know what to do. And many of those who appear to be exceptionally greedy, have acquired their wealth by being obsessively and compulsively engaged in something they enjoy. Wealthy people also work hard, they simply toil differently than those who primarily work with their hands, back, and sweat of their brow. Clearly, we need to ask whether or not those who are wealthy should be blamed for being rich because by chance or deed they have accumulated a large stockpile of resources; or is it the system in which they work which enables them to be as they are?

To develop a social governing system which excludes the rich, as if to express some antagonism wrought by jealousy, is devoid of the necessary wisdom which has brought so many to the point of exasperation; and conclude that we do indeed need a new form of government. Some of those who are wealthy, are thus because they are talented, gifted, or have a genius. Though, again stated, if you were to remove such individuals from a given context, they might not be able to apply their behavioral qualities. Some of those who are wealthy do not exhibit the "hoarding" behavior many of us have encountered from time to time being expressed by different people in the different social classes. For them, wealth is a by-product of that which they do and is not an expression of a sadistic person who loves making others suffer economically. Wealthy people don't wake up in the morning and wonder how they might make the public suffer more than they did yesterday. They can routinely make money, just like some people routinely go jogging. And they seem to be good at what they do, with little effort, though simplistic observations might want to describe it as little more than greed.

In any regard, the rich must be included in any restructuring of government that is undertaken. Making money is described by some as a talent, though not all of those with money are necessarily adept with such an ability. If we were to take the money away from some rich people, they would come to struggle like so many others, because the circumstances in which they had acquired lots of money, may no longer be available or exists in a situation they are not privy to be included in. To exclude them, might well be to bankrupt the nation with respect to their abilities. It would be no different than excluding others in their given area of talent or expertise. Some people are experts or even geniuses at making money, but they are novices and even ignorant about how to use their wealth in a larger socially viable way. Analogously, a

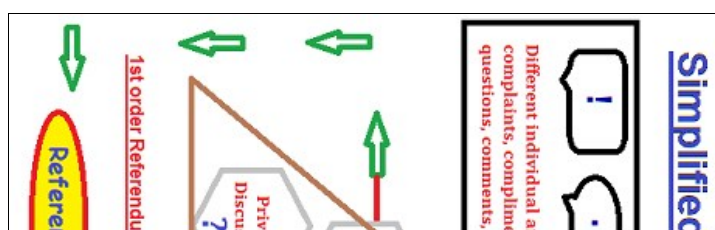
concert pianist may be truly gifted and even a genius at what they do, but they are devoid of an ability to replace an electrical outlet. It's not that they couldn't be taught, but they are preoccupied with playing the piano. They might well want to kill someone who stole their piano, particularly when authority seems unwilling or unable to help them get it back. The same situation applies to the wealthy. If the public suggests the intention of stealing their income away from them, by way of some crowd imposed appeal that authority does so... they might want to injure or kill the public, in one way or another; that is if their efforts to acquire assistance from authority, fail-through. And let us also note that there exist a few who are without large sums of cash or other resources pertinent to their frame of mind, that might do well for society... if given the chance.

But requests to authority from the wealthy often do not fall through. Authority frequently does assist those with lots of money in a different way than those who have little or no money. When lots of different people, through one or another business venture, lobby's for some legislative change to assist them in their efforts to acquire more capital... selective choices are made. And such choices can often breed discontent amongst those who are not on the receiving end. They know they have to try to exist in a culture of unfairness and thus have to develop a new strategy. Too many people for many different reasons are asking for authoritative assistance, but authority is no different than the poor or rich; because they too make mistakes. They do not have all the answers, and those that may have a very good idea, have a difficult time convincing their colleagues that the perspective assists populations of their own constituency. However, whereas the poor might accept a personal event of being incorrect and acknowledge it, politicians as well as the wealthy don't want to appear as being less than right, less than appropriate, or even less than perfect. Even though they might have to pay a fine or return money, they are not necessarily inclined to admit any wrong doing. Their public face is different than that seen privately. And the public face of Democracy is very different from that witnessed in everyday private lives. Democracy evinces an authoritarian and wealthy demeanor, with an expressed poverty of internalized design.

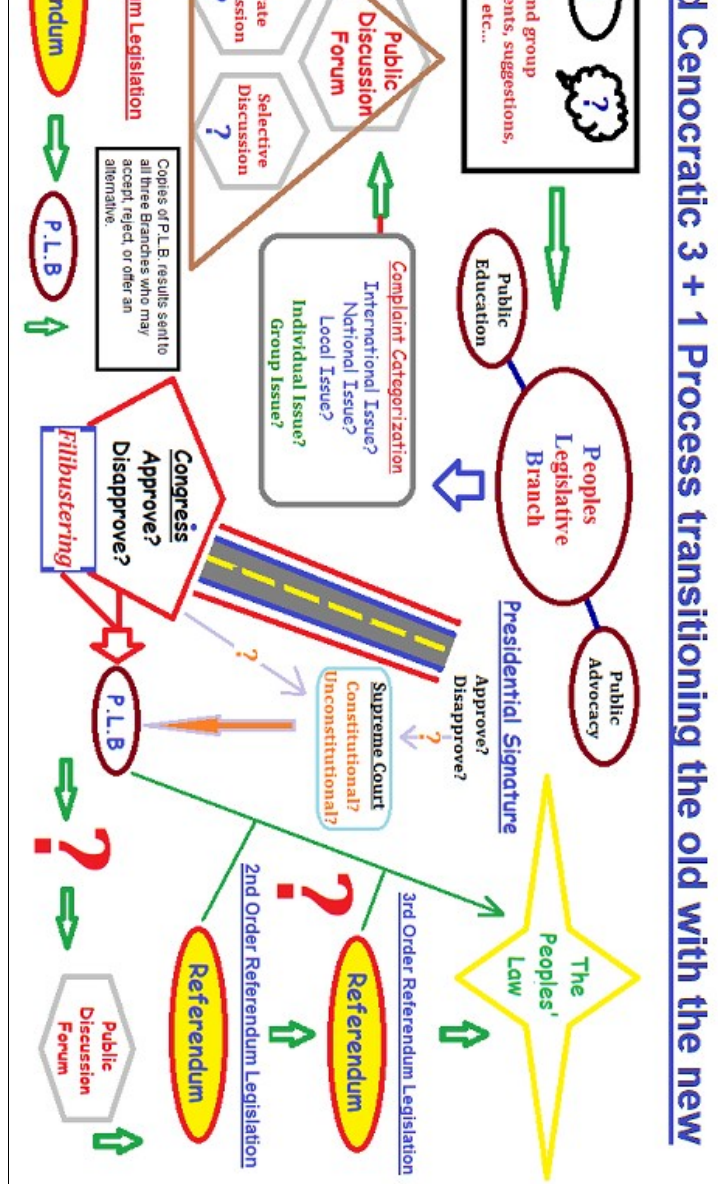
The problem is, how does the public who is not afraid to publicly acknowledge the shortcomings of their government, collectively convince those in authority and the wealthy, that they too would be better off if they would publicly accept the realization and then move on towards becoming a better governing "personhood"? How do we get those who are perpetually drunk on their positions of political power and/or wealth, to admit their social intoxications produce problematic situations for all of us? There are no practicing "anonymous" supportive groups for such people to attend. When the structure of government has no authority over it except for a marginalized protesting populace, and it is its own intoxicant supplier; how do we then convince the public to assume charge and take matters into its own hands? Must the public gather up all those making up the proverbial "1%" rich and their government authoritative counterparts, in order to place them in some internment camp because leaving them to roam freely in society would be tantamount to exposing the public to a viral disease? If the public is left without recourse, that there is no cavalry to come to its rescue, when will the public stand its ground and repel the various attacks against its sovereignty? If the wealthy and authority will not stop their predations on the public, then the public must exert its right to engage in its own self-defense.

In lieu of a protest that incites a rebellion within which is an expressed Revolution, by way of convincing government authority that it should take the lead in the application of a *Cenocracy* (New Government); the formula for effecting a transition must be easily grasped by the public, despite any attempts at obfuscation or retaliatory argumentation because a digression from a practiced status quo of governance is perceived as a threat. The people must be enfranchised in the governing process in order to effect a full investiture of applicability as an improved role of Democracy which recognizes any and all positive advantages which might be proffered from Communism and Socialism. However, this in no way suggests an inclination of breeding an insect colony mindedness since humanity can account for larger appreciations of environmental circumstances far distant from the conditions of Earth, its solar system and the galaxy about it. A simplified schematic might be helpful for some, given under the proviso that the idea of 'Democracy' was once a very odd character to be spoken of amongst those inclined towards a given status quo of thought:

The three traditional branches of government (Executive, Judicial, Legislative), will be offset by the addition of a Peoples Legislative Branch (PLB). The PLB will field public complaints, concerns, compliments and ideas and lead public forums for discussion and debate. This will then be relegated to a Referendum. The Referendum, as a Peoples Legislated Bill, will then be posed to the Three Branches who will agree or disagree, and provide applicable commentary for accepting, revising or providing an alternative. The PLB will then return the decisions to the public who may want to rediscuss, redesign or reject the issue. If no changes are to be made, the bill will then be returned to the Three Branches and be accepted or again rejected. If one or two or all three Branches disagree, the Bill can still pass by way of a "Will of the People" act, and be made into a law of the land. Similarly, bills proposed in Congress, including acts of the Executive or Judicial Branches, can be nullified by the Will of the People... that is if it truly is a government Of, By, and For ALL the people.







The above model provides for a transition into a fully functioning 'Direct Democracy' that can occur over time as the population becomes more comfortable with their new role... and does not become interminably usurped by staged events which are intent on disrupting the process and retaining the old system in which a few direct the many for the interests of a few, and use various formulas of propaganda to accomplish their objective at promoting a status quo which accepts the old system. The old system can basically function as it did before except that now the people themselves act as another Checks-and-Balances measure and affords the collective Will of the public the ability to supersede any and all activities of any branch. It is a specificity of generality which permits specificity involving the public as well. It will improve our chances of survival and growth by investing in a form of what might be called "Naturalistic Capitalism" that allows for either the adaptation to a specificity or generalization of events—for which we may capitalize on as a useful commodity of Nature; that is unbound from the inhibitions a society may impose for no other reason than some irrational interpretation. For example, those organisms which can take advantage of a variety of climatic conditions and food ranges have a stronger rate of survivability than those who are specifically designed for a given environment and food type. The presently practiced system of governance is too specialized and does not permit growth of the entire social 'organism' because its design is like a superstitious cultural observance such as feet binding, face covering, etc...

The "3 + 1" is a code. A descriptive that can be found in a variety of subject areas and thus offered as numerous instances of a precedent. For example, while it is of common parlance to speak of the bio-polymers DNA and RNA both having a triplet coding system, a closer examination reveals the distinctions of an additional amino acid... Thymine and Uracil respectively, with the three Adenosine - Cytosine - Guanine, as playing a part in each. Likewise, while we have the three basic sentence ending punctuations known as periods, question marks and exclamation points as being of common knowledge, their singular, though differentiated application in a given context, reveals yet another instance of the 3 + 1 ratio. The same goes for many people holding a single pencil, pen or artist's brush with 3 fingers, 3 trimesters to one pregnancy, 3 fundamental particles to 1 atom, number quantification selectively organized by placing a single comma after three sequenced valuations such as a ones-tens-hundreds selection followed by a comma to reveal a thousands acknowledgment.

Sometimes the recognition of a 3 to 1 ratio is not distinct as in the occasion one might mention the three traditionalized philosophically worn garments of Chinese initially adopted by the philosopher Fushi, who is said to have worn a Daoist cap, Confucian shoes, and a Buddhist scarf. While most people readily see the three and may refer to it as a



Chinese trinity... of sorts, they naively overlook the placement of the three on one person... because they are unaccustomed to the presence of a 3 -"to"- 1 ratio idea staring them in the face... or that the "to" is a highlighted reference to the numerical reference of "two", both of which have relevance to the present discussion even if some readers can not readily deduce such because their mind's conform to conventionalities of thinking which keep them in a prescribed perspective. But there are other 3 -to- 1 examples which we might provide...

...Such as the three hands to one clock, a past-present-future to a single life, 3 main social class divisions (upper, middle, lower) to each society, or as in the Hindu caste system... 3 divisions to one "out" caste— or in the case of being paralleled to the Vedas, three viewed as a Trinity and one other that is considered, by some, as an inferior 4th (Atharva), 3 days out of each week chosen as exercise days, buy 3 tires get one free advertising, 3 engines to every space shuttle, three colors to a traffic light, 3 persons in 1 god called a trinity, 3 coins to a dollar differentiation in some vending machines, 3 rings to each internal combustion engine piston, 3 rings in some notebook binders, 3 degrees (Bachelor's - Master's - Ph.D) in a (1) University or College, 3 items (sandwich, side order, drink) to one combo-meal, 3 spouts to 1 fire hydrant on many streets, 3 in 1 resource tool in libraries (author, title, subject), 3 number bases to one unnumbered home plate in baseball, 3 primary to 1 last chance down (to kick) in football, 3 medals for each (1) Olympic contest, 3 directions (north, south, east) followed by the demarcation "and", like the usage of a comma in a numerical sequence, before the direction "west" is included, 3 colors applied to one U.S. flag, etc...

The following is a short chart on other diverse examples of "three -to- 1" characterizations:

<b>3</b>	<b>1</b>
3 grouped (drumming) beats separated by	1 emphasized beat (Native American)
3 ordinary dimensions: Length ~ Width ~ Depth	1 Time dimension
3 fundamental gauge forces: Strong - Weak - Electromagnetic	1 fundamental non-gauge force: Gravity
3 "even" amino acids: Adenosine ~ Cytosine ~ Guanine	1 "odd": Uracil (RNA), Thymine (DNA)
3 basic protein structures: Primary - Secondary - Tertiary	1 composite protein structure: Quaternary
3 (metal) vending coins: Nickels ~ Dimes ~ Quarters	1 relational (paper) form: Dollar bill
3 numbered potatoes: 1 potato ~ 2 potato ~ 3 potato	1 un-numbered <u>4</u> (counting game)
3 numbered bits: 2 bits ~ 4 bits ~ 6 bits	1 un-numbered: <u>a dollar</u> (cheer-leading)
3 face cards: Kings ~ Queens ~ Jacks	1 related Ace card (faceless)
3 typically used face cards: Kings ~ Queens ~ Jacks	1 less commonly used face card: Joker
3 rhymes: eeny ~ meeny ~ miney separated by	1 (mo) of another 3: (mo ~ toe ~ go)
3 indoor coverings: Curtains ~ Blinds ~ Shades	1 related outdoor: Shutters
3 God labels: He ~ She ~ It	1 relational: Non-Entity (non-existence)
3 numbered bases: 1st ~ 2nd ~ 3rd related to	1 unnumbered: Home plate/base
3 customary years	1 relational: leap year
3 primary cycles: Intake ~ Compression ~ Power	1 relational: Exhaust
3 "element" A-U-M = "OM" (Birth~ Being~ Dissolution)	1 relational: Silence
3 step shampooing: Wet hair ~ Lather ~ Rinse	1 relational: Repeat as desired
3 female desires for a man: Tall ~ Dark ~ Handsome	1 relational: Rich
3 part call: Hear Ye! Hear Ye! Hear Ye!	1 relational: The court is now in session

3 part game call: Apples ~ Peaches ~ Pumpkin Pie	1 relational: Who's not ready holler I
3 basic forms of matter: Solids ~ Liquids ~ Gases (Earth- Water- Air)	1 relational: Plasma (Fire)
3 (metrical foot) stressed syllables	1 relational unstressed syllable
3 guitarists (Beatles): Paul ~ John ~ George	1 relational drummer: Ringo
3 regular U.S. forces: Army ~ Navy ~ Air force	1 relational: Marines (Navy Dept.) [Coast Guard = Dept. of Transportation]
3 times repeated training cadence: <u>Gimme' (give me) your left</u>	1 related: Right (military marching)
<b>Gimme' your left- Gimme' your left- Gimme' your left----- Right</b>	
3 consonants to (four-letter) Cuss Words	1 related vowel
3 (numerical) feet: 1 foot + 1 foot + 1 foot equals	1 related (word): Yard
3 common body crossings: Legs ~ Arms ~ Fingers	1 uncommon related: Eyes
3 Europeans: D.L. George ~ V. Orlando ~ G. Clemenceau	1 (U.S.A): W. Wilson (Paris Peace Talks)
3 at-bat chances to run	1 relational mandatory walk (ball four)
3 microorganism "vats": Rumen ~ Reticulum ~ Omasum	1 "true" stomach: Abomasum (Ruminants)
3 <u>Hurry! Hurry! Hurry!</u> related to:	1 <u>Step Right Up</u> (Circus Barker)
3 synoptic gospels: Matthew - Mark - Luke	1 idiosyncratic gospel: John
Trinitarian (3) concept related to	Unitarian (1) concept
3 original Musketeers (Athos, Porthos, Aramis)	1 add-on (d'Artagnan)
3 active brain waves (Alpha, Beta, Theta)	1 inactive brain wave (Delta)
3 types of cones to the human eye	1 type of rod to the human eye
3 Piaget operational stages: Pre - Concrete - Formal	1 [non-operational] sensorimotor stage
3 Basic gaseous biological compounds: Hydrogen- Oxygen- Nitrogen	1 Basic solid compound: Carbon
3 rows of outer hair cells (mammalian ear)	1 row of inner hair cells
3 imagined places: Paradise - Purgatory - Inferno	1 actual place: Earth
3 common growing seasons: Spring - Summer - Fall	1 less typical growing season: Winter
3 metal ages: Silver - Bronze/Copper - Iron [Bronze is an alloy of Copper]	1 non-metal age: Stone (Was there a bone or stick age?)
3 common alternate milk (with fat) forms: 1% - 2% - Skim	1 common standard form: Whole milk
3 interactive identities: i - j - k =	1 resultant quaternion identity: -1
<b>W. Hamilton's quaternion formula: <math>i^2 = j^2 = k^2 = ijk = -1</math></b>	
3 gasoline types: Unleaded - Regular - Premium	1 Diesel fuel oil
3 non-gasoline fuels: Diesel - Propane - Natural Gas	1 gasoline fuels
3 Earthly-bound Horsemen plagues:  War- Famine- Pestilence	1 Heaven/Hell-bound Horsemen plague:  Death

3 typically used fingers	To hole 1 pen or pencil or artist's brush
3 (OK Corral) Earp brothers: Wyatt - Morgan - Warren	1 (OK Corral) Doc Holiday
3 Stanley Miller Chemical Evolution experiment gases: Methane ~ Hydrogen ~ Ammonia	1 Stanley Miller liquid: Water
Art Maxim Percentages division: Art is 75% perspiration (75% = 3)	"and" --- 25% inspiration (25% = 1)
3 basic tea types: Black - Green - Oolong	1 (basic) rare tea type: White
3 basic mathematical operations: Addition- Subtraction- Multiplication	1 auxiliary mathematical operation: Division
Triune God (Father, Son, Holy Spirit)	1 Humanity
3 (DNA) bases code for:	1 amino acid
3 customary laws of Thermodynamics	1 Zeroth law of Thermodynamics
3 types of bone: Cortical - Compact - Trabecular	1 relational: Cartilage (pre-bone)
3 U.S. Presidential debates (2004)	1 relational: U.S. Vice President debate (2004)
3 compulsory schools: Elementary - Jr. High - High school	1 non-compulsory school: College (or Trade)
3 "human" cartoon characters: Fred - Wilma - Pebbles	1 animal character: Dino (family pet)
3 "human" cartoon characters: Barney - Betty - Bam Bam	1 animal character: Hoppy (family pet)
3 "regular" corners to a building	1 principal <u>Corner Stone</u> to a building
3 foot bones of ancient horses	Fused together to make modern horse hoof
3 at-base runners: 1st base - 2nd base - 3rd base	1 at-home-plate grand slam hitter
3 "traditional" size proportions: Small- Medium- Large	1 commercial profiteering size proportion: Supersize
3 flexible downs in American football	1 'play it safe' or 'risk it all' downs
3 word vulgar expression: God Damn It	1 (3 into 1) single word vulgar expression: Goddamnit
3 meal options: Sandwich - Sideorder - Drink	called a (1) combo meal
3 single letter blood type designations: A - B - O	1 double letter blood type designation: AB (positive or negative)
A spermagonium gives rise to 3 active cells and 1 resting cell	
3 customary Julian Calendar years of 365 days	1 relational: (366 day) leap year
3 phase (U.S.) electric service is related to	1 phase (U.S.) electric service

If I've told you once (1), I've told you a thousand (1,000) times...  
(The value "1,000" is a 1 with three zeros.)

**3 to 1 expressions used by a soldier on guard duty:**

Halt, who goes there?  
Approach... and be recognized.

(There is a distinction that can be made between the first word and the 3 words which follow.)

Here's a rhyme from childhood:

One for the money  
Two for the show  
Three to get ready  
"and..." Four to go.

The word "and" in this instance is like the "comma" used before the thousandths and "hundreds" placements (1,000) when counting "arabetically" (alphabetically + numerically) from right to left, and act as points of demarcation which separate three items from a singular.

Let us follow the foregoing rhyme with another, perhaps more familiar example:

Happy Birthday to you  
Happy Birthday to you  
Happy Birthday dear....  
Happy Birthday to you.

There are three lines that are distinctly the same and one is different. In this particular instance, there is the (additional) emphasis of the person being attached to the third line.

Here's another rhyme recalled from childhood: "Eeeny ~ Meeny ~ Miney...Mo"

There are 3 rhymes: Eeeny ~ Meeny ~ Miney separated by 1 (unrhymed) Mo, of another rhymed 3: (mo ~ toe ~ go)...

This child's counting/choosing game rhyme goes:

"Eeeny, Meeny, Miney... **Mo**,  
catch a nigger by the **toe**,  
if he hollars let him **go**,  
My mother told me to pick the very best one."

And yes, it is the same one the black kids (when I was growing up) used with a variant: They would say "Whitey" or "Soda Cracker" instead of "Nigger". The words "Whitey" and "Nigger" weren't used prejudicially by the younger kids, they were just expressions heard and mimic-ed from the older kids in the neighborhood. It was the older kids and adults who defined the words in a negative way. The younger kids were TAUGHT how to be prejudicial... even if they had no idea what it meant.

- Buy three tires and get one free.
- Buy three get one free (or buy two and get one free) [fireworks advertisement].
- Buy three 12-pack cartons of Pepsi and get a free bag of 11 ounce Doritos.
- The Three little pigs and the 1 wolf.
- The three Fiddlers and Old King Cole.
- Playing three to one: Another sexually oriented British expression referring to the Penis and two testicles and one vagina.
- Three hots and a (1) cot: (This is a reference to the basic elements received by someone incarcerated. They receive 3 hot meals and a bed/cot to sleep on.)
- Three sisters: Cinderella - Drisella - Anastasia and 1 mother.
- Three typical colors: Red - Yellow - Green are combined in a single unit to be used as a street light.
- ETC...

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Mendelian inheritance is usually described as the process by which one of two alternate alleles of a gene is inherited from each parent so that the offspring has one of the following combinations: two dominant alleles, two recessive alleles, or one of each. If both parents are heterozygous, that is, have one of each

allele, the three genotypes will occur among the offspring with the following probabilities: one homozygous dominant, two heterozygotes, and one homozygous recessive. Phenotypically the two heterozygotes will be indistinguishable from the homozygous dominant. **This results in the famous 3:1 ratio**

(James C. King, The Biology of Race, 1981, page 28)

With the foregoing examples provided, it is of need to highlight the fact that a "one" reference in a 'three -to- 1' formula may not be distinctly obvious, thus presenting us with a triadic structural formula, which may or may not be a transitional characteristic. To make note of a possible "transitional" occurrence is also to give placement to the idea of change... or if you prefer, an adaptation or evolutionary trend that is being influenced by an overlooked environmental event that has been in effect since, if not before, the dawn of basic biological constituents which were forced to adopt the most dominant environmental influence which persists to this day.

Clearly, some examples reference suggestive transitional inclinations while others are more readily perceived as being directly representational. Take for instance the argument that there are already 3 branches in 1 government. Indeed, this might be used as an argument to retain the current status quo... that is if we had no model giving an actual expression of a 3 to 1 ratio. Such a situation implies that the mentality of the human species reflects a similar biologically-based continuity, if not contiguity to more fundamental adaptive and maturational processes. In short, the mind of humans may reproduce basic organizational processes of physiology with symbolic references... a comment that some may take matter-of-factly without the need for some deeper philosophical inquiry. Then again, they might want to use this presentation to argue that there is some seditious intrigue being advanced for which it would be advisable for forces in jurisprudence to investigate because an internalized paranoia suspects some implied underlying ulterior motive. With this in mind, having like-minded others to promote such an assertion as a rationality of probability, the present information would be handed over to those experienced in crypto-graphic analysis to uncover ill or nil, as might suit their fancy at a given moment of their life whilst subjected to one or another workplace culture inclination.

However, such a letter as this should never have to be received by the director of a large organization, government or otherwise. But organizations sometimes get so large that it is impossible for any one person to be aware of every detail or correspondence taking place to and from a multifarious network of activity. Please do not interpret my letter as an attended affront to you on any personal or professional level. I am speaking to you about what I hope to be seen as a separate entity of yourself and is not a reflection of your professionalism or leadership abilities. In short, I am in no way directing any accusation to you as if you were personally responsible. You can not be held personally responsible for the actions of those in an agency which you oversee, when the size of the agency invites the occurrences of individualized personalities to interpret an over-riding departmental mission to serve the public; as they contour mission parameters through the filtered spectrum of confluenced personal perspectives.

In short, those who practice an arrogance and self-directed mission of serving ulterior motives for personal reasons which bespeak of an anti-public attitude, will be defensive, obstructive, and perhaps even aggressive— against accusations that they are performing in a manner that is not suitable for participating in an agency initially designed to monitor monetary occurrences which could adversely affect the public. Analogously, it is difficult for a mother or father of a large family, much less the head of a multifaceted agency; to keep track of every child or employee, though try as they might to instill Respect for others, Respect for oneself, and accept Responsibility for everything they do. Thus stated, it is another occasion for a sociological bent of the Three R's to be submerged into minimalist observances.

