

TARGET

Intelligence Report

VOLUME XXII No. 200

THURSDAY

September 17, 2020

LEADERS AND BLEEDERS ... OF HUMAN CAPITAL

Human capital, having been endowed within an established social setting, has been shown, in the course of historical events, to have been one of the most-important, single engines, leading to unparalleled growth in understanding.

As a direct result, human capital oft-times becomes the flame that can never be fully extinguished by acts of despotism, no matter how harshly its actions may be caused to be counterpoised by newly enacted, strident and stentorian legislation, precisely drafted in order to curb intellectual enthusiasm that is considered contrary to the requirements of the dictatorial policy(ies) of the day.

It might be considered unjust to suggest that by leading man to intellectualise on matters political, the result is instrumental in producing convulsions.

However, only too often, this becomes ere long one of the most-worrying outcomes of man's intellectualisation as far as political administrations find themselves caused to cope.

But it is, indeed, true that convulsions may be carried into execution, not by those who have the ability to consider, deeply, matters of pith and moment, but by those who have not the ability to think, profoundly, at all, with regard to human affairs.

The physical strength of the greatest number of people is rarely directed by the intellect of a few; while, by the same token, the spring of the ideas of the few is to be found to a great degree within the recesses of individual thought.

In a republic, the principle of government is honour; in despotism, the principle of government is fear.

Virtue is one of the most-penetrating, implanted foundations of a republic: It is, inter alia, a safeguard for any and all republics.

Virtue, also, is, itself, its own reward (美德是對自己的報酬).

Conversely, that which is equally true is that, in the advanced state of an entrenched society, selfishness is its incubus, corruption is its destroyer, and that, though virtue may be its theory, vice only too often is its practice.

The Judas Goats That Lead The Way

In the Hongkong Special Administrative Region of the People's Republic of China, over past few decades, the age of toleration commenced ... and, then, flourished to the point of being extremely harmful, both to individuals as well as to the very roots of the economy.

This was in spite of calls, issued forth from certain members of The Hongkong Bar Association and The Law Society of Hongkong, prior to July 1, 1997, on the day that the territory, comprising 416 square miles, was handed back to the Government of the People's Republic of China.

These learned gentlemen of The Hongkong Bar Association and The Law Society of Hongkong, and with moneyed gentlemen in toe, suggested – and, in time, attempted to demand by their actions more than just their words – that there should be more freedoms, locked tightly into the social fabric of Hongkong.

The calls for more and permanent freedoms were heard throughout most of the seven million-plus, ethnic Chinese residents of the territory and, in a relatively short period of time, these calls became akin to the penetrating blast of a trumpet in the hands of those who were considered, mostly by the uninformed, intellectuals at large.

But the people, who armed themselves with cudgels, bricks, and Molotov Cocktails, those who rioted on the streets and, by so doing, brought the economy of the territory to a virtual standstill, from time to time, were not, of themselves, by any stretch of the imagination, intellectuals.

Although they would have liked to have termed themselves as intellectuals of the day.

Noting that pecuniary opportunities were there for the taking, criminal elements of Hongkong joined in the fray and made merry by so doing – much to chagrin of honest and hard-working shopkeepers who became envenomed, but were helpless as criminals rampaged, following in the footsteps of ignorant, but riotous school children, many in their early teens, took advantage of that which they saw as frightened merchants who were forced to stand by and watch in terror as the thieves helped themselves to anything that they could easily carry away.

For many, who strongly claimed (or mistakenly believed) that they were fighting for their rights, they were, in truth, but the hapless '*sheep*' of the Judas goats that, for the most part, determined to stay in the shadows – especially when riotous situations were, clearly, out of control as the toll of the dead and injured rose – rather than accept the glare of the spotlight as celebrative luminaries.

In the supposed philosophical efforts of those, seeking to advance themselves, directly or indirectly, rather than making conscious, reasonable efforts to improve the lot of the people of the territory, their ultimate effects convulsed the world and a prodigious phalanx of ability was enraged.

One might have appreciated the ability to question those intellectuals, who were the forerunners of the problems that befell Hongkong with the suggestion of subversion of the lawful authority of the government of territory.

One question that would have been germane, at that time and, especially, to this day, would have been:

*‘What happened to those venerable words of days of yore:
Noblesse oblige (privilege entails responsibility)?’*

To Try To Fetter The Human Mind Is Madness

As long as the minds of people are in a state of torpor or inactivity, they are likely to accept, and even embrace without scruple, that which is taught by their spiritual guides or those people, considered, at a time, as being intellectual superiors.

But when the spirit of investigation is roused, and when the light of reason starts to shine through the darkness of the day, the reaction becomes just as strong as in the opposite direction.

How strong soever the legislative forces of the day might appear; the power of reason shall always be stronger.

The power of reason may take time to be fully understood and fully accepted, but, as history has recorded, it shall always win the day.

That which is anomalous is that religious reformers, as well as many ambitious political reformers, seldom content themselves with amending that which is really defective, in the subject of their improvement; in the fervour of innovation, they destroy the whole ... because part has been found corrupted.

The grandeur of thought, the elevation of sentiment, the heroism of character, unavoidably acquired, shall continue to acquire a vast influence on the human mind.

The mind of man cannot be fettered for any considerable length of time, as history has recorded.

Immortality or perfection is not – and can never be – the destiny of nations in this world, or in any world to come, any more than of individuals.

The elevation and instruction of people have opened fountains, from which the vigour of youth is long communicated to the social body; but it has not purified their vices nor eradicated their weaknesses – sadly.

For the tree of knowledge has brought forth its accustomed fruits, of good and of evil; the communication of intelligence to the masses of mankind has opened many a door as wide to the corruptions as to the virtues of man’s nature.

The knowledge and progress of wickedness is as certain, and often more rapid, in the most-educated, as in the most ignorant of states.

The anxious desire for elevation and distinction that the consciousness of knowledge gives, at length become the course of corruptions as great, and effeminacy as complete, as the slavish submission of despotic states.

The necessary distinctions of society appear insupportable in an age of ascending ambition; and, in the strife that ensues, the bulwarks of freedom are overturned, not less by the party that invokes, than that which retards the march of democratic power.

When the strife meets its maker, it is only too often discovered that the balance of freedom has been partially, or completely, destroyed; and, that the elements of general liberty no longer exist, from the annihilation of all classes between the very rich and the mendicant, in the course of the massacres and confiscations that had taken place during its continuance.

For those, who are not in the habit of conversing, or indulging in verbal intercourse with the wealthy of society, they tend to sink rapidly and irrecoverably into degeneracy, from the experienced impossibility of effecting anything ultimately beneficial to them by contending for independence.

According to the condition of society, the age of the state, and the degree of public virtue that prevails, such social contests are the commencement or, alternatively, the termination of an era of prosperity and glory – the expansion of bursting vegetation or the fermentation that precedes corruption – the revolution that overthrew Tarquin*, or the disastrous contests that prepared, in the extinction of patrician power, the final servitude of the empire.

* Lucius Tarquinius Superbus, the Seventh and last King of Rome. His reign is dated from 534 B.C. to 509 B.C.. He died in 495 B.C.. A popular uprising in 509 B.C. led to the end of Tarquin's reign and, in its place, the establishment of the Roman Republic. He is commonly known as Tarquin The Proud, from his cognomen, 'Superbus'.

In modern times, the above-mentioned causes, whatever may be their ultimate effects, render a collision between the higher and lower orders unavoidable in every advancing state.

History is a compass, directing one to learn of the mistakes of the past, as well as how to box that compass while time permits.

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