



/siberia/ - Off-topic

"No chin, no right to speak."

Posting mode: Reply [\[Return\]](#)

Name	<input type="text"/>
Email	<input type="text"/>
Subject	<input type="text"/> <input type="button" value="New Reply"/> <input type="checkbox"/> Spoiler Image
Comment	<div style="border: 1px solid gray; height: 60px;"></div>
Flag	<input type="text" value="None"/> ▼
Select	<input type="text" value="File / Embed / Oekaki"/>
File	<div style="border: 1px solid gray; padding: 5px; text-align: center;">Select/drop/paste files here</div>
Password	<input type="text" value="bdntz34!"/> (For file deletion.)

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File (hide): 1641981040007.png (212.19 KB, 600x912, 1638614534178.png)
[-] **Royal Colony 4.0 Anonymous** 2022-01-12 (Wed)
18:50:40 No.204808 [\[Watch Thread\]](#) [\[Last 50 Posts\]](#)



By invitation of posadist anon, si/b/eria hideout.
No /yuri/ allowed.

Anonymous 2022-01-13 (Thu) 01:09:57 No.204913 >>205182
[\[Embed\]](#) [\[Proxy\]](#)



> No /yuri/
allowed.

Anonymous 2022-01-13 (Thu) 16:01:29 No.205178

Return / Go to top / [Update] (Auto) 32

Select theme: Dark Red

1960x1960, 1609747663091.jpg)

(460.34 KB, 1532x2048, 84tiO7X8.jpg large.jpg)



>What most of /pol/ & trad monarchists want
vs
>My authentic self

Anonymous 2022-01-13 (Thu) 16:23:10 No.205182 >>205212 >>205218

File (hide): 1642058589855.png (621.68 KB, 3000x3000, Grace t.png)



>>204913
No yuri.
I think I should do a few things different with this thread.

Anonymous 2022-01-13 (Thu) 19:12:30 No.205212 >>205217

>>205182
Grace is becoming more and more cat-like in honour of her Alunya

Anonymous 2022-01-13 (Thu) 19:12:30 No.205213 >>205335

File (hide): 1642068750668-0.gif (1.21 MB, 474x632, Grace leftypol dance.gif)

File (hide): 1642068750668-1.png (287.29 KB, 624x591, 21f.png)





ISN'T THERE SOMEBODY
YOU FORGOT TO ASK?

If you want Grace pictures.

Leftybooru

<https://lefty.booru.org/index.php?page=post&s=list&tags=grace>

Grace thread

<https://9chan.tw/monarchia/thread/4>

Absolutism Redux series:

<https://imgur.com/a/ZymC1VI>

Grace Absolutism series:

<https://imgur.com/a/4NgIBbs>

Grace Egypt series:

<https://imgur.com/a/lk8oeur>

■ ► **Anonymous** 2022-01-13 (Thu) 19:42:33 No.205217 >>205218
File (hide): 1642070553028.png (254.66 KB, 902x784, Grace soft crop.png)



>>205212

>crush

What do you mean
cat-like?

You are obviously
mistaken.

■ ► **Anonymous** 2022-01-13 (Thu) 19:43:47 No.205218 >>205220 >>258771

>>205217

Those eyes in this pic looking positively feline.

>>205182

I mean I guess cats are the best monarchists, spoiled little predators who believe the whole world exists to serve them!...

■ ► **Anonymous** 2022-01-13 (Thu) 19:47:42 No.205220 >>205221

File (hide): 1642070861744-0.png (549.15 KB, File (hide): 1642070861744-1.jpg (62.63 KB,
1800x1800, Grace Alunya cosplay trans....png) 600x600, lenincat.jpg)



>>205218

>I guess cats are the best monarchists

I don't know.

Your comrades would probably disagree.

■ ▶ **Anonymous** 2022-01-13 (Thu) 19:53:29 No.205221

>>205220

Cats are just the best at everything

■ ▶ **Anonymous** 2022-01-14 (Fri) 01:56:54 No.205335 >>205351 >>205369

File (hide): 1642093014659.gif (318.17 KB, 500x281, bueno.gif)



>>205213

<https://lefty.booru.org/index.php?page=post&s=list&tags=grace+yuri>

■ ▶ **Anonymous** 2022-01-14 (Fri) 02:56:58 No.205351 >>205373

File (hide): 1642096618624.png (855.54 KB, 1350x1500, Grace watermelon.png)



>>205335

Delete this.

■ ▶ **Anonymous** 2022-01-14 (Fri) 03:24:23 No.205369

>>205335
hot

► **Anonymous** 2022-01-14 (Fri) 03:30:38 No.205373
File (hide): 1642098638728.png (230.69 KB, 672x378, ClipboardImage.png)



>>205351
>dat watermelon
never thought of you as someone who would eat anything without cutlery, your grace-jesty.

► **Anonymous** 2022-01-14 (Fri) 03:42:01 No.205378 >>205382
File (hide): 1642099320799.png (28.31 KB, 420x420, felix_thinking.png)



<https://lefty.booru.org/index.php?page=post&s=list&tags=bully>
Almost all the pictures tagged as "bully" are about Grace.

► **Anonymous** 2022-01-14 (Fri) 03:57:33 No.205382 >>205384
File (hide): 1642100253636.png (621.68 KB, 3000x3000, Grace t.png)



>>205378

Enough
bullying, anon.
Have mercy.
I think I will
sleep soon.

► **Anonymous** 2022-01-14 (Fri) 03:59:51 No.205384 >>205785

>>205382

Good night, sleep well

► **Anonymous** 2022-01-14 (Fri) 21:04:00 No.205785

File (hide): 1642161839993.jpg (448 KB, 1280x720, Grace chan art2.jpg)



>>205384

Good morning.

► **Anonymous** 2022-01-14 (Fri) 21:16:34 No.205787 >>205790 >>205800

File (hide): 1642162594423.png (238.32 KB, 441x697, gracecute3.png)



Where is tea anon?

► **Anonymous** 2022-01-14 (Fri) 21:34:44 No.205790 >>206064 >>212823

File (hide): 1642163684327.mp4 (1.9 MB, 640x360, Comrade Jones.mp4) [play once] [loop]



>>205787

We have some of the best wild-harvested, above organic in the volcanic soil [redacted] in the world!

► **Anonymous** 2022-01-14 (Fri) 22:17:32 No.205800 >>206063

File (hide): 1642166251814-0.gif (194.88 KB, 450x580, tea-84.gif)



File (hide): 1642166251814-1.png (267.12 KB, 402x552, ClipboardImage.png)





>>205787

we ran out of milk, the cows in your royal barn were all looted yesterday, I believe it's the serfs again.

► **Anonymous** 2022-01-15 (Sat) 11:21:26 No.206063 >>206193

File (hide): 1642213285552-0.png (642.62 KB, 1800x1800, Grace disdain look.png)

File (hide): 1642213285552-1.jpg (995.01 KB, 2477x1757, ezgif-3-479d2686d9.jpg)



File (hide): 1642213285552-2.jpg (230.63 KB, 978x671, 74621949c776abcdad619bb38b....jpg)



File (hide): 1642213285552-3.jpg (77.63 KB, 650x452, Louis XIV-Relief of the Pe...jpg)



>>205800

>the cows in your royal barn were all looted yesterday, I believe it's the serfs again.

Lefty anons like to take their anger out on me.

When it comes to the "people are starving" meme.

It is older than you'd think.

I can recall that Anglos said the same thing about Louis XIV's France, Louis XVI, &

Anonymous 2022-01-15 (Sat) 11:39:23 No.206064

File (hide): 1642214362536.mp4 (5.24 MB, 640x360, Ayeka Green Tea.mp4) [play once] [loop]



>>205790

>coffee

Anonymous 2022-01-15 (Sat) 14:17:03 No.206078

File (hide): 1642223823148-0.png (151.67 KB, 600x557, Grace Smile crop.png)

File (hide): 1642223823148-1.jpg (397.26 KB, 750x563, 1_16a083ccac9.2081470_2114....jpg)



THE ESSENTIAL GRACEPOSTER

I will bring oldposts from the previous threads, like the beloved

"MONARCHY IS MONSTROUS" TIRADE

Anonymous 2022-01-15 (Sat) 14:19:13 No.206081

File (hide): 1642223953023-0.jpg (263.15 KB, 1600x1331, Great-Sphinx-pyramid-backg....jpg)

File (hide): 1642223953023-1.png (839.16 KB, 995x826, leviathan.png)



File (hide): 1642223953023-2.png (105.69 KB, 801x553, Caligula let there be onepng)

File (hide): 1642223953023-3.mp4 (9.71 MB, 480x360, Daniel04.mp4) [play once] [loop]

The Life of Caligula, 22-26
Scribator: ronaldpauls
So much for Caligula as emperor, we must now tell of his career as a monarch.
After he had assumed various surnames (for he was called "Phos," "Child of the Camp," "Father of the Armenians," and "Greatest and Best of Caucasus"), choosing to overthrow some kings who had come to Rome to



dog train respects to their disposing as often as the nobility of their doctors, no cross.
"Let there be one Lord, one King."

And he came near assuming a crown at night and among the pretensions of a prince gave into the form of a monarchy. "But an angry remembrance that he had done above the elevation both of princes and kings, he began from that time on to lay claim to divine majesty, so that giving orders that such opinions of the gods should be especially favored for their sanctity in their articles next, knowing that if Jupiter of Olympus should be thought from Heaven, in order to remove their doubts and justify them in their place he cut out a part of the Palace as he did the Temple, and making the temple of Jupiter give him the worship he often took the place between the divine deities, and exhibited himself there to be worshipped by those who pleased. The Romans are known to have called him as Jupiter Latens. "He also got up a special temple to his own portrait, with priests and with victims of the most sacred kind. In this temple was a like altar of the emperor in gold, which was dressed with day in clothing such as the more honored. The priests attended all their influence to make the personhood of his coat and bed high for the honour. The victims were flamingoes, peacocks, woodcock, porcupines and pheasants, offered day by day such as they could. "At night he used constantly to visit the hall and saluted those to his embraces and in bed, while in the daytime he would talk confidentially with Jupiter Capitolinus now appearing and then in turn playing his ear to the mouth of the god, now kneeling and even angry language for he had found to make the most. "In the up, he took the "The family was by marriage, as he reported, and even wanted to live with the god, he built a bridge over the temple of the Deified Augustus, and thus joined his Palace to the Capitol. Presently to be nearer yet, he laid the foundations of a new house in the court of the Capitol.



Monarchy is monstrous.

The state of Monarchy is so monolithic, great, and monstrous, has awesome power and pre-eminence of a monarchic individual, like the pre-societal individual who first founded the state, that Aristotle called the greatest of benefactors. This is why Thomas Hobbes alludes to in his Leviathan, in its generation, and its manifestation in the natural person of a sovereign monarch... Power that is immense, tyrannical, great, absolute, resembling the status of the whole to the part, having the strength of the entire body-politic and people united in one person. This is why Caligula was called Emperor to Monster, because Caligula aspired towards the great state of MONARCHY that was greater than princes and petty kings.

Their aversion of Monarchy is sometimes understood when the Monarch is an individual, like Nebuchadnezzar, as his Bible story had him walk with the animals, aka like a beast. Remember, that it is said in Aristotle's Politics, like a BEAST or a GOD. The pre-eminence of Monarchy is tethered to this outlook.

Let me continue about why the individual nature of Monarchy matters, and why conservatives might be juxtaposed to it despite their appraisal of royalism... When stating that Man is societal, he should also recognize the origin of that from Aristotle, where Hobbes criticizes... Aristotle says, that the STATE comes prior to the Individual and the Family... that the WHOLE comes prior to the PART... that a human body must come before there are hands and legs and heads and other appendages... Thomas Hobbes understood this very well, as Aristotle said that man separated from human society must be a GOD or a BEAST. BUT that Man who is so pre-eminent to be the Great Founder of the state, and establish wisdom and justice and teach men, is also pre-eminent, and isn't merely a part, but has the pre-eminence of the whole in comparison to the part, and has the whole power of the state invested in him... so the pre-eminent Monarch is compared to a God... and that's why Aristotle says, "What did the mouse say to the LION?" Think of the Egyptian sphinx, to better understand the Leviathan, and how Aristotle talks about GOD or BEAST... and the pyramid and its whole... these are important ideals of Monarchy, and about the individual nature, that an individual man, one person above thousands, must be pre-eminent simply because he was an individual whose person became associated with the greater whole. So that's how it ties into individuality...

The Leviathan is hated by traditionalists no less than Frankenstein's monster, because like with Caligula whose aspirations were towards Monarchy, he assumed unto himself a great power, that was disdained by conservatives... that they associate with Monarchy as Monstrous. Hobbes Leviathan was said to be part-Man, part-God, part-Animal, Part-Machine... So Monarchy is by all means and forms, really monstrous in one way or another, because of the sheer pre-eminence and scale, even in modest royal states, because it is with great disbelief we'll see the whole state united in one person, and disbelief that one man truly rules over many... that same skepticism repeated by conservatives, because it is so hard to believe, that one man truly rules, but the pre-eminence of monarchy is so extraordinary and great, so magnificent, it obviously would be, and it's no wonder that on paper it is like a god among men, and why the state of monarchy is compared to God, if not for the fact that one person rules above thousands... as Louis XIV says, "I am the State" or "Nec

Pluribus Impar" not unequal to many... not unequal to thousands... the pre-eminent Monarch humbles an entire population.

The Sphinx is like the Leviathan in being a cross-hybrid, between God, Man, or Beast, and the pyramid in this image I'd say resembles the pre-eminence of the Whole... If you look at the front cover of Leviathan, you'll understand a few things: 1st, the Leviathan cover has a perfect triangle, between the Sword of Commonwealth and the Crosier, meaning protection and mastery of doctrine, with the Head... Hobbes said, that the Sovereign is the SOUL of the Commonwealth, not merely the Head, and why? Because like Aristotle mentioned, Hobbes sought the pre-eminence of the Whole in relation to the Part... Absolutists call this the relationship between general and particular... and associate it strongly with Sovereignty or Majesty... In the absolutist mythos, the Monarchy started out Despotic or Tyrannical, with Lordly Power, like William the Conqueror or the Roman Patriarch, and became Royal over-time, but still held the Power of Life and Death, the sole basis of absolute power being from the Pater Familias doctrine of the Romans that gave the Fathers of Families absolute power of life and death, the state of monarchy being like a household, no different political/economical (as economic means household) means that the political monarch is the father of his people, has the power of life and death

Most will never appreciate how monstrous Monarchy is, & how this applies to all Monarchy in general.

► **Anonymous** 2022-01-15 (Sat) 14:23:28 No.206082 >>245611

File (hide): 1642224207938-0.jpg (128.28 KB, 800x528, ce8b154cf700a0d9ff6c76dd42....jpg)



File (hide): 1642224207938-1.mp4 (8.25 MB, 640x360, Song of General Kim Il Sun....mp4) [play once] [loop]



File (hide): 1642224207938-2.jpg (312.88 KB, 1052x593, Pre-eminence Royal Virtuejpg)

Further, the state is by nature clearly prior to the family and to the individual since the whole is of necessity prior to the part... The proof that the state is a creation of nature and prior to the individual is that the individual, when isolated, is not self-sufficient; and therefore he is like a part in relation to the Whole. But He who is unable to live in society, or who has no need because He is sufficient for himself, must either be a Beast or a God! A social instinct is implanted in all men by nature. & yet he who first FOUNDED the state was the GREATEST of benefactors!

Grace In English Series: <https://imgur.com/a/ACRz2Bm>

"But when a whole family or even HOUSEHOLD, happens to be so pre-eminent in virtue as to surpass all others, then it is just that they should be KING of the whole nation. For, as I have before explained, the man who is not self-sufficient is like a part in relation to the whole. BUT the pre-eminent individual who is unable to live in society, or who has no need because HE (man/men/individual) is sufficient for himself, must either be a BEAST or a GOD! A social instinct is implanted in all men by nature. & yet he who first FOUNDED the state was the GREATEST of benefactors!"

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"Such an one may truly be named a God among men. Hence we see that legislation is necessarily concerned with who cannot live and must be ruled in necessity; and for each of pre-eminent virtue there is, no less— They are themselves a law (they rule)" —Aristotle in Politics

THE GREAT FOUNDER

As explained by Aristotle in Politics

Further, the state is by nature clearly prior to the family and to the individual since the whole is of necessity prior to the part... The proof that the state is a creation of nature and prior to the individual is that the individual, when isolated, is not self-sufficient; and therefore he is like a part in relation to the Whole. But He who is unable to live in society, or who has no need because He is sufficient for himself, must either be a Beast or a God! A social instinct is implanted in all men by nature. & yet he who first FOUNDED the state was the GREATEST of benefactors!

But when a whole family or some individual, happens to be so **pre-eminent** in virtue as to surpass all others, **then it is just that they should be the royal family and supreme over all, or that this one citizen should be king of the whole nation.** For, as I said before, **to give them authority is not only agreeable to that ground of right which the FOUNDER of all states... are accustomed to put forward** ... but accords with the principle already laid down. For surely it would not be right to kill, or ostracize, or exile such a person, or.. require that he should take his turn in being governed. **The Whole is naturally superior to the part, and he who has this pre-eminence is in the relation of the Whole to a part.** But if so, the only alternative is that he should have the supreme power, and that mankind should **obey him, not in turn, but always!**

■ ► **Anonymous** 2022-01-15 (Sat) 14:26:41 No.206083

File (hide): 1642224400685-0.jpg (81.64 KB, 600x450, KIMILSUNG MURAL.jpg)

File (hide): 1642224400685-1.jpg (90.74 KB, 642x482, 1cc955f9bba3cd8e1d3d389ffc....jpg)



File (hide): 1642224400685-2.jpg (442.66 KB, 1024x724, gettyimages-922424514-1024....jpg)



"So that you may be the readier to defend the Constitution, know this: for all who have preserved their fatherland, furthered it, enriched it, there is in heaven a sure and allotted abode, where they may enjoy an immortality of happiness." -Cicero

"For nothing happens in the world more pleasing to that supreme Deity, who governs all the universe, than those gatherings and unions of men allied by common laws, which are called states. From this place do their rulers and guardians set out, and to this place do they return." -Cicero

"Exercise this soul in the noblest activities. Now the noblest are cares and exertions for our country's welfare." -Cicero

"Plato himself is for a Divine Power assisting in Human Politics... 'tis a remarkable passage that of his in his Meno. "We may as properly call Governors, or States-men, Divine, as we call those who give out the Oracles, or Prophets or Poets by that name; and we may affirm, that they have a Divine Illumination, and are possessed by the Deity, when they consult for the good of the commonwealth" -William Nichols

Anonymous 2022-01-15 (Sat) 14:29:34 No.206087

File (hide): 1642224573868-0.png (281.36 KB, 600x912, Grace Bodin 01.png)

File (hide): 1642224573868-1.mp4 (6.82 MB, 640x360, Excision - X Rated.mp4) [play once] [loop]



"The fearful fathers fly unto their last refuge, they thought it best to name a Dictator.. The city fled unto the remedy so long desired, which was to name a Dictator. And the reason was, for that they held the Dictator for a god, and his commandments for oracles... The Dictator's edict was always religiously observed. And even the enemies besieging the city of Rome, abandoned the siege, hearing that they had created a Dictator. So GREAT was the FEAR of a DICTATOR with the enemies, as he was no sooner created, but they departed from the walls." -Jean Bodin

Anonymous 2022-01-15 (Sat) 14:33:39 No.206091

File (hide): 1642224819007-0.png (1.59 MB, 2000x3040, Egyptian Grace color trans....png)

File (hide): 1642224819007-1.mp4 (11.94 MB, 640x360, Do sheep only listen to th....mp4) [play once] [loop]



File (hide): 1642224819007-2.png (11.34 KB, 539x111, when the government is per....png)

tween a great household and a small state. The distinction which is made between the king and the statesman is as follows: When the government is personal, the ruler is a king; when, according to the rules of the political science, the citizens rule and are ruled in turn, then he is called a statesman.