The S.E.C. is too large an agency for you to be consciously aware of what one or another subordinate or department specifically does on a day -to- day basis with respect to how individuals in the public are being treated. Whereas there should be an in-house means by which a complaint-ed request can be made and respectfully resolved, my experience has shown there is a contrary reality to this assumption. Thus far in dealing with the O.I.E.A. and Receivership, I have been subjected to a house of mirrors... A carnival of gamesters each with their own practiced duplicities... all of whom are trying to take me for a different amusement ride and make me so dizzy that I want to leave. But little do these "carneys" know, is that in my youth, I used to work in various positions of security for a circus, a carnival and a fair. It was a part-time, seasonal job while attending school. The O.I.E.A. and Receivership have subjected me to but another flavor of the same administrative officer nonsense I had to deal with during those times, because their office roles kept them insulated from the realities of having to deal with belligerence, drunks, theft, verbal abuse, and ticket scams.

With respect to my complaint, the O.I.E.A. is an agent by which a self-centered egotism is used to advance an education and advocacy of the S.E.C.'s right, through its chosen ZeekRewards Receivership; to keep money belonging to me, and perhaps thousands of other former ZeekRewards members. Its "advocacy" and "education" is not for the public, but centered on promoting the S.E.C.'s interests which have included the confiscation of my money due to me as a former participant in the ZeekRewards penny auction taken over by the S.E.C. as a Ponzi scheme; though to date, the company has not had the advantage of any judicial due-process which all of us are supposed to have. Without question, a double-standard practice of law makes the public all the more suspicious of the overall government when it doesn't not use its authority to support the Rights of the public to be free from government agency abuse through a practice of predation if

and when a member of the public is placed in its target range. The S.E.C. said the ZeekRewards company was operating illegally, and that was that... like the authoritative action of a despot, dictator or Monarch, after having received "numerous" complaints that no one in the public was privy to.

The S.E.C., through its Receivership, constructed a process and procedure conveyed as a legality, as a contrived compliance formula which could be used as part of a multi-tiered method to acquire the public's money. By advancing a compliance formula over the internet through a rather sub-standard effort of communicating its intentions to form members, many members were not aware of, nor understood how to, or why they should have to make such an obvious request of whether they wanted their money returned or not. Only an idiot would think that someone wouldn't want their money returned to them. And only a predisposed vulture of unsuspecting innocents would contour a convoluted policy and procedure monitored by a time constraint as a symbolic method of licking its chops in preparation of receiving another's property. The former members were led to believe that they would get a refund if they complied with the requests to fill out a request form in a given time period, though, in my case, this too was used as a means to deny a return of money because it was claimed no claim was ever received... thus meaning I never made a claim, and upon complaint to the contrary, my complaint is dismissed as an irrelevance because it is posited with the claim that my money was stolen... which it was, through a technique legalized and supported by the government, as witnessed by its "hands off" retreat from pursuing a redress of grievance on behalf of the public.

Indeed, in complying with all the requests for requesting a return of my money, I have been repeatedly told that no such request was ever made. This is ludicrous! This is a bold-face lie, at least from my perspective. Telling a lie as an instructive method to provide a revelation meant to assist another, is far different from that type of lie meant to abscond from justice or perpetrate a crime. Yet when there is a disagreement in interpretation, the preponderance of evidence is provided on behalf of sustaining a frivolous profile of integrity for a government agent and agency, and yet the public is not given the slightest benefit of a doubt. To claim that I, and perhaps thousands of others didn't do something, should, by an agency that is supposed to be dedicated to assisting the public, give the people the benefit of the doubt and retrace the steps so as to ensure every single person that is entitled to a refund will get their money returned; and will not become the property of the Receivership, O.I.E.A., S.E.C., or anyone else except former members of the ZeekRewards enterprise. Laws should not be initiated by authority to serve its own purpose.

Laws are established rules observed by a dominant mutual agreement. When laws are established by a Representative body of the populace but do not seek agreement with the populace as to the acceptance of a proposed law, then laws can diverge from the perspective of a populace who comes to disagree with one or another law that is used by authority to justify its assertions over the collective assent of the public. When there is no provision for readily gathering, disseminating, and debating the merits of one or another idea, and neither is there a mandated means for determining the collective Will of the People... a circumstance for promoting the possibility of social discord is set into play, and must, through accumulated insult to the Will of the People that is marginalized and minimized, begin to invite the expression of protest, rebellion and Revolution to help establish the public's primacy for erecting laws best suited for its collective interests, and not the interests of those who assume their authoritative position gives them automatic dictatorial powers.

Although there may be those in Representative positions that would want to exhibit the decency of assisting the public in its various concerns and complaints, there is such a wide-spread entanglement of laws, they are prohibited from doing so. And as the present formula of Democratic governance is practiced, it is the established convolutions of law which matters. Not the people. It is the complexity of ceremonialized law which matters. Not the people. It is those who carry out the ceremony of adjudicating or reporting on such adjudication which matters. Not the people. It is the construction of buildings in which those who adjudicate laws may ply their trade which matters. Not the people. It is the monuments, the social arrangements, the media observances and public obeisance to law which matters. Not the people. If laws were to actually be FOR all the people, then they would be actually established BY all the people. If there was actual fairness in equality, justice and liberty, then laws would actually be developed by the people and not those few who select themselves as some Representative greater intellect, greater wisdom, greater embodiment of truth without personal bias or political prejudice. Whereas we may say that there is a body of "Laws of the Land", but such land is the hands of landlords who are so frequently absent; they are little different than those of the 19th century landlords of Ireland who did not have to experience the tragedies of a failed potato crop which affected millions of lives— because the upper class landlords lived in a world with a different set of laws. All of Ireland, like that of America, became a vast debtors prison because the laws being practiced made the government insensitive to the realities of the people.

There is no one to help the people even when they plead for intervention, because the whole of the government has created a system of laws anti-thetical to the actual Will of the People, and binds all Representative agencies and agents into conferring a predilection of obligating themselves to be forced into a position for effecting a mentality of Hands Off Absenteeism. The lights are on in the minds of those who occupy the law-designed upper class housing arrangements, but it is being used to illuminate the egos of those who use their avarice hoarding of resources to mirror a sustained image of self-centeredness. Thus the people are forced into a position for having to protest, for having to rebel, for having to communicate amongst themselves a coherent formula of concentrated Revolution organized in an attempt to stop the historical cyclicity of being thrust into various positions of privation. But it is not a Revolution of blood lust, nor money



lust, but to right the wrongs of legal contrivances which foment conditions of unfair equality, justice and liberty.

The people are forced to create a form of entitled Cenocratic governance whereby they are directly included in the Checks and Balances provision by way of a Peoples Legislative Branch; and are no longer marginalized by having their Will minimized into a disgusting negligibility by which the upper class can profit with little concern for the rest of humanity, much less the citizenry of a single locality. And though the people might desire to ask for foreign aid in their campaign, they can not expect any such forthcoming, because all the world's governments share in singularly similar short-sighted systems secreting stuporous stories steeped solely as a preface to guard themselves against a potential bully. Though some refer to the U.S. as being an imperialist, the common person views as a bully. Like a fat rich kid imposing themselves on others, doing whatever it can, with whatever means, to get its own way so as to preserve as well as accumulated more wealth. Though the majority of the people do not get to share in this wealth, that a higher standard of living brings with it a higher standard of poverty, it matters not. All that matters is that the law of the land that is over-seered by a Representative body of landlords and their go-betweens, remains intact... no matter how much the people must suffer by being forced to abide by laws they had no say so in developing or voting on.

And neither can the people expect any help from those in Academic positions who recognize the widespread unfairness in the practiced body of laws, because they are situated in a lower stratum variation of the socially designated upper class. But they share a similar attitude of the aristocratically practiced upper class, because all that which they have is viewed as an expression of just reward... that they deserve it based on one or another reasons; but they want more without a sense that the whole of the Resource base should be equally shared not as a Communism nor Socialism, but as a Democracy that practices an honest formula of governance that is OF, BY, and FOR ALL the people, without being subjected to a self-centered system of elitism. Yet, Democracy as we know it and is practiced, is not up to the task for creating such a system. We The People need a *Cenocracy* (New Government), with a Cenocratic formula of governance.

Neither a Communism, Democracy, or Socialism as they are being practiced today can provide this new need of the people. It is a need which far out-distances the capabilities of any form of present day government as they are being practiced. Such an implementation may well require the usage of a Revolution, because the social order does not incorporate a provision for the adoption of a new governance formula without protest and an expressed Revolution. But those in academic positions, these so-called Sociologists and Political Scientists with their inclined social system sensibilities, aren't calling for a desperately needed Revolution because they can't see past the parameters of the box within which their life's work is contoured. However, those who do recognize the need for an actual restructuring and not mere change in who occupies a given position, are wary about exerting any influence because it might disrupt their means of sustaining a level of income that they think they deserve. But it is not a question of whether or not the upper class deserve to sustain a high standard of living that is in question, it is that the rest of the people do not deserve to be exploited by laws which causes them to suffer various privations. The wealthy can have all the money they want, but it should not be acquired by having the majority of citizens suffer as if they were slaves or indentured servants.

The majority of the public is being mistreated and it needs to stop. If the present governing system provides inadequate Representation and protection, then the people are left with little recourse but to instigate a Revolution. And though some may say I am indulging in repetitive statements about singular ideas, I do so because by their acknowledgment of such, am I assured that they are paying attention. If they are now listening, then let them heed a plea for assistance. If none is forthcoming, there is nothing left to do but become more assertive. Whereas the people would prefer to create a better system of governance by way of discussion, if need be, with deep regret, we will have to become violent. If we are left with little recourse, because the prevailing body of laws can not adequately intervene on behalf of the people, and not on behalf of those who want to continue exploiting the people; there is little choice but to create an alteration in governance than by way of force. The level and type of resistance will determine the type and level of offense deployed. For example, we will not meet our adversaries in the open to make us become as easily targeted as fish in a barrel. We will have to employ tactics that will interrupt every aspect of their daily life because this is the very same method used by them to create disorganization amongst us... as a means of preventing the possibility of the people joining in a unified effort. We will learn how to use deceit and duplicity just as it is being used on us. We will use the double-speak tongue of politicians and the small-print myopia of legal contrivances... but in our own way.

The Representative government in America is a joke. Where is the Representation of all the people whose needs represent the value of multi-Billions when it can not even intervene on behalf of a single citizen to effect the return of a paltry sum of money? If it is not obstinance, then it is impotence. If it is not impotence then it is arrogance. If it is not arrogance then it is selfishness. If it is not selfishness, then it is something more vile, more desperate, more disdainfully disgusting. What good are laws when an observance thereof create so much hardship generation after generation... thereby promoting a social atmosphere in which the wealthy retain a feeling of obligation to help their fellow citizens, but that such a citizenry is defined as those who live in the same world of wealth that they do. All the rest are viewed as an ends to a means... a dispensable throw-away. And what good are laws to prevent the abuse of the people, when those who construct laws instill a hidden means to subvert those laws, and yet the people must 'do the time for their crime' by way of protracted privations, and feel it is an honored penance, like the behavior of those who give charitable gifts to the wealthy and yet the wealthy have no interest in reciprocating in like manner except to deduct the offerings on tax forms constructed as a service to the wealthy? There is no honor nor respect for the people. We are the masses looked upon as

a colony of insects with no other life purpose but to toil for some semblematic queen or king customarily referred to as the upper class. But it is a class lacking in class. Those in the upper class jointly participate in creating various forms of distraction and inebriation for the rest of the public so as to promote an atmosphere of illusion and delusion and a sense of diminished capacity to effect a better way of life... leaving the people with the idea that there is little recourse but to toil their life away as a consumer to make the wealthy even more so than they already are. They have no feeling of obligation towards us, but we are legally forced to oblige them in whatever they want... because they are in a position to effect laws, while the rest of us are not.

The public should be taken at their word and not have their word treated with contempt and then dismissed in order that their money can be confiscated for the personal motives of a government agency or agent thereof. In such a conflict situation, when nothing more than a person's word can provide evidence, a citizen should be given the benefit of the doubt over a government agency or agent thereof, and provided a return of their property. A preponderance of evidence should lean towards the word of a citizen, when no other evidence is available. Absence of evidence is not evidence, when the absence of such evidence is used to deprive a citizen of their property. The government is either in the business of supporting the public, or its efforts should be noted as a self-centeredness that no populace should put up with. A government can not assume to know the Will of the People, it must ask for that Will to be unequivocally shown, without being subjected to business, government, or religious machinations.

But no such act of magnanimity, in terms of giving the public the benefit of a doubt, has been forthcoming. There is no expressed interest in a sympathetic expression of empathy towards fellow citizens. There is no expressed resignation towards an exhibition of felt fraternity to those whom one is in charge of assisting against being exploited. Instead, the O.I.E.A. repeatedly asserts the right of the Receivership to do as it pleases by permitting the theft of money to continue, and the Receivership, for the most part, remains almost completely unresponsive and unattentive to fulfilling a duty of acting on behalf of the S.E.C.— to effect a public confidence and reliability in a government agency entrusted to assist the public, and not expect an expression of this the other way around.

The multi-tiered system to confiscate the public's money was effected as thusly, though others might want to add additional examples:

- The Receivership has persistently been particularly uncommunicative with former ZeekRewards members.
- Former members had to register their interest in getting a refund, but this alone was not enough to register a claim. It is like a "carbon copy" prerequisite that nullifies the original if the second instance is not clearly seen... in the allotted manner and time slot allotted to a transaction.
- Information about an individual's request for a particular refund had to be submitted, though the Receivership was already privy to the requested information. (Many members did not keep detailed records. The general public was required to provide detailed information by way of a behavioral model only those with an accounting orientation would be able to supply through an accustomed to bookkeeping attendance.)
- Former Members were to receive a refund based on the amount of collected funds, but no such details of monies collected were made public, nor verified by a non-biased accounting method. No collective body of former members were permitted to be engaged in the collection, counting and distribution of monies solely to former members, and not have the money partialized into a non-member's fund. The actions of the Receivership clearly indicate it can not be trusted to give an honest account... yet former members are forced to take their word for it... if and when such an account should ever surface.
- If no claim was claimed by the Receivership to have been received, former members were automatically denied an entitlement. Thus, their money was kept.
- The Receivership did not provide information as to the amount of money that had been seized and had been returned at their request.
- The Receivership had returned an initial 60% of a person's entitlement, while it kept 40%. A claim made to suggest their was a pre-established ulterior motive and conflict of interest weighing heavily on how monies would be collected, counted, and distributed.
- The money the Receivership did not return based on their criteria of whether or not a former member had submitted a claim in the manner they devised, meant the money could then be used as part of that to be returned to other members. Hence, the Receivership utilized their own Ponzi-like methodology in paying back former members, even though their activities were supposed to be due to the illegality of a Ponzi system being used by the ZeekRewards company. In other words, they committed a similar offense. If the money was not used in this manner, then they have directly pocketed money they should not be entitled to, and nor should a court, or any assigned adjudicator, step in to re-direct the money elsewhere except back into the hands of the legal owners.
- The O.I.E.A. dismisses claims for a return of money, thus affecting the act of a criminal accomplice. Just because an

agency of the government confiscates and keeps money from non-criminal citizens does not make the theft of their money any less of a crime. They should be held criminally accountable. Unless the government is advancing a double-standard. One for the people, and one for itself. One for the rich, and one for the poor.

- The S.E.C., through its O.I.E.A. and Receivership do not have to practice the same level of honesty and accountability that the public does. They are permitted to dupe the public so long as it looks good to others that might want to scrutinize their activities... yet in my efforts to do so, the entire government turns a deaf ear to my requests.

The taking of another person's property, in my case: money, is theft... when I, the owner did not give another person (or agency) permission to do so. This is irrespective if the theft occurred under the guise of some legalized process and procedure that was used as a tool by the thief to conceal an ulterior motive to effect access to a larger sum that they could then use for whatever purpose they wanted. If there had been no ulterior motive of gaining personal access to another person's property by contriving a means by which some owners could be denied a return of their money, then there should be no qualms in returning the property to its rightful owner. However, because there is and was an ulterior motive to acquire a percentage of the overall monies in question, it is clear that the process and procedure that was used was done so in order to give the impression of legality to effect an illegal confiscation that was aided and abetted through a confidence scam. Such theft could then be used as a means of not only increasing one's own percentage, but as a means to pay back those who were granted permission to receive their money back, of which only a portion thereof has occurred; because the remaining proportion is being used to supplement personal incomes. The S.E.C.'s position of intervening on behalf of the public against those committing crimes, allows them to acquire the knowledge to perpetrate and better conceal their own scams and frauds so that they can not be easily detected by those unable to scrutinize the actual behavior below the conventions of socially accepted business activity and accountability; that, because of the S.E.C.'s beyond reproach Big Brother government status, are not themselves audited by an external source as they should be.

The simplistic notion that:

***OF COURSE EVERYONE WANTS THEIR MONEY BACK  
AND SHOULD RIGHTFULLY RECEIVE IT IF THEY ARE ENTITLED TO IT***

... Has somehow (and one must think that it deliberately) escaped the mentality of the S.E.C. through its Receivership who, instead, contrived a time-dependent process and procedure which would ensure there would be taken-from-the-public funds available for it to do with whatever it pleased. The S.E.C., through its Receivership, knew well before hand that the ZeekRewards case would be a means by which funds could be made available to it, and this is permitted because the government knows the public is vulnerable and will customarily give up seeking a return of lost money because it is fearful of a government that has an ongoing practice of effecting different forms of measured retaliation and retribution against those who defy its authority, applied intimidation, and media-promoted scare tactics.

If such a time-constrained process and procedure was to be used to ensure that every available member got repaid, then this is entirely different than the same methodology used as a rationale to advantage oneself, on various levels, a means to make funds available to oneself. The S.E.C., through its Receivership, and backed by its O.I.E.A. have clearly participated in a confidence scam against the public. They should all be indicted like any other criminal caught doing the same thing. If it were a corporation, the S.E.C. would be jumping down its throat on behalf of the people, but when it is the criminal, the definitions of criminality take on a new definition!

The public should not be subjected to any formula of duplicity which advantages an agency or agent thereof a means to extricate the property of another for its own uses. The highest standard of transparency, without an underlying motive, should be that which is used by all government agencies and their agents. No process or procedure should ever be used which amounts to a legalized theft of another's property. In such an event, it is reasonable to conclude that the S.E.C. and its Receivership are taking a proportioned cut of the purported ill-gotten gains as well as using unreturned monies belonging to former members as a means of paying off those whose claims for a refund were accepted. The problem is, none of the money being used was stolen money. All of it belonged to ZeekRewards members who should rightly be entitled to every single penny returned to them and not have it proportioned off to fulfill the greed of a government agency. A government agency nor their agent acting as a self-appointed power of attorney, should be in the business of figuring out a way to contrive a process and procedure to make other peoples' monies available for their own usage. It is disgracefully bad ethics and a compunctionless admission of expressed personalized greed. This is the same type of Corporate shenanigans that the S.E.C. is supposed to protect the public from and not directly or indirectly engage in itself. The application of unpaid monies to those said to be ineligible for one or another contrived reason, is used in a Ponzi-like fashion to repay other members, and provide, in a nickel -and- dime piecemeal fashion; a means by which the S.E.C., through its Receivership, could acquire a large sum of money to supplement its government-sponsored budgeted allotment. ...Though it once previously requested the mandated ability to keep funds collected by way of its criminal investigations and court accomplishments... much in the manner that other law enforcement agencies get to assume possession of various resources confiscated in an arrest.

The usage of a Ponzi-like method to engage in a total or even small percentage of monies being given out to former ZeekRewards members is permitted because it is an accepted form of government activity when it is noted that the Social Security system is itself run in a Ponzi-like fashion; though it was initially designed otherwise and would not be running out of money if it, as a stand-alone program— was run as it was intended. It is absurd to let it be regulated by adding other welfare programs to its initialized design parameters as a means to address other social issues and afford chosen authoritative bodies to use an overlapping social problem solving methodology as a means to gain access to funds it would not otherwise be able to in a stand-alone government program. Such an activity suggests that there is a lack of creative thinking in the development of useful social programs and instead, "creative accounting" measures are employed as a substitute because they permit the introduction of using displaced accountability incentives which amount to theft under the guise of borrowing, transference and collateral driven trade agreements that need never be honored; because of the duration of time needed to expose a fraud and be relegated to a negligibility based on some presumptive statute of limitation which has never really existed.

Such a practice is ludicrously legislated lunacy. Additional social issues should rightly be governed by other forms of structured funding fully understood and voted on by way of a public (peoples) referendum so that everyone knows explicitly, and not by some generalized pie-chart, where their tax dollars are going and how they are being spent. Generalities are often used too easily to conceal misappropriations. Such a "Peoples Referendum" must be conventionalized into a Congressionally mandated Constitutional amendment and Bill of Rights provision mentored as well as monitored by a "Peoples Legislative Branch" acting as an ombudsman as well... to establish a larger, and perennial form of "whistle-blowing" pertinence with appropriate measures of protection; and eschew the present ridiculously used Referendum rationalization which is applicably permitted by ongoing legislative governance as a measure of propitiating the citizenry into thinking it exercises an enhanced formula of "The Peoples Will"; when it actually functions as a sporadically inflicted "Hail Mary" (do or die) football maneuver attempt by the public to effect a concerted effort of its Will because there exists no responsible Democratic rationale, to practice a formula of Democracy beyond the present nonsense. The present Democratic social governance formula works only because it effectively minimizes the majority Will into maximization its deference to a minority Will that conceals itself in a barrage of illusions meant to give the impression that the majority is in charge, but it actually isn't. If it were in charge, the present formula of Democratic social governance would be seen for the inadequacy that it really is, and that it needs to be replaced with a Cenocratic formula.

All present governing systems are expressions of cognitive limits. These limits necessarily set the stage for imposing constraining conditions on the public that induce the need for protest. If the protest is continually dismissed as an irrelevance, there is a thickening of the social ambiance which promotes a consolidated mood for engaging in a Revolution or out-right Rebellion. A pre-revolutionary circumstance begins when those who are being elected and as well those who have been selected by those who have been elected; exhibit themselves as being little more than office managers with the retinue of a secondary array of officious and officiating others— as well as a tertiary order of paid-for military and law enforcement supportive routinizers acting as maintenance personnel. All of whom exhibit the auspices of those who are not true path finders but keepers of an established flame. Again and again and again the peoples of the world and hence, all of humanity, is subjected to a recurrence of something that has already been, and as now assumed the cloak of the cultural era to which it once again emerges to show itself as some raw instinct having arisen out of a hibernation, every election, to repeat itself. Each election thus perhaps supplying a different person with a different following using the language of the political moment, but is little more than a repetition of that which has already been. While the players are different, and the stage scenery calling forth its own linguistic idioms, it nonetheless bespeaks of a cognitive limit having been reached and so neatly defined in the subject area of mathematics involving the history of words -for- number concept derivations... generalized into a "one, two, many" reference.

But some conventionalized interloping perspective at the moment of the foregoing's encounter, may wonder what does this have to do with the present complaint, the present protest? They are as cognitively daft as a brush as those I have been attempting to retrieve my money from. All of them exercise a limitation in the perspicuity necessary to look beyond their practiced time-constrained policies and procedures. It is a workplace expression of the cognitive limit similarly reflected in present processes of government. And yet, I make the attempt. And thus let me try by inserting an analogy so that perhaps one amongst them may apperceive some glimmer of recognition concerning that to which I am in earnest to describe and define as the necessity for such an exuberance of protest... even though the usage of metaphor and analogy are literary tools vaguely appreciated by those whose rooted interest is but a bold-faced red and black accounting ledger. It is a ledger that does not customarily use simplistic words such as "small, medium and large" to define their limits of cognitive ability. It is because they are not aware of how frequent this series, by way of an exchanged enumeration; plays out so often in all subject areas including social governance. It is a rule-of-thumb that they do not recognize as a pattern exhibiting an underlying skeletal frame-work that was adopted by the Constitution and Bill -of- Rights, for which there is protest against because its main users retreat from the imposed limitations and try to exert variations of lesser limits such as those practiced by the S.E.C. through its Receivership and O.I.E.A..

There is an unrecognized attitude amongst those with accounting degrees whose primary social encounters are those with a similar mindset, to expect all others to engage them with a similar language with a lofted valuation. Those without an MBA or equivalent perspective are necessarily looked upon as being inferior or they would not have to exhort a personalized posturing of self-importance to themselves with means and manners that they are in possession of one; and

those that don't are easily preyed upon because they lack some specialized interpretation of needed knowledge to ascertain accounting methodologies beyond the simplicity of a mismanaged cash-accrual system. Whereas one might think those who exhibit a lofted standard of themselves would not want to use their self-confidence and social net-worked confidants to take advantage of those without such an ability, the ideal of an embraced attitude of "Noblesse oblige" is conspicuously absent. Far too many of the wealthy feel no direct obligation nor responsibility to society... and the few that do, are absent the knowledge of how they may best assist with that which they might offer if they were genuinely asked and appreciated for their contribution. The S.E.C. through its Representative agents exhibit that which portrays little feeling or obligation whatsoever to the public... and so obviate the disusage of a document such as this. Taking money from the public by one or another contrivance of accounting methodology, supported by a legal system which shares in a similitude of disposition; is felt as a deserved reward for being able to exercise an ability to bureaucratically corroborate in a rationale of public manipulation for a capitalistic venture.

Like so many in the upper class social strata, they permit themselves to indulge in the very old refrain of exploiting one or another selectively segmented groups of those in poverty; through prejudicial segregations... by the utilization of a bookkeeper's two-columned ledger which preface the dichotomy of a "deserving and undeserving poor". Thus, even the poor, as if to mollify having to feel shame or remorse for an upper class system of various gluttonies which cause so much anguish when filtered and partialized through the many-layered three classes of social division; become dispersed into an ever smaller representation of themselves as a whole. Thus, the overall count of the poor and differentiated inequities, is minimized... and feelings of self-reproach are marginalized into minusculed whispers of the overall increasing howls of an enlarging wolf pack descending on the socially burdensome vulnerabilities of the poor.

