

TARGET

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HISTORY: LESSONS LEARNED; LESSONS FORGOT

It is an apodictic fact that the lessons of history are there to be learned – for those who have eyes to see; and, for those who are endowed with a mind that is well-able to cogitate; it, also, having a reasonable talent of acuity.

And, for all right-minded people, those people, having been endowed with sound views and principles, the lessons of history are the incandescent beams that lighten the way to the future.

That which has come to be realised, as one of the many indomitable truths, is that revolutions are carried to execution, not by those imbued with great intellect, but by those who do not think perspicaciously and deeply on matters, involving human affairs.

It is a fact that the physical, combined strength of the greatest number of people, is ever directed by the intellect of the few.

The ideas and ideals that, like the periodic event of a short summer's rainstorm, spring from the few; they are to be found in the deep recesses of individual thought.

If it is to be accepted that the principle of the government of a monarchy is honour; the principle of the government of a despot is fear; and, the principle of the government of a republic is virtue, then, it should be able to be reasoned as to which of these three forms of government best suits the human psyche of the day.

Monarchies, down through the centuries, have come into being and tend to last far too long, in the main; despotic forms of government come into being and, in due course, they are usurped from their ever-precarious, fugacious positions of power, more often than not by the sword; and, republics tend to be replaced by some other form of government, perhaps with a unique nomenclature at a time that they are viewed to be out of touch with the realities of the day (or encouraged by exigent pressures envenomed by surreptitious animosities).

With regard to revolutions of all kinds, recorded in the annals of time, one may become acquainted with the lessons of history... provided that one has a sufficiency of nous:

In just about every revolution, partially or generally deemed to have been wholly successful by the hoi polloi, it has been shown that if the previous ruling junta had done less at the time of the revolution, if the ruling junta

had done more before it; if the ruling junta would not have so unmercifully unsheathed the sword to govern, if ruling junta had not so long been governed by the sword from which it turned the pages of its inglorious past.

But virtue, not monarchs, not despots, inevitably remains in the hearts of all men of substance since it is well-accepted that virtue is its own reward.

For virtue is, and it shall always be, the safeguard, the bulwark if you will, the immutable, preserving principle of any governmental form, regardless of that that it chooses to be named or is so determined through circumstance.

In eons to come, other forms of government may become popular for a relatively short period of time, for one reason or another, but virtue shall remain as the ultimate guiding force of men of stature of any and all governmental entities, come what may.

While the above is difficult not to accept – And who would want not to be ruled by virtue as the guiding force of all mankind? – it is, also, true that in the advanced state of a society when there is a functional interaction and interdependence of communities betwixt, being the very foundation of any reasonable, purposeful society, there is, also, that insidious factor, selfishness, that rises, not so surreptitiously, oftentimes from a society's seemingly very healthy roots.

From selfishness, corruption finds fertile soil from which to breed and to proliferate.

Left unsheathed, corruption has the ability to become a vicious destroyer of a government.

Though virtue may be stated as being amongst the best of the underlying characteristics of a government's mandate, vice may be its practice; and, from the first furtive entrance of vice, if left unchecked, the flower of imperium shall surely start to bloom.

Ennui is the bane of many a government's highest echelons of power and, only too often, it is discovered only too late in order to excoriate the damage of the culprit(s), being at the root(s), permitting the entrance of vice into the very bowels of government.

The result of the infestation of vice, inter alia, is that social conflicts may render large swathes of men as the unwitting prey of the wicked and the audacious.

It is yet another lesson of history that comes to the mind of the perspicacious among us, all:

Crime breeds crime: The savage beast, having once tasted blood, cannot help himself: He needs sustenance.

Of Individual Ambition

Individual ambition, that is to say the desire to better one's present situation and or position, has been one of the many human attributes, leading to affect the progress of freedom.

The ebullition of popular discontent soever becomes exceedingly manifest with the evolution of society as it passes through one stage and on to another.

In no society, ever known to man, has a society been static for any exaggerated lengthy period of time: It is, always, transiting from one level to another.

As with the mushroom, pushing through the earth, aside a hedgerow, its life is limited: It is nature's way.

The social transitions, from one imperialistic plateau to another, it may not be the best choice for those who are forced soever to endure the changing colours of life.

In the latter periods of a society, ebullition becomes strongest because, inter alia, it is at this stage in a society's history that the accumulated wealth of days of yore, be it materialistic or philosophical, has rendered a certain class as being afforded the mantle of being amongst the most powerful.

Conversely, this class finds itself, also, being forced to accept that it is, also, amongst the most formidable.

But this position, as with all living things, is transitory: Nothing is forever.

Thus, the progress of opulence, which inevitably must lead to a more-rapid increase of industrial undertakings, directly and or indirectly, that is prior to the opulent class, having achieved its status, is seen as being favourable to the cause of liberty.

Because, ipso facto, the influence of those classes, whose exertions have demonstrated the championing of the cause of liberty, due in part, if not in whole of their formidable positions, see themselves as being a must that has to be maintained.

The strife of faction is felt with the most severity when increasing pressure strains the bands by which it had been compressed; the danger and or example has not taught the necessity of gradual relaxation.

It is seen, down through the ages, that if these bands are cautiously unbent, it may well lead to reformation.

However, if these bands are removed, perhaps by force, the fervour of innovation or the fury of revolt, it is revolution.

Universally, it has been determined that, in every society, eventually, the chief spring of prosperity is to be found in the lower classes – and not in the most powerful.

It is seen that the active exertion, spirit and increasing energy of the lower classes of society, when kept within due bounds by the authority of an intelligent, understanding, useful and purposeful government of the day, secures the path to national glory.

Formidability, in due course, falls from the most powerful, in the natural course of events in a social order, to the so-called lower levels of society: The efforts of the lower levels of society are unbounded: For they know no limit.

But herein lies the rub.

Due to the unerring sense of direction and unbounded vitality of the so-called lower classes, enter those who would take advantage by coercing the innocent and the ignorant to accept that which, in the future, is not in their own best interests.

As a result, this class, struggle as it might, may well find itself bereft of that which it so fervently desired.

The insidious hand of those, who turn to vice in order to achieve their ends at the expense of the ignorant and the innocent, is the thorn in the belly of society that, if left to fester, could be – and it has been proven – its undoing.

The thoughts that breathe; and, the words that burn.

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