File (hide): 1642224819007-3.jpg (1.89 MB, 5673x2667, Bossuet Part 5 Fix.jpg)



A royal rule is a personal rule.

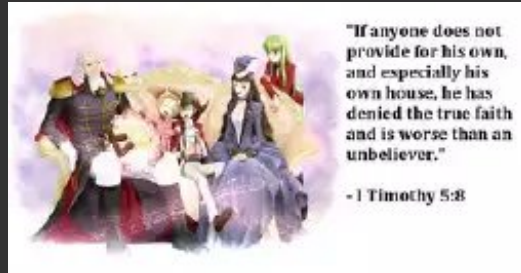
That is why they abuse the term "Cult of Personality".
The King is a mirror to his people, and the all people aspire towards a person like a great avatar. The Monarch is personal as they follow him like a shepherd, and his face gives a familial resemblance to them. So monarchical rule is personal like a shepherd who leads his flock with his person. The charm of princes has the same mesmerizing effect.
That's why it is said, "When the government is personal, the ruler is a king."

That is why I say,
A people desire a person

Anonymous 2022-01-15 (Sat) 14:37:58 No.206097

File (hide): 1642225078328-0.jpg (122.12 KB, 640x570, a7b38d0263c922e7065f3c7097....jpg)

File (hide): 1642225078328-1.jpg (128.34 KB, 871x455, Provide for Household.jpg)



File (hide): 1642225078328-2.mp4 (9.79 MB, 640x360, DPR Korea - Free Soya Milk....mp4) [play once] [loop]



"And this is the reason why Hellenic states were originally governed by kings; ...the kingly form of government prevailed **because they were of the same blood [and suckled 'with the same milk']**" -Aristotle, Politics

Anonymous 2022-01-15 (Sat) 14:46:48 No.206098

File (hide): 1642225607940-0.jpg (52.92 KB, 724x965, 370ce16016feadc5d414022395....jpg)

File (hide): 1642225607940-1.png (10.32 KB, 329x292, Bodin every and particular....png)



I took it from the first mark of sovereignty in Chapter 10 of Book 1.

"Wherefore let this be the first and chiefe marke of a soueraigne prince, to bee of power to giue lawes to all his subjects in generall, and to euerie one of them in particullar, (yet is not that enough, but that we must ioyne thereunto) without consent of any other greater, equall, or lesser than himselfe"

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File (hide): 1642225607940-2.png (29.66 KB, 1895x339, Bodin every and particular....png)

File (hide): 1642225607940-3.png (44.07 KB, 633x485, Aristotle-royalism-familia...png)

The family is the association established by nature for the supply of men's everyday wants, and the members of it are called by Charondas 'companions of the cupboard,' and by Epimenides the Cretan, 'companions of the manger.' But when several families are united, and the association aims at something more than the supply of daily needs, the first society to be formed is the village. And the most natural form of the village appears to be that of a colony from the family, composed of the children and grandchildren, who are said to be suckled 'with the same milk.' And this is the reason why Hellenic states were originally governed by kings; because they were under royal rule before they came together, as the barbarians still are. Every family is ruled by the eldest, and therefore in the colonies of the family the kingly form of government prevailed because they were of the same blood.

As Homer says: "Each one gives law to his children and to his wives."

For they lived dispersedly, as was the manner in ancient times. Wherefore men say that the Gods have a king, because they themselves either are or were in ancient times under the rule of a king. For they imagine, not only the forms of the Gods, but their ways of life to be like their own.

The general and particular is explained in these screencaps. When Bodin states that the sovereign monarch having the relationship of the general to the particular states that the Sovereign gives laws to them in general and particular. Reminding of the line from Homer:

"Each one gives law to his children and to his wives."

This is a trend between absolutists and why they view "most" dictators (if we mean dictator by being an appointed office for only a bit of time) as a limited monarch, despite having an absolute power – they lack the relationship of the general to particular... aka the pre-eminence of a sovereign monarchy.

There is no difference between a king, statesman, dictator, or despot in their expertise, so a royal could also have the relationship of particular to general or be a limited monarch no less than any dictator, like an executive swapped in and out as an interchangeable part. The US President has that role like a limited monarch in that regard, the White House being the household rule that typically denotes royalty, except each are swapped in and out in their terms like parts. That is the most clear cut example.

A dictator could gain a perpetual power and sovereignty from the absolutist standpoint: throughout history, many dictators have transitioned to this kind of pre-eminence. They typically share the form of a Monarchy even though limited, but later gain this status. Like Napoleon, King Zog, Bokassa, Franco as Regent, Reza Shah, & Julius Caesar who was a literal dictator and yet centuries of royalty took after his name.

Part 2

Royal tears aside, from leftyanons calling each other kings, despots, dictators, like it is a bad thing... the opinion is that really it's the form of state that matters rather than these various types. As a king, despot, dictator, or even a statesman, are said to have the very same expertise.

So really, no matter how you put it, king, statesman, dictator, or despot, it's no real difference. Same expertise. Nevermind the foil, that someone is a despot, & that someone else is a statesman. You're all pretty much despots.

It's not whether there is a king, a statesman, a dictator, or a despot for me. But whether there is one king, one statesman, one dictator, or one despot, and whether this person has the relationship of the general to particular – or the relationship of particular to general. The former being a pre-eminent Monarchy, and the latter being limited. A pre-eminent monarchy from an absolutist point of view has a perpetual

power and relationship of general to particular (aka pre-eminence).

Anonymous 2022-01-15 (Sat) 14:51:43 No.206099

File (hide): 1642225902834-0.jpg (52.48 KB, 505x406, 41028.jpg)

File (hide): 1642225902834-1.jpg (99.78 KB, 699x412, Democracy.jpg)



In a Democracy, the real rulers are the dexterous manipulators of votes, with their placemen, the mechanics who so skillfully operate the hidden springs which move the puppets in the arena of democratic elections. Men of this kind are ever ready with loud speeches lauding equality; in reality, they rule the people as any despot or military dictator might rule it.

Konstantin Lebedev

While the corruption argument discredits Monarchy in certain cases (like the water argument from Aristotle), Bodin states that a tyrant, even though not the best expertise, would have the merits of being one ruler and says, "For even Leo writes in his history, that the people of Africa hold it for an infallible maxim, that a prince which is but weak in forces, shall always defeat a stronger army that has two generals. For while that Cleomenes king of Lacedomon did govern absolutely alone, he obtained great and goodly victories, and was never vanquished." A minor difference between the absolutist pov and what Plato would say is that absolutists do think that Monarchy itself can override the expertise, and why Bodin says a tyrant could even be better than a bunch of great nobles, given the circumstances, and why absolutists have a more neutral stance on these controversies.

So while you might say, that a monarch is more prone to being corrupt, I will say that for multi-party democracy, the scheme of it lends itself to in-fighting and factionalism that is worse than any corruption of a monarch... because whole swaths of the population are seen as mortal enemies, divided into political parties and animosity, where the violence of a cruel Monarch might extend to a very small number of unlucky courtiers or officials, it is worse with the enmity seen here that is extended to vast percentages. So that itself becomes more of a corruption even if the expertise of these men are good and incorruptible. And like Bodin says, that although there might be a league of many great nobles, one tyrant could still best them by the unity of being one. "For even Leo writes in his history, that the people of Africa hold it for an infallible maxim, that a prince which is but weak in forces, shall always defeat a stronger army that has two generals.

And more ineffectual, being divided, and impotent in multi-party democracy... whereas the Monarch becomes like a teacher, where many teachers would be confusing to an entire classroom, they are able to focus on real issues at hand and see the whole body-politic itself, as one man himself appears before them. So there is less confusion.

Anonymous 2022-01-15 (Sat) 14:54:40 No.206100

File (hide): 1642226079692-0.png (156.46 KB, 500x333, 1629574937681.png)

File (hide): 1642226079692-1.png (75.47 KB, 813x398, DPRK pinned.png)

WHO SAID IT BETTER?



Max Stirner



Friedrich Nietzsche



Kim Il-sung

Posted by: [User] (DPRK)

I believe, that both leaders were the greatest force and realization that is nation agency to mankind. Hence, the People are God because the symbol of the past brain represents the People's creative potential.

"... This is more than Consent, or Concord: it is a real unity of those all, in one and the same Person, made by consent of every man with every man... This done, the People so united in one Person, is called a Commonwealth, in Latin Civitas. This is the generation of that is a Nation (The People), or rather, for some more universality of that Moral Law, is which we live under the eternal law, our peace and desire. For by this Authority, given only by every particular man in the Commonwealth, for both the sake of his own Preservation and Strength, and for the good of the whole, he is enabled to form the will of them all, to Peace of them, and mutual aid against their enemies abroad."

"The People is something that is one, nothing are will, and to whom one action may be attributed... The People rules in all Commonwealths, and the People is the only authority, and the People is the only law."

The divine is God's concern; the human, man's. My concern is neither the divine nor the human, not the true, good, just, free, etc., but solely what is mine, and it is not a general one, but is — mine, is I am unique. Nothing is more to me than myself!

God is dead; but given the view of man, there may still be caves for thousands of years in which his shadow will be shaken. — And we — we still have to surpass his shadow, too.

Man is the maker of all things and the decisive factor in everything. My God is more other than the people. Only the proper motions are omniscient and omnipotent and almighty on earth. Therefore my lifetime motto is: "The people are my God."

The statement above single-mindedly serves one of the people having one will in his/her life.

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He stressed that they should work heart and soul for the good of the people by following the noble example of the General Secretary whose motto is "The People are God" and who pays devoted service for their well-being, and that they should strive to rally the people firmly behind the General Secretary.

Anonymous 2022-01-15 (Sat) 14:57:31 No.206102

File (hide): 1642226250891-0.png (286.56 KB, 600x912, Grace Leviathan.png)



File (hide): 1642226250891-1.png (49.61 KB, 839x322, The King IS the People.png)

VIII. In the last place, it's a great hindrance to Civil Government, especially Monarchical, that men distinguish not enough between a People and a Multitude. The People is somewhat that is one, having one will, and to whom one action may be attributed; some of these can properly be said of a Multitude. The People rules in all Governments, for even in Monarchies the People commands; for the People wills by the will of one man, but the Multitude are Citizens, that is to say, Subjects. In a Democracy, and Aristocracy, the Citizens are the Multitude, but the Court is the People. And in a Monarchy, the Subjects are the Multitude, and (however it seems a Paradox) the King is the People. The common sort of men, and others who little consider these matters, do always speak of a great number of men, as if of the People; that is to say, the City; they say that the City hath rebelled against the King (which is impossible) and that the People will, and all what numerous and dissipated Subjects would have, or would not have, under pretence of the People, stirring up the Citizens against the City, that is to say, the Multitude against the People. And these are almost all the Opinions wherewith Subjects being trained do usually turnish. And forasmuch as in all manner of Government Majority is to be preserv'd by him, or them who have the Supreme Authority, the crimes likewise Majesty is subject to these Opinions.

File (hide): 1642226250891-2.mp4 (31.22 MB, 640x360, Thomas Hobbes's Argument F...mp4) [play once] [loop]

3. "The resolutions of a monarch, are subject to no other inconsistency, than that of human nature; but in assemblies, besides that of nature, there ariseth an inconsistency from the numbers. For the absence of a few, that would have the resolution once taken, continue firm, (which may happen by security, negligence, or private impediments,) or the diligent appearance of a few of the contrary opinion, undoes today, all that was concluded yesterday." Leviathan, 19.6, p. 125.

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"The People is somewhat that is one, having one will, and to whom one action may be attributed... The People rules in all governments, for even in Monarchies the People commands; for the People wills by the will of one man... And (however it seems a paradox) the King is the People." -Hobbes

Anonymous 2022-01-15 (Sat) 15:03:25 No.206103 >>253755

File (hide): 1642226604631-0.png (555.38 KB, 2362x1500, Grace Monarchic Lorddom.png)

File (hide): 1642226604631-1.png (21.31 KB, 981x122, Cyropedia Wisdom 01.png)

Monarchic Lorddom
The word "Lord" is frequently used to refer to a monarch in various contexts.
The monarch is the one who is the "Lord" of the realm.
The monarch is the one who is the "Lord" of the realm.
The monarch is the one who is the "Lord" of the realm.

...and the resolution of the will. When the multitude of men are of one mind, they will do as they see fit, but when they are divided, they will do as the multitude will. The resolution of the will is the will of the multitude, and the resolution of the will of the multitude is the will of the monarch. The resolution of the will of the monarch is the will of the monarch, and the resolution of the will of the monarch is the will of the monarch.



It is not only them, but also the people who are the most of them, that I shall find.
 This name is not only given to those who are the most of them, but also to those who are the most of them.
 The first of them is the King, who is the most of them, and the second is the Prince, who is the most of them.
 The third is the noble, who is the most of them, and the fourth is the citizen, who is the most of them.
 The fifth is the merchant, who is the most of them, and the sixth is the artisan, who is the most of them.
 The seventh is the peasant, who is the most of them, and the eighth is the slave, who is the most of them.
 The ninth is the free man, who is the most of them, and the tenth is the master, who is the most of them.
 The eleventh is the ruler, who is the most of them, and the twelfth is the subject, who is the most of them.
 The thirteenth is the father, who is the most of them, and the fourteenth is the child, who is the most of them.
 The fifteenth is the husband, who is the most of them, and the sixteenth is the wife, who is the most of them.
 The seventeenth is the parent, who is the most of them, and the eighteenth is the child, who is the most of them.
 The nineteenth is the master, who is the most of them, and the twentieth is the slave, who is the most of them.
 The twenty-first is the ruler, who is the most of them, and the twenty-second is the subject, who is the most of them.
 The twenty-third is the father, who is the most of them, and the twenty-fourth is the child, who is the most of them.
 The twenty-fifth is the husband, who is the most of them, and the twenty-sixth is the wife, who is the most of them.
 The twenty-seventh is the parent, who is the most of them, and the twenty-eighth is the child, who is the most of them.
 The twenty-ninth is the master, who is the most of them, and the thirtieth is the slave, who is the most of them.

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"There is no such thing as a free man, who is not a slave to some one else. For as soon as a man is born, he is under the power of his parents, and then of his country, and then of his God. And so it is with all men, who are born into a world of bondage, and who must live in it until they die."

File (hide): 1642226604631-3.png (12.96 KB, 965x96, Cyropedia Wisdom 02.png)

"There is no such thing as a free man, who is not a slave to some one else. For as soon as a man is born, he is under the power of his parents, and then of his country, and then of his God. And so it is with all men, who are born into a world of bondage, and who must live in it until they die."

Yes, men will follow a man who they believe is wise, like a helmsman of a ship or an expert. This is important to Monarchy, & it's partially what contributes to its success. The prince rules as the rational part of the body-politic, like the head to a body... but while King James VI & I had that opinion, Hobbes said that it ought to be like the soul to the body.

The Monarch should ideally be seen as a provider, & then also the throne a source of wisdom. Any belief or disbelief in Monarchy pertains to these two things.

Notice, how in DPRK, Kim Jong Un is called Teacher, & the WPK firmly believes in his leadership—because they trust in his leadership and his wisdom. And also notice, how Kim Jong Un is called Father, because ideally the Monarch is the caretaker of his people and has a kinship with them.

Every household is under one head, & the Monarch as the one ruler will teach its members to live rightly & rule the royal state itself like a political household under one head.

The anarchist & democratic worldview don't think that one ruler is important—talk about the conceit of the people to be a body without a head, a family without a father, or sheep without a shepherd. Anyone who sows disbelief in Monarchy says that the Monarch cannot provide for his subjects, like a father cannot provide for his children.

But the Monarchist mentality believes in household management (where the term economic originates) and the household is a Monarchy – we firmly believe that by nature, a father provides for his children, and that a shepherd provides for his flock, **and that political authority and organization of the state is best expressed by one ruler.**

► **Anonymous** 2022-01-15 (Sat) 15:06:27 No.206105 >>218919

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"If we consider the individual man, we shall see that he applies to him, for whom all his activities are ordered to his happiness, the interest of his body, his soul, and his mind. And if we consider the man as a member of a household, we shall see that he applies to him, for whom all his activities are ordered to the happiness of the household. And if we consider the man as a member of a city, we shall see that he applies to him, for whom all his activities are ordered to the happiness of the city. And so it is with all men, who are born into a world of bondage, and who must live in it until they die."

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who are by nature slaves. The rule of a household is a monarchy, for every house is under one head: whereas constitutional rule is a government of freemen and equals. The master is not called a master because he has science, but because he is of a certain character, and the same remark applies to the slave and the freeman. Still there may be a science

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(5) There is a fifth form of kingly rule in which one has the disposal of all, just as each nation or each state has the disposal of public matters; this form corresponds to the control of a household. For as household management is the kingly rule of a house, so kingly rule is the household management of a city, or of a nation, or of many nations.

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Seeing then that the state is made up of households, before speaking of the state we must speak of the management of the household. The parts of household management correspond to the persons who compose the household, and a complete household consists of slaves and freemen. Now we should begin by examining everything in its fewest possible elements, and the first and fewest possible parts of a family are master and slave, husband and wife, father and children. We have therefore to consider what each of these three relations is and ought to be. I mean the relation of master and servant, the conjugal relation (the continuation of

relations of master and servant, the marriage relation (the conjunction of man and wife has no name of its own), and thirdly, the procreative relation (this also has no proper name). And there is another element of a household, the so-called art of getting wealth, which, according to some, is identical with household management, according to others, a princi-

Royal rule is household, & absolutists see the economic combined with the political. That's why Jean Bodin says, that a city cannot be built without houses or that the true image of a commonwealth is a household. For royal monarchy, a political household under one head – not considered any private economic household – but a political household, because royal rule extends to a city, nation, or many nations like this. (A good example of Louis XIV & Versailles or any Monarch being the founder of a city).
& Kim Jong Un being called a teacher.

Anonymous 2022-01-15 (Sat) 15:08:58 No.206106

File (hide): 1642226937106-0.jpg (7.79 MB, 7000x3850, Part 7 fixed.jpg)

File (hide): 1642226937106-1.jpg (7.7 MB, 7000x3850, part 8 fixed.jpg)



File (hide): 1642226937106-2.png (33.14 KB, 825x222, Plato household like small....png)

File (hide): 1642226937106-3.jpg (169.69 KB, 619x529, Aristotle or Plato househo....jpg)

MS-FCB: Here, household manager and a slave-master are the same thing.
YOUNG SOCIBATES: Of course.
MS-FCB: Well then, surely there will be any difference, to be as ruling is concerned, between the character of a large household, or the one hand, and the body of a small city on the other?
YOUNG SOCIBATES: None.
MS-FCB: So, in answer to the question we were asking, I would just have to say that there is some sort of expert knowledge concerned with all these things, whether someone gives it the name of expertise in things, or administration, or household management, let's not pick any quarrel with him.
Plato, Statesman

11. EVERY state is a community of some kind, and every community is established with a view to some good; for mankind always act in order to obtain that which they think good. But, if all communities aim at some good, the state or political community, which is the highest of all, and which embraces all the rest, aims, and in a greater degree than any other, at the highest good.
Now there is an erroneous opinion* that a statesman, king, household, and master are the same, and that they differ, not in kind, but only in the number of their subjects. For example, the ruler over a few is called a master; over more, the manager of a household; over a still larger number, a statesman or king, as if there were no difference between a great household and a small state. The distinction which is made between the king and the statesman is as follows: When the government is personal, the ruler is a king; when, according to the principles of the political science, the citizens rule and are ruled in turn, then he is called a statesman.
But all this is a mistake; for governments differ in kind, as will be evident to any one who considers the matter according to the method^b which has hitherto guided us. As in other departments of science, so in politics, the compound should always be resolved into the simple elements or least parts of the whole. We must

Information related to political/economical.