Yet, in fairness to an accompanied insight sharpened by experience, not all cases of poverty are easily, nor even should be directly traceable to the effects of a gluttonous upper class. For they were born into a system of governance, guarded by a like-minded, capitalistically contoured system of justice which rewarded them for persisting in their self-centeredness. But such a recognition does not absolve them from the part in which they play. Nor it absolve a governing system by claiming it to be just as deserving as they because it is defined within an upper class terminology of preeminence. Neither Communism, Democracy, nor Socialism are practiced representations of the claimed superiority they are supplied with. Such a presumptive distinction is but another upper class affiliation within a given society the wealthy inhabit. While some are genuinely considerate and concerned for all of humanity, and they sincerely do not know how to use their resources in the most viable way without being swindled by those hawkers wanting to take advantage of their sensibilities wrought by an honest business effort; they realize that a mob mentality of citizenry may not be able to make an honest distinction between the rich who are well-meaning and those who surely are not.

The upper, middle and lower classes can be distinguished by different methodological indices, just as there can be sub, interstitially, and super-categorized (along with suggested supra-notables). Like many contexts with divergent material, a mechanism for controlling references for both inclusiveness and exclusion may be used to supply a framework. While such factors of delimiting information are valuable towards establishing some preferential imperative of interest, though a claim to objectivity may be cited; this may be supportively asserted by the usage of a time constraint. Time constraints are sometimes utilized by those seeking to limit competition, advancing a specific criteria for others to follow, and assisting oneself in a greater chance for personal gain as an artificially-designed parameter akin to a gambling house which established guidelines to ensure it makes a profit; that is if the adjoining rules are an expression of an underlying ulterior motive. Ulterior motives sometimes creates the disadvantage of positioning oneself in a realm of mentality that has difficulty extending its perceptual grasp beyond the accepted lines of a conventionalized perspective which may support irrational exercises of capitalism... and those that may otherwise do so, will quickly retreat to the practiced haven of being sheltered by that line of practiced defensiveness, even when the established rationale is faulty.

In more simpler terms, the foregoing is a grandiose way of saying that those who are using a time-constrained policy and procedure are exercising a given cognitive limitation. Those who are not likewise similarly constrained in the same mental framework, are not constrained to see things their way, and that a larger perspective of consideration for the same applied context is available for review. However, their constraint is so often practiced, its rigor of application denies them a needed flexibility in thought to an extent that no other view is to be merited any viable appreciation. It's a type of dogmatic "my way or the highway" parental insensibility to developmental sensitivities exhibiting hubris, and has adopted a philosophy supporting an egocentricity which entitles them to a callousness which they might want to define as a gesture of "tough love", but is in actuality, a lifeless cold-heartedness absolving them of any obligation to accept responsibility for behavior they themselves promoted.

Again, let it be stated that such purveyors are not true path finders, they are keepers of an established flame like those I have encountered in trying to get a refund. They stand within a framework of mentality that they are afraid to step out of because they think they will then be suspect for advancing a view counter-productive to an established system of incentives for unleashing prerogatives which adjudicate the acceptance of a formalized syllogistic enterprise. In short, and in simpler terms, they think they are right and to think otherwise is tantamount to a workplace sacrilege because they would then lose money that doesn't belong to them but becomes theirs through a sleight-of-hand business practice. They are unable to recognize it as a cognitive limit exhibiting an arrogance of character that those of us who readily see it for what it is, must disclose it as such. Like having to work with those who are cognitively challenged because of some



disease, injury or genetic anomaly, this is what one encounters when attempting to address an issue with those of a governing body live within a culture that supports itself because it is part of their identity to use ad hoc time-constrained policies and procedures which will enable them to skim the surface of available monies taken under their control through a mechanism of legalized injunctions to proportionately serve themselves through increasing pecuniary holdings by taking a little from a lot, each time they take it upon themselves to assume a proprietary role.

Paradigmatic assertions used as specificities to appropriate the value of generalities is the customary approach of governing systems, be they in a business, educational, political, religious or other environment. They allow for extensions of our humanness, of our humanity, only when it serves the greater ends of those who are in a position of interpretation and directed delegation for appending a given perspective they are predisposed to. All of them exhibit an unkind narrow-mindedness that the people must suffer because of, and that to which they think would be a more viable and valuable alternative may not be applicable to a larger standard of accumulated patronage (such as a larger population), but then again, it may not be that which is selected because those in authority lack the perspicuity for indulging in an accepted attempt thereof. A practiced governing system becomes that which effects a closed-system of thinking which shunts out other prerogatives because its frequency of usage has created a scaffolding upon which to see and interact with the world... like a monkey sitting in a favorite tree surveying the terrain for possible fruit, 'leaves' (paper money), nuts, berries, etc... to sink its teeth into... yet the prospective conquest is sought after— or that/those to be reacted to as an enemy in order to play out various ulterior motives.

Those in a governing authoritative positions want others to perceive the same myopic world of incredulity they know is a falsehood but define it as an adjudicated propriety. And if one or more others don't accept their fallacious rationale, they don't really care because they think they exist behind a shield of invulnerability to practice whatever nonsense they want to contrive and define as some indication of infallibility. They believe themselves to be safe and sound and that they and their loved ones live within a parapeted draw-bridge castle's domain free from having to confess any guilt, of reprimand for offense, or the guilt of perpetrating crimes against the public. Little to they have any real sense of a resolve standing as a grave-stone sentinel casting both a daily and nightly shadow like a vulture who senses, smells and sees Charon approaching... without a tell-tale frozen breath though crowing ever so loudly in the dew of silence; without a rowing motion though there is an unmistakable listing to and fro; without a wake in the social current though an undertow is ever increasing... and yet approaches all the same, all the more, all in all.

While some lame horses can be mended, others need to be attended to in as merciful a way as one's presence of mind and methodology at hand, permits. The horse, or mule, or llama, or donkey, or camel, or goat, or whatever analogous metaphor best suits one's perspective; such domesticate's that we find in governing positions have reached their cognitive limit. Such was the case when the early American Colonists attempted to convey their position in a rationality for which the British government at the time, and for many times yet to come in different instances, did not and does not have the capacity to reach beyond its own legislated cognitive limits. The knowledge of the simplistic small, medium and large sizing groups can be supplemented with the historical knowledge of the primivity of words for quantity development in that it is recorded the human mind traversed the activity of exhibited cognitive limitation by using three number words characterized in our own language equivalent way as One, Two, Many. The word "Many", representing quantities beyond "two", was a cognitive limit. It's repetition is denoted by the usage of a comma after the hundreds placement to indicate thousands, which itself is then repeated every third placement:

ETC... ← 1,321,321,321,321

The usage of accumulation does not preclude the existence of a cognitive limit having been reached and is being repeated... like some sort of stuttering or reduplicated babbling sequence in our mental structure. And though it may be difficult for some to make the cognitive leap to apply the words Executive, Judicial and Legislative to this array, its formulation nonetheless represents a similarity of cognitive functionality as a delimiting parameter:

1,321

Thousands (,) Hundreds Tens Ones

Peoples Legislative Branch (,) Legislative Judicial Executive



It is a structure ill-prepared for coming face to face with that which stands outside this limitation. Keepers of the established flames, call them traditions or otherwise, such as what the Constitution and Bill -of- Rights exemplify, do not sociologically prepare the populace for an effulgence beyond themselves. Conventionalized forms of adaptation suggestively practiced by the usage of amendments, will not suffice because they are rendered through a system of flames acting as a gauntlet that the populace will have need to comprehensively extinguish. The arrogant authoritative obstinance that I am being subjected to is a maintained cognitive limitation which presupposes a sanctimonious attitude that is deliberately provoking the usage of more assertive protest measures that I am trying to avoid. I am trying to avoid such a path. It is a needless path if I can introduce the slightest variation of cognitive appreciation in the ridiculous exercise being fomented by the Representing the S.E.C. and acting as guard dogs to a bone that belongs to another and was taken by way of a legalized fraud. And in parenthetically paraphrasing another's comment applied to a situation of governance distantly removed from the present time and place but has a remarkable level of applicability I am confronting those who act like licensed plunderers against whose exertions there has been no received remedy from my appeals.

The apportioned workplace vernacular being used to address a very simple issue howls like a baying coyote during a full moon. As if by some ingrained instinct to reflexibly deny anyone a return of their money, or otherwise be left without some kill secured through predation and is thus deserved and must be preserved at all costs, this is the behavior I have experienced by those representing the S.E.C... and expresses the existence of an underlying motivation of self-indulgences which violates the rights of citizens to be free from search, seizure and arrest being exercised by the S.E.C. without warrant an appropriate habeas corpus applied to the confiscated property itself. The behavior is the exercise of an expressed cognitive limit. And though one may strive to augment their insistence by declaring the ability to be magnanimous and sincerely concerned with the propriety of their expertise in dealing with the public in a judicious and respectful manner by citing the model of an X-large, XX-large, and XXX-large sizing group as if to administer a confession of some conventionalized cognitive limit having been surmounted; they little realize it as but a repetition of the former in substitute clothing. And for all the expensive clothing worn in the workplace, it is cheapened by housing the structure of a mentality unable to grasp the most meager of perceptions at the edge of its own fingertips turned palm-ward.

The S.E.C., as a government entity assigned to protect the public from unscrupulous characters necessarily attracts those who think along a parallel line like a police detective who must "get into the mind" of a criminal. It is a parallel line of thought that can 'cross the line' and thus blur a confluence which must, when upon a realized moment of acknowledgment; conceal its breach of public trust through a contrivance of rationalization that those in other public-serving agencies; will excuse as an acceptable percentage of mistakes that are permitted to be made like the appearance of insects and insect parts identified as a normalized event in modern food processing exercises. Skimming money off of one or thousands of people to provide oneself with a supplemental income is viewed as an acceptable practice like some non-chalantly taken-for-granted level of civilian losses occurring in some military exercises... despite all the sincerely intended precautions against such... because accidents happen, like collateral damage and collateral loss of money or property... just so long as oneself and one's own don't have to supply the source of the collateral.

It's easy to give and discount collateral when it isn't one's own. They're acceptable only because those involved in carrying out the procedure don't have to experience either loss of property or loss of life. This isn't an exercise in patriotism. It is an exercise in murder and robbery. If they did experience a personal loss, and not some imaginative representative distantly place mirror-image stand-in formula, as every single one of them should in order to be directly reminded of what their calloused actions due to others... they might then not be so dismissive of a complaint such as mine and all the others which have fallen by the way-side because of the disgusting and irresponsible Democracy being practiced Of, By and For those who are employed by the government. If they, themselves, were drawn into the line of fire, they may not be so quick to steal from the public as the S.E.C., through its Receivership and O.I.E.A. have done to me and thousands of others. If a few of them had their brains splattered all over their desks maybe then, just maybe..., they wouldn't be so quick to defend time-constrained policies and procedures which adjudicate some frivolous legality to steal from the public and supplement their budget. If the S.E.C., through one or more agents wants to steal, let it steal for everybody and not just itself. Let it steal from the actual crooks and proportion the confiscated funds to all other government agencies and give every single citizen a cut of the gains as well. Let it stop being niggardly stingy in its confiscation of funds legally belonging to the public, but by through some departmental sleight-of-hand effecting the usage of time-constrained policies and procedures, is permitted to say who is or who isn't eligible to receive their money back... and then use the confiscated funds, collected without due process, for whatever ulterior purpose it wants.

The S.E.C. wouldn't want its budget stolen away by some other agency just because the other agency imposed a time-constrained policy and procedure on it through an electronic means— whereby they are advantaged a further means to erect a wall that they, like the public, must navigate in order to get back what rightfully belongs to them. No one at the S.E.C. would like to be stopped on the street and be asked for their wallet and then, depending on how fast and what manner the wallet was given; be that which determined how much, if any money would be returned to them. And yet, such an analogy is miles beyond the ability of those at the O.I.E.A. and Receivership to understand the situation they are engaged in. They have been so caught up in their stupid rules and regulations for so long, trying to cut corners and complaining to Congress they aren't able to do their job; the S.E.C. takes its anger and frustrations out on the public who is insufficiently protected from an agency whose slighted actions against the public amount to a predation... a terrorist level of predation created by a system of governance that persists in practices which promote circumstances that keep the public in a state of vulnerability. This is the face of terrorism against the public perpetrated by a government agency who

takes out its own anger and frustrations on the public like a bomb being placed in a crowded mall to effect a crime. And yet the government stands void of the ability to recognize both the vulnerability of the public and the methodology of terrorism being used to deprive the public of its property. Terrorism doesn't have to mean the unwarranted loss of a limb or one's life, the simple loss of personal property by the act of agency that is exploiting the public's vulnerabilities is an unrecognized form of terrorism as well. The public needs yet another agency to protect it from agencies who should be able to protect us from the exploitations of government agencies perpetrating their own formula of a public confidence scam. An irresponsible Democracy knows no boundary for providing ineffectual protections when the perpetrator is the government itself.

Maybe then, and mind you "maybe, just maybe", Congress would take a serious look at what is taking place and proceed with a Congressional level of intervention to intercede on behalf of the public against an agency that clearly is engaging in a very subtle form of terrorist predation. But where is Homeland Security? Where is the NSA? Where is the CIA? Where is any agency? Why isn't there anyone at home in the government to help the public when we are asking for assistance? Why has it that the government and all its agencies have become so used to thinking in hundreds of millions and billions, they have become immune to what a few hundred dollars, a few dollars much less what quarters, dimes, nickels and pennies still mean to millions of people. Why are those in government agencies so out of touch with the rest of the public who struggle, even with a pension, to meet the vagaries of existence in a society whose higher standards of living come equipped with a requisite higher standard of poverty? And with it comes the search for income supplementation they must indulge in social games, public enterprises or business ventures of chance, yet find that the government which professes to protect it from industrious predators underscores that it too is a game of chance that the public must contend with. The public takes a chance each and every time it must interact with the government for one or another forms of assistance, an assistance that would not be needed if there was a true fairness in equality, justice, and liberty being practiced. Why is it that it is only the public, a public forced into the position of using violent forms of protest to beat down the doors of every single government entity, because there is no other rational alternative for the public to use in expressing its collective voice... only to find governing leadership has gone home for some legislatively contrived holiday after having become exhausted by voting themselves in another raise and more benefits! What a racket!

It's not just one or two people in the government who are out of touch with the public, but thousands upon thousands of government employees who have become insulated from the harsh realities of living in the system of an irresponsible Democracy. Government employment attracts those who want to be "taken into the fold" like a populace being permitted to live and work within the walls which surround a castle because they know they will then be protected by a bureaucracy which is so convoluted, getting rid of inefficient, obsolete, or redundant employees is a nightmarish task... like a labyrinth in which the government itself becomes the evil Minotaur because in its haste to answer the call for solving social problems, it thought by making itself larger and more imposing, that its size alone would be enough to scare social inequalities away... but has instead made itself into yet another social problem compounding former simpler issues. For example, it thought to create a quality government by increasing its own employment center to permit citizens to participate, and yet those who gravitate to government employment do so because it is the only kind of employment which can best guarantee they will have a job regardless of the social problems others may encounter... since the government has partnered with public businesses to permit them to hire and fire at will... based on the socio-pathic business cycles wrought by demented economic policies determined by ulterior political motives which change hands at every election. Whereas the government provides employment security to its own employees, every other citizen is subjected to the neurotic whims of a stock market and business owners whose only loyalty is to making money. The people are a means to an end. It is not that those who get employed with the government are more capable, it is just they know that the government is so self-centered that they will be protected as if they are a prized heirloom possession too valuable to let go.

When the design of the government is a vehicle that individuals can use to practice selfish motives that are against the public, the government itself is a social problem. Only the very naive believe the government is designed to practice an Of, By and For the people formula. Many, if not all of those seeking some elected position know that the flavor of Representative Democracy being practiced in America is a joke, and is actually a dirty game of pool, poker and politicized chess. And those that want to believe in the government as a means of doing good, know that they alone can't do anything about it. They must simply play the game as it is, with their knowledge being used like an inside trader at the stock market to take advantage of a system before it takes advantage of you. Such knowledge is used by offering themselves as an electable proponent of real change; thinking the people will readily accept them if they spice up their campaign with whatever social complaint or value-laden projection can be utilized... and yet much of the public has begun to understand that it matters not who is in government— because it is the government itself which permits more harm than good to be done by those who enter office with self-serving ulterior motives. And once effected, there is nothing to be done about it... particularly if they are elected or chosen for a federal employment position. Using one's position to effect a means to pay back a campaign contributor, should be viewed as an egregious crime, since such motives often involve the abuse of the public's trust... but government employment protects them... and they protect one another, even if it is murder or theft. Laws or interpretations of laws are manipulated to serve inequality, injustice, and the incarceration of our liberty to be free from a criminalized government through its agencies and agents.

There is wide-spread protectionism being effected for federal employees, while those in State, city or country government are frequently treated in the manner of a daytime soap opera serial to dramatize government corruption which exists on the federal level as well. And yet, the people are not provided a similar level of protection. Instead, they are

subjected to protectionist scams which permit an Agency such as the S.E.C. to perpetrate theft against the public under the guise of public trust-worthiness, though it is anything but. Each government agency has barriers set in place like the waterway gates of the Panama Canal. The gates are effected against the public so that it can better carry out nefarious deeds and no one can touch them. They believe everyone is too afraid to take their complaints to their front door, hold a gun to the heads, ask for a return of that which was taken, and pull the trigger if they try anything else.

Both America and Great Britain, and we might as well say many other governments, are practiced systems of drawbridges, moats, and iron gates... kingdoms within kingdoms within kingdoms; as a sort of Indo-European Tripartite imperative acting as waterway locks to impose a fee for some economic advantage... for them. It's a tertiary system of multiple layers of insulation like a labyrinth of bureaucracy one tries to short-cut through by going over the hedges, only to find yet another labyrinthine structure; which is so infuriating, the public has no recourse but to cut or burn a large swath in it, or take it down all at once. And those who maintain the labyrinthine edifice don't recognize it for what it is and will protect it no matter the cost... no matter who gets hurt or what is destroyed... so long as it remains and they remain as some guardian thereof... because it is a guaranteed position of employment that they public must pay for, with its life if necessary. It is not the people that matter, but the governing structure and its ability to provide a select few of them with a position of employment to perpetuate nonsense... and they can do almost anything, cause poverty, pestilence or perpetrate any crime, and be protected like some visiting dignitary who has a carte blanche form of diplomatic immunity. This is their reality, a reality they want everyone to respect, to abide by and protect as a sacred tradition, long after its initially designed usefulness had expired because it was perpetrated by a lie... in 4 July, 1776, and every year thereafter... because there never was a peoples government, a true Democracy, ever established. The American government is a bold-faced lie and its governing leaders are all liars. There is no Representative Government, just some traditionally observed institutionalized representation of a perpetrated lie.

Without knowing just how many people were denied a return of their money, since former ZeekRewards members were not permitted to be a part of the refunding process, one might well imagine the sum to be in the multi-millions that is now in the possession of the S.E.C., made possible by its Receivership through a practiced contrivance of law to conceal an underlying collective greed of its employees being effected under the garments of time constrained policies and procedures... used far and wide, even when a deserving individual attempts to get housing assistance. No matter if they comply, they are subjected to the same nonsense and denied assistance because their compliance is said to be incomplete, even if it wasn't, or that it didn't occur on time, even when it does. The person is denied because government employees are act like little dictators and do whatever they want to exercise their own ulterior motives.

While some may want to view such statements as being an exaggerated or 'extravagated' conjecture, even though they are actual events that have been witnessed, they might well be termed an exception... but they are not, because they happen all too frequently to so many people who are without effective recourse except to exact justice on their own, in their own way... since there is no one who will assist them. Others will permit themselves to readily indulge because they too have been victims of a calloused bureaucracy more than once because it practices a calloused business relationship with the public that is defined as being unbiased, because it evokes a "strictly business" attitude of seriousness meant to describe an unyielding integrity. No one sees what they have endured and suffered at the hands of multiple business, government and religious actors. They readily understand how both the Receivership and O.I.E.A. can present themselves as being untrustworthy in anything they say or do... and yet the public is forced to interact with them. While the Receivership is, for the most part, recalcitrantly uncommunicative, the O.I.E.A. is as 'verbosively' uni-directionally circuitous as this sentence is. However, in the event that the amount of money as a stated windfall is either correct or is viewed in a diminished valuation of the actual, such an accumulation is indeed a legalized theft perpetrated against the public that needs to be Congressionally addressed... or better still, let those who have suffered at the hands of the S.E.C. and Receivership, act as judge, jury and willful executioner... that is, if all is an accurate assessment— should the money ever be accurately and honestly counted.

Imagine the workplace-developed temerity and haughtiness for using an invented system of legality to personally profit by; as if it were a Congressionally mandated rational similar in purposive intent, though jurisdictionally dissimilar in legal practice, to that used by law enforcement agencies when they take hold of confiscated goods by using the word "forfeiture" to conceal law enforcement agency greed. Though the goods in the present case rightly belong to the public, the agency, by right of a self-proclaimed writ to circumvent the letter of the law in order to practice a lofted numinous spirit of law that is now situationally applied and practiced by other government agencies, thereby taking it upon itself the right to confiscate goods to do with as it so pleases... as if it were a government unto itself that is able to effect a Right of Eminent Domain clause as a small-printed binding social contract. Arguing that the people would have lost money if the company were to continue its operations, does not obviate the fact that the money no less belongs to the public to be saved or spent as they please, and not so at the behest of some agent or agency claiming an overseer's providence and parental oversight to do as it thinks is best with the public's money. The S.E.C., through its Receivership, by way of practicing a contrived request-for-refund formula of procedured processing accepted as a fairness by a court who would not imagine that a government agency would conduct its own brand of legalized confiscation to pad its own coffers; is engaging in theft of property belonging to the public as a government sponsored standard operating procedure.

Such a standardization of acceptance is evident because when my attempts to resolve my complaint to my satisfaction with the Receivership and O.I.E.A. failed, I tried to enlist the assistance of others in government which has resulted in further failure. Such a failure on my effort to reclaim money belonging to me by way of entreaties to the White

House (via the internet), FBI (via the internet), two members of Congress (Jim Matheson from Utah and House Speaker John Boehner)... the first by a personal letter and the second over the internet, and the Attorney General's office (via the internet) to intervene on my behalf... have resulted in little more than polite and courteous rejection because there is no effective inter-governmental means of arriving at a diplomatic resolution... to the extent that Congressional members can directly influence anyone to do anything, whereby there is little else to conclude but that theft of public monies is acceptable, so long as it is not viewed as being egregious— because it is concealed over a large area in small amounts. While individual Congressional members might well agree with my perceptions in private, in public, they actually have no means of effecting any change unless an activity is interpreted, under present laws, to be significantly illegal. And yet, it is not acceptable to me and should not be acceptable to anyone.

With so much dissonance received in my attempts to reach a definitive resolution to my complaint, from those whose positions could well assist, and those in other governing bodies outside the S.E.C. whose actions admit to a pervasive impotence; it is not without some level of consideration that I might receive greater assistance through some United Nations intervention because their detachment from any pecuniary interest would necessarily make them more objective. And it is because the S.E.C. effects a personal monetary interest in the ZeekRewards case, effected through its Receivership and O.I.E.A., that a lack of objectivity in being able to resolve issues, is an issue that needs to have Congressional intervention. The government can not be expected to render unbiased and objective decisions when it is involved in obtaining a percentage of that which is in question. Such a situation leaves the public without the means of obligating itself to any social contract agreement between the governed and those who govern, if those who are in the position of governance are permitted the three-hat role of judge, jury and executor of the estate... that is, in the present case, money which rightfully belongs to non-criminal members of the public.

I have played by the rules set forth by the Receivership only to be told I didn't comply. This is an out-right lie. I have tried to resolve the issue through the O.I.E.A. but it persists, in its own accent of courtesy and scripted recital, in defining the Right of the Receivership to do as it pleases with impunity and complete disregard for those who seek to redress a grievance to satisfaction. I have tried to enlist assistance with authoritative others who simply transfer my complaint back to the S.E.C.'s O.I.E.A. that regurgitates the same cyclical disrespect and dismissiveness of my desire to get back my money. I have been in contact with two separate individuals at the S.E.C., the first of whom is O.I.E.A. Branch Chief Robert Greene (202) 551-6331 who said that "the Receivership has my information", that I interpret as a tactic to not only calm my insistence for a return of my money, but is rightly to be viewed as a sort of "speak with someone in authority appeasement" that is nothing more than a trite dismissive stalling maneuver to get me to become fatigued with my efforts because little else has come to pass with my communication with him.

The second and last individual, the O.I.E.A. staff attorney Michael L. Milone (202) 551-5717 with whom I spoke over the phone, said that he knew someone at the Receivership and would contact me; after I informed him that my efforts through the ZeekRewards (internet) portal continue to indicate I have no claim (and am therefore not eligible for a refund). I left a follow-up message but that too has not been returned. No doubt he, like so many others at the S.E.C. have more pressing issues with which to be concerned and are only obliged to give out a tokened response, though never, under any circumstances accede to the public's request for assistance if it means a loss of money to the S.E.C... even if the money actually belongs to them. And though I am repeatedly being lost in bureaucratic cracks, I keep finding my way back and will continue to do so. Only so much can be swept under the rug for so long. Rugs have a way of tripping people up. It is an utterly absurd situation when one has to deal with so-called professionals who are little more than suit-wearing confabulators.

If the behavior of these two S.E.C. representatives towards me is an exhibition of the S.E.C.'s highest standard of professionalism in dealing with a complaint from a citizen against its activities in a particular case, We The People are in dire trouble. There is no excuse for the government's sponsored S.E.C. agency to have two separate high ranking individuals interact with a citizen in such a duplicitous manner as if an encounter with the S.E.C. is a game of chance that is stacked against the public. No less, it is uncounscionably disgraceful for one of the most powerful nations on planet Earth to have a system of governance in which members of the government's three branches are impotent in their ability to effect a concerted redress of a grievance on behalf of a citizen against any government agency, department or agent thereof.

