

# TARGET

## Intelligence Report

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### OF LIFE AND LIBERTY

The industry and wealth of many a nation, early nourished a free spirit among its inhabitants; and, the free-spirited inhabitants were, in the main, happy.

In spite of the good fortunes with which the inhabitants had been blessed, many of them continued to search for more virgin pastures in which to add to, and to embellish, their coffers, although still enjoying plentitude.

Human nature is such that there is no limit to rapaciousness: Enough is never enough.

The ambitious, free-spirited inhabitants of many successful nations' economies, as history has born witness, had been self-taught, for a large part, the result of the osmotic absorption of intelligence, obtained in the husbandry of resources, inter alia.

Although the nomenclature of these free-spirited inhabitants' dedication to the acquisition of a wide variety of mediums of exchange, in addition to increases of human capital, they were never defined aphoristically, at least, not at first, this free-spiritedness, nevertheless, became the lifeblood of those nations, blessed by, inter alia, the maintenance of the liberties.

Liberties, as time passed, were forced by circumstance to become more organic, requiring rules, leading to

the introduction of statutory laws, in order to fit the needs for continuous harmonious relationships to be in synchronisation with rapidly changing conditions.

These changes were deemed as being essential in order to be sympathetic and empathetic with situations that, in the natural passage of progress, were deemed as being required.

The rapid changes in nations' economies resulted in the imposition of controls and constraints, nolens volens, many of which were, at first, challenged, but these changes were determined, by necessity and or expedience, to be in the best interests of the national good.

Utmost efforts continued to be manifest by the free-spirited inhabitants of nations in order to ensure that their cornucopias never became materially depleted.

The effects of the efforts of the free-spirited inhabitants were, in a word, immense, as history has recorded.

Their work ethic became known, far and wide, and their nations became the envy of less-prosperous nations and regions of the world.

That which these people of past eons accomplished included the conversion of arid commercial fields into gardens where flowers bloomed and the fruits of mans' labours became celebrated to the delight of those who had had a hand in the summers of those commercial seasons.

Cities, as numerous as wild flowers, blossomed, their scents, welcoming the day with little need of any human intervention.

New cities that were plentiful betook of the fruits of mans' labours; and, they sprouted as does corn and other cereal crops grow in richly fertile soil.

Opulence seemed to reign foremost in the minds of the free-spirited inhabitants, their toils, having advanced the productions of goods and services, thus making them affordable and available to all.

### **The Arrival**

As time passed, that which came into being was the arrival of those who sought to take advantage of the

less-fortunate members of the human inhabitants of successful economies.

In due course, these exploiters, mostly of the lower classes, became known, first, as an exciting new breed of businessmen, then, as the wealthy bourgeoisie, and later, as feudal barons or having such-like titles, either having been self-crowned or presented to them, officially, for their services to the nation as a means of formal acknowledgment.

These feudal barons determined, at length, to trammel certain freedoms that were not in their best financial and or social interests, but their successful efforts were accomplished surreptitiously; and, rarely did the human inhabitants take the feudal barons to task for they were, regretfully, unaware of the long-term consequences of the imposition of the new restraints on their freedoms.

The encroaching confinements of freedoms, initially, were not acknowledged as such because, as the idiom commands: *'Money talks volumes'*.

As the free-spirited human inhabitants became commercially undernourished due to the intense competition from the feudal barons' exploitations as well as the trammels, eradicated were the enterprises of pith and moment that had made the nations prosperous in bygone days.

At this point, as history has recorded, the lower-classes, for their part, thought that they saw their best efforts directed in the interests of feudal barons whose very words were generously accepted as being the way of things, to wit, the de facto common law.

The lower classes joined forces with the feudal barons, initially as a means of security, and, as a direct consequence, they became solely dependent on them for their very livelihoods.

The rising influence of the manufacturing classes saw themselves as the combatants of the then *'servants'* of the feudal barons.

One of the many resultant repercussions of this situation was that it had a determined and decided deleterious effect on the national good: The rivalries between the feudal barons and their servants and the concomitant interests of the manufacturing classes prevented the joining in any common measure for the defence of independence.

The barbarous yoke of feudal power had the eventual effect of crushing any consideration of the swell of the suggestive rising independence of commercial industry.

The lessons of history inculcated the following:

*‘Freedom that had been won from the independence of the desert, nursed though it might have been in the drinking of the milk from the bosoms of cities, had the opportunity to decay and that, as a resultant effect, it was incapable of forming a community in which the seeds of that decline were not perceptible.’*

Nations, as with all human beings, have a finite lifespan; the winds of time make that determination – not man.

Nations cannot extend their lives passed their allotted period, try as they might.

In the annals of history, leaders of great nations have, for the most part, failed to understand that nothing is forever: Ex nihilo nihil fit.

A rigid and unforgiving system of government, once the exclusive purview of political and mercantile exclusion, might attempt to direct the entire governmental policies.

But that has, always been, at the peril of an unforgiving system of government.