Anonymous 2022-01-15 (Sat) 15:13:02 No.206107 >>206540 >>218919

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File (hide): 1642227181473-1.mp4 (11.91 MB, 540x360, [DPRK Song & English Subti....mp4] [play once] [loop])



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502x346, 1628796784942-0.jpg)

Bramhall strenuously objected to Hobbes's caesaro-papist maxim that: "True religion consisteth in obedience to Christ's lieutenants, and in giving God such honour, both in attributes and actions, as they in their several lieutenancies shall ordain." Bramhall insisted that by making civil sovereigns Christ's lieutenants Hobbes had effectively perverted the relationship between religion and politics. As Bramhall was to put it, Hobbes had made 'policy to be the building, and religion the hangings, which must be fashioned just according to the proportion of the policy; and not . . . making religion to be the building, and policy the hangings, which must be conformed to religion.' But to concentrate on Bramhall's metaphor (a metaphor taken, curiously, from the presbyterian Thomas Cartwright) of 'building' and 'hangings', or 'policy' and 'religion' in the abstract, is to risk being distracted from the consequence that to render religion the 'building' instead of the 'hangings' – that is, to give the priority to 'religion' over 'policy' – would be in effect to make bishops (not excluding Bramhall) more powerful, and the civil sovereign to the same degree less powerful. At least for Hobbes, this was the clericalist import of arranging the 'building' and 'hangings' according to Bramhall's prescription. As a bishop, as a religious authority, the priority of 'religion' would logically make Bramhall more important than laymen, whether MPs or the king. As a layman, the king did not, after all, hold the 'keys', the power 'to loose and to bind', that is, to mediate

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My opinion, why certain rightoids fail, & DPRK succeeds.

Monarkiddies cannot have a political orientation, because esoteric trads and conservatives put politics secondary, and look upon it as poorman's theology. Esoteric trads want to obfuscate... don't want monarkiddies to have a proper political orientation towards monarchy. Whereas DPRK succeeds in having social cohesion even in their dire circumstances, where conservatives who talk about conservative values and morality fail.

It is not possible, without a healthy body-politic, to have the social cohesion and civic order they desire. If they place politics secondary, their pro-family talking point is a bluff.

An absolutist differs from a feudfag / ordinary royalist, in seeing politics and sovereignty as crucial. It is described as the bulwark that is really the frame holding the entire ship. They consider politics to be not as important. As Bodin had a universal view on politics with his outlook on sovereignty, applied to all states, and not only his land in particular. As the traditionalists lament for "Westphalian sovereignty" & the rise of secularism, they look over the fact that the body-politic came first, and had to restore order in the circumstances leading up to the Wars of Religion & the many various regicides that followed, and conflicts.

...

So what I can admire in leftists / commies is that they aren't inhibited where these esoterics are, & many monarkiddies are, and leftists stress politics more.

DPRK states that the family is still important, although they value the political unity first... from an absolutist point of view, the commonwealth is lawful union of many families, but also that the true image of the commonwealth is a great family. As they agreed with Plato, that there is no difference between political and economical, that a small state and great family are no different. And like Hobbes said, the family is a little city, and the city a great family. So when conservatives talk of family values exclusive to politics, they are wrong – it is no more a political affair, and you shouldn't say you are pro-family without also promoting political unity, the true image of a commonwealth being a well ordered household.

Anonymous 2022-01-15 (Sat) 15:16:47 No.206108

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(460.34 KB, 1532x2048, 84tiO7X8.jpg large.jpg)



Our socialist fatherland where the entire country has formed one family. The bosom is the tender-hearted bosom of Supreme Leader Kim Jong Un, called Father. And followed by all people!

640x360, DPR Korea - Our Home.mp4
[play once] [loop]



File (hide): 1642227406318-2.mp4 (17.86 MB, 640x360, North Korean Moranbong Ban...mp4)
[play once] [loop]



File (hide): 1642227406318-3.mp4 (5.39 MB, 640x360, DPR Korea Poet speech.mp4)
[play once] [loop]



"Our father is Marshal Kim Jong Un, Our Home is the Party's embrace"
"With the Respected Marshal who loves people most and regards his trouble for the people as his joy as our father in the harmonious great family we are assisting each other in the warm cherished house, our socialist homeland"

Anonymous 2022-01-15 (Sat) 15:19:41 No.206109

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"The Household / Family well ordered is the true image of the Commonwealth." -Jean Bodin

"My old home the Monarchy, alone, was a great mansion with many doors and many chambers, for every condition of men." -Joseph Roth

"Socialism is the phantastic younger brother of Despotism, which it wants to inherit. Socialism wants to have the fullness of state force which before only existed in Despotism." -Friedrich Nietzsche

"A family being nothing else but a small Kingdom, wherein the paterfamilias had Regal power.. and a Kingdom being nothing else but a great family." -Gryffith Williams

"For as household management is the kingly rule of a house, so kingly rule is the household management of a city, or of a nation, or of many nations." -Aristotle

"The rule of a household is a monarchy, for every house is under one head." - Aristotle

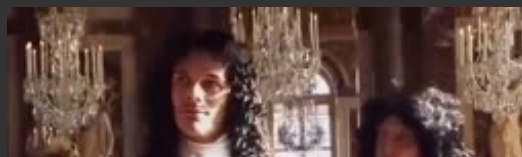
"Visitor: Well then, surely there won't be any difference, so far as ruling is concerned, between the character of a great household, on the one hand, and the bulk of a small city on the other? – Young Socrates: None. – It's clear that there is one sort of expert knowledge concerned with all these things; whether someone gives this the name of kingship, or statesmanship, or household management, let's not pick any quarrel with him." -Plato

"So that Aristotle following Xenophon, seems to me without any probable cause, to have divided the Economical government from the Political, and a City from a Family; which can no otherwise be done, than if we should pull the members from the body; or go about to build a City without houses... Wherefore as a family well and wisely ordered, is the true image of a City, and the domestical government, in sort, like unto the sovereignty in a Commonwealth: so also is the manner of the government of a house or family, the true model for the government of a Commonwealth... And whilest every particular member of the body does his duty, we live in good and perfect health; so also where every family is kept in order, the whole city shall be well and peaceably governed." -Jean Bodin

Anonymous 2022-01-15 (Sat) 15:23:43 No.206110

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► **Anonymous** 2022-01-15 (Sat) 15:26:44 No.206111

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WEATHER IT IS MORE EXPEDIENT FOR A CITY OR PROVINCE TO BE RULED BY ONE MAN OR BY MANY
[12] Having set forth these preliminary points, we must now inquire what is best for a province or a city, whether to be ruled by one man or by many.
[13] This question may be considered first from the viewpoint of the purpose of government. The aim of any ruler should be directed towards securing the welfare of that which he undertakes to rule. The duty of the pilot, for instance, is to procure his ship amidst the perils of the sea and to bring it safely to the port of safety. Now the welfare and safety of a multitude formed into a society lies in the preservation of its unity, which is called peace. If this is removed, the benefit of social life is lost and, moreover, the multitude in its disagreement becomes a burden to itself. The chief concern of the ruler of a multitude, therefore, is to procure the unity of peace. It is not even legitimate for him to deliberate whether he shall maintain peace in the multitude subject to him, just as a physician does not deliberate whether he shall feed the sick man subjected to him, but one should deliberate about an end which he is obliged to seek, but only about the means to attain that end. Wherefore the Apostle, having commended the unity of the faithful people, says, "It is ye careful to keep the unity of the spirit in the bond of peace." Thus, the most efficacious as a politician is in keeping the unity of peace, the more useful it will be. For we call that more useful which leads more directly to the end. Now it is manifest that what a chief can more efficaciously bring about unity than several—just as the more efficacious cause of heat is that which is by its nature hot. Therefore the rule of one man is more useful than the rule of many.
[14] Furthermore, it is evident that several persons could by no means preserve the stability of the commonwealth if they totally disagreed. For since it is necessary among them always to be in rule at all, several men, for instance, could not pull a ship in one direction unless joined together in some fashion. Now several are said to be united according as they agree to be in one, to see one rule, better than several who consent to being one.

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[19] Again, whatever is in accord with nature is best, for in all things nature does what is best. Now, every natural governance is governance by one. In the multitude of bodily members there is one which is the principal mover, namely, the heart, and among the powers of the soul one power presides as chief, namely, the reason. Among bees there is one king bee and in the whole universe there is One God, Maker and Ruler of all things. And there is a reason for this. Every multitude is derived from unity. Wherefore, if artificial things are an imitation of natural things and a work of art is better according as it attains a closer likeness to what is in nature, it follows that it is best for a human multitude to be ruled by one person.
[20] This is also evident from experience. For provinces or cities

which are not ruled by one person are torn with dissensions and tossed about without peace, so that the complaint seems to be fulfilled which the Lord uttered through the Prophet [Jer 12:10]: "Many pastors have destroyed my vineyard." On the other hand, provinces and cities which are ruled under one king enjoy peace, flourish in justice, and delight in prosperity. Hence, the Lord by His prophets promises to His people as a great reward that He will give them one head and that "one Prince will be in the midst of them" [Ex 34:24, Jer 30:21].

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CHAPTER 4

>"The duty of the pilot, for instance, is to preserve his ship amidst the perils of the sea, and to bring it unharmed to the port of safety. Now the welfare and safety of a multitude formed in a society lies in the preservation of its unity, which is called peace... thus, the more efficacious a government is in keeping the unity of peace, the more useful it will be. For we call that more useful which leads more directly to the end. Now it is manifest that what is itself one can more efficaciously bring about unity than several... Furthermore, it is evident that several persons could by no means preserve the stability of the community if they totally disagreed. For union is necessary among them if they are to rule at all:

>"Several men, for instance, could not pull a ship in one direction unless joined together in some fashion. Now several are said to be united according as they come closer to being one. So one man rules better than several who come near being one."
Aquinas

► **Anonymous** 2022-01-15 (Sat) 15:30:38 No.206113

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File (hide): 1642228237499-1.jpg (2.09 MB, 4689x2649, Grace herodotus debate inf....jpg)



File (hide): 1642228237499-2.png (54.81 KB, 950x423, hobbes on rule of one & ar....png)

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4. And first it seemeth inconvenient, there should be committed so great a power to one man, as that it might be lawful to no other man or man to resist the same: and some think it inconvenient so naming, because he hath the power. But this reason we may not by any means admit, for it maketh it inconvenient to be ruled by Almighty God, who without question hath more power over every man, than can be conferred upon any monarch. This inconvenience therefore must be derived, not from the power, but from the affections and passions which reign in every one, as well monarch as subject; by which the monarch may be swayed to use that power amiss. And because as **aristocracy** consisteth of men, if the passions of many men be more violent when they are assembled together, than the passions of one man alone, it will follow, that the inconvenience arising from passion will be greater in an **aristocracy**, than a monarchy, but

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We have heard Aristotle's water argument, that one droplet of water corrupts more easily than an ocean of water... I have a few counter-narratives.

From Dante

"Cupidity is impossible when there is nothing to be desired, for passions cease to exist with the destruction of their objects. Since his jurisdiction is bounded only by the ocean, there is nothing for a Monarch to desire... So we conclude that among mortals the purest subject for the indwelling of Justice is the Monarch."

"Moreover, to extent however small that cupidity clouds the mental attitude towards Justice, charity or right love clarifies and brightens it. In whomever, therefore, right love can be present to the highest degree in him can Justice find the most effective place. Such is the Monarch, in whose person Justice is or may be most effective... That right love should indwell in the Monarch more than in all men besides itself

thus: Everything loved is the more loved the nearer it is to him who loves; men are nearer to the Monarch than other princes; therefore they ought to be most loved by him."

(Keep the Themistian concept in mind for that one)

From Darius in the Herodotus Debate

"Nothing can be found better than the rule of the one best man; his judgment being like to himself, he will govern the multitude with perfect wisdom, and best conceal plans made for the defeat of enemies. But in an oligarchy, the desire of many to do the state good service sometimes engenders bitter enmity among them; for each one wishing to be chief of all and make his counsels prevail, violent enmity is the outcome, enmity brings faction and faction bloodshed; and the end of bloodshed is monarchy; whereby it is shown that this fashion of government is best. Again, the rule of commonalty must of necessity engender evil-mindedness; and when evil-mindedness in public matters is engendered, bad men are not divided by enmity but united by close friendship; for they that would do evil to the commonwealth conspire together to do it,"

Hobbes on oligarchic passions

"This inconvenience therefore must be derived, not from the power, but from the affections and passions which reign in every one, as well monarch as subject; by which the monarch may be swayed to use that power amiss. And because an oligarchy consists of men, if the passions of many men be more violent when they are assembled together, than the passions of one man alone, it will follow, that the inconvenience arising from passion will be greater in an oligarchy, than a monarchy."

Anonymous 2022-01-15 (Sat) 15:32:15 No.206114 >>206115

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Jean Bodin's talking points

"As for the other point, That they must give the sovereignty unto the most worthy, It is true; but the argument makes more for a Monarchy, than for an Oligarchy; for among the most noble, the most wise, the most rich, and the most valiant, there is always some one that does excel the rest, to whom by that reason the sovereignty does belong." (That Monarchy is Aristocracy; the sole aristocrat, or the best man – aristocracy, meaning, rule of the best, rather than the few, like oligarchy).

"But Plato had another argument for an Aristocratical estate, saying, That it was very hard to find any one man so wise and virtuous, as was requisite for the government of an estate, and by that means a Monarchy were not sure. But this argument is captious, and may be used against himself: for if it be hard to find any one prince so wise as he desires, how shall they find out so great a number as is needful in a

Seigneurie. And Peter Soderin Gongalonier of Florence, speaking unto the people against an Aristocratical estate, he used the same argument which Maecenas did before Augustus against Marcus Agrippa, saying, That the government of dew lords, is the government of few tyrants: and that it was better at all events to have but one tyrant. For if any one will say, that among many there will haply be some number of good men, we must then rather choose a Popular estate, for that in a great number there will be found more virtuous than in a less. But both the one and the other is unprofitable: for as well in all Aristocratical and Popular estates, as in all corporations and colleges, the greatest part does still over-rule the sounder and the better: and the more men there be, the less effects are there of virtue and wisdom (even as a little salt cast into a great lake, loses his force:) so as the good men shall be always vanquished in number by the vicious and ambitious: and for one tyrant there shall be a hundred which will cross the resolution of the lesser but of the sounder part: as it is always seen as well in diets or assemblies of the princes of Germany, whereas the spiritual princes of the empire, being the greatest number, have always crost the princes temporal; so as by their means the emperor Charles the Fifth, caused the empire to declare itself an enemy of the house of France, the which had not been in so many ages: to the end the temporal princes should have no hope of any succours from France in their necessities, whereinto they soon after fell. And to make short, it has been always seen, that the more heads there be in a Seigneurie, the more controversies arise, and less resolution."

"There is no reason to balance the cruelties and extorsions of a tyrant, with the actions of good princes: we know well that a peaceable Optimacy and wisely governed, if it may be, is better than a cruel tyranny. But the question is, whether it be better to ahve a just and upright king, or many good lords: and whether a tyranny of fifty tyrants be not more dangerous, than of one tyrant alone: And if there be not much more danger in a Popular or Aristocratical estates. than in a Monarchy. Yea it is most certain that a tyrannical Monarchy is sometimes more to be desired than a Democracy or Optimacy, how good soever: For if many wise and skillful pilots hinder one another in striving to govern the helm; even so will many lords do, every one seeking to govern the Commonweal, be they never so wise and virtuous. Although it be not needful to insist much upon this proof, that a Monarchy is the most sure, seeing that a family which is the true image of the Commonwealth can but have one head."

■ ► **Anonymous** 2022-01-15 (Sat) 15:34:51 No.206115 >>206117

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1280x1345, grace 947.jpg)



>>206114

Another counter-narrative to Aristotle's water argument:

"And the more men there be, the less effects are there of virtue and wisdom (even as a little salt cast into a great lake, loses his force:) so as the good men shall be always vanquished in number by the vicious and ambitious: and for one tyrant there shall be a hundred which will cross the resolution of the lesser but of sounder part: as it is always seen as well in the diets and assemblies of the princes of Germany, whereas the spiritual princes of the empire, being the greatest number, have always crost the princes temporal: so as by their means the emperor Charles V, caused the empire to declare itself an enemy to the House of France. the which had not been so in many ages: to the end the temporal princes should have no hope of any succours from France in their necessities, whereinto they soon after fell. And to make short, it has been always seen, that the more heads there be in a Seigneurie, the more controversies arise, and less resolution. And therefore the Seigneurie of Venice to avoid these inconveniences, commits all affairs of state to the managing of a dozen persons, and most commonly to seven, especially to keep their affairs secret, wherein consists the health and preservation of an estate." -Jean Bodin

■ ► **Anonymous** 2022-01-15 (Sat) 15:46:23 No.206117

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>>206115

Another point Aristotle makes is that while a Wise Man might be able to individually and effectively out wit each person at a council – they could do more than the one wise man by bringing more food to the table – more ideas and thoughts – which Bodin and Hobbes, I think, acknowledge.

The 1st image is actually from Bodin, who says...

"A pure Absolute Monarchy is the surest Commonweal, and without Comparison, the best of all. The counsel of Many wise men may be better than of One; but to Resolve, Determine, and to Command, One will always perform it better than Many." -Bodin

Hobbes also conceded this point, that the Sovereign Monarch has the relationship of the Soul rather than the Head to the Body (whereas King James I does say Head, and call the Monarchy to be the rational part) – Hobbes does say that the head of the body-politic has all the senses, like the eyes for sight, nose for smell, skin for touch, tongue for taste, all centralized on the head, all concentrated in one, because unity, but also that the council for Hobbes resembled the senses and the ability to inform the Sovereign and so Bodin thought as well – the Sovereign Monarch being the soul has the Whole body, and strength of the whole body-politic, and the persona (like the face) along with the ability to command (as Hobbes also mentions), with the collective food to determine...

► **Anonymous** 2022-01-15 (Sat) 16:03:42 No.206119

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All the ancients agree that there are at least three types of commonwealth. Some have added a fourth composed of a mixture of the other three. Plato added a fourth type, or rule of the wise. But this, properly speaking, is only the purest form that aristocracy can take. He did not accept a mixed state as a fourth type. Aristotle accepted both Plato's fourth type and the mixed state, making five in all. Polybius distinguished seven, three good, three bad, and one composed of a mixture of the three good. Dionysius Halicarnassus only admitted four, the three pure types, and a mixture of them. Cicero, and following his example, Sir Thomas More in his Commonwealth, Contarini,[1] Machiavelli,[2] and many others have held the same opinion. This view has the dignity of antiquity. It was not new when propounded by Polybius, who is generally credited with its invention, nor by Aristotle. It goes back four hundred years earlier to Herodotus. He said that many thought that the mixed was the best type, but for his part he thought there were only three types, and all others were imperfect forms. I should have been convinced by the authority of such great names, but that reason and common sense compels me to hold the opposing view. One must show then not only why these views are erroneous but why the arguments and examples they rely on do not really prove their point. ...

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... a false trend identifying Absolutism as the ideology of the Middle Ages. Because Constitutionalism was for the Middle Ages & Renaissance the predominate ideology, and like Bodin said, had the leverage and authority of antiquity. There was always in royalist circles a dialogue between constitutionalism and absolutism, before absolutism was formally manifest as a political ideology in the later half of the 1500s, but much more obscure... wherever there was any longing for a pre-eminence of Monarchy or as talked about in the Herodotus debate (that constitutionalists view as obsolete, imo). So understand that it goes beyond feudalism. All appeals to Divine Right might sound antiquated, but what absolutists peddled was fairly unconventional for the time period and an innovation by those standards.

>Athens was a true democracy, and in Plato's critique of it, he advocated form of Republic. A mixture of a monarchy and democracy, a combination of bottom up voting and top down representation.