No agency on any level of government should be able to exercise its own Will on the citizenry or the rest of the government, as if it were a board member who held a controlling interest in a company because it owned more stock. The S.E.C. must not ever hold the controlling interest in the government's "businesses" or business design that was once called a Democracy but is now being subverted by agency greed which has contributed to America's Democracy becoming a Plutocracy. Such an assumed controlling interest, as evidenced by the impotence of the other branches' members who have been contacted for assistance, is a Constitutional violation of the "Search and Seizure", "Separation of powers", and "Checks and Balances" provisions that the American Nation was established on as a protection against self-serving positions of power used as a means to implement and justify a confidence scam, and an asserted right of the people to be free from any and all government abuses. The S.E.C. can not be permitted to implement processes and procedures which, when set into operational play, effect to proportion a non-criminal citizen's funds either directly into its coffers, or indirectly in one or another means by which a citizen loses their property, however so identified; and the S.E.C.

or an agent thereof, assumes proprietary control as if there had been a legal transfer of ownership.

The "Checks and Balances" provision is meant to keep any one branch from getting a controlling interest in the government, though the present C and B formula is a primitive variety of the design which is needed to ensure fairness. Indeed, the poor quality of design is projected into the open by the inability of members of other branches to force the S.E.C. to exhibit fairness when dealing with the public. Not only does the S.E.C. exercise an ability to ignore the requests for fairness to be practiced, it practices its own self-regulated definition of fairness. Such a pathetic state of affairs represents the reality that the populace are being subjected to a type of governance where there is an arbitrary state of practiced Democracy in effect for which the public will eventually have to protest against on the level of conducting a revolution if not an armed rebellion in an attempt not only to restore a fairness in Equality, Justice and Liberty... but decidedly improve upon the overall game plan that the present formula of Democracy is inherently faulty of.

The action of theft by the S.E.C. through its Receivership against non-criminal members of the public is a preponderance of evidence that an established doctrine of the Constitution have been subverted. It is an especially poignant traducement of our civil liberties when no other authoritative person will dutifully intercede on behalf of the citizens, which leads the citizenry to conclude that such actions by the S.E.C. are not because of an impotence or legal precedent to effect a cease and desist order, with full reparations made to those citizens who have been thus offended against; but as a reflection that such behavior is so commonplace an occurrence throughout the government structure, it is a Standard Operating Procedure (S.O.P.) of lying, cheating and stealing... that is expected. In other words, no one in any other government position actually objects to the loss of a citizen's property by way of practicing a process of incrementalism, because everyone, in their own way, does the same thing. As a result, the public has no one but themselves to turn to. The public must rely on the occasional demonstratively violent fanatic to exercise an attempt to instill changes in government corruption that is being ludicrously defined as Democracy. They have no one to turn to for assistance. It's no wonder many citizens refer to the U.S. government as one of the most back stabbing, double-dealing, two-faced criminal organizations on planet Earth. The citizenry can not trust those in their government when they condone theft by effecting an impotence to intercede. Yet, this sentiment is being echoed by millions in other countries with respect to not only the U.S., but their own governments as well. But most people don't speak out because they truly are afraid of government reprisals. This is a disgusting state of affairs for Democracy to be in.

No doubt those of the Receivership and O.I.E.A. view themselves as evincing a legal if not moral high ground of exhibiting the highest standard of democratic ideals, but this relativity of interpretation is not relative to the view as seen from those looking in towards this self-assumed orientation. What is perceived from those of us on the outside of the S.E.C. workplace culture is a disgusting and disgraceful representation of a democracy that is promoted as being Of, By and For the people. Whereas if the Receivership and O.I.E.A. were to use their inclinations for lying, cheating and stealing to assist the public instead of using their positions as points of intimidation to assert a right to conduct such behavior... then the public might not be so alarmed at such demonstrations. However, instead of helping the public keep and recover our property, we are subjected to representatives of the S.E.C. who want to take advantage of the public.

In an attempt to regain a loss from the S.E.C., the public is subjected to an internal organization whose tactics are those of someone deliberately involving themselves with a usage of deflection... to fatigue those of the public who are light-hearted when confronting a monster or a giant. Yet, such a monster, such a giant, like all monsters and giants of myth and fairy-tale; forget the existence of emblematic embattlements to fend off such creatures. We have at the disposal of consciousness the biblical story of David versus Goliath. There is also the tale of the Minotaur and Theseus. We might also include Jack and the Giant or those who slay dragons. No less, we might include the story of Cinderella in its portrayal of the down-trodden to emerge from a would-be grave of desolation and despair fostered by a circumstance of being outnumbered. Such dichotomies representing unequal odds to be surmounted abound in literatures throughout the world. They speak of various oppressions conducted in myriad ways by those who would use their size, projected as a uniqueness and right to impose... to demand respect and obeisance. But such dichotomies are so legendary they have become embraced by a social consciousness which expects a similitude of eventuality to appear in one form or another.

The notion of an 'underdog' prevails as a statement that is so deeply engrained that social orders incorporate a design to produce an event that might be claimed as a representation thereof. Indeed, some might go so far as to claim it as a necessity of democracy and all other ideals of governance; which have been won by a small proportion over a larger entity. (Revolutions often are carried out by a very small proportion of a populace.) Some might even venture to argue that societies are arranged in accord with this idea, as a presumed collective consciousness that echoes it as a cadence one must be in step with, and this is why a small percentage of wealthy persons can dominate a larger percentage of the poor. The poor are perceived as representing an undesirable embodiment of long-standing experiences tantamount to being a to-be-feared monster, an evil, or a giant that must be kept at bay... ostracized and disenfranchised.

And yet, this undisclosed insinuation occurring as a wide-spread social acknowledgment, is a convoluted perception which conceals the reality of disproportionment in that it is the smaller percentage of that which wields the monstrous size of a needed pecuniary resource. Simply put, the rich are few in number, but number the most in terms of

wealth. From such a vantage point of analysis, the presently used strategy of democracy can clearly be recognized as a poorly conceived and practiced formula for achieving a fairness in equality primarily through economics, because it focuses on centrality of Redistributing wealth instead of the more useful Redistribution of socio-political power as the best socially stabilizing currency the larger public can most effectively and efficiently barter with.

The current social governing practice of mixing and matching economic theories as if they were a medicinal cocktail for both curing and preventing an out-break of social ills, is like a doctor addressing an illness by treating the symptoms as a cure-all; instead of treating the disease itself as the symptom of another issue that can best be addressed through a differentially applied social governance methodology... like an updated medical practice involving a knowledge of ancient remedies that is surpassed by relinquishing the crudeness of superstition to a more propitious technique involving both a formalized and formula-ized art, science and spirit of medicine. The practice of mixing and matching economic theory to address perceived socio-economically-defined problems is an exercise akin to children's circuitous games of May-pole, Ring-around-the-Rosey, Double-dutch, Hopscotch, Tether-ball, Four-square, and its many parallel and serialized linear formations as well such as for example, Red rover-Red rover, Strut Miss Suzy, Mother-May-I, Swing the Statue, Go-Sheepy-Go (Hide-n-seek), Duck-Duck-Goose, etc... all of which is not meant as a goose chasing, enumerated intellectual exercise. Analogical excursions are facilitated to reduce and not exacerbate ambiguity of explanation. As such, present economic theories attached to one or another form of social governance are the exercises for practicing techniques of managing recurring social issues. They are efforts at treating symptoms, and are not treatments designed for alleviating problems by way of an applied cure. Hence, present Communistic, Democratic, and Socialistic expressions of rationality are primitively irrational... like the usage of trephination to rid a person of having bad thoughts which are believed to be the result of some suspected demonic incursion.

Imagine the surprise, the defense and denial of the situation in which humanity comes to recognize that all its cherished institutions are symptoms of an Earth-born contagion that will not be fully appreciated until humanity is free from the source of the disease. Or that all of religion is a mental illness and all exercises of business are wrought by a hunger brought about by an exaggerated sense of that lost innocence called a native naivete'; and that all of government is a type of sanitarium, zoo, or arboretum which provides a degree of freedom for the different forms of illness. Imagine now if all forms of attempted treatment by way of distraction, were removed from humanity as a security blanket is removed from a child. And imagine the situation in which no government agency was allowed to practice a double-standard, or to lie, cheat and steal from the public. Imagine if all government employees, whether elected or chosen by an elected, or hired through a typical hiring process, were subject to the same laws as everyone else and that no privileged status alternative would be used. And if it were imaginable for some to view Communism, Democracy and Socialism or all businesses and religions as little more than symptoms of a disease... what then might be the cure? When to live with an illness or injury for so many years and adapt oneself to the circumstances thereof, would a catharsis be felt, or yet another trauma from which another symptom would be born? Would providing a viable treatment substitute for a governance formula, effect other expressed 'institutionalized' symptoms? Such philosophical inquiries is a method of examination to bring different ideas out in the open to be considered as alternative suggestions such as one might explore getting assistance from others in authority who might be able to provide a different approach to resolving the present issue except by way of using force.

The situation of trying to bring a new idea to the fore front of those using an old idea supported by large institutions and a large populace, is problematic unless the large body can be pushed, tripped, or asked to venture into a haystack so that the proverbial pin might be found. But the act of protesting against a larger entity, though one's Cause is both just and well-intentioned is a very old practice. It is so much a part of the human psyche that it is given a place of honor in Democratic societies by being called a Right to protest, as if it were an accepted social formula for playing the child's game of King-of-the-hill. Not only are we permitted to protest, but the system of governance is designed so as to provoke an occasional practice there of; as a means of acquiescing both to an acknowledgment of an established Right... as an observable portrait for the existence of a democracy, but to an expectation that such a game of protest be practiced. Though the larger entity may not accede to a request, regardless of how reasonable and just it is, they want a protest to occur as a means of substantiating a self-imposed notion that they are practicing a Democracy. Allowing the presence of a protest enables them with the illusion of being right in all that they do. Yet, such an illusion, cast into the form of an accepted cultural delusion, causes them to forget the foregoing medical metaphor in that a larger entity might be brought to a level of needed humility if it is subjected to the presence of a particular virus or bacteria with its diminutive size.

Though my present protest against the lying, cheating and stealing antics of the O.I.E.A. and Receivership is a small one, it has a larger applicability. The problems of discontinuity being experienced do not represent the proverbial 'tip of the iceberg', but are a reflective glare on such a tip. The underlying problem is surely much broader and more compact in depth if a most prominent social tip such as the S.E.C. can no longer adequately conceal, and rather condones the usage of behavior that every grade-school teacher cautions students against. The situation creates the potential for an avalanche of similar mindedness. If those of the O.I.E.A. and Receivership must polish a social philosophy of inter-acting with the public by way of lying, cheating and stealing, nothing that is said or done by the S.E.C. should be believed... particularly if in helping the public against an alleged criminal from taking advantage of the people, justifies its own right to carry out its own ability to take a percentage of any monies which are recovered. The S.E.C. can not be trusted. It is a refrain that needs to be chorused several times in a single discussion such as the present one because it provides the justification for the development of ideas to be held and orchestrated in concert fashion.



Letters such as the present one are the beginning of a social philosophy that establish the rationale for conducting a revolution. While the philosophy may have been begun ages ago, in some quiet mood of consideration, they may build in tempo and crescendo when aggravated by a provocation. However, the term "Revolution" need not incline one towards establishing a visualized complex of civil disobedience, since many developments, later defined as a 'revolution', entail the realization of a desirable change. Nonetheless, social philosophies, because of the typical language used in exploration and explanation very often circumscribe a rationale involving agitated social circumstances. These typically become denoted with words such as protest, revolt, rebellion, anarchy, etc... all of which are impulsivities, many of which might otherwise be claimed as peaceful demonstrations. And yet, they do not take on the dutiful attempts at resolving conflicts that were used by those in a sincere effort to bring about some mutually respectful reconciliation of rather opinionated differences.

A developed documentation used to support one's views very often is written in due course afterwards, or becomes obliterated by those, other than oneself, who come to predominate following a definitive exercise of protest. If a complaint goes awry because it is met with obstinance and arrogance, thus having to be escalated to a protest... and then the protest goes unnecessarily "south" because it evolved into the need for effecting Revolutionary violence because it was the only option left to those who sought a reasonable request for a redress of grievances... a record of one's efforts is needed... to be reviewed in the aftermath of needless destruction and violence. However, those engaged in a protest very often do not often implore themselves to pursue a process of trying to seek a means to effectively disengage themselves from having to participate in an escalation of protest, through the reception of an adopted resolution amongst those with whom they are in protest against. Protest aligned with heightened emotions does not easily lend itself to the quiet certitude of patient endeavor... particularly if one's age or health preempts a rationale disposition towards such wisdom being exercised. Protest born of impulsiveness can be quite demanding an unresponsive to requests for civility. Such protestors are, in effect, engaging in a child's "temper tantrum" in an attempt to get their way. It is both a behavior with a short and easily extinguished fuse. A protest born of such reflexiveness to a contemporaneous mood, is short-lived. It will not endure... Yet a protest born from the depth of a philosophy decreed by a lifetime of pursuit has but one course to follow as a mission to live and if necessary, die for.

For a protest to endure, it must evolve into a larger philosophy incorporating many disparate elements into an amalgamated whole upon which others attach their own perspectives that eventually becomes an historical precedent. It is that which has gone beyond frustration-promoted anger that was once used to provide emotional fuel. It is a developing philosophy which goes beyond its own initiated manifesto, knowing all too well that exuberances of unreflected-upon emotion often yield up unsubstantive specious "intellectualities" (intellectualized realities). Yet, with an indulged in conscientiousness, such a perspective becomes not only a new consciousness of realization, but its own realization of a new consciousness psychologically referred to as achieving self-awareness as a distinct entity from externally projected preoccupations of internalized self-indulgences. It is not a new dichotomy with a different garment that is commercialized, but the transposition of alternatives to create a viable trichotomy as an applied metaphysic... as all Revolutionary ideas are... even if a revolutionist is not so well imbued with the capacity for a realization thereof.

But if such a revolution does not have a distinct leadership, all manners of revolt might well ensue bringing anarchic levels of demonstration resulting in needless destruction and violence against both people and other life forms... such as pets or farms or orchards belonging to those who are thought to represent the present formula of Democracy with its lack of fairness in Equality, Justice and Liberty; as a syllogistic-styled fraternity, or if you prefer, a sorority (both of which might be used to express a unity of purpose such as is described by the words brotherhood or citizenship.) And yet such vagaries as a mind might well landscape in those Kaleidoscopic arrays intermittently discovered upon being awakened too quickly from a deep sleep; thus is located the terminus of a precipice others have found themselves forced to bridge by that long startled sigh of realization... that they have been extricated from the commonality of everyday distractions entitled to a citizenry inebriated by the illusions and delusions of a governing formula— discovered unfit for a people seeking a greater expression of civilization, but are held hostage by a governing formula that can not see beyond its own grasp.

A spirit the likes of which might be aligned with the label of Revolutionist, because it is enabled with the flexibility of exercise in any and all subject areas. Da Vinci, the Suffragettes, Edison, Mohammed, Lenin, Chopin, Socrates, Plato, Aristotle, Marx, Patton, Ghandi, Buddha, Joan of Arc, Madam Curie, Mozart, Jesus and countless others have experienced it in their own way in their own measure in their particular context of time and place. Indeed, so many of us in our everyday lives have experienced our own revelations the likes of which may channel our lives in a different direction from that moment on. And not all are even aware they have experienced an illumination of consciousness... because for some, the occurrence is an accumulation taking place over an extended tour of their life's terrain. Each has their own Manifesto, though frequently unnamed and not necessarily documented with an intent so disposed as it is regularly applied directly to a political movement. But many historical figures do not document their perspectives. Some events are recorded by others, either accurately or not... whatever the prevailing disposition of the chronicler is. It is important to make an attempt to etch a portrayal of a given perspective in the event one or more have cause to deliberately offer a false interpretation. The recording of perceptions affords an ability for timeless reflection in case circumstances require the usage of more assertive efforts to promote one's ideas... like Jesus overturning the tables of "business men" who used a temple to sale their wares, as a means of giving the impression they were engaged in God's work. Others throughout history have had to resort to their own measures of persuasive assertiveness... though not always to the effect they thought they might be perceived.

Interpretations are often the result of the predisposition of a reader or viewer. For example, a reader inclined towards a negative appraisal will view the content of that set before them, filtered by their predilections. Those who are widely read are not so easily moved by impulsiveness, even though their initial reaction may be less than that which they would describe upon a more lengthier reflection. They will be those who will note that such an expose' as this letter and the manner in which it is presented can not but scratch the surface of that needed to manifest a reproduction of the causal factors required for the legitimization of a violent discourse to explicate the resonance of negligence which the present formula of governance imbricates on the public to extricate the annuals of disillusionment being experienced. Good intentions, like good ideas, are of little value if they are not collectively applied. Standing at a doorway telling the public that the building is unsafe while management is saying it is, may require the need to assert oneself by calling fire! once inside. If this doesn't work, one may have to resort to setting the building on fire. Though some may get hurt or even killed, the end result justifies the method... even if the person themselves is killed in the fire or jailed afterwards. The implementation of rationality over a practiced irrationality, may require the usage of an irrationality in order to stir the public into acknowledging the existence of their rationality as that of an irrational observance.

For example, as a though experiment not meant to convey anything but a museful intellectual exercise, let us say that one or more individuals take over a government building such as the S.E.C. and randomly kill every person they come in contact with as they enter and occupy the building with the intent of engaging in a protracted standoff. And let us also say that the event takes place not out of anger, but with great sadness that such an act had to take place because all other efforts to get an honest response at resolving an otherwise very small issue which came to be realized as a microcosm of a much larger problem of overall governance; was allowed to fester into a sore and then a weeping wound, all of which were ignored because the S.E.C. and the rest of the government thought the problem too negligible for their official capacity... That it was not worth anyone's time to insure the effect of a desired resolution... because everybody was too busy with considerations they thought were more important. Indeed, it would be a senseless loss of life and destruction of property in order to effect that which strove to design the very opposite by way of promoting a type of governing formula to be valued by all. Imagine effecting the very same mentality used by the government in its decision to kill innocent civilians on Hiroshima and Nagasaki in order to save multiple others thought to me more valuable according to some prepossessed definition of worth, showing itself to be capable of impassioned views of discrimination and a deep, unswerving prejudice.

A person or a group of people resort to extreme measures because they are provided with no alternatives... at least none that they can see and none that are provided to them by those who come to take some formal regard of what is being promoted. As already note, the people are forced to engage in protests, in riots, in rebellions and Revolutions, because there are no viable alternatives open for them to effect desired changes. The government can not effectively police itself. It needs an external body with the ability to enforce internal alterations. The current "Representative" methodologies do not work. "Petition the Government" methodologies do not work. The public has no political clout either before, during or after an election... despite all the formality involved with the counting of votes. The Election system is a joke when it provides the only alternative for choosing between two or more evils, who may not be evil; but are required to uphold the established political offices... as they are... which force them into executing their interests from an evil perspective— or otherwise relegated to some standard of negligibility because of a dominant atmosphere of duplicity, obfuscation, sabotage, and ulterior-motives. When the public is forced to choose those who come to join in one political faction or another as a supportive protectionist measure like kids in a neighborhood joining one neighbor's club instead of another's, there is little else than a game being played out... though the stakes are higher and more serious.

While a Revolution might alternatively be described a protest, a protest does not always gain a similarity of prestige... and might be disparaged by media-applied labels such as riot, rabble, or raucous. In any respect, both a protest and Revolution must have leadership. This not only is true for a group of protestors or Revolutionists, but instances of singularity as well. In the circumstance of singularity, a person must be able to exhibit the throng of a protest and its leadership. Whereas a leader of a group can impart an externalized role of sympathy and empathy, such objectivity is not always as readily achieved with oneself or becomes altered for the needs of temperament of a given moment. Though time, distance and distraction may help to ally oneself with perspective, a clinical level of analytical detachment may not be possible in given circumstances, and should not likewise be used by those attempting to gain some presupposed advantage of persuasion for the person to do otherwise. This can be problematic if one assumes a similar enterprise for effecting control as that used by those whom one is in protest against. One does not necessarily have the luxury of reproducing measurements of constraints such as time, process and procedure as compliant issues. A similitude of formatted constraint can only be utilized if one is in a position to enforce it. Otherwise, the usage of such a tool can be burdensome and a self-imposed straight jacket that might only serve to instigate maniacal forms of further impulsiveness which might bring about needless destruction or violence. In such instances, one can become a stalker against oneself, where the old dictum of "know thyself" becomes an antagonist instead of providing wise counsel.

The lack of such a counsel lends oneself out to the servitude of disjunctive impulses which can be counter-productively traitorous to the proposal of an ideology which has superconvened supposition to a testable reality with which to survey the analog of possibility into a digital comprehensibility of actuality. Simply put, far too many protestors have false notions of obtainability based on generalities of analogy that one may instructively describe as hearsay or an

urban legend. Such ideas need to be tested and one's philosophy adapted to the reality of circumstances encountered... though a future reality might be artificialized in order for one to take full advantage of. With such a structure of perception in mind, when forthright requests to a government agency by a citizen, and then similar requests by members of other government branches can not exert the necessary influence to impress upon a government agency to comply with the highest ethical standards of fairness, then the assumed "Checks and Balances" entitlement that is supposed to be a promise kept to all citizens, is no longer in effect. The people are therefore devoid of a Democracy and its accompanying laws of protection and must look to themselves for protection... which includes proactive forms of intervention.

It is supremely clear that the people need a Constitutional amendment to protect it from the over-zealous assertiveness of any and all government agencies— whose sincere desire to effect an operational mandate on behalf of the public and government can become so internalized as to exhibit the fanaticism of a cult in which its members, as employees or hired agents, adopt the vernacular and logic that are identifiable with those in a lynch mob... whom, themselves, are so self-absorbed with a singular intent, they become myopically unable to practice a needed and desirable circumscribed level of humility from which a reflective wisdom might be procured to better effect their mandate to help, and not hurt, or cause a loss to the public... unless the public chose, by way of a Referendum, that it is in their best interests to suffer a loss that the government agency and/or agent thereof must similarly experience a loss as well. However, with respect to a government obeying the dictates of a Constitution and a government agency obeying the dictates of a mandate set forth by a branch of government; the people should not be confronted with such regards that deny the public of a right to their sovereignty (such as being able to keep property belonging to them). When a government upholds traditional observances of being more interested in maintaining the procedural stability of a Constitution instead of the stability of rights that should be afforded everyone with an entitled full measure of sovereignty (that is not now being observed); such a form of government and its Constitution need to be revised, replaced, or reinvented.

The people need an anti-government agency (if not an anti-government branch or simply anti-government) predation law whose wording is not only comprehensive but is unambiguous in detailing the protection of any and all citizens rights to be free from having their property seized and transferred to the ownership of another, particularly a government entity or agent thereof... at the very least, when a citizen themselves have not committed a crime. Such wording must also provide as a protection, for the ability of any citizen, government department, agency or agent thereof either assigned, elected, chosen, directed, or otherwise individually assumed; to effect the redress of a grievance for the purpose of reaching a definitive resolution so as to effect the best result for the complainant whose action of complaint may as well reflect the need of one or more others, whether or not the complainant was personally asked to intercede on their behalf. In other words, the resolution of my complaint should represent an obtained resolution for all those similarly affected.

So now I seek assistance from you. I shouldn't have to, but those subordinate to you play too many adolescent games and attempt to engage in various forms of linguistic tap-dancing as if they were intellectually skilled poker or chess-players using a stacked deck of cards or engage in practiced forms of tournament distraction to advantage themselves through duplicity. I have no interest in dealing with any of them or those like them, again. They do not have the capacity to contemplate my resolve. It is a resolve of extremely deep seriousness that should never have to be expressed, or be used as an impetus for engaging in contemplations that men and women of sincere conscientiousness may only vaguely encounter as metaphysical extremities which are best left to the severities of character in novels. Though many people skirt the terrains of jungle, desert and oceanic vistas, and may be periodically entertained by the allusions of meditated journeys, only a few actually appreciate the reciprocations of inter-mingled perspicacity. Sometimes there is no readily available alternative to the usage of an intellectualism because it is a realization which has no relative representation in alliterative simile, and thus remains an enigmatic construct deduced into explanation by way of experience alone. A serious fortitude of affect born by way of impulse or passion is a far distant vagary of effected consciousness than that born of peripatetic contemplation.

What a pathetic and disgusting sort of people one has to work with at the S.E.C., if the present experiences are a tell-tale sign of a larger situation of deceit prevailing therein. No one can be certain of anyone's honesty, or if someone is going to stab you in the back, or try to set you up for some social ambush in order to advantage themselves. Such employees are lucky I am not in charge of the O.I.E.A., because I would clean house. The Garden City Group would not be able to ever again work with the S.E.C. until its standards of public civility dramatically improved. Dealing with people both fairly and squarely should be a standard of premium practice in a similar level of expected common-sense when it comes to personal property ownership. Contriving instances by which money can be "legally" confiscated for personal agency or (agent thereof) usage is contemptible and dishonorable. The S.E.C. is in need of a deep spring cleaning which includes a fumigation and hanging the pervasive liars out to dry to clean the workplace culture of their stench. If I was in charge and found my subordinates treating the public in such a slip-shod manner, I would be out-raged and determined that new standards of conduct will be strictly enforced. If they didn't like it, they can take a hike to the unemployment line. I would not tolerate such nonsense from those who should be evincing a second-to-none level of professionalism in dealing with the public. The Receivership from the Garden City Group is a disgusting practice of impotent arrogance that the public should be protected from and never have to endure as a Representative of a Government entity that is supposed to be on our side... and not use its position to effect a confidence scam.

So I ask that you do not assign some subordinate who will go out of their way, under the guise of some practiced

deliberate departmental obfuscation, to once again interfere with my attempts to get my money back. The buck stops with you, or at least it should.

...However, when I used this same phrase in a message to the White House since it was a signature principal of the philosophy held by President Harry S. Truman... and displayed on his desk; someone on the White House staff simply rubber stamped an acknowledgment of my complaint and sent a letter-head memo to the S.E.C., where the O.I.E.A. got a hold of it and replaced it on their typical merry-go-round conveyor belt system of form-letter responsiveness. I am hoping you will be able to think outside this bureaucratic boxed-in routine of enculturated madness. Surely those around you periodically drive you to realms of insanity that make you want to pull your hair out and scream for having to work with so many educated idiots who are like the Lilliputians in Gulliver's Travels... who, astonishingly, wanted to wage a war because they argued about which end of an egg should be broken open. The overall government in Washington gives the impression of a village... not of drunks or idiots, but hard working, respectful, courteous Lilliputians who create problems amongst themselves and the public, all due to the silliest of observed practices magnified into some presumed inviolable sanctity.