The rapid progress of aristocratic republics might well suggest to teach of the animating influence of freedom, even in respect of very limited communities within a society, but the sudden decline of such aristocracies, along with public spirit, the inevitable consequence of confining to a few, the rights that should have been shared by a much-larger circle of humanity, as well as continuing to impose rigid power over monopolies that had the effect of harvesting a goodly part of the lifeblood from the lower classes, produced an unequal administrative government.

From freedom thus confined, no general benefit might be expected; on such a basis thusly narrowed, no structure of permanent duration could be erected.

The sudden decline of a loss of public spirit is the inevitable consequence of confining, to a few, the rights which should have been shared by a larger circle of humanity.

History has remarkable evidence that illustrates, without demur, that nobles of days of yore, incapable of being subverted by force, were, nevertheless, undermined by opulence.

Years that were spent in frivolities; ambitions exhausted in attempts to induce a smile from a wealthy feudal lord; wealth squandered in luxuries; sensual pleasures, obtained in unseemly sectors of cities; all caused the concatenations of many an ambitious ne'er-do-well to become contemptible in the eyes of right-minded individuals.

To the lower classes that viewed the ultimate decline of feudal barons, veneration ceased: They determined that no longer might they rely on such a person to be trusted to deliver that which he might have had the ability in the past.

In the natural progress of opulence, by withdrawing a feudal baron from his seat of usefulness and influence, proved fatal.

Such a person, having made no provision for general felicity, resulted in the once feudal lord, by this time, considered despicable in the eyes of right-minded inhabitants of a nation, was at the tender mercies of nature.

His power reduced, a power that once had rendered him, amongst other things, the instrument of oppression, should have been the bulwark of freedom.

The losses, in terms of human capital, led to the decay of government; the greatness that was once venerated as the apotheosis of the nation was but a term, having lost its meaning or its magic.

### **Principles Of Freedom**

Feudal barons, as time passed, came to the conclusion that the principles of freedom were more than just words, spoken in jest, but were inborn in most men, having even a modicum of the power of introspection and extrapolation.

The baronial class was forced to come to the realisation that it was painfully obvious that the assertion of independence and the principles of freedom were in their ascendancy.

But for whom should these grandiose precepts be reposed?

Nothing, perforce, conspired to bring about attachments to this class than as the concept of hereditary

succession; and, from there followed the rights of primogeniture.

Even to this day, the above hereditary commandment continues to exist in a number of European and Asiatic countries.

It was this dictum of hereditary succession that constituted the distinction between the structure of society in the many European and the Asiatic Continents; and, the recognition of the Rights of Man in Western civilisation since the late 18th Century.

And this distinction still exists.

Rotation of office, appointment for life and the entire dependency on every functionary of a sovereign or dictator, de jure, both for his/her continuance in power, is the accepted fundamental principle of many European and Asiatic governments.

Despotism, regal or quasi-democratic, continues to flourish throughout the world where numerous Asiatic-like governments continue, many proliferating a breakneck speeds.

In no rank will men make efforts for independence that could result in the loss of a moment's notice; and, this results in many a man, being wary of making hasty determinations.

The only lasting foundation for restraint of a sovereign's/dictator's power is, among other things, the durability of the power in the hands of one class of society as well as the hereditary transmission of land.

But corruption by individuals makes all establishments liable to abuse; and, that the very stability that renders the landed aristocracy, in any great degree, independent of the sovereign, gives them facilities, only too often, to take advantage, leading to oppressing the common man.

One may not put aside the interests and or the welfare of the lower classes of society because, by so doing, it is a recipe, resulting in a fatal defect in the perceived governance of a country or a territory and, in keeping with history, the government shall, ultimately, suffer scorn, both regionally and internationally.

Ancient opulence has been seen as having been the root cause of rapid degeneracy of nations as Xerxes The Great (519 B.C. – 465 B.C.) would gladly attest were he alive, today.

Xerxes, as ruler of Persia (now The [theocratic] Islamic Republic of Iran) attained wealth, prior to having a sufficiency of knowledge as to of how best to utilise it.

He learned his harshest lessons at the Battles of Thermopylae and Artemisium, both said to have been fought nearly concurrently.

While the one-million-man Army of Xerxes was said to have been victorious, the cost was too high for this vainglorious despot to accept.

With his army in disarray, sustenance for the army reduced to eating weeds and grass, Xerxes returned to Persia, not as a victor, who had claimed that Persia would conqueror and subjugate Greece, but, if anything, as a spendthrift and a poor leader of men.

He was assassinated in 465 B.C. at the age of about 54 years.

His assassin was Artabanus, the Commander of the Royal Bodyguard and the most-powerful official in the Persian Court.

One may have more than just a glimpse of the future by noting the lessons of history, but, sadly, many of these lessons are only too often, conveniently forgotten as are the bronze-coloured leaves of the maple tree, instructed by strong autumn winds, blown from boughs and branches, land on the earth, only to be trampled and, eventually, rot into the soil, forgotten for posterity.

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