Jean Bodin & absolutists denied a mixed form. Instead they said that there were 3 forms of government.

"All the ancients agree that there are at least **three types of commonwealth**. Some have added a fourth composed of a mixture of the other three. Plato added a fourth type, or rule of the wise. But this, properly speaking, is only the purest form that aristocracy can take. He did not accept a mixed state as a fourth type. Aristotle accepted both Plato's fourth type and the mixed state, making five in all. Polybius distinguished seven, three good, three bad, and one composed of a mixture of the three good. Dionysius Halicarnassus only admitted four, the three pure types, and a mixture of them. Cicero, and following his example, Sir Thomas More in his Commonwealth, Contarini, Machiavelli, and many others have held the same opinion. **This view has the dignity of antiquity.** It was **not** new when propounded by Polybius, who is generally credited with its invention, nor by Aristotle. It goes back four hundred years earlier to Herodotus. He said that many thought the mixed was the best type, but for his part he thought there were only three types, and all others were imperfect forms. I should have been convinced by the authority of such great names, but that reason and common sense compels me to hold the opposing view." - Jean Bodin

There is a false trend identifying Absolutism as the ideology of the Middle Ages. Because Constitutionalism was for the Middle Ages & Renaissance the predominate ideology, and like Bodin said, had the leverage and authority of antiquity. There was always in royalist circles a dialogue between constitutionalism and absolutism, before absolutism was formally manifest as a political ideology in the later half of the 1500s, but much more obscure... wherever there was any longing for a pre-eminence of Monarchy or as talked about in the Herodotus debate (that constitutionalists view as obsolete, imo). So understand that it goes beyond feudalism. All appeals to Divine Right might sound antiquated, but what absolutists peddled was fairly unconventional for the time period and an innovation by those standards.

The feudfags (and former sympathizers from the ancap / right libertarian circles) along with constitutionalists join together against me. You would be surprised at the feudfags / traditionalists and what they say.

But back to the topic – Bodin said Plato had 4 regimes (and I know Plato has 5, but I think he discounted the tyranny), but overall only thought 3 regimes (since rule of the wise is a pure aristocracy from his pov). Denied that he had a mixed... but for Rome, he says,

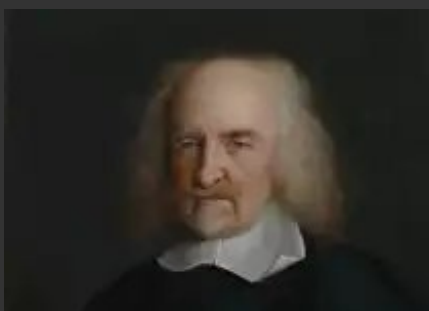
"But here might some man object, That the Senat of Rome had power to make laws, & that the more part of the greatest affairs of estate, in peace or war, were in the power of the Roman Senat to determine of. But what the authority of the Senat is, or ought to be in every Commonweal, we shall in due place declare. But by the way to answer that it is objected, **I say, that the Senat of Rome, from the expulsion of the kings, until the time of the emperors had never power to make law, but only certain decrees and ordinances:** which were **not in force past a year**, wherewith for all that the common people were not bound, and so much less the whole body and estate of the people. Wherein many are deceived and especially Conan, who says, That the Senat had power to make a perpetual law: for Dionysius Halycarnasseus, who had diligently read the Commentaries of Marcus Varro, writes, **That the decrees of the Senat had not any force, if they were not by the people confirmed:** and albeit that they were so confirmed, yet if they were not published in form of a law, they then had force but for one year. **No more than the city of Athens, where the decrees of the Senat were but annuall, as says Demosthenes in the Oration which he made against Aristocrates:** and if it were a matter of importance, it was referred **unto the people to dispose thereof as they thought good:** which Anacharsis the philosopher seeing merrily said, **The wise and grave propound matters at Athens, and fools and mad men resolve thereof.** And so the Senat in Rome did but consult, **but the people command:** For so Livy oft times says, *Senatus decreuit, populus tussit*, **The Senat hath decreed, and the people commanded.** Yet true it is, that the magistrates, and namely the Tribunes, oft times suffered the decrees of the Senat, in a manner to have the force of laws, if the matter seemed not to impair the power of the people, or to be prejudicial unto the majesty of the estates in general." -Jean Bodin

And says, at the last line, "Majesty in the people in general" which matters – because like I said before, sovereignty is seen as having the authority of general to particular. Bodin says that majesty is sovereignty.

"Wherefore let us firmly set down and resolve there are but three forms of Commonweals, and no more, and those simple also, and without any confused mixture of the with another, albiet that the government be sometimes contrary to the state. As a Monarchy is contrary to a Democracy or popular estate; and yet nevertheless the sovereignty may be in one only prince, who may popularly govern his estate, as I have before said; **and yet it shall not be for that a confusion of the popular estate with a Monarchy, which are states of themselves incompatible, but is well (as it were) combining of a Monarchy with a popular government, the most assured Monarchy that is.**" -Jean Bodin

► **Anonymous** 2022-01-15 (Sat) 16:10:28 No.206122

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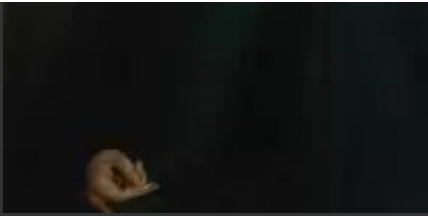


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STRANGER: And when an individual ruler governs neither by law nor by custom, but following in the steps of the true man of science pretends that he can only act for the best by violating the laws, while in reality appetite and ignorance are the motives of the imitation, may not such an one be called a tyrant?

YOUNG SOCRATES: Certainly.

STRANGER: And this we believe to be the origin of the tyrant and the king, of oligarchies, and aristocracies, and democracies, —because men are offended at the one monarch, and can never be made to believe that any one can be worthy of such authority, or is able and willing in the spirit of virtue and knowledge to act justly and holily to all; they fancy that he will be a despot who will wrong and harm and slay whom he pleases of us; for if there could be such a despot as we describe, they would acknowledge that we ought to be too glad to have him, and that he alone would be the happy ruler of a



true and perfect State.
 YOUNG SOCRATES: To be sure.
 STRANGER: But then, as the State is not like a beehive, and has no natural head who is at once recognized to be the superior both in body and in mind, mankind are obliged to meet and make laws, and endeavour to approach as nearly as they can to the true form of government.
 YOUNG SOCRATES: True.

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Right, Plato & Thomas Hobbes.

Plato says on Monarchy,

"And when an individual ruler governs neither by law nor by custom, but following in the steps of the **true man of science** pretends that he can only act for the best by violating the laws, while in reality appetite and ignorance are the motives of the imitation, may not such an one be called a tyrant?"

"Certainly"

"And this we believe to be the origin of the tyrant and king, of oligarches, and aristocracies, and democracies—because men are offended at the one monarch, and can NEVER be made to BELIEVE that any one can be worthy of such authority, or is able and willing in spirit of virtue and knowledge to act justly and holy to all; they fancy that he will be a despot who will wrong and harm and slay whom he pleases; for if there could be such a DESPOT as we describe, they would acknowledge that we ought to be too GLAD to have him, and that he ALONE would be the happy ruler of a true and perfect State.

"To be sure."

"But then, as the State is NOT a beehive, and has no natural head who is at once recognized to be the superior both in body and in mind, mankind are obliged to meet and make laws, and endeavor to approach as nearly as they can to the true form of government."

Much spoken here in Plato, I believe, attributed much to the baseline of Hobbes' political philosophy.

Firstly, for Plato, stating that the state is not like a beehive and has no natural head. I think much of what everyone criticizes about Hobbes was really Hobbes in reaction to this line. For example, Hobbes criticizing Aristotle and saying that men aren't exactly political like ants or bees... No doubt Hobbes read this from Plato. I personally think that Hobbes' political philosophy was monarchist in origin, and in response to the dilemma put forward by Plato, that naturally, mankind doesn't have a natural head and superior of a Monarch, and could only endeavor to approach this true government... Hence, Hobbes individualism and reaction to this, that all

traditionalists despise and lament for his Frankenstein creation of the Leviathan, I believe has a monarchist discrepancy in origin, that most traditionalists wouldn't understand as they lament about Hobbism. I think why Hobbes did what he had done was from a monarchist mentality. In frustration with what Plato said here, he wanted to correct it and re-adjust so that there would be a place for Monarchy under the Sun. So you see the Hobbesian state of nature, and the individualist methodology, and the artificial person of the Leviathan, and leniency towards Monarchy that he did, where the People form this body-politic and find a head who is at once recognized to be a superior by this popular pre-eminence.

2ndly, on the origin of the tyrant, that the word itself came from scorn and disbelief, because "men are offended at the one monarch, and can never be made to believe that any one can be worthy of such authority" – and like I said before on how monstrous Monarchy is, there is a great disbelief in Monarchy, notwithstanding the potential it has... because when Plato says "but following in the steps of the true man of science pretends that he can only act for the best", they immediately suspect that it is by appetite and ignorance, and not for the best of the state that this is done – and so he replies, that men are offended, because they cannot believe in the pre-eminence of Monarchy, and it isn't for no reason that there is disbelief that one man should be supreme over thousands – because it is so great.

The whole notion of the origin of the word tyrant coming from men's scorn and offense is pretty Hobbesian.

To be glad to have such a despot, if they could only believe this. Which is the major discrepancy, not whether he would act justly and holy, but that they couldn't believe it – that inhibits it.

So Bodin responds, "But Plato had another argument for an Aristocratical estate, saying, That it was very hard to find any one man so wise and virtuous, as was requisite for the government of an an estate, and by that means a Monarchy were not sure. But this argument is captious, and may be used against himself: for if it be hard to find any one prince so wise as he desires, how shall they find out so great a number as is needful in a Seigneurie.

3rdly, while absolutists agree to disagree with Plato, on the sovereign being subject to laws, it is 50/50. Hobbes disagreed with Aristotle in support of the rule of men. For fundamental laws, there is a certain respect, and those are seen as molding the state/form of Monarchy itself. For the laws of God and nature, Bodin says the Monarch is subject. But not to human laws/customs. But they agree with Plato, despite their absolutist tendency that a Monarch is absolved from human laws and has the power of life and death, that not following their own laws or the laws of nature, would lead to their ruin (like 4th pic related for fundamental laws). Except the absolute power of a sovereign is seen as a fundamental law. All states have an absolute power in that sense. If something must be done, there's no doubt some states will do it.

But I can see why Hobbes called Plato the best of the Greek philosophers, if bits like this inspired him.

Hobbes also has his own spin on the monarchy and democracy emphasis that you (Gracchi Brothers anon) ascribe to Plato. Because the King is the People, in his own words.

Bodin also said, "Combining of a Monarchy with a popular government, the most assured Monarchy that is." Although both were absolutist and denied a mixed constitution/mixed form.

Anonymous 2022-01-15 (Sat) 16:15:27 No.206124

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I have scrolled through it and started looking into your recommendation.

>The beast behind the banner is not concerned with life, liberty or happiness, is in fact their greatest enemy. Hobbes has already published his Leviathan, thanks to which the beast does not only know itself by name, but also possesses a self-consciousness unavailable to Churchmen or to Lope de Aguirre. The beast knows that it cannot speak in its own name without losing the confidence of its human entrails. It knows that it must speak in terms of Life, Liberty and Happiness, and it acquires unprecedented eloquence in the use of such terms.

>The post-Hobbesian artificial beast becomes conscious of itself as Leviathan and not as Temple or Heavenly Empire or Vicarate of Christ, and it simultaneously begins to suspect its own frailty, its impermanence. The beast knows itself to be a machine, and it knows that machines break down, decompose, and may even destroy themselves. A frantic search for perpetual motion machines yields no assurance to counter the suspicions, and the beast has no choice but to project itself into realms or beings which are not machines.

>Long reconciled to spreading the mere forms of Catholicism over realms that resist the substance, Churchmen hurl themselves against the Enlightenment's forms, against its language. The near-sighted Churchmen fail to notice that the Illuminists and Masons who reject the Catholic language retain the substance of Catholicism, and have in fact performed the feat of identifying that substance with the body of the dominant beast, something the Church has never succeeded in doing.

>Blinded by the surface of their words, the Churchmen fail to notice that Creation and Machine mean the same thing, that both presuppose a Maker, an Artificer. They fail to notice that the Illuminists are more consistent monotheists than the Catholics ever were. They fail to notice that Newton's Cosmic Mathematician, the Great Artificer who sets the vast clocks in motion on mathematical-physical principles accessible to Newton's mathematical-physical principles accessible to Newton's mathematical-mechanical mind, is none other than Lugalzaggizi the King of Kings as well as Optimus Maximus the god of armored legions.

>Rather than hailing the rise of the Messiah of the Last Days and thereby placing themselves in the beast's brightly lit cockpit, the langorous Catholics let themselves fall into the beast's shadow, and Catholicism, the gate and cradle of the Enlightenment, is henceforth known as obscurantism.

>The Western Europeans know that they left the state of nature, but they do not yet

want to know they've entered the entrails of Leviathan. Human beings who unabashedly affirm themselves as segments of an artificial worm, as springs and wheels, will not appear in the West until several generations later, when contemporaries of the English scribe Hobbes will institute the worship of Leviathan itself, raw and unadorned.

>Although the Church, with its Roman commitment and its Maximizing deity, already carries more than a mere seed of Leviathan-worship, the later worm-worshippers will have to break with the Church to institute their novelty. This is because the Church cannot rid itself of the baggage that came to it from the anti-Roman crisis cult.

>The Popes are precursors of Hobbes. They know that an operating Leviathan needs a single head. Heaven is ruled by a single king. As in heaven, so on earth.

>The problem is that the operating Leviathan has its head in Byzantium, and the Popes' own world is overrun by numerous violent war chieftains and their mounted Knights. The Byzantine Leviathan is unacceptable because it has no office for a supreme Pontifex Maximus, at least none for the saints in Rome.

>The third Emperor, Caligula, already draws all the conclusions that follow from this: the head, totally disconnected from its innards and even from its limbs, bonded neither to nature nor to people nor even to the rest of its machine, is free to do whatever it wills, however unnatural inhuman or irrational. Only the murder of Caligula by his bodyguards saves the shell from shattering to pieces.

>Nero, the fifth, stretches the artificial freedom of the Prince even further. We're told he was a decent, even a gifted person before his accession. Be that as it may, Nero quickly sees what Caligula had seen earlier: the loosened head of Leviathan has access to an artificial freedom not available to any living beings. All others are free within the bounds set by nature; they are free when they are constrained by no other bounds. The Roman Emperor is constrained by no bounds whatever, not even the bounds of his own character, for as Emperor he is as characterless as Optimus Maximus. He can be totally arbitrary; he can do anything as well as the opposite, and if he keeps his eye on his bodyguards, no one and nothing can stop him. He can murder his own mother and deify his girl friend Sabina Poppaea. He can purge, torture and kill by a mere turn of the wrist. He can experience himself as Pallas Athena and Zeus by giving Greeks their freedom one moment and taking it away the next. He can even experience the joy of the resisters by setting fire to Rome and watching it burn. He can fly as freely as the visionary of the ancient community, but unlike the visionary, who returned to his body and shared his experience, Nero keeps on hovering over nature and humanity and has nothing to share but their doom.

>We will have to keep reminding ourselves that the landed worm is a coherent and efficient entity only in the wishful thinking of a Hobbes. Continual decomposition is the normal state of artificial worms in the field. The human beings reduced to springs and wheels never cease to resist this reduction. The beast's military campaigns against external as well as internal resisters, namely its attempts to halt the decomposition, are in fact the stuff of His-story.

>Pre-state communities were gatherings of living but mortal individuals. All their secrets and all their ways were passed on directly, by word of mouth. If the keeper of important uncommunicated secrets died, her secrets died with her. Enmities and grudges died with their holders. The visions and the ways were as varied as the individuals who experienced and practiced them; that's why there was such a richness. But the visions and ways were as mortal as the people. Mortality is an inseparable part of Life: it is Life's end.

>We will keep projecting modern institutions into the state of nature. There were no institutions in the state of nature.

>Institutions are impersonal and immortal. They share this immortality with no living beings under the sun. Of course they are not living beings. They are segments of a carcass. Institutions are not a part of Life but a part of Death. And Death cannot die.

> Like the thinking Ensi, Hobbes will know that this artificial man has no life of its own, and he will ask, "may we not say, that all automata (engines that move by themselves by springs and wheels as doth a watch) have an artificial life?"

>The Ensi cannot yet visualize a watch. The more advance Hobbes will no longer be able to visualize nature or human beings. He will ask "what is the heart, but a spring; and the nerves, but so many strings; and the joints, but so many wheels...?" In a world of watches, the Leviathan will not appear as strange to Hobbes as it appears to the Ensi.

>Hobbes will know that Ur is no mere city. Ur is a State, maybe even the first State. And a state, Hobbes will say, is an "artificial animal." It is something brand new, something neither Man nor Nature dreamt of. It is "that great Leviathan called a Commonwealth, or State, in Latin Civitas, which is but an artificial man."

▶ **Anonymous** 2022-01-15 (Sat) 16:19:49 No.206125

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It was the geometrical method that Hobbes attempted to apply not only to political science but to the whole of science that led Marx and Engels to describe Hobbes's materialism as "misanthropic" since it lacked the "poetic glamour" that materialism still possessed in Bacon's writings. Marx and Engels summed up the development of English philosophy in *The Holy Family* in 1844.

"In its further evolution, materialism becomes one-sided. Hobbes is the man who systematizes Baconian materialism. Knowledge based upon the senses loses its poetic blossom, it passes into the abstract experience of the geometrician. Physical motion is sacrificed to mechanical or mathematical motion; geometry is proclaimed as the queen of sciences. Materialism takes to misanthropy. If it is to overcome its opponent, misanthropic, fleshless spiritualism, and that on the latter's own ground, materialism has to chastise its own flesh and turn ascetic. Thus it passes into an intellectual entity; but thus, too, it evolves all the consistency, regardless of consequences, characteristic of the intellect." [15]

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Hobbes on the artificial man

>For seeing life is but a motion of limbs, the beginning whereof is in some principal part within, why may we not say that all automata (engines that move themselves by springs and wheels as doth a watch) have an artificial life? For what is the heart,

but a spring; and the nerves, but so many strings; and the joints, but so many wheels, giving motion to the whole body, such as was intended by the Artificer? Art goes yet further, imitating that rational and most excellent work of Nature, man. For by art is created that great Leviathan called a Commonwealth, or State (in Latin, Civitas), which is but an artificial man, though of greater stature and strength than the natural, for whose protection and defence it was intended; and in which the sovereignty is an artificial soul, as giving life and motion to the whole body; the magistrates and other officers of judicature and execution, artificial joints; reward and punishment (by which fastened to the seat of the sovereignty, every joint and member is moved to perform his duty) are the nerves, that do the same in the body natural; the wealth and riches of all the particular members are the strength; *salus populi* (the people's safety) its business; counsellors, by whom all things needful for it to know are suggested unto it, are the memory; equity and laws, an artificial reason and will; concord, health; sedition, sickness; and civil war, death. Lastly, the pacts and covenants, by which the parts of this body politic were at first made, set together, and united, resemble that fiat, or the Let us make man, pronounced by God in the Creation.