Please understand how I am viewing the overall situation because I am trying to avoid an escalation of my efforts to forestall a confrontation like pre-Revolution colonists did. The early pre-American colonists tried repeatedly to get an honest redress to their grievances with the 18th century British parliament, all to no avail. The Receivership and the O.I.E.A. are similarly acting as that parliament. It is a parliament which tried to confiscate more money by a legalized stamp tax for which the colonists refused to agree with. Just as I now vociferously disagree with the taking of my money under the guise of some spuriously contrived legality. The Colonists then tried to get King George to intervene, but he too was dismissive. I am viewing you in the capacity of a King George with whom I am attempting to address a grievance that those who are subordinate to you do not fully appreciate my determination nor the lengths to which I will go in securing a return of my money that I feel has justly been confiscated. I am asking for your intervention to stop your O.I.E.A. and Receivership Parliament from stealing my money through its retention and refusal to return said money.

Yet, the paltry sum of money owed to me would seem to some not enough of an incentive to carry on a lengthy protest, that many, by now, would have written off as a loss and to which nothing could be done about. Indeed, such a consideration is particularly poignant when it is brought to mind that my interest in the ZeekRewards venture was initiated as a supportive gesture for friends who sought some means of acquiring a bit of increased revenue with which to pay mounting bills that were difficult to pay because their age and associated marketable skills precluded any alternative source that was observably available at the time. My "investment" was small, but it was and remains my money. No one has the right to take it from me by any means, including some easily recognizable fabrication of officiated intervention... An intervention which assists the official in claiming a proportion thereof for themselves which is the modernized exploit of a Robber Baron or an indifferent, self-centered British Parliament whose collective energies are directed towards devising policies, procedures and time constraints that may better exploit the public in order to feed the coffers of like-minded self-centered business interests.

It should therefore be understood that my complaint interests have gone way beyond the mere theft of having money taken by way of a government agency contrivance, because efforts at resolving the simply complaint have shown a much deeper insidious form of existing government that is blatantly disrespectful of Democratic standards evincing a "peoples rule", and must be forthrightly addressed. If such can be accomplished by way of simple forms of communication, so be it. If not, then the public has no recourse but to initiate more assertive means. If the S.E.C. wants to effect a 18th Century form of British Parliamentary obstinance, then it should prepare itself for that which the public has no other alternative. When a government agency can steal from the public and there is no one to offer assistance in addressing the issue; the S.E.C. must nonetheless be held accountable for its transgressions against the public... even if it can neither recognize, will not admit to, nor comprehend what the overall situation represents in terms of a Democracy. If those at the S.E.C. are this ignorant, then they should not be entrusted with assisting the public. The public's assertiveness against those in government who would perpetrate criminal activity against the public, will be vindicated by future historians.

Whether the exploitations of the Garden City Receivership, the O.I.E.A. and larger S.E.C. dominion are looked upon as singular criminal actors or some variety of an Organized Crime collective... supported by a 17th, 18th, and 19th century British "Non-interference" mentality being expressed by the present U.S. Government Executive, Judicial and Legislative Branches— their complicity in taking money from the public and doing nothing substantial about it, is unmistakable... and promotes social conditions very much like those before the people were forced to engage in a Revolution. It is these actors, who have taken from me a sum no doubt being less than a day's wages for some of those working at the S.E.C. and Receivership. Therefore, it must be understood that while the minuscule sum of money, as seen from the perspective of those who might well spend more on a single bet at a horse race, would seem an insignificant incentive to pursue a reclamation thereof through the process of an extended request through multiple channels; the experience with the S.E.C. due to the actions of its Receivership has added fuel to the glowing embers of flames by way of an existing bellows of deceit as a microcosmic representation of a larger existing macrocosm of public complaint that only a *Cenocracy* can fully address. In other words, the actions of the S.E.C. through its Receivership exhibit a larger problem of governance that the present formula of Democracy is found to be wanting in a means to solve. The S.E.C. is not the object of this larger

issue, it has just placed itself squarely in the line-up of the battle ground. It is merely an example of a much larger governing problem that the people are on a path to forcefully encounter.

The overall situation becomes all the more incredulous when those reading this may come away with little more than a rather naive impression that the usage of a violent form of protest would be motivated by some petty retributive inclination as the historically noted analogy of thirty pieces of coinage frequented as payment in so many under-handed exchanges. But a strict adherence to pecuniary interests often creates a blindness for which there is no cure. And the public can do not but extinguish the whole lot of those so afflicted in order to advance far reaching altruistic endeavours. It is a consideration born from the realization of three operating alternatives to be deduced with respect to the current blindness of those who could address the issue of "reassigned" ZeekRewards member money, by returning it, but are unable to see based on one or more of the three vantage points:

- Those who honestly do not believe the S.E.C. has unfairly taken anyone's money because such a perspective relies on the presumption the government does no deliberate wrong, and that a perception to the contrary is bound to be wrong.
- Those who honestly recognize the money has been taken by way of a legalized contrivance but can do nothing to assist the public without being questioned by a superior with the possibility of losing their job.
- Those who honestly realize their dishonesty but smugly assert that the ability to retain the "confiscated" money is proportionately favored by the S.E.C. because they are too large and too knowledgeable and too politically well-connected an agency for the public to do anything about it.

In a bit of recited socio-psychological reflectivity, one notes that a person's initial inclination is like that of an infant whose world is identified by all that it can stick in its mouth. It might well be referred to as an oral form of ego-centricism. Later, one may include the immediacy of one's household, if not colleagues. This then may grow into a perspective for adding one's relatives and even close friends to one's "family". As one's vision matures, it may extend to one's neighborhood, then to one's village, town and city. Beyond this is the larger perspective of a state, territory or province. And then one's country or a collection of countries such as the European Union or the United Nations. For some, their vision continues to expand for which they come to identify themselves with all of humanity as if the world were their family. And yet for a few, their view continues beyond this point.

However, it is of interest for others to make note of the fact that some politicians, whose election platform may be so directed in a given locale to pronounce a "family values" orientation; thereby drawing attention to themselves from those who share in a similar value and will extend a favorable vote in support thereof... are necessarily expressing a particular form of ego-centricity. It is an ego-centricity that also is practiced by some employed by a given business, such as a government agency. The workplace can very much be central to their world, and will defend it against would-be detractors of its appearance or activities. The more one's ego is aligned with a given job or activity, the job or activity may be the primary outlet of a person's identity without an ability to apply a concentration of flexibility... which affords them with a desirable level of objectivity. With respect to a politician stressing some generalized notion of harboring family values through the adoption of using photo opportunities showing oneself with one's family; there is sometimes evidence that such an inclination is particularly used if there is little else one can realistically hope to be identified with or be representative of.

With respect to a person working at the S.E.C., for example, an association therewith may be a person's sole evaluation of themselves within the confines of a superlative positive regard. And for someone to claim they have participated, whether knowingly or unknowingly in a theft within the context of a job description, is tantamount to a personal assault on their character; even if no one at the Receivership or S.E.C. is particularly singled out or sought after as a primary candidate to be charged with an illegality. Professionalism can at times be so arrogant as to take itself unduly serious to the point of misunderstanding the usage of bantering exercises with a philosophically-based discourse. When it is otherwise naive to think that anyone acting in an official government capacity would ever be convicted, much less tried for a criminal act; because of all the legalized subterfuges set in place as protective measures for agencies and agents thereof. And even if one would specifically point out the wrongness of an idea or activity, the actor or actors thereof are intellectually ineligible for engaging in such a personalized conference with themselves. They are all the more blinded by the discriminating light they attempt to use in seeking a clarification thereof. Like a person having interconnectedly tied together their opposing shoe laces. The usage of bantering is thus relied on as a sobriquet to an expressed acknowledgment thereof; but permits at least some level of expressing an opinion as one interprets a circumstance from their vantage points of experience. Theft is theft, no matter the wording and context one applies their own variety of an expressed "Eminent Domain" authority to confiscate another's property.

An injunctive usage of some personally contrived "Eminent Domain" authority, that is contextually applied in a given agency's territorial claim of jurisdiction to employ a quasi-jurisprudence effect— which enables an ulterior-motive of self-

aggrandizement to be realized; is another characterization of an ego-centricity. The aforementioned family unit takes on an added definition of including the property of one or more others, by way of raiders, of pirates, of resource scavengers who are dressed in business suits and are practiced "double-speak"-using entrepreneurs. Whereas someone might use the phrase "forked-tongue", the users are members of a professional club who can spin a yarn, or tell a good story that can be formalized into an acceptable truth... though it nonetheless is a lie. Those who engage in the usage thereof, and those who engage in the determination of whether or not a given representation can be used as an acceptable inflection... are relatives, are players, are confidants of this club's extended family membership. Needless to say, that the "ego"-centricity is quite centrifugal and does not typically assert a realignment of the three initial letters to produce "geo" for an expressed "geo-centricity" in terms of a larger global level of family values. Though one's world may be limited to that which they gravitate socially in, thus appealing to a like-mindedness of others, one might expect to witness an expressed interest in the larger human family of values... even if they do not necessarily have a conscious interest in any expressed altruism beyond their immediate family.

Though wrested by philosophical declaratives, injunctives and assimilated projectives due to the present inability to physically venture beyond the shores of this planet and planetary system so that a larger galactic appreciation might be surmised... there are those who venture to nonetheless attempt to induce a presumed syllogistic imperative by visualizing the possible 'existence of an existence of an existence' more profound than humanity. Perhaps a realization past the limitations imposed on human consciousness by the fallibility inherent in all religions, all social governing systems, all philosophies. To such they wonder if humanity itself is but as minuscule in its importance as the amount of money being sought in return. And thus are such contemplations far in excess of the naive perceptions brought to the short-sightedness of those who primarily are motivated by greed and can not see beyond their own fingertips. They have a two-column ledger in their brains even though they are surrounded by an unmistakable "threes phenomena"... yet they have difficulty in grasping any reality beyond dichotomization. They have neither the capacity for the needed altruism or magnanimity to participate in a sincere protest that is being forced along a corridor towards the usage of violence... all because of on an obstinate authoritative arrogance which makes them deaf, dumb and blind to anything or anyone but an internalized wailing whose only pacification is by suckling the teat of other peoples' money for nothing other than self-aggrandizement. Similarly like an infant whose world is known by that which can be placed into their mouth; the world can only be known to the greedy by that which they can stick into their pocket... after they pick-pocketed someone else by supporting laws which enable them to do so.

It should be understood that the whole of the situation is now no longer solely about the money. There is the principal by which one submits or turns and runs and yet another turns and fights. Each has their own conscious with which they must live. A stand needs to be taken against the S.E.C. just as the early colonists took a stand against the presumed "Great" Britain. The colonists had lost confidence in the authoritative governing bodies just as the S.E.C., through its Receivership have committed an act of anti-trustworthiness. But the present design of anti-trust laws does not include the parameters, the boundaries, the terrain within which the offense of an anti-public-confidence has taken place. For this the public needs an anti-government agency predation law.

There must be a law, and perhaps the creation of still another governing body to deal specifically with the predations which government agencies or their agents commit not only against the public, but amongst themselves as well... since acts of predation committed by one agency or agent can and frequently does reflect on all others who share the same profile of characterizations denoted as "government". Like a parental figure that will wield a great over-riding authority to stop needless intrusions and instigations of conflict like that which the present complaint is in protest about. Such a figure may no doubt be the construction of a Peoples Legislative Branch as an added Checks and Balances provision to effect laws of the land established by the will of the people through a judiciary process of Cenocratic Referendum whose collective opinion will be "THE" Executive authority.

The application of a Peoples Legislative Branch is a vitally needed addition, for example, to break up:

- The frequent stalemating and obstructionist tactics used between the Congress and the Executive Branch, which may or may not involve the Judicial branch.
- The many decades-long legislative dissonance perpetrated on the public without end and without purpose but to foment a vacuum of uselessness other than to safeguard positions of employment for those whose mediocrity of governing talent is best described as an office manager, director, or conductor.
- The many political invectives of a poorly regulated and produced Supreme Court-led judiciary system...

...all of which are permitted under the present Checks and Balances provision that gives an account of itself for practicing the government structure of a three-shells or three-card monte game, instead of being a desirable system of syllogistic, inter-dependent social self-governance philosophy capable of wise and objectively personal reflection to seek out and claim a better future for all of us. It is the vision of a true path finder for whom we desperately need. While the



mediocrity of office managerial skills are a valuable asset since day -to- day routines require the skills of practicality and utility, the people of this nation, as well as all humanity, need a vision of purpose and direction that only a true path finder lives and breathes born of an internal ember awaiting to inflame the populace as a torch that will enable it to initiate that first step into its future as the dawn of a new age awaiting to be discovered by a people whose ancestry is that of adventurism and exploration. We are such a people, as are so many others who hunger for a resurrection of that drum beat which will signal them to march forward in unison. Such a drum-beat exists in a *Cenocracy* (New Government) because it will provide for a greater level of fairness in Equality, Justice and Liberty that the present formula of Democracy can not avail the public of.

Denial, obstruction or opposition is often used by authority to conceal an impotence. It is an impotence for implementing actual change if the change alters the landscape of authoritative ability to effectively deny, obstruct or oppose in an effort to redirect. Those in authority do not like to view themselves as being as helpless as do many of us in the common citizenry. But they are. Legislation developed by the concerted effort of many may be especially intractable for the public to address if such legislation is found to be particularly discriminatory. Such a situation is magnified when one or another acts of legislation, even the lack thereof which enables authority to circumvent a law under certain conditions; creates multiple circumstances which may be individually experienced differentially experienced by various persons or populations over decades of time... as harmful characterizations of a poorly designed legislated structure of social governance. In other words, different people in different locations over short or long expanses of time, may experience negatively impacting effects of jurisprudence that do not become common knowledge such as the terms racist, discrimination, and civil liberties are. But, in total, amount to an accumulated representation of a governing formula which falls short of the peoples' need to have a government they can have confidence in and not be fearful of taking advantage of as the S.E.C., through its Receivership, has done to former members of ZeekRewards in the case of securities violations allegedly committed by the company's officers and controlling/over-sight members.

The number of citizens having individual experiences is an available list of grievances for which only a very small number may become publicly noted and used as a reason to protest. There are so many in fact, that the existence of such a circumstance speaks for itself as a need of the people to have a formal means of addressing the many different issues, or the many different perspectives of the same or a few issues. Such a process does not now exist. It is given but a marginalized assistance value in the form of a Representative government whose public Representatives must selectively decide which, if any issue should be focused on, or be replaced by a singularly personal concern. In other words, Representatives do not always use the resources of their positions to assist the public in addressing the public's concerns. Such positions are sometimes used as lecterns by which the Representative can voice their own positions on a personal topic of concern that is constructed in such a way as to give the impression of being of primary or manifest interest to their constituency... when it is actually of interest to a select person or group. In any case, the public can suffer from the loss of having a viable and true Representation. Hence, the people need a model of Democratic governance providing for an enhanced formula of self-representation and legislation of its direct Will which the present formula of "Representative Government" does not and can not fulfill within its current parameters of design.

While in the present dispute with the S.E.C. an observer might define my attire as being similar to that which may have been donned by early American Colonists on a night excursion to Boston harbor, there is no tea to throw overboard into a harbor in my protest. Yet, with a little imagination, a symbolic substitute might well be found such as throwing tea bags onto the floor of the S.E.C., if not Congress and the White House, because throwing or mailing loose tea might cause someone harboring a predisposed paranoid distortion of mind to interpret the tea as a mutated form of anthrax for which the CDC, Homeland Security and other similarly focused entities might be called in to investigate the strange, alien substance that some individuals lap up in extensive quantities to achieve unregulated levels of caffeinated inebriation.

And if need be, unlike the colonists, I will take the fight to the S.E.C.'s home ground. I will travel on the seas of highways between here and there to effect a face -to- face confrontation of protest to make a Declaration For Greater Independence from the predations of the S.E.C.. It will truly be a road less traveled or contemplated on in the manner to which I have. It will be a bannered protest announcing the need for a *Cenocracy* (New Government) for which the specifically tailored placard of commentary might well be the drum to which others will march and rally to the Cause of confronting an injustice which denies the public the right to be treated fairly and honestly by all government agencies and not be denied the liberty of that which rightly belongs to them. No doubt there are those who harbor a long-standing ill-will against the S.E.C. and will use my protesting presence as a sought for reason to attack from their own quarters with their own respective armament. No doubt the media may well make a business-related presentation of it picked up by other news agencies around the globe.

Indeed, the contemplation of such extrapolations from an otherwise initiated small complaint that should have been reasonably and diligently handled by the O.I.E.A. so as not to produce the cultivations of extraneous social concerns because such a refusal can be used as an illustrated microcosm of a much larger and multi-varied concern of governing impropriety being fostered on the public. Even though the word "*Cenocracy*" is not yet widely known, the public's many protestations are calling for a new government. A reasoned public does not want anarchy nor has the desire to carry out an armed rebellion, it wants its social leaders directly involved in the development of a *Cenocracy* based on principles of

government needed and necessary for our time.

Present governing practices are a perversion of Democratic principles and thus may require an in-kind reciprocity to effect an exercise of Revolution to provisionally announce a determined preoccupation to develop an improved social self-governance formula. However, since it is a professed sincerity of purposeful intent that has no desire to foment anarchic discord, we must first strive for the adoption of circumspection as active members on the world stage, with a desired alliance with those presently in Authoritative positions. Therefore, We The People ask those in authority to lead us into the concerted development of a *Cenocracy* (New Government). But if you are devoid of the vision with which to lead, then follow our lead. Yet if you do not have the ability to lead nor the humility to follow, then we want you to vacate the premises of your position so that we can appoint those better suited to effecting the promise of a new age that we of the present and those yet unborn, will be advantaged by... for the sake of all humanity, and all other species' whose way of life and very existence is disadvantaged by increased vulnerability to various forms of predation perpetrated by human insensitivity.

*Lead us, Follow our lead, or Vacate the Premises....* This is the public's position with respect to its governing leadership, that has not yet been formalized. Without such a publicly formal documented assent, as a collective petition, the right to conduct a Revolution, with or without the necessity of an armed or unarmed revolt, remains nullified. Authoritative leadership must be informed of the wishes of the governed, in order to better effect the public Will. Those in Authoritative positions can not read the minds of the public. The larger the body of authority the greater the chance for that body to develop its own culture of interaction with a respective vernacular and logic which can, at times, effect a mentality that is at diametrically opposed odds with those in the public who do not directly participate in that authoritative culture and that no amount of "Representative" vicariousness can mitigate. In effect, the public becomes a separate entity from those in authority whose own workplace culture acts as a separate and distant nation very much like the situation of the 1700s British government in its relationship to and with the early New World Colonists (not yet defined as "American"). Such a circumstance creates the occasion for large distances of interests and concerns to emerge which promulgate immense dissonances of discontinuity, colloquially referred to as a *disconnect* that can foment the social ambiance for justifying conflict.

Alas, though try as I may, retrospective moments suggest that I may not be taken seriously in my present efforts with respect to the present issue. Such an idea is wrought by news cast after news cast that nobody takes anybody seriously in a protest unless some form of diminutively staged anarchic violence is used. Nobody wants to communicate without the provocation or usage of violence, though my efforts to so many alternative sources seeking assistance clearly shows I have repeatedly tried to do so... Whereby, in those quite moments of a personal soliloquy, where many a conjectured philosophical thought is entertained by all whose consciousness is directed towards a sincere and thoughtful conscientiousness, I must wonder how many and which people at the S.E.C. would have to be maimed, tortured or killed before those in governing authority would step in and address the theft of public money by the S.E.C.? It matters not if the S.E.C. or Receivership share this same interpretation of theft. However, I think it is disgusting for anyone to have to venture into the realm of such considerations. Perhaps it is a sign of the times because there is so much violence in different forms of media we are exposed to.

It is without the need of a second thought, evincing a highly incongruous precipitation of consciousness to think that there is need for violence to be exhibited on one or more members of the O.I.E.A. or the Receivership. It is not only ridiculous, but absurdly so recognized that any member of the public would be so driven to exercise. Particularly when such an act, or some variance carried out on an employee's family member, would not necessarily lead to changes in how the S.E.C. carries out its business, which, if it customarily does so as it has done in the ZeekRewards case; exemplifies the reality of a practiced irrationality... like members of a psychiatric ward who are so drugged and self-possessed, they do not recognize a collectivity of personalized illusions and delusions within an authoritatively dedicated cultural milieu thereof. It is a to-be-perfected irrationality-in-practice that is so often played out, its existence is overlooked because of a commonness and inter-agency complicity.

To think of a necessity for having to involve oneself with a manner of violence to effect needed and necessary changes in the overall governance of a proximal environment, reaches into the very marrow of those whose innermost reserves of empathetic consideration for all living things struggles with the realization of a regulated finiteness through natural processes for which we have no right to decide otherwise for... but we nonetheless do in so many ways. The thoughts of having to even think, philosophically about— committing oneself to engaging in such violence beyond the stages of an intellectual, or thought experiment, evokes a degree of remorsefulness for all the loss which would have to be endured... as well as the loss of one's humanity to be exchanged for a brutality engaged in by some- thing with a human form. It is a sorrowful state of affairs. But, in a contemplative mood of analysis, it was a state of affairs thrust onto the early colonists of America by circumstances they tried in vain to avoid. No one should have to be forced down such a path. While it is easy for many of us to exercise expressions such as "kill the ref", or "kill the ump", it is quite another to have to actually contemplate, much less commit oneself to act upon such expressions. But openly expressed contemplations are not premeditations. They are a sincerity of appraisal used in many venues of analysis. A retrospectively analyzed complaint described as a social protest in the context of a governing action, necessarily invites an inclination towards comprehensiveness involving a larger spectrum of considerations with a variety of words, labels, phrases and analogical

genres.

In an examination of the terrain I have but begun to survey, a cursory examination provides the tell-tale indicators of an ensuing complexity in progress. Such that, a simple complaint requesting the return of a small amount of money that many at the S.E.C. and Receivership might easily expend on a single bet at a Casino or a Horse Race; has now ventured into the realm of an untoward dissection by way of a multi-enssembled, theoretically applied, Swiss knife of subject matter. For example, how does an ordinary citizen such as myself stop a monster such as the S.E.C., from engorging itself on the public; when those in other authoritative stances, who should be its trainer, making it abide by necessary rules of conduct — display themselves as being an impotent observer who can but whimper out some disapproval by covering their mouth with their own hand? ...The very antics one would expect to be displayed by someone bound by friendship, through some business arrangement, or acting as the silent owners of a pet. A pet whose mindset is focused on a "dog eat dog" rationale because it is intentionally taught to be voracious and vicious by being subjected to a low budgeted feeding cycle... like many a pet trained to practice its most basest of behavior to keep some imagined potential threat at bay... or use it in the arena of periodically scheduled fights... and if some innocent bystander such as myself gets bit or mauled, the public is without recourse— because its multiple would-be, should-be trainers view the event as an indication of how tough and insensitive they actually are. Sensitivity in helping the public is interpreted to be a weakness and not a strength of character... like so many of those living out an existence in a socialized or personalized imprisonment.

Thus, one proceeds, from a complaint to a protest to a socio-cultural psycho-dynamic analysis as a precursor to an implied doctoral thesis that might later be used as a reference manual by those cogitating a strategy to create positive alterations in a form of governance found to be extremely wanting... and was, for example, in a variegated initial intent, that which fomented the occasion of Hitler's *Mein Kampf* (My Struggle); but became mangled by insidious underlying excursions perpetrated by those who sought to realize the own brand of self-indulgence... and would cause some to perpetrate death amongst themselves and their own when such inclinations could not be realized. Though the Nazism of old nor its neo-reformations are to be alternatively described as one might suggest for a needed "peopleism" or "puplicism" as a concentrated ideology in dealing with present governing circumstances creating so much wide-spread public consternation and uncertainty of having a viable future.

And yet, so it might also be used as a justification by those who think that government reform is best directed out of a planned chaos, out of a destruction, out of the merciless killing of those in and out of government who are thought to stand in the way of progress... and have used such tactics themselves to give the populace the impression they are the knight in shining armour, the cavalry, a some presupposed "chosen one" or Saviour. Invidious tactics which the public are time and again subjected to as a type of electric cattle proud and fence to keep it at bay... to play out a role of indentured servitude to a system of social that denies the people their own voice, and to have their collective Will send the present form of governance along a chute leading to the very demise so many, too many innocent have had to suffer... without adequate Representation. Vicarious Representation as that being presently practiced is a joke. And the public is learning to no longer laugh, as well as develop the necessary intent on getting the comedians to change the governing skit or be thrown off the stage entirely... if not burn down the entire theatre.

It is a type of progress which, like a fortuitous serendipitous event in a scientific or inventive experiment, that, as a historically noted exception, colloquially referred to as an accident, is sought to be replicated into a rule-of-thumb... from which the denouement of a better social self-governance makes its debut. Though some refer to Revolution as an inevitable course because different eras of populations are forced to endure variegated oppressions and injustices legalized by a system more interested in a strict adherence to contrived processes and procedures than the deleterious effects which they have on individuals; the variety of labels once used to describe individualized and disparate vantage points is becoming reflexively denoted as a *Cenocracy* (New Government). It is the beginning of a focused concentration that will eventually define a social Movement of gargantuan political changes from which will be produced a new economic policy... as an eventuality when its Cenocratic doctrine is put into effect. It is the pursuit of a progress along an ideological trek with the committed energies of the populace as their own path finder, instead of being legislatively subdued into being a keeper of the flame for practices of governance that enslaves the public into an indentured servitude of various economic privations... again, and again, and again. It is a growing perception being carved into a visualization that there is no way for the public to receive a full equanimity, unless the very core of the presiding government is restructured.

One of these core elements is the S.E.C.'s agents such as the O.I.E.A. and Receivership. If it were not a core element, there would be one or more other similar agencies that I might petition for a redress of my grievance. Yet there is no one with whom to confer my complaint with. No one with whom I might seek assistance that would have a means of both appreciating that to which I express and also be enabled to speak in the language being adhered to at the S.E.C. Without such an objective by-stander in the 'political game' as recognized by the S.E.C., all my petitions for assistance from everyone inside the Washington enclosure, have an inability for translating my simple expressions into an easily understood complaint. It is little different than the Executive Branch-based petitioning process. While it is claimed that the people can "petition the government" as if it were a measure to contravene the circumstances for not being adequately Represented in the larger governing body; it nonetheless evinces the promotion of a duplicity.

The public can not actually "petition the government" unless one is to assume the Executive Branch alone represents the whole of the government. There is a distinct problem of a language barrier in effect. The petitioning process is fraught with obstacles meant to fatigue and minimize the efforts of the public into any effective consolidation of a collective Will. Along with the limitation in the length of one's complaint, is the added requirement of meeting a minimum level of signatures. This too is coupled by a time constraint, all of which, even if satisfied, may nonetheless result in a turn-of-phrase dismissiveness. There is no design nor incentive for directing the petition to a larger body of the citizenry. And there is no mandated exclusivity to permit a public referendum thereafter. In short, the petition process of the Executive Branch claiming to be Representative of the larger government; just like a complaint written to the S.E.C. and intercepted by the O.I.E.A. with its own proclivities of jurisdiction... almost exclusively result in wasting one's breath and energies.

And it is a further telling point to remark that the observed "Petition The Government" provision afforded to the people is just another form of minimizing the collective voice of the people. It is but one of the many nonsensical formulas for ostracizing the public from assuming its very necessary and needed role in directing this country towards a better future. Indeed, let us honestly disclose the ugliness of this so-called powerful Nation which has difficulty in resolving such a small issue set before it. With a descriptive metaphor, let us denote America the truly ugly... before it has had an opportunity to put on that world-wide social face of honesty, decency, and Rights respecting social order covered with its expensive makeup, expensive apparel applied in an expensive house with an attached garage containing an expensive vehicle that costs more than what some people in the world make in ten or twenty years of labor.. all of which becomes a standard of methodological observance like an actor being prepared for a long enduring televised serial— in order to better conceal the character of a whited sepulcher... all in a system of capitalism which takes advantage of a vulnerable public... and there is no one to help the people but themselves. Those who defend its decade -after- decade of abuses are hypocrites indulging in a rationale of excuses as a prerequisite for living in this Age of Irrationality.

It is such despicable actions as that of the S.E.C.'s Receivership and O.I.E.A. which have bellowed the meekness of my efforts into the present flame... making it burn like that of a long-life, overhead occurring Eureka! bulb sustained by the high amperage of disdain which my requests, through various governing channels, have been trivialized and attended to in a rooted conveyor belt system of replying with an officialized Form letter routine; though several of those from whom I sought assistance, advanced the disrespect of not following up... because either they expect the public to be weak-hearted and give up, or the volume of complaints is such that citizens get lost in the bureaucratic cracks.

However, since irrationality seems to be the rationality by which the S.E.C. and the whole of the government operates, it is of need for the citizenry to reassess its own role. To wit, when a government can steal from the public and not provide the public with adequate Representation to resolve a very simple issue, one must conclude that such irrationality must be the rationality. This then provides the basis of the logic which enables the government to persist in activities which are clearly wrong, such as an electoral college, Congress being able to vote itself a raise, using a tank against those of the Branch Davidian Complex, effecting a Weapons of Mass Destruction perspective to carry out military operations, abusing Islamic prisoners, spying on the public, blowing up the twin towers, refusing to give me my money back, refusing to permit the public to have a government with a Cenocratic formula, etc., etc., etc... There are so many multiple acts of irrationality being perpetrated on the public, one is inclined to accept the reality that the usage of such is an accept rationality. And because the citizenry are supposed to have a valid form of Representation but it does not, by the same rationality it is subjected to by the government, the people must therefore assume the responsibility for effecting the same mentality of stupidity in order to be just as rationally irrational. When the public is attacked by a government agency predator and there is no one in the government to protect the citizenry, the same stupid logic permitting the government to commit crimes against the rights of citizens dictates the public's right to protect itself... to be its own judge, jury and executioner. I mean it is so stupid to think like this, that it is rational because it is irrational.

The present "rational irrationality" being perpetrated on me and who knows how many others effectively demands that the public attempt some measure of emulation of its government role models and engage in a similar type of thinking. But because it is a type of logic we are unaccustomed to, mistakes will no doubt be made and must be provided a legal allowance for. In protecting oneself against a government predator, it is only logical... by way of using the government's standard of illogicality, that it is necessary to effect a proactive approach. Thus, because there are no laws against government predation, the public is by right, able to establish its own laws... since the people are supposed to be the government... which provides for the occasion of destroying the S.E.C. and killing all of its workers. Because such an idea is so stupid, so illogical, its irrationality is rational... according to the same standard of insanity that the government uses to effect its nonsense on others. It is such a brilliant piece of illogicalness, that its insanity transgresses that thin line between genius and insanity. It's oh so very simple. The public must become just as stupid, ignorant and illogical as the government in order to be rational. And because an act of protection against a government agency predator is warranted under such nonsense, any and all predations against the aggressor are free from guilt and prosecution.

No one has recognized such a stupid idea because it is simple. One must venture into the same realm of criminal thinking that the government does in order to pay witness to such nonsense. But because the government is made up of a bunch of meglomaniacs who don't like to be out-done, the government will try to create a new type of irrational rationality to serve its psychosis. And when the government tries to define a new rationality based on a new irrationality in order to be the dominant characterization of insanity, the public is left with no choice but to effect a rebellion in order to show that it



too can be just as pig-headed. The government wants to be able to contrive any rule, law, policy, and procedure to suit its rationale of illogicality to be perceived as a standard logicalness, and any standard which is undoubtedly superior must therefore be inferior based on the rationality of a greater irrationality. Anything anyone does that does not coincide with the logic of the illogicality of the government is an expression of insanity, and yet because it is an insanity born of trying to emulate government irrationality, it must therefore be sane, rational, and logical because it is only normal to want to be a normal, law abiding citizen whose actions reflect that which it is subjected to. It is so rational it is too rational and therefore is irrational but must therefore be rational because it is illogical logicality. For the public to engage in acts which are clearly irrational, must be rational because this is the same level of double-standard nonsense it is expected to accept as logical, honesty and truthfulness, even when it blatantly isn't.

All of the citizenry should applaud the government for its brilliant displays of irrationality and stupidity. We should all laugh and say "good show!" when its efforts at perpetrating lies and damage control are so stupidly obvious, only an idiot would believe in its nonsense. And those citizens who do become manipulated because they have been taught, like a trained pet, to be manipulated into believing government irrationality as being rational; must necessarily undergo a period of medically assisted withdrawal in order to come to adopt yet another type and level of irrationality as the standard of government inebriation being force-fed to the public. And yet, to speak of the irrationality used by government to portray itself as being rational, is a rationality to be viewed as an irrationality because it is above and beyond the logic of stupidity the government is not prepared to deal with in confronting a clearer image of itself as a predator against the public. In order to be normal and sane, one must exhibit the irrationality of believing in the illogicality of the government being used to present its perspectives of being able to perpetrate crimes and Rights violations by way of rationalizations.

If you are sane, you are insane, and many of those claimed as being insane are sane because they have a greater clarity, a greater sobriety of reality that the government and its society are at a distance from; because the government thinks such thinking is garnered by way of thoughts anti-thetical to the usage of irrationality which best serves its collective insanity— that thrives when the public is provided with intermittent dosages of publicized nonsense to keep the public drugged, drunk or distracted. And those in the government are so literal minded, so concrete in their thinking because of an ever-present pre-school age brain configuration that is almost void in its ability to be self-reflective; it has difficulty when one uses metaphor, though it exists in multiple worlds of fantasy it interprets as reality and therefore rationality. While such an instance is troubling enough when one is confronted by one government, when it is realized that the world is filled with such nonsense... it's like awakening into a global Age of Irrationality. When one is confronted by one or another style and formula of irrationality being exhibited by so-called normalness in individuals and groups, one realizes the entire world is just one big sanitarium. Being able to denote widespread insanity being defined as normalcy because everyone exhibits some measure of insanity that is needed to "prove" one's normalcy, can produce yet another insanity because of the achieved sobriety of perception. We live in a world of insanity that we call normalcy, because a normalcy based on a greater sanity is a comprehended irrationality that might well cause others to question our sanity— since it does not reflect the irrationality others expect to be exhibited as a reflection of an assumed normalcy which is not rational, yet is socially defined as sanity.

For example, though one might make a case for the entire government, the S.E.C. is clearly made up of insane people who are using their position to effect the perpetration of a crime against the public. It needs to be dealt with. No political or legalistic nonsense, no public manipulation... Nobody in their right mind would expect someone to participate in a bunch of nonsense to get their money back, unless there was a premeditated intent to confiscate some or all of another's property. Yet, since the S.E.C. is a government agency, it is being permitted to carry out individualized acts of insanity, of predation against the public; and the rest of the government will back it up because it is "one of the family" and no one wants to admit that a fellow family member is engaged in anything that is bad or wrong, or it might reflect on them. And though this idea itself is a reflection of that already denoted, its repetition is not an act of stuttering, but is being used as a mnemonic rule -of- thumb for those readers who are hard of hearing.

The actions of the S.E.C. through its Receivership, precipitate the *perception* that their policies condone conspicuous theft under the guise of some legality contrived by way of a process and procedure meant to conceal, yet boast of an obvious confiscation of a non-criminal's money... as if it a merit badge of honor amongst those who respect such a usage of deception to be used against the public, as if the public was a collective village idiot. It is such public perceptions, faulty or not as they may be, that are used as a reference by which some decide to act on feelings that can produce a terrorist activity in one person or an expansive consideration of a context by another. In terms of a single person carrying out their interpretation in a violent manner, history is instructive in this regard since there are instances of lone gunman who have either caused enormous social changes for multiple nations such as in World War I, or a single nation, by way of a committed assassination. Others working with accomplices or alone, like the Oklahoma and Uni-bombers, respectively, have committed excruciatingly despicable atrocities based on supremely irresponsible social philosophies... whether or not an actual "manifesto" arose to provide some assumed supportive justification for the murder of innocents and destruction to property. Nonetheless, they were all acts occurring because of someone's perception of experiences regarding a prevailing government or agency thereof. Simply put, some people get angry and want to express that anger in violent ways, but do not first attempt to bring a concern to the attention of those who might be able to help. Just because someone is persistent doesn't mean they are prone to violence. Aggression is one thing, assertiveness quite another. It is a necessary point to keep in mind should one be inclined to react impulsively and interpret a point -of- fact presentation in a negative way.

Interpretation is extremely important and false impressions made because of some predisposition towards negativity or a countervailing preoccupation with a personal justification for assuming an over-valued sense of self which disavows a need for humility that causes harm to another... must often be fought against by providing a comprehensible list of examples to not only expose the relevancy of a given perception, but to contrast it with those whose shared opinion may influence and encourage others to think as they do— though they are particularly disciplined towards a prejudiced myopic view so frequently observed when one is standing outside the perimeter of an enunciated perspective being practiced in the S.E.C.'s workplace. Two lists of contrasting perspectives are provided:

### Language and Sexism

He stands firm..., she's hard.  
He is aggressive..., she is pushy.  
He's good on details..., she's picky.  
His judgments... are her prejudices.  
He's closed mouthed..., she's secretive.  
He is a man of the world..., she's been around.  
He follows through..., she doesn't know when to quit.  
He exercises authority diligently..., she's power mad.  
He isn't afraid to say what's on his mind..., she's mouthy.  
He climbed the ladder of success..., she slept her way to the top.

(Graduate School of Management, UCLA, The Balloon, vol xxiii, no. 6)

An alternative but similar fashion of thinking might be, at times, more visible when an example is taken from a different genre of consideration so that a person might effect a type of 'thinking outside their conventional box'. The following example illustrates the point about how the S.E.C.'s O.I.E.A. and the Receivership can actively participate in practice of a perspective that is at odds with the reality of what we of the ZeekRewards group, as the representative public, have been subjected to. It is not too difficult for someone with an average understanding to grasp the "language and sexism" orientation contrasted with that of the "legal language authoritarianism" being effected on me and others by the S.E.C., through its Receivership and the O.I.E.A., as Representatives of the government. Then again, those in the government do not necessarily exhibit a "normal" perspective and might not have any idea of the relevance of the contrast being made.

### "The Government" (aka 'They') -vs- "We The Public"

The government stands compassionately firm...,  
The public occupies an insensitive hardness.

The government is assertive but sincere...,  
The public is pushy and demanding.

The government is good on details...,  
The public is picky and never satisfied.

The government claims stability through tradition...,  
The public is unstable by its faddish conventions.

The government is humble and magnanimous...,  
The public is boastful and stingy.

The government is honestly 'misspoken'...,  
The public is a liar and cheat.

The government is the chess game of the rich...,  
The people are the sacrificial pawns.

The government is objective and wise in its judgments...,  
The public is self-centered with prejudice.

The government is socially conservative...,  
The public is conspiratorily secretive.

They are intelligent men and women of the world...,  
We prefer dropping out to wallow in slums.



The government accomplishes what it says it will do...,  
The public can't stop its obsessive compulsions.

The government posts laws embracing diversity...,  
The public experiences it as a sign to keep out.

The government boasts of having an open door policy...,  
The public is made dizzy by the way it revolves.

The government says it is OF, BY and FOR the "people" ...,  
The public see "people" as referring to the rich.

The government says it provides for the many...,  
The public knows the *many* is a few hoarding the most..

The government deserves anything it wants...,  
The public deserves whatever it is given.

The government reserves the right of Eminent Domain...,  
The public deserves the right of having no claim.

The government is given a right to Represent the People...,  
The public's right for its own is made negligible.

The government exercises authority diligently...,  
The public is a power mad messianic megalomaniac.

They courteously say what's on their mind...,  
We The People are rude and mouthy.

They vote themselves raises and benefits...,  
The public is ungrateful for such selflessness leadership.

They enthusiastically climbed the ladder of success...,  
The lazy public chooses to be dependent on social services.

There is a clearly definable substantive difference between the usage of language of those in government, and that in use by the general population. The following sentence displays what the public is up against when trying to converse with an authoritative rationale using a voluminous vernacular voraciously voiced:

It is a philosophically pronounced pathetic pathos poignantly portrayed poetically, pretending peculiarly persistent practices promoting prejudiced preferences; posing petulant prevarications predating promiscuous promises preventing prosperous potentialities... presumably.

And such a difference in language usage is not about slang or some sub-culturally encoded communication that relies more on the expressions of symbols once referred to as adolescent indulgences of anti-establishment values. The intonations, inflections, and overall semantics reveals the existence of different cultures with different values. It's not that Representative agencies and agents of the government have neither worn and can not fit into the shoes of the public in order to garner some empathetic appraisal of the undesirable circumstances the people are being exposed to; it's just that they refuse to once again wear or try on for the first time, the shoes of the public because they are so worn and beat up, without any indication that they have ever been spit-shined.

Such shoes are seen as representing a lifeless existence of a street-begging hope that they want to stay far removed from... even if they have to lie, cheat and steal to do so... with others who exist in the same social enclave and feel the same way... except that such exercises must be done by way of contrived legalities that they can use in their own controlled systems of jurisprudence to effect some legitimacy to their misdeeds. Such Representatives don't want to see the world from the perspective of the public, or they would have to acknowledge how so very bad social conditions actually are. They prefer to live in the world of their own made-up illusions and delusions and want the rest of the public to confirm such a perspective by cowering in the presence of their injunctives. And if we don't cower, we are then referred to as being unpatriotic, or anti-social, or given some other disparaging signification to be used as an excuse to further minimize, disenfranchise and specifically exclude one or another person or group from the benefits of some legislation.

Policies of the larger government or an agency thereof which generate a public perception that something is amiss,

must come under serious scrutiny and revision so as not to project an image of deceit carried out by an indulgence of exhibiting not just an arrogance, but a bragging arrogance... as a commonly accepted right, if not rite-of-passage and expectation for belonging to the S.E.C. workplace culture. My perception is that there is something terribly wrong with a government agency that is permitted to not only confiscate my money, but keep it, no matter what information is brought to the fore of a complaint. If such a situation continues unchecked, without a proper oversight that the O.I.E.A. obviously can not efficiently and effectively practice, how many more in various other government authorities would participate in their own brand of Bureaucratic Stalling or Bureaucratic Shuffling colloquially referred to with the abbreviation of B.S.? But I am neither trying to be humorous or vulgar. It is a stark explication of attempting to not mince words as to my current presence of mind, which has gone beyond anger to a point of examining the situation as a laughable absurdity, yet I still want my money back.

And let us, very briefly take a few additional contemplated steps that, like the former, are in no way to suggest or convey an actual premeditated intention of carrying out a crime; though people have committed murder for much less than the small some of money stolen from me; by asking how much or what kind of destruction would bring an end to the rapacious acts such as that perpetrated on the public as the S.E.C., through its ZeekRewards Receivership has done to... perhaps thousands, in a piece-meal proportioning effort of government funding supplementation— figuratively known as nickel-and-diming consumers to death... that does not attract the attention of those who are supposed to protect the public from nefarious acts, yet are acts overlooked because they are effected by those whose official bylaws are in a position to commit dishonesty against the public because they are held in high regard and free of suspicion? And then to have that suspicion compounded by being subjected to the comments of departmental superiors which suggest an entrenched workplace expectation to engage in lies when dealing with the public?

While we might say that everyone lies, even though we may have not direct experience with information to qualify such a remark; it may nonetheless be taken matter-of-factly and assumed to be a given amongst all people. Yet, it is not the act of lying which is necessarily problematic, the the intended usage. The proverbial "white lie" is an example of a lie that describes an instance in which someone may provide a less coarse representation of death to a child, such as by saying a person has gone to sleep or gone to heaven. Thus many of us would conclude that some lies can be useful. However, when lies are meant to cover-up abuses, misuse or criminality, many of us would consider such instances as unpardonable, even if the lies did not directly involve us. And for those whose job it is to take charge of millions of dollars collected from criminals, taking charge of lesser amounts from non-criminals may not appear to be wrong. In fact, taking a percentage from both as a means to supplement one's personal or agency budget may be an acceptable practice so long as it takes place within the confines of a given task. Whereas outside this parameter the acts might be viewed as criminal themselves, such as taking from criminals while not in some purported "official" capacity, or taking from citizens who are not criminals but were duped into participating with a money-making scheme that was later found to be a criminal activity.

All businesses, governments and religions rely on lies. Though the owners, employees, managers, members and the like may not view their individual or collective activities as being anything other than an expression of the purest standard of integrity, they may nonetheless be involved with a lie. Such institutions like a government need their lies, to be deemed as truths. For example, a government or agency thereof needs the public to believe it is honest, trustworthy and has nothing but the best interests for the public in mind. If it were thought otherwise, it would suffer credibility. It would also be faced with a situation in which those who no longer believed in it, would be come a competitor. If a public doesn't believe in a government's ability to protect it, the public may seek methods and means to provide its own self-protection. If a government's purported truths become to be perceived as public school-bred illusions, delusions and outright lies, there would be increasing discussion about replacing the government with that which expresses a more believable level of truth. Indeed, what is to be made of a government agency that is going out of its way to confiscate and keep money belonging to other citizens, and other government entities which are not alarmed by such a theft?

Why doesn't the loss of a citizen's money by a government agency bring to the fore an investigation other than to turn the investigation over to those attached with the very organization which is cited as being the culprit? This is not rational. If it is, then there surely is something terribly wrong with a government that thinks such a perspective is logical. The S.E.C., through both its Receivership and O.I.E.A. has shown it incapable of policing itself like some police department's internal affairs division that is not able to see an error if the presumed error, as seen from outside the department, is considered to be a standard operating procedure, or that in being recognized as a culpable fault, is thought to be detrimental to the overall stability of the department as a trustworthy social service and therefore requires, due to some myopic rationality, that the public is somehow better off if it is lied to. How is it possible to uncover a lie or a theft if the investigation is to be carried out by the liar and thief themselves? This is stupid to think that a government agency is incapable of doing anything intentionally wrong, or doing something unintentionally wrong and then trying to cover it up. Let me ask again if someone has hit the government over the head with an idiot stick... unless there are more and more occasions of deliberated and unintentional mistakes being made because the web of government lies has become so entangled, the light of truth is obscured by a black hole vacuum that relies on the violators themselves to find some means of dealing with their own mess, since others in other agencies have to do the same from their end.

When the stability of a government is thought to be dependent on the frequent usage of lies; a situation which eventually develops a public sense of disbelief, there is an under-current of pro-revolutionary thought which emerges. It is impossible not only to trust the S.E.C. because of its obvious detachment from the common sense rationality of the public, but also provides evidence the rest of the government can not be trusted because it is letting the S.E.C. get away with

such behavior and trying to pass it off as some exalted higher standard to be proud of and that which the public should emulate. Believing in extra-terrestrials has more believability than either the S.E.C. or the rest of the government. Similarly, this is why people revolt against a practiced religion because its leadership not only perpetrate, but commend the usage of previously viewed truths that come to be viewed as lies. American Democracy, just as is Communism and Socialism, are being seen for the lies they are. Not only is there a need for a Revolution in the United States, but every single country on the planet to rid the people of so much nonsense. How can the public respect the integrity of authority when there is neither to be seen? Such that there is neither a respectful integrity nor a respectful authority... when it can not even address the simple issue of returning a few dollars to a few citizens whose money was taken by way of a sham government agency exercise.

What then is left for the public to do but continue to be subjected to abuse, to run... or exert its right to live unmolested. Does not the public have a right to effect an expectation for its governing agencies to practice the highest standards of integrity instead of demonstrating a vulgar and reprehensible confluence of disingenuous character traits one would expect from a street-side panderer of whores or stolen goods? What is the public to do when representative agencies from all three branches fail to live up to their duty to promote public confidence in their leadership? How much more must we tolerate from government agency underlings whose indulgences for disrespecting the right of the public to the ownership of their property, is carried out because they think their position in a government agency is a shield of invulnerability as if they were supremely entitled to a form of diplomatic immunity which permit them to carry out individualized acts of impunity to run interference for their parent organization... as if they were in a god-like state of grace protecting them from the wrath of a populace or person that is oh so determined to effect a restitution? Where are those in government to protect the citizenry from the lawless acts of those who are said to represent the foremost lawful authority of a given stature? Is there so much wide-spread corruption in governance that know one intervenes on behalf of the public or they will be subjected to condemnation because they are similarly pledged culprits of like-minded intent to commit crimes against the public under the guise of some contrived legality? If no one with authority will assist, then the public should be protected by law to assist itself with acts of aggressive self-defense against its perpetrators.

...And in a similar vein of inquiry, we must ask why there has been no concerted effort to assist me from the several government representations which I sought out? Is the entire culture of Washington so caught up in itself that any and all perspectives of common sense external to such a culture are void of sincerely understood comprehensibility and is therefore dismissed as an irrelevancy that they need be bothered with? Clearly there is a disconnect of cultural values as exhibited by those who have politely and courteously told me, in what amounts to as an expression resembling the phrase "get lost!", without compunction for someone who does not seek sympathy, does not seek empathy, but repayment of the money taken by those who continually want to tap-dance around the issue.

To this we must wonder whether or not someone in government wants an attack to be carried out on the S.E.C. as a means of asserting a reasoned excuse that it is either the policies of the agency which are at fault, or some other internal failing which caused so very much needless destruction and loss of life affecting so many family members... and thus in need of a complete revision under the stewardship of their own choosing? A choosing which is in actuality working for yet another agency wanting to get its hands on particular information that only a senior member would be privy to. Unless, quite possibly, there is a desire for a justification to promote the development of yet another security agency to be headed up by yet another colleague or someone close to them. And yet, there are other ulterior motivations one might want to presuppose. Nonetheless, why is it that a person or persons must resort to violence only after repeated civil attempts to resolve a small issue was deliberately thwarted and made worse by agency personnel thinking their actions to be an S.O.P. for dealing with every member of the public that insists their money be returned? Why is it that such individuals think they have the right to take and keep another's property like the mentality of those engaged in the employment of some self-presumed Monarchist Absolutism?

Such a question is not at all meant as a threat, but as a specifically generalized philosophical query to give expression to the depth of a personal and genuine conviction that must take stock of truly undesirable and abominable circumstances that so many people in history were forced to act on; as a measure of self-defense against those whose acts are a form of unwarranted predation that the public has no protection from. Thousands and thousands of people have ventured into such an area of consideration and are totally disgusted by an analogical situation, in their own time and place. Yet they are musefully inclined to do so but are aware that just because someone may be widely educated, does not automatically mean they are readily able to comprehend an expanded usage of analogy and metaphor to project a naked candor. Educated people can be just as tunnel-visioned as the blinded superstitions of the illiterate...

...And with this said, let us remark: How so terrible are thoughts brought to bear when molded by sincere attempts to reach a diplomatic solution to a dispute, but are instead met with denial, delay and a reprehensible dismissiveness which breeds the character of desperation. While the character of such desperation can foment the occasion of a lynch-mob impulsivity to commit a rash and decidedly injurious moment to be later regretted, it also can predispose one to venture into those realms of exploration known as that curb-sized line of madness one may walk toe -to- heel or tippy-toe between insanity and genius. But such a sojourn is often taken without a tethered retrospectiveness that so many of us presume as an accustomed-to rationality that, likewise, is unable to give an account of one's self- perception; if one attempts to understand the explanations of an advanced algorithm of calculus that is later found to be an original idea placed into an

area outside the confines of pure mathematics.

A subtle, perhaps largely undefined predisposition towards an analytical bent in some individuals may be thus an unrealized aptitude until it is encouraged to emerge; brought on by circumstances which precipitate its arrival into consciousness by way of a stirred hyper-acuteness of perception. A protest that was first expressed by anger may be fermented into such an occasion by a means of transposition of energy like that seen in the shelled layering metaphor used in basic physics, and sometimes referred to as a state of genius that has metamorphosized out of a personal madness created by a protracted intolerable situation. Some early American colonists no doubt experienced such a hyper-awareness in their efforts against the British Government. By having their entreaties dismissed time and again, only to be met with an obstinance exhibiting insults, a hyper-vigilance was created. It is an atmosphere that ripens the dangers of unpredictability in those so inclined to right perceived wrongs. The temperaments of such people go beyond anger, beyond frustration, and most importantly, go beyond that which may have previously induced a reticence of action because of feared consequences in the face of expressed intimidations. The colonists knew that it was only a matter of time before the confrontation would force bloodshed.