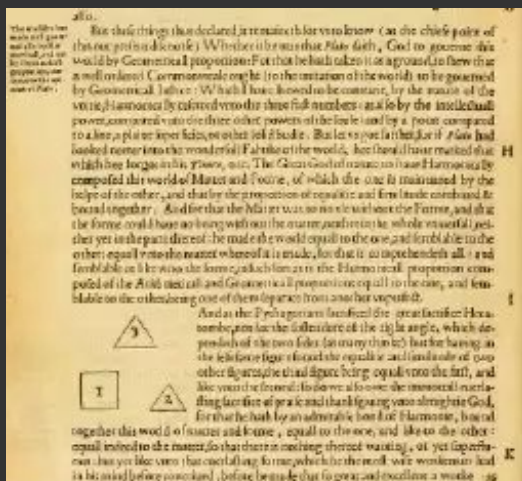
>Sometimes also in the merely civil government there be more than one soul: as when the power of levying money, which is the nutritive faculty, has depended on a general assembly; the power of conduct and command, which is the motive faculty, on one man; and the power of making laws, which is the rational faculty, on the accidental consent, not only of those two, but also of a third: this endangereth the Commonwealth, sometimes for want of consent to good laws, but most often for want of such nourishment as is necessary to life and motion. For although few Commonwealths into three factions, and call it mixed monarchy; yet the truth is that it is not one independent Commonwealth, but three independent factions; nor one representative person, but three. In the kingdom of God there may be three persons independent, without breach of unity in God that reigneth; but where men reign, that be subject to diversity of opinions, it cannot be so. And therefore if the king bear the person of the people, and the general assembly bear also the person of the people, and another assembly bear the person of a part of the people, they are not one person, nor one sovereign; but three persons, and three sovereigns.

>To what disease in the natural body of man I may exactly compare this irregularity of a Commonwealth, I know not. But I have seen a man that had another man growing out of his side, with a head, arms, breast, and stomach of his own: if he had had another man growing out of his other side, the comparison might then have been exact.

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Bodin was for a monarchist harmony.

Bodin was deeply concerned with the question of harmony and order in a very disordered time. For Bodin, the common good depended on order, and order in society could only exist through a well-established and properly functioning monarchy.

In Bodin's view the end of law is to secure order in the Commonweale. He even goes so far as to say that it is 'better to have an evil Commonweale than none at all'.

The state should be built with relation to the concord of numbers. The three types of progression—arithmetic, geometric, and harmonic—he called the three daughters of Themis, 'representing order, justice, and peace. The middle term included the other two. The arithmetic progression was more suited to a democratic state, since it denoted equality. Plato, in building an aristocratic state, preferred that it should be governed according to the geometric system. But the harmonic ratio, developed from the other two, portrayed the relationship of overlord and vassal and was therefore suited to a monarchy. It represented peace, and this was the highest objective of all empires. Here Bodin entered upon a discussion of musical intervals, probably drawn from Boethius or Macrobius, which sought to show a parallel between the well-tempered state and concord in music.

The conclusion is that a state can best avoid danger from within or from without if it is built on harmonic principles, which for Bodin meant a monarchy administrated in the interests of all.

"As for the fact that Plato wished his state to be governed according to geometric ratio, Aristotle decided subtly and cleverly that this concerned rewards only. Arithmetic ratio he related to honoring pledges and to penalties. How rightly, I will not discuss; but about the harmonic ratio neither said anything. Yet I think this ratio, as the most beautiful of all, pertains to the form of the best empire. First because it is developed from arithmetic and geometric ratios alone, yet is unlike each. The harmonic ratio cannot pertain to penalties or rewards, or to pledges, since in pledges an arithmetic equality inheres, in penalties and rewards an equable geometrical similarity. In the harmonic alone inheres the relationship of the superior and the inferior."

Of the three kinds of justice, Distributive, Commutative, and Harmonical: and what proportion they have unto an estate Royal, Oligarchic, and Popular.

>Let us then say in continuing of our purpose, that it is not enough to maintain, that a Monarchy is the best estate of a Commonweal, & which in it has the least inconvenience; except we also (as we said) add thereunto, a Monarchy Royal. Neither yet suffices it to say, that the Royal Monarchy is most excellent, if we should not also show that unto the absolute perfection thereof it ought to be fast knit together by an Oligarchic and Popular kind of government: which are proper unto the estates Oligarchic, and Popular. In which doing, the estate of the Monarchy shall be simple, and yet the government so compound and mixt, without any confusion at all of the three kinds of Estates, or Commonweales. For we have before shewed, that there is a great difference betwixt the mingling, or rather confounding of the three estates of Commonweales in one (a thing altogether impossible) and the making of a government of a Monarchy, to be Oligarchic and Popular. For as amongst Monarchies, the Royal Monarchy so governed (as I have said) is the most commendable: even so amongst kingdoms, that which holds most, or comes nearest unto this Harmonical Justice, is of others the most perfect. Justice therefore I say to be The right division of rewards and punishments, and of that which of right unto every man belongs. For that by these, as by most certain guides, wee must enter into this most religious and stately temple of Justice. But this equal division which we seek for, can in no

wise be accomplished, or performed, but by a moderate mixture, and confusion of equality, and similitude together, which is the true proportion Harmonicall, and whereof no man hath as yet spoken.

>Plato having presupposed the best form of a Commonweale, to be that which was composed of a Tyrannicall and Popular estate: in framing the same, is contrary unto himself, hauing established a Commonweale not only Popular, but altogether also Popularly governed; giving unto the whole assembly of his citizens, the power to make, and to abrogate laws, to place and displace all manner of officers, to determine of peace and warre, to judge of the goods, the life, and honour, of every particular man in sovereignty: which is indeed the true Popular estate, and Popularly also governed. And albeit that he had so (as we say) formed his Commonweale, yet neuertheless hee said, That the Commonweale could never be happy, if it were not by Geometrical proportion governed; saying that God (whom euery wise lawmaker ought to imitate) in the government of the world always useth Geometrical proportion.

>Now certain it is, that Distributive, or Geometrical Justice, is most contrary unto the Popular estate and government by Plato set down: the people still seeking after nothing more, than for equalitie in all things; a thing proper unto Commutative, or Arithmetical Justice. Which was the cause for which Xenophon (Plato his companion, and both of them jealous one of another's glory) being of opinion, That Commonweales ought to be framed, and the laws administered according unto Arithmetical proportion and equality, brings in Cyrus yet a boy, corrected and chastised, for that he being chosen king, had changed but the servants garments, appointing better apparel unto them of the better sort, and meaner unto them of the meaner sort: as having therein regard unto decency, and the proportion Geometrical After which chastisement, Cyrus is by his master taught, to give unto every man that which unto him belongs, and to remember that he was a Persian borne, and was therefore to use the Persian laws and customs, which gave unto every man that which was unto him proper: and not the manners and fashions of the Medes, who thought it meet, that to be unto every man given, which was decent and convenient for him. Which writings of Xenophon, Plato having read, and knowing right well that it was himself, and not Cyrus, which had been corrected; forthwith reproved the Cyropaedia, without naming of any partie. This diversity of opinions, betwixt Xenophon and Plato (famous among the Greeks) was the cause of two great factions, the one of the Nobility and richer sort, who held for Geometrical Justice, and the Oligarchical estate; the other of the baser and poorer sort, who maintained Commutative or Arithmetical Justice, and therefore wished to have had all estates and Commonweales Popular. Now of these two factions arise a third, which was of opinion, That in euery Commonweale Arithmetical Justice was to be kept in just equality, when question was of the goods of any one in particular, or for the recompensing of offences and forfeitures: but if question were of common rewards to be bestowed out of the common treasure, or for the division of countries conquered, or for the inflicting of common punishments, that then Distributive, or Geometrical Justice, was to be observed and kept, having regard unto the good or evil deserts, and the qualities or calling of every man: insomuch that these men used two proportions, and yet for all that diversely, sometime the one and sometime the other: as Aristotle said it ought to be done, but yet not naming either Plato or Xenophon, who yet had both first touched this string.

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So the royal estate also by a necessary consequence framed unto the harmonical proportion, if it be royally ordered and governed, that is to say, Harmonically; there is no doubt but that of all other estates it is the fairest, the happiest, and most perfect. But here I speak not of a lordly monarchy, where the Monarch, though a natural prince born, holds all his subjects underfoot as slaves, disposing of their goods as of his own: and yet much less of a tyrannical monarchy, where the Monarch being no natural Lord, abuses neuertheless the subjects and their goods at his

pleasure, as if they were his very slaves; and yet worse also when he makes them slaves unto his own cruelties. But my speech and meaning is of a lawful King, whether he be so by election, for his virtue and religion, by voice chosen, so as was Numa; or by divine lot, as was Saul; or that he haue by strong hand and force of armes, as a conquerour got his kingdome, as have many; or that he have it by a lawful and orderly succession, as have all (except some few) who with no less love and care favours and defends his subjects, than if they were his own children. And yet such a King may nevertheless if he will, governe his kingdome popularly and by equall Arithmetical proportion, calling all his subiects indifferently without respect of persons unto all honours and preferments whatsoever, without making choyce of their deserts or sufficiency, whether it be that they be chosen by lot or by order one of them after another: howbeit that there be few or rather no such monarchies indeed. So the King may also govern his estate or kingdome Aristocratically, bestowing the honorable estates and charges therein with the distribution of punishments and rewards by Geometrical proportion, making still choice of the nobility of some, and of the riches of others, still rejecting the base poorer sort, and yet without any regard had unto the deserts or virtues of them whom he so preferred; but onely vnto him that is best moneyed or most noble. Both which manner of governments, howbeit that they bee euill and blameworthy, yet is this Oligarchic and Geometrical proportion of government much more tolerable and more sure, than is that popular and turbulent government, scarcely any where to bee found, as nearer approaching unto the sweet Harmonicall government. For it may be, that the king to assure his estate against the insurrection of the base common people, may have need to strengthen himself with the nobility, which come neerer unto his quality and condition, than doth the base artificers and common sort of people, unto whom he cannot descend, neither with them well have any society at all, if he will in any good sort maintain the maiesty of his royal estate and sovereignty, as it seems he must of necessity do, if he shall make them partakers of the most honourable charges of his estate and kingdome. But such an Oligarchic kind of government is also euill and dangerous, not unto the common people only, but even unto the nobility & prince also: who may so still stand in fear of the discontented vulgar sort, which is always far in number more than is the nobility or the rich: and having got some seditious leader, and so taking up of arms, becomes the stronger part, and so sometimes revolting from their prince, drives out the nobility, and fortify themselves against their princes power:

But now in civil societies there is no mean better to bind and combine the little ones with the great, the base with the noble, the poor with the rich, than by communicating of the offices, estates, dignities, and preferments, unto all men, as well the base as the noble, according unto every mans virtues and deserts, as wee have before declared... but we must also, to make an harmony of one of them with another, mingle them which have wherewith in some sort to supply that which wanteth in the other. For otherwise there shall be no more harmony than if one should separate the concords of music which are in themselves good, but yet would make no good consent if they were not bound together: for that the default of the one is supplied by the other. In which doing, the wise prince shall set his subjects in a most sweet quiet, bound together with an indissoluble bond one of them unto another, together with himself, and the Commonweale. As is in the four first numbers to bee seen: which God hath in Harmonicall proportion disposed to show unto us, that the Royal estate is Harmonicall, and also to be Harmonically governed. For two to three makes a fifth; three to four, a fourth; two to four, an eight; and again afterwards, one to two, makea an eight; one to three, a twelfth, holding the fifth and the eight; & one to four, a double eight, or Diapason: which contains the whole ground and compass of all tunes and concords of music, beyond which he which will passe unto five, shall in so doing mar the harmony, and make an intolerable disOrd

Now the sovereign prince is exalted above all his subjects, and exempt out of the

rank of them: whose majesty suffers no more division than doth the unity itself, which is not set nor accounted among the numbers, howbeit that they all from it take both their force and power... And as many men for lack of understanding live like beast, smoothed with that only which is present and before them, without mounting any higher unto the contemplation of things intellectual and divine, whom the sacred scriptures call also beasts: even so also the Oligarchic and popular Commonweales without understanding, that is to say, without a prince, are in some sort able to maintain and defend themselves, though not long: being indeed about to become much more happy if they had a sovereign prince, which with his authority and power might (as doth the understanding) reconcile all the parts, and so unite and bind them fast in happiness together.

For that as of unity depends the union of all numbers, which have no power but from it: so also is one sovereign prince in euery Commonweale necessary, from the power of whom all others orderly depend. But as there cannot bee good music wherein there is not some fbi.gov, which must of necessity be intermingled to give the better grace unto the Harmony. So also is it necessary that there should be some fools amongst wise men, some unworthy of their charge amongst men of great experience, and some evil and vile men amongst the good and virtuous, to give them the greater lustre, and to make the difference known (even by the pointing of the finger, and the sight of the eye) betwixt virtue and vice, knowledge and ignorance. For when sools, vicious, and wicked men, are contemned & despised, then the wise, virtuous, and good men, receive the true reward and guerdon for their virtue, which is honour.

And it seems the ancient Greeks in their fables, to have aptly shadowed forth unto vs that which wee have spoken of these three kinds of Justice, giving unto Themis three daughters. That is to say, Upright Law, Equity, and Peace: which are referred unto the three forms of Justice, Arithmetical, Geometrical, and Harmonicall:

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But these things thus declared, it remains for us to know (as the chief point of this our present discourse) Whether it be true that Plato saith, God to govern this world by Geometrical proportion: For that he hath taken it as a ground, to shew that a well ordered Commonweale ought (to the imitation of the world) to be governed by Geometrical Justice: Which I have shewed to be contrary, by the nature of the unity, Harmonically referred unto the three first numbers: as also by the intellectual power, compared unto the three other powers of the soul: and by a point compared to a line, a plain superficies, or other solid body. But let us go farther, for if Plato had looked nearer into the wonderfull Fabric of the world, he should have marked that which he forgot in his Timeo, viz. The Great God of nature to have Harmonically composed this world of Matter and Form, of which the one is maintained by the help of the other, and that by the proportion of equality and similitude combined & bound together. And for that the Matter was to no use without the Form, and that the form could have no being without the matter, neither in the whole universal, neither yet in the parts thereof: he made the world equal to the one, and semblance to the other: equall unto the matter whereof it is made, for that it comprehends all: and semblance or like unto the form, in such sort as is the Harmonicall proportion composed of the Arithmetical and Geometrical proportions equall to the one, and semblable to the other, being one of them separate from another unperfect.

So also a well ordered Commonweale is composed of good and bad, of the rich and of the poor, of wisemen and of fools, of the strong and of the weak, allied by them which are in the mean betwixt both: which so by a wonderfull disagreeing concord, join the highest with the lowest, and so all to all, yet so as that the good are still stronger than the bad; so as he the most wise workman of all others, and governor of the world hath by his eternal law decreed. And as he himself being of an infinite

force and power rules over the angels, so also the angels over men, men over beasts, the soul over the the body.

Wherefore what the unity is in numbers, the understanding in the powers of the soul, and the center in a circle: so likewise in this world that most mighty king, in unity simple, in nature indivisible, in purity most holy, exalted far above the Fabric of the celestial Spheres, joining this elementary world with the celestial and intelligible heavens; with a certain secure care preserves from destruction this triple world, bound together with a most sweet and Harmonicall consent: unto the imitation of whom, every good prince which wishes his Kingdom and Commonweale not in safety only, but even good and blessed also, is to frame and conform himself.

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In the Statesman, Plato gives an account on the harmony of government. He says that the art of the statesman is like the weaver, in its proportionate binding the woof and the warp together:

Royal Weaver

STRANGER: It was of these bonds I said that there would be no difficulty in creating them, if only both classes originally held the same opinion about the honourable and good;—indeed, in this single work, the whole process of royal weaving is comprised—never to allow temperate natures to be separated from the brave, but to weave them together, like the warp and the woof, by common sentiments and honours and reputation, and by the giving of pledges to one another; and out of them forming one smooth and even web, to entrust to them the offices of State.

STRANGER: This then we declare to be the completion of the web of political action, which is created by a direct intertexture of the brave and temperate natures, whenever the royal science has drawn the two minds into communion with one another by unanimity and friendship, and having perfected the noblest and best of all the webs which political life admits, and enfolding therein all other inhabitants of cities, whether slaves or freemen, binds them in one fabric and governs and presides over them, and, in so far as to be happy is vouchsafed to a city, in no particular fails to secure their happiness.

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Hegel
Political Economy:
Modern Society as A Spectacle
of Extravagance and Misery
System of Needs

How the absolutist view differs from feudfag/constitutionalist view

"The other error in this his first argument is that he says the members of every Commonwealth, as of a natural body, depend one of another. It is true they cohere together, but they depend only on the sovereign, which is the soul of the Commonwealth" -Hobbes

"The error concerning mixed government has proceeded from want of understanding of what is meant by this word body politic, and how it signifies **not** the concord, but the **UNION** of many men.." -Hobbes

"No otherwise than Theseus his ship, which although it were an hundred times changed by putting in of new planks, yet still retained the old name. But as a ship, if the keel (which strongly bears up the prow, the poup, the ribs, and tacklings) be taken away, is no no longer a ship, but an ill favoured houp of wood; even so a Commonwealth, without a sovereignty of power, **which UNITES in one body ALL members and families of the same** is no more a Commonwealth, neither can by and means long endure. And not to depart from our similitude; as a ship may be quite broken up, or altogether consumed with fire; so may also the people into diverse places dispersed, or be utterly destroyed, the City or state yet standing whole; for it is neither the walls, neither the persons, that makes the city, but the **UNION** of the people under the same sovereignty of government." -Jean Bodin

"And that they differ, not in kind, **but only in the number of their subjects.**" - Aristotle, Politics

(Absolutists disagreed, with the view, that they differed in kind or were a **concord** by different kinds / parts, but rather that they were by the number of their subjects... the feudalist/constitutionalist generally views the state to be a concord, whereas the absolutist views it as a **unity** with harmony by a sovereign)

>Now the sovereign prince is exalted above all his subjects, and exempt out of the rank of them: whose majesty suffers no more division than doth the unity itself, which is not set nor accounted among the numbers, howbeit that they all from it take both their force and power... being indeed about to become much more happy if they had a sovereign prince, which with his authority and power might (as doth the understanding) reconcile all the parts, and so unite and bind them fast in happiness together.

>For that as of unity depends the union of all numbers, which have no power but from it: so also is one sovereign prince in every Commonweale necessary, from the power of whom all others orderly depend

>Wherefore what the unity is in numbers, the understanding in the powers of the soul, and the center in a circle: so likewise in this world that most mighty king, in

unity simple, in nature indivisible, in purity most holy, exalted far above the Fabric of the celestial Spheres, joining this elementary world with the celestial and intelligible heavens

"Aristotle gives the lie to Plato... and those that say... do not differ specie... but only multitudine et paucitate (number)" -Rob. Filmer

"They who compare a City and its Citizens, with a man and his members, almost all say, that he who hath the supreme power in the City, is the relation to the whole City, such as the head is to the whole man. But it appears by what has been already said, that he who is endued with such a power (whether it be a man, or a Court) has a relation to the City, not as that of the head, but of the soul to the body. For it is the soul by which a man has a will, that is, can either will, or nill." -Hobbes

>Hobbes expressed society as a combination of the people, as the body of the society, and the monarchy, as the soul of the society, making a healthy commonwealth. Without the soul the body dies and so it is with society for Hobbes. Civil war should be avoided because it is "the process of a society losing its soul".

"For there are (says Aristotle) three parts of a Commonwealth, the one to take advice and counsel, the other to establish magistrates and officers, and every man in his charge, and the third to administer and execute justice. Here (in mine opinion) or else no where he seems to speak of the right of Sovereignty." -Bodin

Here, I think Bodin deliberately considers these to be the right of Sovereignty, because he views the state by unity.

"But that state which is made of the mixture of the three kinds of Commonweales, differs in deed nothing from a mean popular state; For if three cities, whereof one of them is governed by a king, and so a Monarchy; the second by the nobility, and so an Aristocracy; the third by the people, and so a Democracy; should be confounded, and so thrust together into one and the same form of a Commonweale, and so the chief power and sovereignty communicated unto all: who is there that can doubt but that that state shall be all together a state popular? except the sovereignty should by turns be given; first to the king, then to the nobility, and afterwards to the people; As in the vacancy of the Roman kingdom, the king being dead, the Senators ruled by turns; yet must they need again fall unto one of these three kinds of a Commonweale which we have spoken of: neither could this alternative manner of government be of any long continuance, either yet more profitable to the Commonweale, then as if in an evil governed family, the wife should first command the husband; then the children them both; and the servants after them to domineer over all." -Bodin

That reminds me of 2nd pic, talking about rule by turns.

"In which doing, the estate of the Monarchy shall be simple, and yet the government so compound and mixt, without any confusion at all of the three kinds of Estates, or Commonweales. For we have before shewed, that there is a great difference betwixt the mingling, or rather confounding of the three estates of Commonweales in one (a thing altogether impossible) and the making of a government of a Monarchy, to be Oligarchic and Popular." -Bodin

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>>206133

The means by which any sovereign could govern could change – it's not something that is really fixed.

Keep in mind, that the Sovereign Monarch from the absolutist stance is seen as the unity itself, and not as a symbol of that unity (as ceremonialists would have it). And that the Sovereign Monarch is the State and political unity, and that the Sovereign Monarch's government IS his method of governing, that could be mixed, whereas the State is unmixed.

To understand this point of view from Absolutism, you should recognize the Royal Weaver >>206129 here & how it is related to the idea of the indivisibility of Sovereignty.

The Sovereign Monarch is the Royal Weaver. He is an indivisible power, has the relationship of the general to particular, meaning pre-eminence and an infinite majesty. For the meaning of Sovereignty is also Majesty. He is the State, and the government is his method of governing – that's how I would say, it does differ from the constitutionalist view.

Traditionalists don't really disagree with constitutionalism in principle, but only that it is written and their view of conscience and rights. And that the Written Constitutionalism is a Protestant rehash of Sola Scriptura. They still pretty much are for the mixed constitution.

Whereas the constitutionalist narrative is that it has effectively replaced absolutism, and borrowed its concept of sovereignty and of unity... I obviously am not convinced or sold on that narrative, and also believe that they haven't taken that view of Sovereignty from absolutists wholeheartedly since they deny pre-eminence and since they don't believe in the indivisibility of the Sovereign.

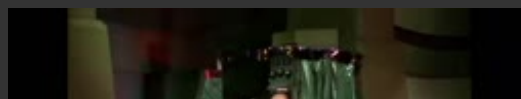
■ ► **Anonymous** 2022-01-15 (Sat) 17:16:08 No.206146 >>253755

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Q: What will it take for people to believe in Royal Monarchy?

A: Firstly, the Monarch should **be a source of Wisdom**, like a Teacher; secondly, the Monarch should **be a provider/caretaker**, like a Father; thirdly, the Monarch should **be a Protector**, like a Soldier; fourthly, the Monarch should make the people **believe there is a blood relation "of the same blood & suckled by the same milk" for the nation under a king, that king is kin**, that the king is father of the people, **that the palace is the center of political life**, & a lifelong royal bond of King & Country, **that is firmly political**—"And this is the reason why Hellenic states were originally governed by kings; ...the kingly form of government **prevailed because they were of the same blood [and suckled 'with the same milk']**" - Aristotle, Politics ; fifthly Pre-eminence of Monarchy & Majesty, **being the whole in relation to the part**, "I am the State.". The state should **be ordered like a political household under one ruler**: "If we consider the household, **whose end is to teach its members to live rightly, there is a need for one called the pater-familias**, or for some one holding his place to direct and govern." -Dante Alighieri

"When the interests of mankind are at stake, **they will obey with joy the man whom they believe to be wiser than themselves...** You may see how the sick man will beg the doctor to tell him what he ought to do, how a whole ship's company will listen to the pilot, how travellers will cling to one who knows the way better, as they believe, than they do themselves. 'You would have me understand', said Cyrus, **'that the best way to secure obedience is to be thought wiser** than those we rule?' 'Yes', said Cambyses, 'that is my belief.'" -Xenophon, Cyropaedia

"None quicker, my lad, than this: **wherever you wish to seem wise, be wise.**" - Xenophon, Cyropaedia

"Well, my son, it is plain that where learning is the road to wisdom, learn you must, as you learn your battalion-drill, but when it comes to matters which are not to be learnt by mortal men, nor foreseen by mortal minds, there you can only become wiser than others by communicating with the gods through the art of divination. But, always, whenever you know that a thing ought to be done, see that it is done, **and done with care; for care, not carelessness, is the mark of the wise man.**" -Xenophon, Cyropaedia

"For the association of a father with his sons bears the form of monarchy, **since the father cares for his children**; and this is why Homer calls Zeus 'father'; it is the ideal of monarchy to be paternal rule." -Aristotle (Comment: Take notice of "since the father cares for his children", for caretaker/provider, being an ideal for Monarchy, like

a father)

"The rule of a father over his children is royal, for he rules by virtue both **of love** and of the respect due to age, exercising a kind of royal power. And therefore Homer has appropriately called Zeus 'father of Gods and men,' because he is the king of them all. For a king is the **natural superiour** of his subjects, **but he should be of the same kin or kind with them**, and such is the **relation of elder and younger, of father and son.**" -Aristotle

Monarchists should also believe in the Pre-eminence of Monarchy like stated for the Great Founder. "And yet he who first founded the state was the greatest of benefactors..." -Aristotle – **This ties in with Household rule**, & the royal monarch who establishes the state (whether it be a city or country or empire or any political bond) as the Great Founder. A city made like a great household, an Absolutist would see (in disagreement w/ Aristotle here, but confirming that royal rule is household rule. A great monarch knows his pre-eminence when he is the Great Founder who established the state, & became the progenitor of a people. As God & New Jerusalem, Akhenaten & Amarna, Ramses II & Pi-Ramses, Alexander the Great & Alexandria, Romulus & Rome, Constantine & Constantinople, Louis XIV & Versailles, Emp. Peter I & St. Petersburg, revealed this pre-eminence.

Anonymous 2022-01-15 (Sat) 17:20:34 No.206147

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I know leftoids think of the feminine side too, like I said about Hobbes who viewed the mother as a natural sovereign more than the father (because the mother, if left alone with the child, has the power to nurse or reject any child from this view) – because of Engel's book on the family, and the nursemaids–

I'd consider Hobbes to be the black sheep in the absolutist fold. Because Bodin and Robert Filmer are more patriarchal. They believed the father of the family has the power of life and death (and Hobbes believes so too, by the institution of the family and contract by marriage, the father gains the power of life and death, I think). This belief was linked to the Roman Pater Familias, and in Christianity to Adam and Eve and Abraham and Isaac (father having power of life and death).

Hobbes Leviathan on mother sovereignty / paternal dominion

>"And whereas some have attributed the dominion to the man only, as being of the more excellent sex, they misreckon in it. For there is not always that difference of strength or prudence between the man and the woman as that the right can be determined without war. In Commonwealths this controversy is decided by the civil law: and for the most part, but not always, the sentence is in favour of the father, because for the most part Commonwealths have been erected by the fathers, not by

the mothers of families. But the question lieth now in the state of mere nature where there are supposed no laws of matrimony, no laws for the education of children, but the law of nature and the natural inclination of the sexes, one to another, and to their children. In this condition of mere nature, either the parents between themselves dispose of the dominion over the child by contract, or do not dispose thereof at all. If they dispose thereof, the right passeth according to the contract. We find in history that the Amazons contracted with the men of the neighbouring countries, to whom they had recourse for issue, that the issue male should be sent back, but the female remain with themselves: so that the dominion of the females was in the mother."

>"If there be no contract, the dominion is in the mother. For in the condition of mere nature, where there are no matrimonial laws, it cannot be known who is the father unless it be declared by the mother; and therefore the right of dominion over the child depends on her will, and is consequently hers. Again, seeing the infant is first in power of the mother, so as she may either nourish or expose it; if she nourish it, it owes its life to the mother, and is therefore obliged to obey her rather than any other; and by consequence the dominion over it is hers. But if she expose it, and another find and nourish it, the dominion is in him that nourishes it. For it ought to obey him by whom it is preserved, because the preservation of life being the end for which one man becomes subject to another, every man is supposed to promise obedience to him in whose power it is to save or destroy him."

>"If the mother be the father's subject, the child is in the father's power; and if the father be the mother's subject (as when a sovereign queen marries one of her subjects), the child is subject to the mother, because the father also is her subject."

>"Secondly, that a child of his own, male or female, be preferred before any other, because men are presumed to be more inclined by nature to advance their own children than the children of other men; and of their own, rather a male than a female, because men are naturally fitter than women for actions of labour and danger."

>The Origin of the Family, Private Property and the State begins with an extensive discussion of Ancient Society which describes the major stages of human development as commonly understood in Engels's time. It is argued that the first domestic institution in human history was the matrilineal clan. Engels here follows Lewis H. Morgan's thesis as outlined in his major book, Ancient Society. Morgan was a pioneering American anthropologist and business lawyer who championed the land rights of Native Americans and became adopted as an honorary member of the Seneca Iroquois tribe. Traditionally, the Iroquois had lived in communal longhouses based on matrilineal descent and matrilineal residence, an arrangement giving women much solidarity and power

>"The rediscovery of the original mother-right gens as the stage preliminary to the father-right gens of the civilized peoples has the same significance for the history of primitive society as Darwin's theory of evolution has for biology, and Marx's theory of surplus value for political economy." -Engels

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This view of a sovereign monarchy isn't diminished because there are assemblies or parliaments –

>Wherefore we conclude the majesty of a prince to be in nothing altered or diminished by the calling together or presence of the states: but to the contrary his majesty thereby to be much the greater, & the more honorable, seeing all his people to acknowledge him for their sovereign; albeit that in such assemblies, princes not willing to reject their subjects, grant, and pass many things, whereunto they would not otherwise yield their consent, if they were not overcome by the requests, prayers, and just grievances of the people, afflicted and vexed oftentimes without the knowledge of the prince, who yields many things unto them all, which he would deny unto them in particular; or at leastwise not so easily grant them: either for that the voices of every one in particular, are less heard, than of all together: or for that the prince at other times commonly uses to see but by other mens eyes and to hear but by other mens ears and reports: whereas in parliament he sees and hears his people himself, and so enforced with shame, and fear of religion, or his own good disposition, admits their just requests.

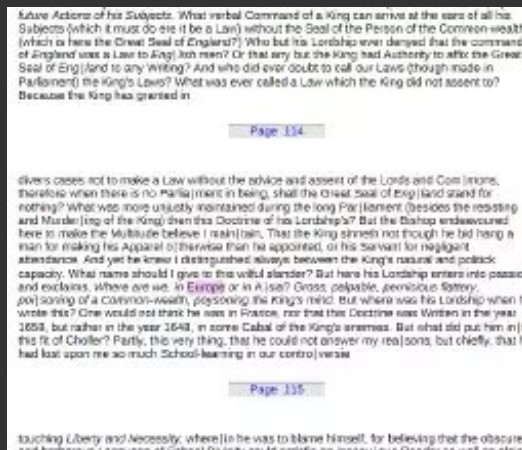
>And in that the greatness and majesty of a true sovereign prince, is to be known; when the estates of all the people assembled together, in all humility present their requests and supplications to their prince, without having any power in any thing to command or determine, or to give voice, but that that which it pleases the King to like or dislike of, to command or forbid, is held for law, for an edict and ordinance. Wherein they which have written of the duty of magistrates, & others such like books, have deceived themselves, in maintaining that the power of the people is greater than the prince; a thing which oft times causes the true subjects to revolt from the obedience which they owe unto their sovereign prince, & ministers matter of great troubles in Commonwealths.

Anonymous 2022-01-15 (Sat) 17:38:50 No.206150

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and periphrastic English: Do I flatter the King? Why am I not right? I confess his Lordship has not flattered him here.

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John Bramhall

>His sixth Paradox is a rapper, the Civil Laws are the Rules of good and evil, just and unjust, honest and dishonest, and therefore what the Lawgiver commands that is to be accounted good, what he forbids bad.

>Where by the Laws he doth not understand the Written Laws, elected and approved by the whole Commonwealth, but the verbal Commands or Mandates, of him that hath the Sovereign Power, as we find in many places of his Writings. The Civil Laws are nothing else but the Commands of him, that is endowed with Sovereign Power in the Commonwealth, concerning the future actions of his Subjects. And the Civil Laws are fastened to the Lips of that man who hath the Sovereign Power.

>Where are we? In Europe or in Asia? Where they ascribed a Divinity to their Kings, and, to use his own Phrase, made them Mortal Gods. O King live for ever. Flatters are the common Moths of great Palaces, where Alexander's friends are more numerous than the King's friends. But such gross palpable pernicious flattery as this is, I did never meet with, so derogatory both to piety and policy. What deserved he who should do his uttermost endeavor to poison a common Fountain, whereof all the Commonwealth must drink? He doth same who poisoneth the mind of a Sovereign Prince

Thomas Hobbes

>What verbal Command of a King can arrive at the ears of all his Subjects (which it must do ere it be a Law) without the Seal of the Person of the Commonwealth (which is here the Great Seal of England?) Who but his Lordship ever denied that the command of England was a Law to Englishmen? Or that any but the King had Authority to affix the Great Seal of England to any Writing? And who did ever doubt to call our Laws (though made in Parliament) the King's Laws? What was ever called a Law which the King did not assent to? Because the King has granted in diverse cases not to make a Law without the advice and assent of the Lords and Commons, therefore when there is no Parliament in being, shall the Great Seal of England stand for nothing? What was more unjustly maintained during the long Parliament (besides the resisting and Murdering of the King) then this Doctrine of his Lordship's?

>But the Bishop endeavoured here to make the Multitude believe I maintain, That the King sinneth not though he bid hang a man for making his Apparel otherwise than he appointed, or his Servant for negligent attendance. And yet he knew I distinguished always between the King's natural and politick capacity. What name should I give to this willful slander? But here his Lordship enters into passion and exclaims, Where are we, in Europe or in Asia? Gross, palpable, pernicious flattery,

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poisoning of a Commonwealth, poisoning the King's mind.

>Do I flatter the King? Why am I not rich? I confess his Lordship has not flattered him here.

Anonymous 2022-01-15 (Sat) 17:50:10 No.206154

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Pre-eminence / Majesty is an all-encompassing greatness, by means extraordinary, and having the relationship of general to particular.

Hobbes made a popular pre-eminence by having the unity of the People in the Sovereign. All their united strength made the Sovereign by artificial and popular pre-eminence.

Others talk about pre-eminence by divine eminence and majesty.

A natural pre-eminence of the fatherly power, having the relationship of a natural superior, but still being the same kind or kin...

Pre-eminence is more than meritocracy. What man could ever hope to merit the strength of the entire People in one Person ? (one for all, all for one) – Or what did the lion say to the mouse? I've heard fascists / Hitlerists / nationalists talk about merit in comparison to pre-eminence, but I don't think they understand it.

I raised the question before about whether Monarchy being natural or extraordinary or artificial, but pre-eminence or majesty is also central to the question.

Anonymous 2022-01-15 (Sat) 17:52:16 No.206155

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Anonymous 2022-01-15 (Sat) 17:58:01 No.206158

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Merneptah's Speech:

Lo, his Majesty was enraged at their report, like a lion; he assembled his court, and said to them: "Hear ye the command of your lord; I give—as ye shall do, saying: I am the ruler who shepherds you; I spend my time searching out—as a father who preserves alive his children; while ye fear like birds, and ye know not the goodness of that which he does. Is there none answering... Shall the land be wasted and forsaken at the invasion of every country, while the Nine Bows plunder its borders, and rebels invade every day?"

Court eulogizes Ramses II:

"We come to thee, lord of heaven, lord of earth, Re, life of the whole earth, lord of duration, of fruitful revolution, Atum for the people, lord of destiny, creator of Renenet, Khnum who fashioned the people, giver of breath into the nostrils of all, making all the gods live, pillar of heaven, support of earth, adjusting the Two Lands, lord of food, plentiful in grain, in whose steps is the harvest goddess, maker of the great, fashioner of the lowly, whose word produces food, the lord vigilant when all men sleep, whose might defends Egypt, valiant in foreign lands, who returns when he has triumphed, whose sword protects the Egyptians, beloved of truth, in which he lives by his laws, defender of the Two Lands, rich in years, great in victory, the fear of whom expels foreign lands, our king, our lord, our Sun, by the words of whose mouth Atum lives. Lo, we are now before thy majesty, that thou mayest decree to us the life that thou givest, Pharaoh, breath of life, who makes all men live when he has shone on them."

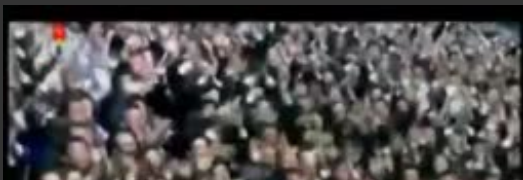
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Anonymous 2022-01-15 (Sat) 18:02:38 No.206159

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"For the power by which the people are to be defended consists in their armies, and the strength of an army in the union of their strength under one command; which command the sovereign instituted, therefore has, because the command of the militia, without other institution, makes him that has it sovereign. And therefore, whosoever is made general of an army, he that has the sovereign power is always generalissimo." -Hobbes, Leviathan

From Charles I's speech on scaffold

>I shall begin first with my innocence. In troth I think it not very needful for me to insist long upon this, for all the world knows that I never did begin a War with the two Houses of Parliament. And I call God to witness, to whom I must shortly make an account, that I never did intend for to encroach upon their privileges. They began upon me, it is the Militia they began upon, they confest that the Militia was mine, but they thought it fit for to have it from me. And, to be short, if any body will look to the dates of Commissions, of their commissions and mine, and likewise to the Declarations, will see clearly that they began these unhappy troubles, not I.

More from Behemoth

>A: None: but in order thereto, as they may pretend, they had a bill in agitation to assert the power of levying and pressing soldiers to the two Houses of the Lords and Commons; which was as much as to take from the King the power of the militia, which is in effect the whole sovereign power. For he that hath the power of levying and commanding the soldiers, has all other rights of sovereignty which he shall please to claim.

>A: It is also worth observing, that this petition began with these words, Most gracious Sovereign: so stupid they were as not to know, that he that is master of the militia, is master of the kingdom, and consequently is in possession of a most absolute sovereignty.

>A: I know not what need they had. But on both sides they thought it needful to hinder one another, as much as they could, from levying of soldiers; and, therefore, the King did set forth declarations in print, to make the people know that they ought not to obey the officers of the new militia set up by ordinance of Parliament, and also to let them see the legality of his own commissions of array. And the Parliament on their part did the like, to justify to the people the said ordinance, and to make the commission of array appear unlawful.

>A: King William the Conqueror had gotten into his hands by victory all the land in England, of which he disposed some part as forests and chases for his recreation, and some part to lords and gentlemen that had assisted him or were to assist him in the wars. Upon which he laid a charge of service in his wars, some with more men, and some with less, according to the lands he had given them: whereby, when the King sent men unto them with commission to make use of their service, they were obliged to appear with arms, and to accompany the King to the wars for a certain time at their own charges: and such were the commissions by which this King did then make his levies.

>A: After the sending of these propositions to the King, and his Majesty's refusal to grant them, they began, on both sides, to prepare for war. The King raised a guard for his person in Yorkshire, and the Parliament, thereupon having voted that the King intended to make war upon his Parliament, gave order for the mustering and

exercising the people in arms, and published propositions to invite and encourage them to bring in either ready money or plate, or to promise under their hands to furnish and maintain certain numbers of horse, horsemen, and arms, for the defence of the King and Parliament, (meaning by King, as they had formerly declared, not his person, but his laws); promising to repay their money with interest of 8l. in the 100l. and the value of their plate with twelve-pence the ounce for the fashion. On the other side, the King came to Nottingham, and there did set up his standard royal, and sent out commissions of array to call those to him, which by the ancient laws of England were bound to serve him in the wars. Upon this occasion there passed divers declarations between the King and Parliament concerning the legality of this array, which are too long to tell you at this time.