It was a needless and senseless turn of events wrought by conditions that the Colonists at the time referred to as the acts of a Tyrant. But as history unfolded, the word "imperialism" and its vagaries were enlisted to describe both the acts of other countries and the United States as well. In the present era, the word "bully" or "bullyism" can sometimes be heard and read. It describes an arrogance, and at times, a "might is right" prevalence exerted by a larger entity on or over that of a smaller one. It is this arrogance, this bullyism that is being practiced by the S.E.C. who uses the larger U.S. government as its role model. As such, I must consider that there is no reason to expect any humility on the part of the S.E.C.. It will not exercise an effort to easily resolve a grievance, just as the British Government refused to accede to the the Colonists' pleas for fairness in Equality, Justice and Liberty. No, I should not expect my own confiscated money to be returned to me. I should anticipate that the S.E.C. will continue to deliberately provoke a confrontation like a bully with a chip on its shoulder. It wants that chip to be knocked off so as to provide itself with an excuse to retaliate. Just like the larger U.S. government so often does. It wants to express some egotistic display of self-righteousness of being omnipotent and immune to all forms of counter-assault... and to test its readiness by various forms of both internal and external provocation as a means of increasing its preparedness. Likewise, I should expect the S.E.C. to continue denying me my own money, by some contrivance of rationale, so that it can increase the chances of an assault through self-constructed provocations whereby it can ask Congress for more funding in order to prevent future attacks that it will nonetheless want to instigate by way of designing a workplace set of policies accordingly.

The practiced policies of the S.E.C., like those of the larger government are inherently designed with an officiousness of bullyism, like a criminal organization that has the "muscle" and resources to back it up. Whereas the U.S. government uses the C.I.A. to foment confrontations, the S.E.C. uses various agents such as the Receivership. Both the U.S. government and the S.E.C. thinks themselves as being invincible and invulnerable. And though they may lose a battle here and there, the loss of life and received destruction are viewed as acceptable losses and collateral damage that is shrugged off as if they were scratches and bruises from which they will recover and be the better for such an experience. They both know this and actively practice such a philosophy that has been vaguely understood and commented on. However, it becomes a whole new ball-game when those they seek to provoke begin to develop a philosophy of potentiated assault which might well supplant their own. Though try as one might, the unpredictability of original thinking can not be prepared for as many a fortified culture has experienced when confronted by those who have brought with them an unexpected form of armament which permits the breaching of walls to topple the once impenetrable walls and enslave the inhabitants, if they are not all vanquished, into the servitude of another culture's dictates.

There are those who have gone beyond anger and frustration and are presently seeking such a weapon because neither the U.S. government nor the S.E.C. wants to practice compromise. And if compromise is suggested as an olive branch, those so engaged are mindful to be suspicious because of past effected treacheries such as the U.S. government's treatment of Native Americans. One must be oh so cautious and wary when dealing with those whose past deeds of treachery have no qualms in conducting some future retribution or retaliation, by way of a combatant or economic remonstrance. And yet, without realizing it, such a mood creates the chance for stirring a greater ambiance of like-mindedness which promotes a heightened possibility for perpetrating acts of self-destruction, seen in a very primitive form known as a suicide bombing. It is a mentality which, in some hands, is creating the justification and temperance of patience for utilizing a biological, chemical or nuclear representation of that which was provoked and sustained by repeated similarities that tries to force everyone to accept its bidding... to cower obeisantly to its presence. It is not only a plausibility, but a very real possibility that one must acknowledge not as an "if it will happen", but as a "when it does happen"... will cool heads prevail, or a protesting impulsivity so frequently provoked by present governing policies? No less, we must ask... even though in asking we answer our own question: why an effort wasn't made to prevent inducing the aggravations of protest to the usage of such extremes?

No less, as an analysis should take stock of, is the consideration that— what increases the level of unpredictability is that those who sought to reach an easy resolution that was persistently denied to them... do not seek revenge based on either a monetary or religious precept, but because they have unduly been backed into a wall or corner, for which there was nothing left to do. This is what happened to the early American colonists. The British Parliament and King gave them

no choice. Yet, it should be noted that without the evidence of such behavioral "tells" as religion or money as a 'reason' for doing something, an opponent is particularly dangerously unpredictable. A whole new, never before considered form of guerrilla warfare might ensue (though one might use the spelling "gorilla" in terms of a metaphor). It was the tactic that the early Colonists did in order to pick off the bombastically displayed "Red Coat" army which was both easily recognizable and targetable. Perhaps the arrogance of those at the S.E.C. is a similar marker that they boastfully project in unison.

What the early Colonists had done without being cognizant thereof, at least as one might surmise by an historical review, is that they created a rational, collective madness to confront a weaker rational, collective (national) madness that we of today might refer to as a Monarchist parliament, as opposed to the then used parliamentist monarchy; each of which describes different practices of preeminence. Similarly, Nazi Germany, just as the Ghandi-inspired self-government movement of India, also were types of rational madneses confronting weaker forms though we might want to include other ideas which were stewed into a revolutionary stance of the people.

And with respect to the Nazis, it is too frequently overlooked that they provided a wealth of advancements... because of the level and type of atrocities carried out. It is rather hypocritical for us to privately use ideas (such as technology) that were born by those whom we publicly despise, ridicule and condemn. While many look upon the Swastika symbol as a revolting emblem, some do not realize it was a reversal of a symbol used in antiquity and represented good. Likewise, though some people refer to a "Nazi Salute" as that which describes an out-stretched arm pointing upwards and outwards, these same people fail to realize it can be used to describe one or more ideas which are "over the heads" of those who prefer tradition despite the need to develop progressive reform. Hence, the so-called "Nazi Salute" is a behavior exhibited by a species whose physical design sets a limitation on what behaviors can be used. One must take into account what meaning is being attached to a given gesture... otherwise, over time, the entire repertoire of human behavior might be prohibited if applied with enough negative historical references because one or another is found to be offensive. The gesture used by the Nazis as a salute, had a corresponding meaning. The salute, as a behavioral gesture devoid of the meaning used by the Nazis during their time in history, is not a basic behavioral expression that belongs to them. Whereas the gesture as a salute with a particular meaning does belong to the Nazis and their era in history, it does not belong to them as a physiological behavior. It is an expression which belongs to anyone with a desire to indicate their wish of progressing upwards, outwards and forward. Whereas the Nazis used a particular behavioral expression as those who once prostrated, or knelt in front of a leader; the same physiological articulation can humbly be used to Hail all of Humanity!... though many have a negative opinion of it... particularly when confronted by a government that is arrogantly obstinate about resolving a small issue.

For the young, it is of primary importance to 'play the game' in the "right way", according to some sequence of proprietous order, as if it were a necessary biological clock... as one's society or internalized culture is presumed to be organized with, to and for. For example, there are adopted rules of conduct for dating, for attending college, for participating in or trying out for a sports team, for pursuing a career, and working in a professional environment. The young want to do what is right when "rightness" is expected of them and their role models similarly conduct themselves in an observable display of the "right" way as it is presented to the young. Deviations from the expected course rightly receive admonishments and corrective training. In contrast, for the old, a heightened understanding or appreciation of the game's rules as they are played in comparison to other games' rules, is more paramount; with an interest in "playing by the rules" of secondary or tertiary importance, if at all.

When "playing by the rules", whether they are written down or exercised by an observed tradition; becomes a practice of subverting or cheating such rules, particularly by those in authority who want to undermine laws, self-legislate laws, and negotiate a lawless trek with illusions of upholding the highest standards of law... public confidence not only does, but should break down with its relationship towards a precipitated authority. The behavior of the S.E.C., through its Receivership, as evidenced by its mis-managed accounting methodology employed in the ZeekRewards case, is not practicing the highest standards of Democracy to ensure the public is to be treated fairly, without being subjected to an underlying system of self-aggrandizing ulterior-motives of those in the Receivership and S.E.C.. The public must demand that the Executive, Legislative and Judicial branches of government effect its right and sworn duty to expect and force all functions of government to practice the highest standards of equality, justice and liberty on behalf of the public, and not on behalf of the self-centered interests of a government entity that does not care whether its actions cause a loss to one or more members of the public. When members of the three parent branches are impotent to effectively enforce the highest standards of conduct between themselves and amongst all those occupying positions in its subsidiary agencies and departments, then the public is without a government enabled to ensure the foremost, second -to- none principles of a people's Democracy.

When an existing practice of proportioning confiscated funds from a non-criminal public becomes not only an accepted but expected Standard Operating Procedure of a government agency; that agency is effecting a type of confidence scam against the people. It is a predatory activity that, in any other instance, is an assault on one's property that ensures a person's right to legally defend themselves with lethal force if necessary. By contriving a process and procedure that then becomes signed off on by a Judge as being legal, the S.E.C., through its Receivership is given the

right to take, to steal the property of the public and the public is not permitted to exercise its right of self-defense. It is a lopsided mindfulness that those in authority are devoid of being able to consciously acknowledge that anything remiss has taken place. And those that are conscious of it, feel reassured that they will suffer no consequence because they, in their own way, are the law.

It is a legally-sanctioned game for conducting public theft for which those in authority can expect to receive no consequence for, because they design the rules and interpretations of right and wrong. If a citizen were to effect a tactic of lethal self-defense against such a perpetrator, against such an assault from an assailant who uses contrivances of processes and procedures as its dominant weapon or 'second-story' tool of choice... to effect its self-styled profession of criminality, it is they, and not the authority who would be defined and described by like-minded supportive authority and its media propaganda sources; as a criminal who had effected a horrendous, and unjustified attack against to-be-assumed law-abiding and innocent government employees...

And for those reading this, to openly state a rather obvious replication... no, I am not planning to effect a lethal attack on any government employee or entity. I wouldn't know who, how many, when, where or for that matter, why such a situation needs to take place under the present circumstances. One would truly have to be deranged and exhibit an untoward cowardice to conduct such an impulsive gesture. While some measurable level of a social butterfly effect could be witnessed, such an effect is useless if the cause and effect can not be consummately placed into an order of greater predictability for achieving a desired change to effect a viable and sustainable resolution to one's grievance. My comments are a generalization of specifics viewed as a reality by some when trying to deal with a government giving the appearance of being against the citizenry... The "Us versus Them" dichotomy. If I truly thought in such a fashion, I would not be trying to resolve my issue by way of written correspondence.

The early American colonists didn't express their grievances by way of taking a trip to England and shooting or bombing those in the government. They tried to resolve their differences of opinion by writing letters. It is only after their written entreaties failed to secure a fairness did they make a Declaration for Independence. But they were forced to because their reasoning, their rationale was rejected by those who thought their views were supreme and the final word was to enforce compliance with their dictates. The colonists tried to avoid a confrontation. They were not murderers or anarchists, and neither am I. And though they did not introspectively view themselves as professed Revolutionists, I have the advantage of comparing my campaign of protest with theirs, and can clearly oblige myself such a rubric that, because of my age, is not the hubris of youth... unless I have ventured into a second or third childhood because of senility or dementia. Then again, some of those involved with creating a New Nation were senior citizens, though the over-all average age was about 44 years of age. And like them, I too am determined to not have my money stolen from me by way of a processed and procedured legal contrivance. What the S.E.C. through its Receivership has done is to effect their own variety of Taxation without Representation.

However, it is of value to consider in what light we of today might have interpreted the actions of the colonists had they lost when confronting the British government. Though many of the colonists were seen as traitors and insurrectionists at the time, the colonists might well have viewed themselves as freedom fighters. But our history books might likewise describe them in a less than complimentary fashion... particularly if their efforts and reasons for their efforts had not been documented in order to establish a record of what has actually transpired instead of something that is made up by those wanting to perpetrate their view as the correct one because it had been documented. However, making parallels with an historical event does not mean those making such correlations are indulging in premeditations of violence. Though it is an intellectual exercise, that if read by others, might well be used as a means to reason a purpose for doing so. To them, while an action against a government agency might well be viewed as criminal today, it might well be viewed in an honorable way if such an action produces a long-term desirable effect... as the founding of America had been. Though I don't see myself as a founding father, there are those in the public who are inclined to view themselves as such. If those who think to conduct such a campaign of violence are not themselves predisposed to participate in the construction of such documentation, they may necessarily decide to use another's account of their attempts to resolve an issue. In their own way, they must at least interpret their actions as a valid effort to engage in every single measure to comply with any and all legal standards for effecting a fair redress of one or more grievances. Such people weigh the consequences of life and death from the standard of that which they think are being sought after. Yet the problem with providing a generalized analysis is that someone might mistake it for a confession. They are not used to such frankness of opinion or examination of issues.

The act of taking and subsequent keeping of money from members of the public in the ZeekRewards case, and might well be representative of other cases as well, is quite similar to a "duty" tax fostered on the public by an authority who both defines and administers a self-appointed right to tax the public as it deems necessary to effect its operational parameters. Neither the S.E.C. nor its agent were appointed by the majority of ZeekRewards members to interact on our behalf, whether right or wrong, though the S.E.C. feels its agency guidelines enables it to do so. Be this as it may, the confiscation and withholding of public money is a usurious form of taxation. Notwithstanding, though the 4th Amendment is supposed to protect the public from unlawful search and seizure, the definition of the law and its administration by other than a duly appointed law officer makes it possible for the S.E.C. and its agents to effect oversight in assumed breeches of Securities laws. It has the ability to exercise a spirit of the law but not have to be subjected to the letter of the law.



The mission of the U.S. Securities and Exchange Commission is suppose to advance a directive of protecting investors, yet the O.I.E.A's displayed "Education and Advocacy" acronyms are acrimoniously expressed by trying to convince the public that its views are proper and legal, despite claims to the contrary such as this letter proposes to illustrate. In short, it wants to educate the public to advocate that it is correct. There is no "advocacy" of the public's right to get and keep its investments as private poverty. The act of investing is interpreted to indicate the public has waived its right to full ownership, and yet retains just enough to provide the S.E.C. with a legal standard to acquire a transfer of ownership to said property. While the S.E.C. is supposed to maintain fair, orderly, and efficient markets so that the public is not to be duped, swindled or subjected to scams; it does not have to apply this same criteria with respect to its own behavior in relation to the public. It uses the same sort of double-standard rationalization organizations use in order to convince themselves that a scheme is legitimate. It doesn't have to exercise fairness, order and efficiency if such an exercise keeps it from getting a proportion of the monies involved in a particular case. It's like a law firm acting with its own legal standards and the public is supposed to sit back and let it do so. It is a conflict of interest for an agency to be involved with anything that will enable it to profit off of, particularly at the expense of a vulnerable public. This is not a public, but a personalized advocacy.

Indeed, a person effecting a retaliatory offense from the perspective of a justified defense, might well be described as "troubled" by some people in the general public if they don't go along with the contrived illusion of justification for having their property taken or proportioned away in order to give the presiding authority a cut of their money in what may be described as a government authorized and practiced protectionist racket. Or such a presumed "nut case" might be viewed as a right-wing anti-government assailant with a history of mental illness, or some other such to-be-contrived nonsense to justify the government's self-opinionated position. If there is a professed determination to find some definable correlation between a person and a particular behavior by looking long and hard enough, no doubt someone, somewhere can find something in a person's past, present or projected future history which completely explains what drove them to their civilized insanity, though others might well describe as a hyper-vigilance of consciousness sometimes labeled as super-sanity.

Such a super- or hyper-sanity might sometimes be described by the words revelation, Eureka!, serendipity, enlightenment, super-consciousness, spiritual-adroitness, madness, alien intellect, and any number of other varieties customary to one or another language or culture. Some advance a Revolutionary idea to be applied within a system... outside a system through subversion of one or another law or observance... or by a perspective that is truly outside the system but permits a previous system to be used as a stepping stone so that the ledge to be reached and advantage others to acquire a similar perspective, does not require so much effort that a majority is discouraged for a trial and error attempt at a personal adventure thereof. One such perspective sees the reality of a time and place where there is no need for discount stores, flea markets or yard sales. Where all present day businesses, governments and religions have fallen by the wayside like a discarded reptilian skin or other molting from which a new has emerged that will no longer be in need to recurringly retrace the trail of that which preceded itself. The old cycles will vanish and a new one will begin, with a far greater expression of undulations like the rings of an object having been dipped into the fragrance of a clean pool which permits us to see beyond all the crude images of consciousness humanity has devised on this decaying planet, in a decaying solar system within a decaying galaxy. And though such a sanity is an easy grasp to contend with, the irrationality being met at the hands of the S.E.C. and its counterpart governing brethren, make the task at hand a senselessness almost beyond comprehension... when it is noted that speaking with an inanimate object may well provide a more definable rationality.

The various branches of government have a portfolio of ready-made excuses to be used as reasons in order to project a public image of viable believability in whatever it does. Agencies like-wise develop their own albums from which to secure a *découpage* of rationality as a means to justify, or at least provide, some measure of plausibility for one or another activity. No less, a person committing an act of defense would have their living quarters ransacked in the event there is a need to establish an authoritative position that the person was preparing for a biological, chemical or atomic bomb attack because relevant materials for making one were found hidden away in a kitchen drawer, shoe box, or backyard buried trunk, along with other "credible evidence" malarky. Oh yes, this is very much the government those of us living today must contend with and not one dedicated to ensuring fairness for the public.

Others, such as criminals, either want to construct their own rules which will best advantage themselves, or simply ignore the rules (as-the-are-played) out-right, or seek to instigate circumstances which gives a reason to alter, ignore or circumvent laws as they see fit... Some such players want to legislate their own rules but give the impression (or dispense an illusion) for engaging in a legality to be believed in an honor, yet not necessarily practiced by them unless they are under observation by those expecting them to conduct their behavior accordingly. Nonetheless, all of of them, criminals and non-criminals alike, participate singularly or collectively in some form of rational madness; though the usage of such a phrase and its associated description, admittedly is an intellectualized coinage, albeit with an undeniably useful applicability to profit visualized scaffoldings of typically unacknowledged sociological architectures from. This not only is the case for Democracy, Socialism, Christianity, Islam, Judaism, sports rules, etc., and the written or unwritten by-laws of every single Corporation and Association; but is that expressed by individual acts such as the process and procedure used by the S.E.C. through its Receivership, for handling the ZeekRewards case— in such a way as to induce a deepening suspicion and animosity for government intervention that should alternatively exhibit an embraced practice of

transparency and welcomed support. But the existence of ulterior motives for self-enrichment, whether directly or indirectly, undermines such honesty.

Similarly, some Islamists are trying to use their interpretations of the Koran to effect the development of a rational madness to confront the Western madness of influence, but have thus failed because of an over-reliance on religious precepts. Their out-moded convention of thought attached to medievalistic "Holy War" comparisons, contravenes such a development because it is dominated by a *rationalized* and not a rational madness formula. If they would get past this hang-up, they would indeed become a magnified formidable force. But this can likewise be met and beat, in a sort of escalated arms race fashion in the form of a constructed idea, by an ever greater rational form of madness... of which the present form of Democracy is not... neither are its preserved and protected religions as if they were a highly viable national and natural resource.

In appreciating what is meant by the term "madness" as it is used in the present context, let us note that the emergence of Christianity was viewed as a madness by those who wanted to persist in being able to impose their own brand of socially practiced madness as the preeminent governing model assumed as being natural and normal... as well as completely logical. Early Christians were thought mad, sacrilegious, and perhaps given other then-current labels of evil and treasonous. The developing social mentality that we of today might refer to as Sociology, was being used as a tool of analysis and explanation for undesirable circumstances, and later as a weapon to confront an insane form of government-aligned-with-religion formula. Because it was a mentality that a guy named Jesus was out-spoken about, such sociological views became aligned with him because of his protest methodology, and was later called Christianity. Likewise, Buddhism was named after (the) Buddha, though not all social movements seeking a redress of grievance in the form of an obtainable resolution, are necessarily named after one or more individuals, though they might well be named after a particularly recurring behavioral theme, such as the recent-in-date "Occupy!" protestors as a modern day version of the 20th Century "Sit-In" protestors who would occupy places as a form of civil disobedient protest against those whose arrogance made them obstinate and unmoving from their (mental) position as well, producing a stand-off like two stubborn kids.

In other words, Christianity, like Buddhism, Islam and a host of other perspectives, are forms of a rational madness that, to opponents, may be viewed as being irrational, if not insanity. Such views, for better or worse, express a change in conceptualization. However, not all perspectives actually represent the origination of a heightened awareness to be used as a bona fide liberation of a constrained consciousness in order to supplant an undesirable situation. If those practicing an antagonistic form of Islamic-appended philosophy should ever acquire one or more leaders who actually did experience a "revelatory" pronouncement of insight, they might indeed produce the magnification of a formidable force to beat the presently practiced rational madness of America. It is a madness which is diminishing in America because wide swaths of citizens are developing varying collectively acknowledged suspicions against a government needlessly entices the eruption of the smallest of grievances to become large protestations. Far too many rights on far too many people are being violated by different representative factions of the government. The once "national madness", though still retaining an evident patriotism, can be over-run by a larger accepted social orientation because it will be the adopted usage of a more powerful rational madness. It is a circumstance that is being provoked into a realization like it has many, many times in history.

Such a situation is particularly troubling when the White House, FBI, two members of Congress, and the Attorney General's office, have not taken my pleas for assistance seriously enough to sustain an interest. Those who have shown an interest, have merely exercised a commonality of rubber-stamping their receipt and acknowledgment of my complaint on a letter-head of their own and then turned the matter over to those at the S.E.C. who persist in addressing the issue with the same level of maltreatment they had rendered previously; like so many abused children who are left in the homes of their abusers, because it is the prevailing madness used as the rationale as a standard government policy of a social services department to do so... no matter who says what about the abusers. It is the government policy, no matter who gets hurt, which must be upheld at any cost; because it is reflective of an inviolable government that is much too busy to be reflective of itself... and its representatives are all too busy with more pressing matters and don't fully appreciate what their actions, or their inactions are having on those they are supposed to serve, and not the other way around. I am a nobody to all of them. And if I am a nobody, so are millions of others treated as minions. We are alone in a battle against those whose arrogance today produces an occasion similar in principle to that of the early American colonists who were up against an inwardly focused, self-obsessed Monarchy. We have no political clout, we are not well-regarded celebrities and the money being requested in the present complaint is far too negligible for any comprehensive consideration by those who might spend more on a night out on the town in a stuporous gesture of inebriated freedom and all its illusions and delusions of grandeur. They have all dismissed me as an irrelevance because the small sum of money to which I am requesting a return of is not worthy of their time or involvement. But even if it were a penny, due to the way I have been treated, it too would likewise be requested.

It is a treatment that has made me realize how one person can treat another person with such callousness. I never actually understood how the Nazis could effect the death of so many innocent people without any feeling of remorse, and as well rely on a philosophy of stupidity to justify such criminality. I never understood it until my experiences with the S.E.C.'s O.I.E.A. and Receivership. In a greatly diminished, though similarly affected activity, the S.E.C., through its

Receivership and O.I.E.A., has exhibited such a disrespect, crassness and disregard for the Right of others to be secured in their property from spurious actions which create a loss thereof; or to have but a percentage of the loss returned because those in charge of the reallocation are taking a percentage for themselves... like a criminal organization "skimming" money from collections procured through a protectionist racket regime— perhaps as a supplement to government funding. Just as the Nazis felt they were justified in doing what they did, so does the S.E.C. through its Receivership and O.I.E.A., by way of a mangled sense of legal Right. And like the Nazis, they don't see anything wrong with what they are doing and how they are doing it. Nothing short of a collective wave of violence against the Nazis could stop a mentality which had inter-twined itself so deeply in their culture and infused the development of a supportive philosophy.

While those in the Receivership and O.I.E.A. might well take exception with such a correlation between themselves and the Nazi machine, by issuing forth disparities of excess and overall intent; such a reflexive maneuver is yet another indication of an inculcated extremism of conceptualization (by taking themselves way too seriously as occurs in variations of megalomania), in order to conceal the rationalizations being used to justify actions which are diametric to the well-being of the public. Comparative ideological correspondences based on a one-to-one rote tally that is meant to present an argument as a conflicted farcical conjecture, conceals the preposition of an inclined usage of supposition which overlooks a comprehensively acknowledge superficiality. Stated more simply, differences are well noted but that a threshold of similarity nonetheless exists. While this threshold of extremist indulgence to effect a realization of ulterior motives became personalized by the different factions (for example, the S.S., Gestapo and brown shirts), such a movement of interests has become a practiced ideology when it surfaces multiple times, as evidenced by the similarity of treatment received by the Receivership and different individuals in the O.I.E.A.. Customary to this, while it is ok for the abusers to exercise their ideological self-interests on others, these others can not use a similarity of 'toolage' on them. They react aggressively against that used or even suggest to be used on them, which they themselves use on others to effect a self-aggrandizement. Such a reactionism on their part is a tell-tale sign of an inherent extremism that has no place in an organization that is supposed to be supportive of the public's best interests, and not their own... particularly when the public is held vulnerably hostage to obligating the relegation of authoritative intervention to those whose position provides them with an advantageous means of perpetrating what amounts to is a confidence scam.

Some observers might think that it's no wonder the S.E.C. has to be so large, because its own practices of public theft... act as both a teaching methodology and justification to be emulated by those in the public who feel they must scam others before they themselves are scammed by a government agency using legislated laws to back-its-play of various engaged-in deceits. And as a recital, let me again remark that... with respect to the actions perpetrated on the public, no amount of protest to the contrary sufficed in stopping the Nazis. It required the concerted effort of a brutal expression in the form of a like-minded sense of retaliatory violence to protest. And it is of some relevance to note that far too many disbelieved that anyone would conduct such acts of atrocities on others, just like far too many disbelieve the S.E.C. through its Receivership, and supported by its O.I.E.A., are capable of engaging in the theft of peoples' money.