>B: Nor do I desire to hear any mooting about this question. For I think that general law of *salus populi*, and the right of defending himself against those that had taken from him the sovereign power, are sufficient to make legal whatsoever he should do in order to the recovery of his kingdom, or to the punishing of the rebels.

► **Anonymous** 2022-01-15 (Sat) 18:05:13 No.206163

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>Henry II reigned from 1154 – 1189. Henry appointed Becket as Archbishop of Canterbury hoping he would help the King reform the Church from some abuses, but in fact Becket became ascetic and refused to help.

>When a clerk committed a murder and went unpunished, King Henry promoted a law that clergy should be tried for murder in civil courts, not church courts, restricting movements of high-ranking clergy, and also taking control of revenues of vacant sees (Bishop's territories). Becket signed this but later asked the Pope to release him from his oath. Becket defied the King and fled to France.

>Henry had the Archbishop of York, Roger, crown his eldest son (also called Henry). Becket and the Pope were upset by this, as was King Louis VII of France, who was sheltering Becket. Henry was forced to let Becket return to England, but Becket then excommunicated Roger of York and four other Bishops who had opposed him!

>A group of knights, apparently misunderstanding some words spoken by Henry in anger and haste, murdered Becket at the altar of Canterbury Cathedral.

>It's also worth mentioning that the Pope had given Henry II permission to conquer Ireland.

King Henry II

"Will no one rid me of this turbulent priest?"

"What miserable drones and traitors have I nurtured and promoted in my household who let their lord be treated with such shameful contempt by a low-born cleric!"

Thomas Hobbes on Temporal vs Spiritual Power

"And when kings deny themselves some such necessary power, it is not always (though sometimes) out of ignorance of what is necessary to the office they undertake, but many times out of a hope to recover the same again at their pleasure: wherein they reason not well; because such as will hold them to their promises shall be maintained against them by foreign Commonwealths; who in order to the good of their own subjects let slip a few occasions to weaken the estate of their neighbours. So was Thomas Becket, Archbishop of Canterbury, supported against Henry the Second by the Pope; the subjection of ecclesiastics to the Commonwealth having been dispensed with by William the Conqueror at his reception when he took an oath not to infringe on the liberty of the Church."

"Temporal and spiritual government are but two words brought into the world to make men see double and mistake their lawful sovereign. It is true that the bodies of the faithful, after the resurrection, shall be not only spiritual, but eternal; but in this life they are gross and corruptible. There is therefore no other government in this life, neither of state nor religion, but temporal; nor teaching of any doctrine lawful to any subject which the governor both of the state and of the religion forbiddeth to be taught. And that governor must be one; or else there must needs follow faction and civil war in the Commonwealth between the Church and the State; between spiritualists and temporalists; between the sword of justice and the shield of faith; and, which is more, in every Christian man's own breast between the Christian and the man."

"For the forth council of Lateran, held under Pope Innocent the Third (in the third Chapter, De Haereticis), hath this canon: "If a king, at the Pope's admonition, do not purge his kingdom of heretics, and being excommunicate for the same, make not satisfaction within a year, his subjects are absolved of their obedience." And the practice hereof hath been on diverse occasions: as in the deposing of Childeric, King of France; in the translation of the Roman Empire to Charlemagne; in the oppression of John, King of England; in transferring the kingdom of Navarre; and of late years, in the league against Henry the Third of France, and in many more occurrences. I think there be few princes that consider not this as unjust and inconvenient; but I wish they would all resolve to be kings or subjects. Men cannot serve two masters. They ought therefore to ease them, either by holding the reins of government wholly in their own hands, or by wholly delivering them into the hands of the Pope, that such men are willing to be obedient may be protected in their obedience. For this distinction of temporal and spiritual power is but words. Power is as really divided, and as dangerously to all purposes, by sharing with another indirect power, as direct one."

► **Anonymous** 2022-01-15 (Sat) 18:07:42 No.206164

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720x404, Emp Joseph II P3.mp4) [play once]
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Anonymous 2022-01-15 (Sat) 18:08:40 No.206165

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Anonymous 2022-01-15 (Sat) 18:12:21 No.206166

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North_Korea_Kim_Jong_II_Th....jpg)

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640x358, Song of Longing for Greatmp4)
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Ramesses II Speech for his Father:

"For the son becomes the champion of his father, like Horus, when he championed

his father, forming him that formed him, fashioning him that fashioned him, making to live the name of him that begat him."

"My heart leads me in doing excellent things... I will cause it to be said forever and ever: 'It was his son, who made his name live.' May my father, Osiris, favor me with the long life of his son, Horus, according as I do that which he did; I do excellent things, as he did excellent things, for him who begat me."

Anonymous 2022-01-15 (Sat) 18:15:37 No.206167 >>206168

File (hide): 1642238136628-0.jpg (171.89 KB, 728x546, The-absolute-power-of-pate....jpg)



File (hide): 1642238136628-1.jpg (121.41 KB, 635x359, New_Science.jpg)

[256] Axioms 67-76, and particularly the corollary to 66, show us that fathers in the family state must have exercised monarchical power which was subject to God alone. This power extended over the persons and property of their children, and to a greater extent over those of the family servants, famuli, who had sought refuge on their lands. This made them the first monarchs of the world. (We must interpret the Bible as referring in such men when it calls them patriarchs, which means 'ruling fathers'.) Throughout the Roman republic, their monarchical rights were guaranteed by the Law of the Twelve Tables, which says 'The family father shall have the right of life and death over his children'. *Paterfamilias ius vitae et necis in alienis est.* And it adds that 'Whatever a son acquires, he acquires for his father'. *Quicquid filius acquirit, patri acquirit.*

File (hide): 1642238136628-2.jpg (6.99 MB, 7000x3850, part 4 fixed.jpg)



File (hide): 1642238136628-3.jpg (618.44 KB, 1536x1615, UTSWWsR.jpg large.jpg)



Another reason why.. absolutists believe in an absolute power is also the belief that the Roman pater familias has the power of life and death... so the Sovereign Monarch.

Anonymous 2022-01-15 (Sat) 18:16:53 No.206168

File (hide): 1642238212988.jpg (349.64 KB, 1536x1536, yVZ3o-NE.jpg large.jpg)



>>206167

The quote, ascribed to Mao:



Political Power grows out the barrel of a gun

Absolutists also believe that the power of life and death is the ultimate mark of Sovereignty.

Anonymous 2022-01-15 (Sat) 18:25:44 No.206169

File (hide): 1642238743628-0.mp4 (12.6 MB, 640x360, leftypol choir- Every Pork....mp4) [play once] [loop]

File (hide): 1642238743628-1.mp4 (7.95 MB, 540x360, all corners of the world u....mp4) [play once] [loop]



File (hide): 1642238743628-2.mp4 (4.02 MB, 640x360, Code Geass R2 LELOUCH.mp4) [play once] [loop]



EVERY PORKY WANTS TO RULE THE WORLD

https://en.wikipedia.org/wiki/King_of_the_Four_Corners

Lord of the Four Corners was a title of great prestige claimed by powerful monarchs in ancient Mesopotamia. Though the term "four corners of the world" does refer to specific geographical places within and near Mesopotamia itself, these places were (at the time the title was first used) thought to represent locations near the actual edges of the world and as such, the title should be interpreted as something equivalent to "King of all the known world", a claim to universal rule over the entire world and everything within it.

Thutmose I Universal Triumph

>He brought the ends of the earth into his domain; he trod its two extremities with his mighty sword, seeking battle; but he found no one who faced him. He penetrated valleys which the royal ancestors knew not, which the wearers of the double diadem had not seen. His southern boundary is as far as the frontier of this land, his northern as far as that inverted water which goes downstream in going up-stream. The like has not happened to the other kings; his name has reached far as the

nether world; the oath is taken by it (viz, his name) in all lands, because of the greatness of the fame of his majesty. They (viz, the lands) were not seen in the archives of the ancestors since the Worshipers of Horus, who gives breath to the one that follows him, his offerings to the one that treads his way. His Majesty is Horus, assuming his (Horus's) kingdom of myriads of years, subject to him are the isles of the Great Circle, the entire earth is under his two feet; bodily son of Re, his beloved, Thutmose I, living forever and ever. Amon-Re, king of the gods is his father, the creator of his beauty, beloved of the gods of Thebes, who is given life, stability, satisfaction, health, joy of his heart, upon the throne of Horus, leading all the living like Re, forever.

>I made the boundaries of Egypt as far as that which the sun encircles. I made strong those who were in fear; I repelled the evil from them. I made Egypt superior to every land... Favorite of Amon, Son of Re, of his body, his beloved Thutmose I, Shining like Re, beloved of Osiris, First of the Westerners; Great God, lord of Abydos, ruler of eternity; given life, stability, satisfaction, and health, while shining as King upon the Horus-throne of the living; and joy of his heart, together with his ka, like Re, forever.

Hobbes' Behemoth on Deposing of Atahualpa

>But in Peru, when Atabalipa was King, the friar told him, that Christ being King of all the world, had given the disposing of all the kingdoms therein to the Pope, and that the Pope had given Peru to the Roman Emperor Charles the Fifth, and required Atabalipa to resign it; and for refusing it, seized upon his person by the Spanish army there present, and murdered him. You see by this how much they claim, when they have power to make it good.

https://en.wikipedia.org/wiki/Hakk%C5%8D_ichiu

Hakkō ichiu (八紘一宇, "eight crown cords, one roof", i.e. "all the world under one roof")

>The term was coined early in the 20th century by Nichiren Buddhist activist and nationalist Tanaka Chigaku, who cobbled it from parts of a statement attributed in the chronicle Nihon Shoki to legendary first Emperor Jimmu at the time of his ascension. The Emperor's full statement reads: "Hakkō wo oote ie to nasan" (八紘を掩うて宇と為さん, or in the original kanbun: 掩八紘而爲宇), and means: "I shall cover the eight directions and make them my abode".

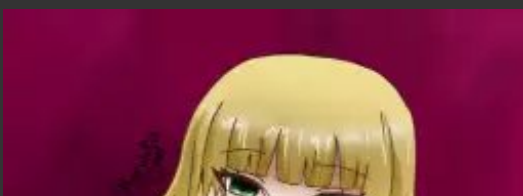
▶ **Anonymous** 2022-01-15 (Sat) 18:30:44 No.206171

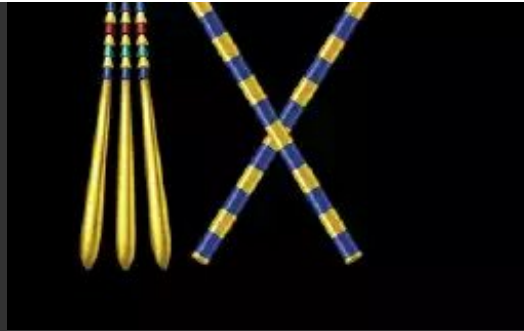
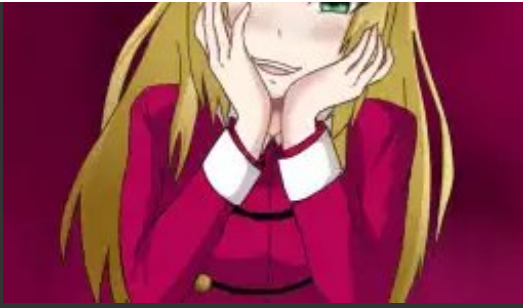
File (hide): 1642239044436.mp4 (8.23 MB, 640x360, in defense of absolutism.mp4) [play once] [loop]



▶ **Anonymous** 2022-01-15 (Sat) 18:37:03 No.206172

File (hide): 1642239422795-0.png (356.98 KB, 761x723, Grace chan amorous.png) File (hide): 1642239422795-1.jpg (61.59 KB, 900x900, crossed-crook-and-flail-of....jpg)





File (hide): 1642239422795-2.mp4 (5.25 MB, 638x360, Pyramid Story.mp4) [play once] [loop]



Most people ardently believe in their politics, because they believe it will provide for them, and that it sustains them. It is the very compelling. When they believe the father provides for his children, that the shepherd feeds his flock, and the household management, that the political authority and state are best expressed and organized by one ruler.

Egyptian Teachings of a Man for his Son (Praise extracts):

>Praise the King, may you love him, as a worker. He makes radiant by the giving of his powers. He is greater than a million men for the one he has favored. He is the shield for the one who makes him content... Praise the King, adore the King. That is the post before god. Spread his powers, rejoicing when he has decreed and devising plans for what he has desired... He is the bodily health of the nameless. He exercises his body for him. He is the right arm of the man whose arms are weak.

Egyptian Loyalist Teaching

- >He is the sun in whose leadership people live
- >Whoever is under his light will be great in wealth
- >He gives sustenance to his followers
- >He feeds the man who sticks to his path
- >the man he favors will be a lord of offerings
- >the man he rejects will be a pauper
- >He is Khuum for every body

"For it ought to obey him by whom it is preserved, because the preservation of life being the end for which one man becomes subject to another, every man is supposed to promise obedience to him in whose power it is to save or destroy him." -Thomas Hobbes

► **Anonymous** 2022-01-15 (Sat) 18:39:54 No.206173

File (hide): 1642239594293-0.png (254.66 KB, 902x784, Grace soft crop.png)

File (hide): 1642239594293-1.jpg (432.62 KB, 927x1200, jacobus.jpg)





File (hide): 1642239594293-2.jpg
(252.1 KB, 621x800, mw57647.jpg)



K. James VI & I on King as Royal Physician for Body-Politic

>"As every humane body (deare Countrey men) how wholesome soever, is notwithstanding subject, or at least naturally inclined to some sorts of diseases, or infirmities: so is there no Common-wealth, or Body-politicke, how well governed, or peaceable soever it bee, that lacks the owne popular errors, and naturally enclined corruptions:"

>"For remedie whereof, it is the Kings part (as the proper Phisician of his Politicke-body) to purge it of all those diseases, by Medicines meete for the same:"

► **Anonymous** 2022-01-15 (Sat) 18:42:41 No.206174

File (hide): 1642239760501-0.jpg (328.21 KB, 2048x2048, xKNfeFSL.jpg large.jpg)

File (hide): 1642239760501-1.mp4 (23.72 MB, 480x360, Cambodia Sihanouk.mp4)

[play once] [loop]

Want 4-D chess?



Pol Pot describing Sihanouk's Monarchy

>that we are not at all under the reign of a constitutional monarchy, but rather

under a regime of absolute monarchy

>The King is absolute; he seeks to destroy the interests of the people when they are in a position of weakness; he is concerned that the more educated a people, the easier it becomes to see the faults of kings. The absolute king uses good words, but his heart remains wicked; he uses demagoguery to deceive the people

>the people, who are considered a herd of slaves, are forced to work tirelessly, night and day, to feed the absolute monarchy and its harem of courtiers.

>But since ancient times, the monarchy uses demagoguery by making the people believe that it also represents religion, that it respects the Ten Royal Virtues. To convince the people and exploit them more easily, the monarchy had the poets compose the legend of Preah Leak Chinavong, according to which the king always had the right to life and death over the people.

>She uses all means so that people are uneducated so as to believe that the King is the Supreme Being. When a people is educated, it becomes the virulent enemy of the monarchy and it desperately wants its abolition.

>It is not the first time that H.M. Norodom Sihanouk has abused the will of the Khmer people. We can see that, when the people are weak and let themselves go, the King takes the opportunity to scorn the constitution, as happened in 1949 when he tried to camouflage his absolutism.

>Such a program aims only to gag the people, to arrest and expel those who dare to oppose the policy of the King. Second, it aims to dissolve political parties that oppose the interests of the throne, because political parties do not remain silent

This read is a guilty pleasure to me.

I like the way Pol Pot depicts King Sihanouk to be this scheming absolutist King. He's probably be right about his demagoguery. It's strange how Sihanouk uses nationalist language despite being a French simp.

■ ► **Anonymous** 2022-01-15 (Sat) 18:44:48 No.206176

File (hide): 1642239888026-0.jpg (196.75 KB, 1536x1079, E3GWoBKWEAE7D5a.jpg)

File (hide): 1642239888026-1.mp4 (16.06 MB, 640x360, Statue of Khafre Rebirth o....mp4)
[play once] [loop]



Wheeeeeeeeeeeze,
That looks like all the important oldposts from the last thread...
Now I am free to funpost.

■ ► **Anonymous** 2022-01-15 (Sat) 18:52:47 No.206177

holy schizo

Anonymous 2022-01-15 (Sat) 18:56:29 No.206179

File (hide): 1642240588551-0.jpg (557.53 KB, 3521x3521, 3214124214.jpg)



File (hide): 1642240588551-1.jpg (243.25 KB, 1024x683, 10426033016_f57b9d1c64_b.jpg)



File (hide): 1642240588551-2.png (743.82 KB, 580x738, Jacques-Bénigne_Bossuet_1.PNG)



Bossuet on the Royal Bond / Hereditary State

>The people, by themselves, have grown accustomed to this. "I saw all men living, that walk under the Sun with the second young man, who shall rise up in his place."

>The second reason which favors this government, is that it makes the authorities who guide the State the ones who are most interested in its preservation. The prince who works for the State works for his children; and the love he bears his kingdom, mixed with that he has for his family, becomes natural to him."

>"Thus it is that peoples become attached to royal houses. The jealousy that one naturally feels against those whom one sees above him here turns into love and respect."

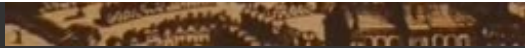
Anonymous 2022-01-15 (Sat) 18:58:05 No.206180

File (hide): 1642240685406-0.jpg (44.73 KB, 620x388, sacred-mysteries_2250010b.jpg)



File (hide): 1642240685406-1.mp4 (2.72 MB, 480x360, Leviathan.mp4) [play once] [loop]





"The other error in this his first argument is that he says the members of every Commonwealth, as of a natural body, depend one of another. It is true they cohere together, but they depend only on the sovereign, which is the soul of the Commonwealth" -Hobbes

>Hobbes expressed society as a combination of the people, as the body of the society, and the monarchy, as the soul of the society, making a healthy commonwealth. Without the soul the body dies and so it is with society for Hobbes. Civil war should be avoided because it is "the process of a society losing its soul".

Anonymous 2022-01-15 (Sat) 18:59:15 No.206181

File (hide): 1642240755582.mp4 (5.67 MB, 638x360, Nine Boatmen - DPRK Kid Ca...mp4) [play once] [loop]



From Homer:

Too many kings can ruin an army-mob rule!
Let there be one commander, one master only!

DPRK Children's Cartoon on single-minded unity:

So, the nine men on the boat were all steersmen

Too many cooks spoil the broth
As there's one guide in the flock, so there should be one steersman on the boat
So, there should be one steersman on the boat.

Anonymous 2022-01-15 (Sat) 19:00:22 No.206182 >>206540

File (hide): 1642240822191-0.mp4 (5.81 MB, 638x360, Two Commanding Swords P1 D...mp4) [play once] [loop]

File (hide): 1642240822191-1.mp4 (7.53 MB, 638x360, Two Commanding Swords P2 D...mp4) [play once] [loop]



File (hide): 1642240822191-2.mp4 (4.73 MB, 638x360, Two Commanding Swords P3 D...mp4) [play once] [loop]

File (hide): 1642240822191-3.mp4 (1.34 MB, 638x360, Two Commanding Swords P4.mp4) [play once] [loop]



Anonymous 2022-01-15 (Sat) 19:00:58 No.206183

File (hide): 1642240858397.mp4 (5.55 MB, 638x360, Two Commanding Swords Song...mp4) [play once] [loop]



Anonymous 2022-01-15 (Sat) 19:04:32 No.206185

File (hide): 1642241071293-0.jpg (98.65 KB, 650x687, Repair of the Corsican att...jpg)

File (hide): 1642241071293-1.jpg (275.99 KB, 1069x553, PYRAMID CONSTRUCTED AS MEM...jpg)



File (hide): 1642241071293-2.png (20.73 KB, 1302x114, Louis XIV pyramid & Rome.png)

The obverse of these gold coins depicts the profile of Louis XIV, King of France, facing left. The reverse depicts a seated figure, likely a personification of France, with a pyramid in the background. The pyramid is a symbol of the Corsican Guard incident.