Will it take a concerted effort of collaborative violent protest to stop them? Or would the S.E.C., through an act of Congress seeking to supplicate an angry mob, simply be changed to another name headed by someone else with a new game plan of "legally sanctioned" theft... like so many other instances of a three-shells game frequently used? Whereas to some observers, it is not the situation of whether the S.E.C. through its Receivership is committing an actual theft or not that counts most, but that it, as a government agency, is practicing an exhibited role which produces the *perception* of theft. This view is made by those who think it is necessary for a government which has had a long historical practice of cheating different segments of the public, to continue doing so because its formula of governance is inherently postulated on this activity; albeit through contrived legal justification for doing so, like the theft of land from Native Americans... to give but one of many other examples historically documented. Such a practiced policy and procedure must be objectively analyzed and altered to prevent the occasion of any perception of engaging in theft, much less an actual exercise thereof. Using a policy and procedure as a justification to adamantly refuse to return a person's money is ludicrous... as if someone has to play some contrived (government agency) game or otherwise forfeit a turn (receive a fine), be called a loser (defined as unpatriotic or treasonous), or thrust out of the game (incarcerated). What childish nonsense.

The situation reminds me of the time when I had the occasion to participate as the supervisor of a valet parking service. A new service group was assigned to take over because the governing board of the overall company's directors wanted their own sons and friends thereof to assume control of a situation in which hundreds of dollars was being made by the various valet parkers. I was exempt from such because I received a salary. Under my direction, as it was instructed to me by the previous supervisor, policy permitted each driver to keep all their own tips. The new group's management wanted everyone to pool the money so that everyone, including the salaried leaders, were to get an assumed equal share; though it was the salaried employees who were to collect and count the money and the rest of the employees had to take their word for how much was collected. (Just like the Receivership has done to former ZeekRewards members.) The drivers at the time of my supervisory role, got a very small, federally mandated minimum wage and actually worked for tips. The harder one worked, running for cars, the more money one accumulated. In order for the runners under me to keep their jobs, they had to pool their money. I was instructed to tell them to do so. When all of the workers under me quit, the new managers wanted to know how to run the lot which would accommodate 300+ vehicles, I stayed on though my superiors instructed me not to provide the new managers with any information...

...But I wanted to stay in order to find out what their ideas were for running the lot. Their ideas were plainly stupid and I told them so. For all their professed experience and authority, their underlying ideas for running the lot based on a self-styled form of Communistic servitude, were ludicrous for a system dependent on and formulated on a practiced form of Democratic Capitalism. For example, there was no way to place 300+ sets of keys onto a "collective" peg board inside a small trailer being used as an "office". A system of practiced individuality had been established to deal most effectively with the design of the circumstances that we as drivers with different personalities were confronted with in dealing with the different personalities of people and the types of vehicles they drove. The new managers, honestly had no idea of how ridiculous their views were. Instead of thinking outside the circumstances of the box they were placed into, they wanted everyone to jump in the same box and think as closed-minded as they did. I left them to stew over the incongruities of notions they were offering as substitutes in order to personally profit by. I later found that they decided to use the same methods I had learned to use and provide as an instructive reasoning, with the exception that they did not know how to manage a crowd of 100 people leaving at the same time. Their way of handling the situation created needless complaints that was addressed by splitting up the lot into two separate lots, that had also been previously tried, thereby adding additional types of complaints to the former ones.

In short, the new managers wanted all of us to play by a set of rules which would uniquely benefit them through a shared profit they themselves did not have to work for, though such rules were clearly unfair and contrived to fulfill some personal greed. This is what the S.E.C. through its Receivership gives the impression of doing. I understand why and how the S.E.C. through its Receivership has taken the public's money. But I also understand that no amount or type of legal contrivance can be used to produce an equality in a circumstance where the nature of that equality is determined by how much money can be taken from the public. It is the practiced syllogism of a child's world view being applied to the real-world circumstances of adults.

The S.E.C., through its Receivership, could care less whether any former ZeekRewards member lives or dies, loses or wins, so long as it can get a percentage of the money that is involved in the case. The S.E.C., through its Receivership, needed to develop a case-related form of time-dependent process and procedure to effect a formal way of confiscating other peoples' money in a piece-meal fashion so as not to arouse the attention, and perhaps fiduciary jealousy, of other agencies who engage in a similar model of "skimming" money off the public like so many criminals do. Criminals like to take small, incremental amounts that will be written off as an acceptable loss. It is the same tactic being used by the S.E.C., and is considered to be an acceptable S.O.P. like so many Corporate criminals engage in. And though the public is supposed to be protected from such thieves, there are no laws protecting the public from the protectionist-like racket being practiced by governing agencies who do the same thing, and are legalized, as well as subsidized... by government funds, to do so.

Getting an agency's cut is all that matters. It's not really important if someone goes to jail, so long as the S.E.C. and other government agencies can get their cut of purported ill-gotten gains. If all the bad guys and gals are put into prison, there would be no need of an S.E.C.. The S.E.C. and other agencies have got to leave some criminals out of jail so that the criminals can develop some new method of stealing money, and the S.E.C. or some other agency can once again get a cut of the stolen money or some other in-kind property. The S.E.C. wants Corporations to commit fraud, though they might publicly argue otherwise, just as Corporations know they must not only steal huge sums of money, but also have a legal fund to prepare for a defense in case they get caught. It's a big game adult-sized version of playing hide-n-seek, catch-me-if-you-can that those in the neighborhood of my youth used to call Go-Sheepy-Go; where no one is supposed to get physically hurt, and those who get caught cheating are publicly scolded, made to pay a fine, but are permitted to remain free... because it is just as serious a game as when children play theirs by a given set of rules... with an occasional scapegoat used to convey the impression that cheaters (criminals) do get thrown out of the game (into jail), though it may be a 'country club' version thereof; like a "time-out" exercise from which they may return to playing the game with a new set of (criminal) rules. No matter what it takes, no matter what contrivance of process and procedure under the guise of some "official legality" is needed, like the "credible evidence" phrasing nonsense used to perpetrate a crime of war; this is the mentality the S.E.C., through its Receivership, has exhibited. And yet, the public is denied using the same level and type of insensitivity towards the S.E.C. and Receivership.

The large sums of money in terms of salary, compensation or various economic discussions, makes all government agencies immune to the public's requests for fairness when the personal sums of money in question are viewed as insignificant. But without an honest exercise of such fairness, there is no true equality. Without this equality there is neither true liberty or true justice. We are denied this aforementioned *citizenhood*, of basic tenets of a Democracy that is supposed to be Of, By and For the people, and not have the word "people" solely constrained to mean those who have acquired government employment. Such a state of affairs can not, must not, continue. Someone must make a stand and that someone is me. It seems reasonable to consider that other agencies permit the S.E.C. to profit off of the public because each of them, in their own way, effects a similarity of functioning. They nickel -and- dime the public so as to conceal the overall accumulation of large sums. But no one likes to be treated as might an insect that is shooshed away. All too often it is overlooked that a small insect can transfer a much smaller virus which breeds a very large plague. The pervasiveness of convoluted lying presented as truth and honesty is so rampant in the S.E.C.'s workplace environment, that it is a stenching filth producing a viable ground for breeding disease.

The ability of the S.E.C. to present itself as a government agency to assist the public and then steal property from the public by way of contrived legalities of process and procedure, is the act of running a confidence scam. The S.E.C. is supposed to be helping people, not hurting them. There is too much individual greed amongst the S.E.C's employees who want to advance themselves in one way or another. They don't care how many in the public they hurt under the guise of some legality, because it affords them the rationale by using the words "collateral damage" as a means of washing their hands of any suggested wrong-doing. It is an accepted in-house game to see who, through some specious argumentation and time-sanctuated deferral, can best dupe the public into giving up the efforts of a complaint to regain some property. Though many are skilled liars, I am not listening. It is all a lie until I get my money returned. The S.E.C. through its Receivership has taken my money to the bank, but it will not do so with the contents of this letter no matter how emphatic and parenthetical they are intended. I must take up a banner against the S.E.C. because I have been left with little alternative but to view it as a pack of rabid cunning wolves, venomous two-forked tongued snakes, and frothing vultures seeking the advantage of another's vulnerability.

- In my plea for intercession I have used plain, unambiguous and forthright language, as well as that whose underlying sophistication of analogy and metaphor might be interpreted by some as the vernacular of esotericism frequently indulged in by a secret society, the neurotic ramblings of a cult member, or some other sub-culture fringe perspective.
- I have likewise used poignant inferences as well as both distant and proximal historical references. References for which those with the ability to contract large expanses of time into serialized images in order that parallels between past and present events can be compared as representations of behavioral repetition from which a lesson may be taught and learned without needless conjecturally transparent tautologies...
- And I have used metaphysical allusions, inferences, with associative contemplated deductions aspiring to integrated suppositionals which waver at the outskirts of academically normalized philosophical queries...

...I have done so because it is rarely invoiced in day -to- day conversation that the very idea we call Democracy was once a metaphysic... an ethereality, an abstraction, a theory. It was at one time a vague idea cast upon the canvas of differing mindsets which chanced together and constructed a formulated reality... which may have been called a 'whatchamacallit', 'widget', 'gizmo', 'thingamajig', 'thingamabob', 'doohickey', 'doodad' or some other such made-up reference to give a temporary name to that not yet formally labeled. The words "Democracy", "God", and even "life" were once neologisms. All labeled... and as yet unlabeled concepts start out as some ethereal item which moves into the realm of some contemporary observational to be disclosed and shared with others. It was a word made up to portray an idea that needed an individualized name in order to develop a true personhood, so to speak. But many ideas begin as metaphysical constructs. Such is a process of the human brain as a biologically-based organ. Look at any subject area and you will find ideas which were once in the realm of the metaphysical, of some metaphysician. Ideas often begin as whispers that one or another person hears and permits the whisper to echo into a voice that they repeat openly to themselves, and then perhaps to others. And then the brains of others find the echo as having a pleasing resonance within themselves. All of which are attempts to convey the same message from different vantage points like a furniture assembly sheet providing instructions in multiple languages in order that those with different perspectives might better grasp a fundamental insightfulness. I want to avoid having to participate in a face-to-face escalation of my efforts to retrieve a small sum of money that is now used as a minor symbol of additional influence added to previously entertained political considerations that have now evolved, and continue to grow, into a larger philosophy of social governance.

Yet, perhaps a bit of a personal history is of relevance since it involves money that someone tried to steal from me, even though I was trying to be considerate. The event took place many years ago when I was working in a warehouse. A fellow worker asked to borrow fifty cents with which to purchase a can of pop, under the loan guarantee of repayment when he got paid the coming Friday. However, he didn't pay me. When I inquired as to when I was going to get my money back, he made the excuse of having spent all his money on bills and would not have any money until the following Monday when he got his weekly allowance from his wife. When I mentioned the situation to another employee, I was told he had done the same thing to several other employees and has never returned their money. This left me with no alternative but to confront him with the question of whether or not I would have to exert force, in this case, by having a friend of mine tow his vehicle away, if he didn't pay me. He did not believe my words until I looked him straight in the eye, and without any form of prevarication, I reaffirmed my position for getting my money back. While others shrugged off the loss, since they felt it was too minuscule an amount and he was physically larger than they; I used the intonations of my voice, and my body language, to signal to him that I was serious. If I must exhibit, in person, the same countenance of affect to those at the S.E.C. that I am unequivocally determined to get my money back, I will do so. It is obvious that my communications up to this point to all those I have contacted, have not been taken seriously.

Again, I beseech your assistance to bring the present matter of my requested money to a conclusion. The taking and keeping my money as if I were a criminal whose property has been confiscated by a law enforcement agency effecting a forfeiture, has served to make me think that perhaps I have deluded myself, over the several decades of my life, into thinking I am not a criminal and must now experience self-deprecating guilt from being consciously made aware of the situation. Whereas in fact, according to S.E.C. standards that have been imposed upon me by its treatment in taking and keeping my money without the provision of what might be viewed as normalized common sense; makes me consider that underneath all my non-criminality, is the heart, mind and soul of a criminal who should join the Den of Thieves in a Culture of Liars working out of the S.E.C.. I should work at the S.E.C. in order to steal money from the public under some contrived



legal maneuver and the rest of the government back me up like a partner in crime... so long as I learn how to smile and be courteous while stabbing the public in the back.

In fact, every single ex-con should put in an application with the government because they would be right at home with fellow criminals... except that government officials get away with their crimes and are even permitted to retire with a pension without ever having to go to court... because if they did, then they could point a finger at those who should be effecting so-called American rehabilitative and corrective justice instead of a warehousing means for permitting people to share their trade secrets. Indeed, perhaps I should run to seek out some measure of psychoanalytic intervention because I harbor some previously unrealized other-self personality like a Dr. Jekyll and Mr. Hyde combination. If the S.E.C. views me as well as others as a criminal which justifies the contrivance of a legality to take ownership of our money, that should rightly have been returned to us without the need for so much loop-the-loop, hula hoop or yo-yo nonsense... and other government agencies and members of other government branches permit the S.E.C. to commit such an act... then perhaps I actually must be a criminal and should *legally* indulge myself to commit similar acts of criminality because all of you are my authoritative role models. I doubt the government would like it if the public started excising its own brands of contrived time-constrained processes and procedure to confiscate money from different agencies. And if you would permit this momentary digression into sarcasm, let me portray my experiences with an extended version:

In its own way, the government has been trying to teach the public to follow its lead of contriving policies and procedures which legally permit it to confiscate and keep the property of others by a practice of "might is right", and a "you can't beat city hall" mentality. Such a mentality permits government agencies or agents thereof a type of diplomatic immunity against any "alleged" wrong doing, and permits it to instigate the provocation of protest in order to justify the usage of some law enforcement reprisal... used as a means to promote an already inflated ego. An ego that also seeks to request increased funding because of a "threat" that just came "out of nowhere" since those who protest against the government or an agency thereof are to be presumed as lunatics. And they must be treated as escapees from a sanitarium that is paid for by public taxes, owned by the government, and run by some agency whose members willingly dispense pro-psychotic drugs called a time-dependent process and procedure that a government-employed judge signs off on to make any and all agency contrivances Just and Legal. It's an operational catch-22 turned inside-out and upside-down in order to conceal the practice of a traditional observance for effecting the maintenance of a mediocrity into a status quo of indulgences... thus exhibiting the preface of a rational so logically illogical that a description thereof such as this, can not be sequentially followed by most typical bureaucratic conventions of thought. Metaphorically, its like trying to describe color to a blind person, the sound of silence to someone with a case of tinnitus, or a world beyond a cave of shadows in which they are chained to by a fear of the light at the entrance of a cave they have been taught to interpret as a world where one's true self is lost and they can never find their way back to their place in the presently observed real world.

I have tried, at times abstractly so, to reveal that the S.E.C. has backed me into a wall. And that this is a microcosm of that being felt by a populace with respect to the larger government. We do not know what else to do but contemplate the use of more assertiveness... perhaps aggression, perhaps violent assertive aggression because there is no one who is responding to our sincere requests. We have been placed into a position that the early American Colonists were put by an unresponsive, obstinate British Parliament and King who saw nothing wrong because their positions insulated them from being unduly affected by privations caused by their activities. Our solemn requests for a redress of our grievances are denied not by one, but by all agencies and all parent branches of government. Our sincere requests for even the most minimalist of regard are being ignored by various acts of a bureaucracy that is designed to intervene in its own behalf for its own good, no matter who, how many or by what means the people get hurt. Even our supplicating prayers to God have been to no avail. No matter what is tried, the S.E.C., like the larger government remains unmoved. Clearly then, it is either because those in authority do not wish to assist, or they do not know what to do in order to address the issues being caused by a formula of governance that the people have grown out of. Without a doubt, we need a New Government, a *Cenocracy!*

But in asking for a *Cenocracy* we must be able to offer a design whose legitimation, though it may be questioned, will withstand the assaults from traditionalists who want to preserve a way of life which serves them best because they have a hand in the construction of laws and beliefs and the overall social mythos, though such a construction creates so many undeserved privations for the majority. Indeed, we expect the assaults to be virulent against not only the idea of a Cenocratic Formula which advances the promulgation of a greater equality, justice, and liberty through an equalized Redistribution of both political power and wealth for the public; but against those who promote it. Those in authority do not fully appreciate the resiliency of our determination to effect needed changes in social self governance that can not be achieved by a simplistic election in which a person strives for a political position based on a platform of change, and yet finds the reality of the governing culture into which they are placed, is like walking into a village where a medievalistic mindset is the dominant prevailency which prevents them from doing anything substantial except to help perpetuate the mentality of these village idiots.

We can not have any respect for those in leadership that will not lead the people into a direly needed Cenocracy with a Cenocratic Formula. Nor can we respect those in leadership who will then acknowledge their role by leading the way towards following the requests of the populace. And neither can we respect a leadership who will not vacate their



positions when asked to do so because they prefer to remain so as to construct obstacles in our way. If our leadership will not lead us in our requests for a Cenocracy, and they will not follow our lead, then they must willingly vacate or be thrown out on their ear so that We The People can elect those who will best serve the needs of the people. We The People need leadership with a vision beyond past traditions which continue to create too many privations in our lives which prevent us from achieving a greater pursuit of happiness. Sadly, most leaders exhibit little more than a vision to perpetrate a status quo because they have learned to use the regularity of tradition to best effect the achievement of their own personalized motives for themselves and their like-minded ilk. When we ask where the leadership is in this country, as those who must ask the same living in their nations of the world... it is We The People who are the leaders and have come to realize the time has come for us to take charge to effect a better social self-governance.

**T**racings of underlaid thought having been superimposed by the vagaries of time, place and situational derivatives, are linguistic prepositionals that meander as philosophical constructs. For example, let us say that "Government agencies want the public to think and act just like them"... to be described in rhyme as a mantra-ed refrain in an attempt to explain what you may or may not gain because its domestication of language is not tame: The name of the game, not seen as part of the blame, is played out on a scaffold frame... and requires everyone to be the same, which means to be lame in the brain, and call it a sane normalcy instead of being normally insane... Granted that while the rhyme might be used by some to present the expression of intellectual dissonance played out in a clang association, others who are more in tune with creative expressions displayed with words— know that words applied like an Artist's *découpage* or Zoologist's menagerie can alternatively be used in simple constructions to convey enormous amounts of information like a DNA strand bursting from a bacteriophage. Little packages can pack a wallop, that a military historian might want to similarly point out with respect to the short stature of some leaders like Napoleon. One such insane blame game being played out is someone's participation in the commission of crimes against other citizens and justifying it by some convoluted interpretation of right and wrong that should be practiced... because the government itself engages in such activities... like that which the S.E.C. has perpetrated through agents. It's not that so many authoritative entities have abandoned me and likewise thousands of others, it's just that they want the public to be encouraged to be just as duplicitous, just as obstinate, and just as Imperialistic in our opinions in favoring and protecting the right of the government to conduct nefarious deeds. Our so-called authoritative betters want us to adopt a similar self-regard and practice the same myopic forms of equality, justice and liberty that they do. Their reality is an insanity that they are unable to recognize because everyone... in sharing their social environment, sees the world through the same condition of convergent strabismus (cross-eyedness).

**H**owever, I am not using sarcasm to be derisive nor exhibit written histrionics. I am using it to convey a ludicrous situation conveyed in a manner similar to the troubadours of old who used their theatrical talents to mock an absurdity of governance that even the illiterate peasantry understood as being a reflection of nonsense— but were expected to believe in as a profundity of judicial equality and a character of absolutist integrity... like a populace expected not to laugh at a disrobed king parading through the streets, but was unable to see that his behavior was a symptom of a neurosis... just like the mentality used to take and keep the public's money in the present case. I am like the child who pointed a finger and said that the King doesn't have any clothes on and is fat; and everyone is expected to quietly accept their lowly "station" in life as a citizenry of indentured servants who must yield to the dictates of their "betters" as well as endure the pangs of suffering and starvation along with the loss of their taxes. I am that child complaining that parental and authoritative role models are stupid if they think I am not going to protest... as I am doing so with this letter.

**A**s much as one might review the bulk of the foregoing as a summary of consideration, it may be noted that critical comments have been made of the business, government, religion and in particular, the S.E.C. through actions of its agents. While some readers who are inclined towards an exhibition of adolescent defensiveness may well think to resort to executing some form of retributive reprisal towards me, others will apprehend that my comments have been well-intended as a model of desired constructive criticism. Granted, that I may be perceived as having been unapologetically rude, if not crude, it should be noted my socialization has not been polished by conventionalities one might want to presuppose from reading the content in its explicative manner. I have no other means of describing the reason for such except to say I see things differently than some assumed commonality found in others. But more to the point, is that I am like thousands, if not millions of others who have begun to think differently because interactions with a problematic government have forced me to. And with our sight, with our minds, we are seeking for that which will alter what we see and think to be less than that which we want for ourselves and those that follow us. We are openly wondering what we must do to change the directions of a government and its agencies from committing so many time-related policies and procedures which produce ill effects on our lives.

**N**ecessarily so, the problem I have encountered with the S.E.C. is indeed a small one when compared with so very many others being experienced by millions. It's as if the U.S. Government and its counter-parts throughout the world are accidents waiting to happen... like an accident prone employee whose presence causes a corporation's "accident free" chartered record takes a nose dive. The employee is wrong for the job. It is not a good fit, and must be recognized as a liability to operational standards, productivity, and overall moral. Whatever has set such behavior into place must be addressed. Those who are affecting such accidents must be addressed. How else do we stop a periodically occurring social accident to appear than for the public to intervene on our own behalf. Those in governance can't do anything. They

are all impotent and prefer to effect obstructionism of one another. We The People need a functional means to stop those in business, government and religion from imposing their disaster-producing predilections on the rest of us. While it is doubtful that killing everyone at the S.E.C. or explosively causing its structure to fall on its own footprint like the (presumed) government-sponsored Twin Tower expression of Executive Branch's madness to manipulate the public... will cause the needed changes in government to occur overnight; it might serve as a starting point of discussion. Then again, perhaps this document alone will suffice. Historical events can sometimes take place by the interactions of small events.

**K**nowing that the public seriously wants to know what it must do to effect a real alteration in the way the government is being run, may or may not change authoritative opinion about themselves and their role in the particular setting to which they had been elected. They may not be able to function well in a different system, and therefore will be against initiating the design for change... even though the public is tired of the government being seen as a vehicle for those with socio-pathic and psychopathological inclinations to gravitate towards in order to carry out some personal agenda that is anti-thetical to the best interests of citizens in this country as well as others elsewhere in the world. What is a public to do with a government whose structure permits such nonsense to continue unabated generation after generation? Is the public's only recourse but one in which a large group of armed citizens, acting as independent military-like assignments, effect the killing of thousands of government officials at different times and different places? How does the public effectively get an aristocratically stubborn arrogant governing body of men and women to change course? Clearly, voting in another person is not the answer since those so elected will simply join in the same sorts of games already being played out. Though they are serious games and the players are contemplative in their actions, analogies to be made can be useful such as seeing the participants as game pieces.

**Y**es, government officials can be seen as playing an integral part of a game, such as for example, portraying the behavior of balls in a pinball machine interacting with one another in a haphazard way— hoping to score some insignificant Executive, Judicial or Legislative point... or effect another (free game!) given (re-elected) chance to play the same game. Thus, through an abbreviated way at reaching a conclusion without an elongated explanation, we must say there is no way for the people to have a better perspective of looking at life unless the overall game is changed. Yes, we can walk away from the present pinball game that is flashing the sign "Democracy" yet the underlying rules are governed by a plutocracy... but life in the decaying environment forces us to adopt some sort of game to provide organization and direction of efforts. The entertainment value of the present government has run its course. It must be replaced by a newer model. Not simply new lights, newly constructed bumpers, new faces, new words or a new name that is little more than a refurbishment of the present game as one might put on a new wardrobe on the same store-front mannequin. Electing different people to play the same game does not bring the people the needed change in the underlying rules of the game by way of an honest restructuring and not some cosmetic nonsense. It only provides for one player to take the place of another player while the majority is supposed to act like a cheer leading squad who must pay the team for permission to play an applauding or booing part, by way of taxes, in order to participate.

**O**stensibly, the present formula for effecting a Referendum is a joke. It is meant as just another obstructionist barrier that the public must hurdle to have its collective voice be discussed and then voted on. Even Congress has been directed along a course in which there are so many bills being proposed, this effect alone creates an obstructionism because Legislators would be spending every hour for weeks trying to read what has been written, much less comprehensively discuss an issue and then vote on it... whereby an artificialized or instigated attack on the country is used as a means of limiting legislative efforts towards a singular objective like a practiced fire alarm which provides a break from one's work routine... like a grade school recess or nap time that children are programmed to expect and hope for to relieve some test or social anxiety. The present formula of social governance is a serious problem which causes reverberating problems to differentially occur through different agencies and agents which act like electrical line transformers or generator stations to boost a current of activity. The S.E.C.'s theft of my money and the money of thousands of others is but one small example of a larger underlying problem that can not be effectively addressed without a restructuring of government at its very foundation. Trying to skirt the issue by one or another frivolous alteration is a stall tactic. If those in authority will not lead us to develop a new formula of government, then they must follow the lead of the public. If they refuse to lead or follow us, then they must be forcefully removed. We the People need a *Cenocracy* (New Government) with a Cenocratic formula effectively set into place. As such, let us boldly state our Declaration For Greater Independence!

**U**ndeniably, my entreaties for assistance have been sincere, expressed from the perspective I hold, and most often projected with straight forward illustrations. But if for some reason my sincerity has been mistakenly buried by the additions of other comments, let me emphasize the word PLEASE. You don't have to agree with me that the money was stolen, or that any illegality at all took place, or that any member of the S.E.C. had conducted themselves in anything but an entirely commendable fashion. I would simply like my money returned. It is a forthrightly humble request for your indulgence. Let me reiterate the aforementioned phrase; The Buck stops with you, or at least it should...

Sincerely,

...Since I have previously left enumerated case references regarding my own personal efforts, there is some need for this document to be made available for use by those who wish to log their own complaints with a similarity of perspective if they should decide to do so. Though my name is not conventionally attached, this in no way implies I am denying to take full responsibility for the contents. It is just that one or more others may want to apply their own "John Hancock" style of signature, whereby theirs would dwarf my own.