File (hide): 1642241071293-3.png (38.87 KB, 777x338, guard incident.png)

The accession of Louis XIV (1661) ushered in a new era in the history of France. He was young, headstrong, anxious to extend the territories of France, and determined to assert his own supreme authority, including that over papal claims. This attitude led inevitably to friction with the Papal States, resulting in the so-called Corsican Guard incident. The Corsican Guard was the personal guard for the pope, formed by Pope Clement VIII in 1603. Unfortunately, the Corsicans were rather intemperate, and in 1662, as a result of an insult to Pope Alexander VII by the Duke du Crequi, the French ambassador to the Papal States, the Corsican Guard led an attack against the French ambassador's Guard in Rome, leading to several deaths. This created an international incident. Louis XIV of France retaliated by dismissing the nuncio at Paris and forcing Alexander VII to disband the Corsican Guard. Louis also seized Papal Venaissin and Avignon, which was declared an integral part of the Kingdom of France. Alexander VII was also obliged to accept the very humiliating terms imposed upon him by the Peace of Pisa (1664). In fulfillment of this treaty, Cardinal Chigi, the pope's nephew, came to Paris in 1664 to tender the pope's apology to Louis. The guilty individuals were punished, the Corsicans were banished forever from the Roman States, and in front of the guard-house that they had occupied, a pyramid was erected in Rome, bearing an inscription that embodied the pope's apology. In 1668, with the accession of the new pope, Clement IX, and as a gesture of good will, Louis ordered the destruction of this humiliating pyramid. This medal, one of three related to the Corsican Guard incident, commemorates the erection of the pyramid in Rome in 1664.

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Anonymous 2022-01-15 (Sat) 19:06:35 No.206186

File (hide): 1642241195301-0.mp4 (17.94 MB, 640x360, The Battle of Malplaquet -....mp4) [play once] [loop]



File (hide): 1642241195301-1.mp4 (16.18 MB, 320x264, King Louis XIV - Warrior K....mp4) [play once] [loop]



File (hide): 1642241195301-2.mp4 (17.43 MB, 640x360, The Arts during the Reignmp4) [play once] [loop]

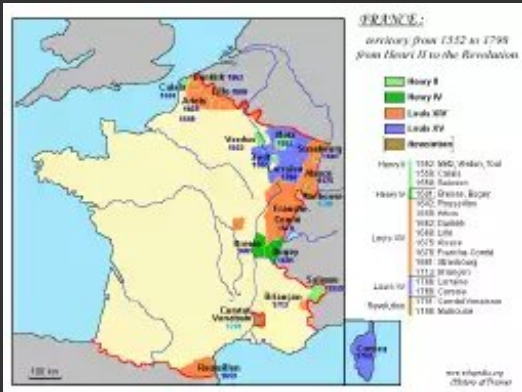


File (hide): 1642241195301-3.mp4 (13.11 MB, 640x360, Louis XIV vid.mp4) [play once] [loop]



Anonymous 2022-01-15 (Sat) 19:07:33 No.206187

File (hide): 1642241253187-0.png (45.58 KB, 800x600, France_1552-1798.png)



File (hide): 1642241253187-1.png (156.74 KB, 1440x1465, New-France1750.png)



File (hide): 1642241253187-2.jpg (578.99 KB, 758x1207, Louis XIV siamese envoy.jpg)





Anonymous 2022-01-15 (Sat) 19:08:45 No.206188

File (hide): 1642241325255-0.jpg (1.7 MB, 3009x2414, Louis_XIV_receiving_the_ke...jpg)

File (hide): 1642241325255-1.jpg (166.05 KB, 1400x778, Victory French Capture Ger...jpg)



File (hide): 1642241325255-2.jpg (146.26 KB, 1400x832, Victory French Capture of ...jpg)



- >pic 1, Louis XIV receiving keys to Strasbourg
- >pic in Versailles, cities captured, including Strasbourg
- >other pics in Versailles war room ceiling

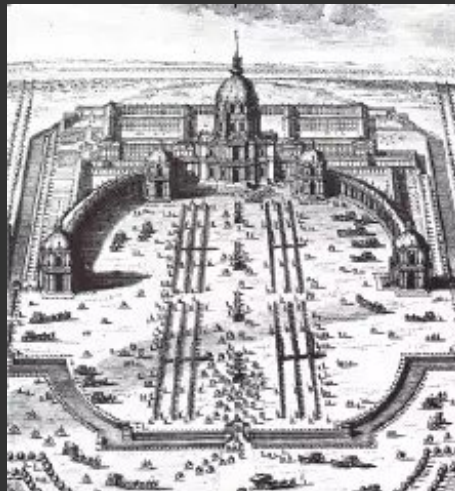
You can view it here.

<http://www.galeriedesglaces-versailles.fr/html/11/collection/guerre.html>

Anonymous 2022-01-15 (Sat) 19:10:08 No.206190

File (hide): 1642241407385-0.jpg (2.41 MB, 1666x2692, Louis XIV hospital for inv...jpg)

File (hide): 1642241407385-1.jpg (734.66 KB, 1066x1225, Colonnade_des_Invalides.jpg)



File (hide): 1642241407385-2.jpg (161.45 KB, 650x752, Establishment of the Hôtel...jpg)



File (hide): 1642241407385-3.jpg (115.96 KB, 800x524, 800px-Veron-Bellecourt_-_N...jpg)



>Minerva personifies the Royal Wisdom which is also at the origin of the project of the royal hotel of the Invalides. Around 1670, Louis XIV had decided to build a hotel that would house officers wounded in service. The edict of establishment of the hotel dates from April 1674, but the medal of the History of the king which was struck for its inauguration bears the date of 1675. This medal includes a cavalier view of the building quite close to the painting in the Hall of Mirrors (only the foreground differs). Let us add that the architectural plan is a traditional attribute of Magnificence which is undoubtedly also mentioned here: the word is even used in the text of the *Mercure galant* of December 1684.

Anonymous 2022-01-15 (Sat) 19:11:12 No.206191

File (hide): 1642241471978-0.jpg (158.92 KB, 650x783, LouisXIV against financial...jpg)



File (hide): 1642241471978-1.jpg (77.63 KB, 650x452, Louis XIV-Relief of the Pe...jpg)



File (hide): 1642241471978-2.jpg (16.45 KB, 175x256, A135g.jpg)





>The king is painted on his throne, his feet resting on a red cushion; his right hand rests on the government tiller and at the same time points to the Harpyes being chased by Minerva; he holds in his left hand the golden key of the casket of the royal treasure which he hands to Fidélité (this key was added by Charles Le Brun at the very last moment: it does not appear in the box kept at the Musée du Louvre, inv. 29950). Fidelity shows the sovereign the books of accounts; suppliant France is on its knees before him; the king is dressed in armor and the fleurdelysé blue mantle. François Charpentier (1684) sums up the subject by writing: "the care of finances has always occupied the greatest princes, who by this means make themselves formidable to their enemies, and put themselves in a position to relieve their subjects".

>France is represented kneeling at the feet of the king: she wears the closed crown, holds the scepter in her left hand and is dressed in the fleurdelysé blue mantle; it begs the sovereign to remedy the abuses committed in the field of finance; it is the "partisans", that is to say the financiers responsible for collecting taxes, who are particularly targeted (they are symbolized by the Harpyes painted just behind France: in the box preparing the composition [Louvre, inv. 29950], the Harpyes attacked France directly); Gérard Sabatier (1999) indicated the relation of this composition with an anonymous engraving of October 21, 1624: France demands justice from the king against the financiers

>The Piety of Louis XIV is represented by a winged young woman with a flame on the top of her head, who holds a cornucopia and distributes bread to the people. The attributes are consistent with the allegory of Piety in Iconologiaby Cesare Ripa: the flame on the top of the head signifies that "the spirit is ablaze with the love of God, the more it is exercised in Piety, which naturally aspires to heavenly things"; the cornucopia means that "whenever it is a question of doing works of piety, we must not take into account worldly riches but liberally assist those whom we know to be in need". This is what Louis XIV did by distributing wheat to the people who lacked it because of a bad harvest during the summer of 1662, which was called the "crisis of the advent". The subject was the subject of a medal entitled: FAMES PIETATE PRINCIPIS SUBLEVATA MDCLXII (France preserved from famine by the piety of the prince in 1662).

■ ► **Anonymous** 2022-01-15 (Sat) 19:11:54 No.206192

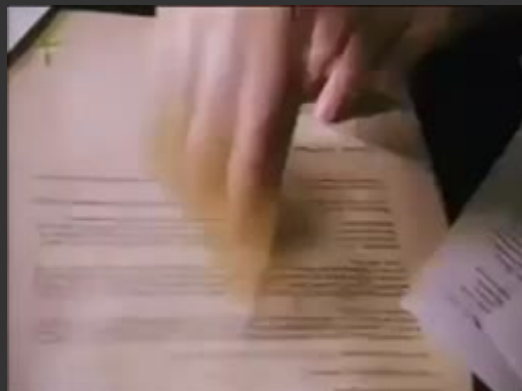
File (hide): 1642241514380-0.mp4 (4.84 MB, 720x404, Schedule Louis XIV.mp4)

[play once] [loop]



File (hide): 1642241514380-1.mp4 (746.74 KB, 384x288, Louis XIV one-man show.mp4)

[play once] [loop]



■ ► **Anonymous** 2022-01-15 (Sat) 19:13:01 No.206193 >>206197 >>206208

File (hide): 1642241581250.png (261.83 KB, 1783x708, ClipboardImage.png)



>>206063



ago

>I can recall that Anglos said the same thing about Louis XIV's France, Louis XVI, & Revolutionary France.

Imao the memes wrote themselves 200 years

Anonymous 2022-01-15 (Sat) 19:13:02 No.206194

File (hide): 1642241582455-0.png (642.62 KB, 1800x1800, Grace disdain look.png)

File (hide): 1642241582455-1.png (122.23 KB, 1033x608, Bodin on Popes and Frenchpng)



File (hide): 1642241582455-2.png (82.35 KB, 1032x348, Bodin on Imperial Humiliat....png)



Jean Bodin concerning popes

>But I think no man doubts, but that the king even before his consecration enjoys both the possession and propriety of the kingdom, not by inheritance or his fathers right, and much less by the country of the bishops or peers, but by the royal law and custom of the realm, as was long since decreed of the French men, that no man should think the power of the king to depend on the pleasure of the bishops; not for that the Senat ever doubted the power of the king before his coronation; but that those vain quirks of the bishops might be utterly reselled. For it is an old proverb with us, "That the king doth never die, but that so soon as he is dead, the next male of his stock is seized of the kingdom, and in possession thereof before he be crowned, which is not conferred unto him by succession of his father, but by virtue of the law of the land; least the succession of the kingdom should be uncertain, then which nothing can be more dangerous in a Commonweal.

>And to show a greater submission of the emperors unto the popes, the subscription of the emperor's letters unto the pope, is this, I kiss the hands and feet of your Holiness. So used always the emperor Charles V to subscribe to his letters, when he writ unto pope Clement the seventh. Which he did not upon a feigned courtesy, but indeed in most humble and servile manner kissed the Pope's feet, in open sight of the people, and the greatest assemblies of many noble princes, at Bononia, Rome, and last of all at Marsielles in Provence, where were met together the Pope, the Emperor, the Kings of France and Navarre, the dukes of Savoy, of Buillon, Florence, Ferrara, Vitemberg the Grand Master of Malta, with many other princes and great lords, who all kissed the Pope's feet, except the dukes of Buillon and Vitemberg, Protestant princes, who had forsaken the rites and ceremonies of the church of Rome. In far more base sort did that duke of Venice humble himself (who of the Venetians themselves is called a dog) for that he with a rope about his neck, and creeping upon all four like a beast, so craved pardon of Pope Clement the 5th. But nothing was more base, than that which almost all historiographers which write of the Pope's affairs, report of the Emperor Frederick the Second, who to redeem his son out of prison, lying prostrate upon the ground at the feet of the Pope Alexander

the Fourth, suffered him to tread upon his head, if the histories be true. Whereby it is well to be perceived, the Majesty of the Emperors, by the power (should I say) or by the outrageousness of the Bishops of Rome, to have been so diminished, as that scarce the shadow of their ancient majesty seems now to remain. They also say themselves to be greater than the emperors, and that so much greater, as is the Sun greater than the Moon: that is to say, six thousand six hundred forty and five times, if we believe Ptolemy and the Arabians. And that more is, they have always pretended a right unto the empire: for the imperial seat being vacant, they have given the investitures unto them which held of the empire, and received of them their fealty: as they did of John and Luchin, viscounts of Milan, the imperial seat being empty in the year 1341, who are in the records called vassals of the church of Rome, and not of the empire; and are forbidden their obedience unto Lewes of Bavaria the Emperor, who was then excommunicated, as we have before said. For which cause the Canonists have maintained, that the emperor cannot give up his imperial dignity unto any, but unto the pope.

>But howsoever the Bishop of Rome pretended to have a sovereignty over all Christian princes, not only in spiritual, but also in temporal affairs, whether they got it by force of arms, or by the devotion and grant of princes; or by long possession and prescription: yet could not our kings even for any most short time endure the servitude of the Bishop of Rome, nor be moved with any their excommunication, which the Popes used as firebrands to the firing of Christian Commonwealths. For these Popes interdictions, or excommunications, were wont with other nations, to draw the subjects from the obedience and reverence of their prince: but such has always been the love of our kings towards their people (and so I hope shall be forever) and loyalty of the people towards their kings: that when pope Boniface the Eight saw himself nothing to prevail by his excommunication, nor that the people were to be drawn from the obedience of their king, after he had publically excommunicated Philip the Fair, he in like manner excommunicated all the French nation, with all them which took Philip for a king. But Philip having called together an assembly of his princes, and other his nobility, and perceiving in his subjects in general a wonderful consent for his defense of his state and sovereignty: he thereupon writ letters unto Boniface (which are common in every man's hand) to reprove him of his folly: and shortly after sent Nogaret with his army into the Pope's territory, who took the Pope prisoner, (giving him well to understand that the King was not his subject, as he had by his Bull published) but seeing him through impatience to become furious and mad, he set him again at liberty. Yet from that the Pope's interdiction, the King by the advice of his nobility and Senat, appealed unto a general council, which had power over the Pope, abusing the holy cities. For the king next unto Almighty God had none his superior, unto whom he might appeal: but the Pope is bound unto the decrees and commands of the council. And long times before Philip the Victorious, and his realm being interdicted by Pope Alexander the Third, who would have brought him into his subjection: answered him by letters, That he held nothing of the pope, nor yet of any prince in the world. Benedict the third, and Julius the second, had used the like excommunication against Charles the seventh, and Lewes the twelfth (who was called the Father of his country) that so as with firebrands they might inflame the people to rebellion: yet failed they both of their hope, the obedience of the subjects being nothing diminished, but rather increased: the Bull of excommunication which the Popes legat brought into France, being by the decree of the parliament of Paris openly torn to pieces, and the legat for his presumptuousness cast in prison... True it is, that they which have thought better to assure the majesty of the Kings of France against the power of the Pope, have obtained the Pope's bulls whilst they yet stat in the city of Auignon to be exempted from their power. And namely there is in the records of France a Bull of Pope Clements the Fifth, whereby he not only absolved Philip the Fair and his subjects from the interdiction of Boniface the Eight, but also declared the King and the realm to be exempted from the Pope's power. Pope Alexander the Fourth also gave this privilege unto the realm of France, That it could not for any

cause be interdicted, which was afterward by seven Popes successively confirmed by Gregory, Clement the fourth, Urban the fifth, and Benedict the twelfth, whose bull yet remain in the records of France: which yet seem unto me not to increase, but rather to diminish the majesty of our Kings, who were never in any thing beholden unto the Popes. And that more is, the court of parliament of Paris, has been by many decrees declared the clause, By the authority Apostolical; usually inserted into the Popes rescripts sent into France, to be void, mere abusive, and to no purpose: and therefore it behooved him, that would help himself by any such the popes rescript, to protest in judgment, That he would not any way take benefit of that clause. By all which things it is plainly to be understood, not only the kings, but the Kingdom of France also, to have been always free from the Pope's power and command.

► **Anonymous** 2022-01-15 (Sat) 19:15:07 No.206195
File (hide): 1642241707423-0.png File (hide): 1642241707423-1.png (122.1 KB, 879.75 KB, 1200x1824, Grace angry transparent.png) 1035x632, Bodin on pope 02.png)



File (hide): 1642241707423-2.png (96.77 KB, 1026x429, Bodin on pope 01.png)



File (hide): 1642241707423-3.png (66.3 KB, 1021x379, Bodin on Constantine Donat....png)



Jean Bodin on popes continued
>Upon this difference cast themselves into the protection of the Kings of France, who were the GREATEST Monarchs of Christendom; wherein they were not of their hope deceived. For hereupon, Pipin, Grand M. of France (a man of great wealth and power, who then disposed of all the affairs of the realm) with a great army passing over the Alps, overthrew and discomfited the power of the Lombards, and afterward going to Rome, was the first that gave unto Pope Zacharie, part of the seignorie of Italy, who had before crowned him King of France, forbidding the peers and people of France to make of any choice of any other for their kings but of the house of Pipin, having publicly pronounced King Childeric for his sottishness to be unable for the government. Whereunto the people of France made so much the less resistance, for that Pipin then had the nobility and the army of France at command: and for that the Pope (who as then was esteemed as a God upon earth) was the author thereof, unto whom Pipin had before solemnly promised, and given him letters pattents thereof, That if he should become victorious over the Lombards, he should give unto the Church of Rome the Exarchate of Ravenna, which contained thirty cities, and the

province of Pentapole, which contained sixteen cities more; which he after the victory performed, laying the keys of the said cities upon Saint Peter's altar; yet reserving unto himself and his successors in the crown of France, the sovereignty of both the provinces; and that more is, power also to choose the Popes. Whereunto the Pope not only willingly granted, but almost persuaded Pipin to take upon him the name of an emperor: which title none then used, but the emperors of Constantinople. But Pipin being dead, the Lombards again took up arms, to the great disquiet of the Popes, who again had recourse unto the French Kings, as unto a most sure sanctuary. Whereunto Charles, Pipin his son (for his many and worthy victories surnamed the Great) with a strong army passing the Alps, not only overthrew the king of the Lombards, but even their kingdom also: and having surely established the power of the Roman bishops, was by them called Emperor: and they again by Charles so long as he lived, all chosen bishops of Rome. But after the death of this Charlemagne, they which were of great credit in Rome, caused themselves to be chosen pope by the clergy, whether it were for the distrust they had to obtain that dignity of the Kings of France, having no favor in the court; or through the negligence of the French Kings, who had thereof no great care; or that it was by reason of the great civil wars which arose betwixt the children of Lewes the Gentle, wherewith the French Kings busied, lost the prerogative they had in choosing of the chief Bishop. Yet Guitard, a great antiquary, who lived in the same time writes, 3 Popes successively to have come into France to excuse themselves to Lewes the Gentle, That they had been by the clergy of Rome constrained to accept the papal dignity, beseeching him to confirm the same: which he either as a man not desirous of glory, or else fearing to provoke the clergy (being then in great authority) did: of which his error he afterwards though to late full sore repented him; being by the college of cardinals constrained to yield up his Crown, & to make himself a monk, and his wife a nun, shut up apart from her husband in a cloister with other nuns, who yet were again afterwards delivered by the princes and nobility of France, (disdaining to see the pride of the clergy) and so again restored unto their former honors. But after the death of this Lewes the Gentle (who was Emperor of France, of Germany, and of greater part of Italy, and Spain) the empire was divided into three kingdoms, which the brethren Charles the Bald, Lothaire, and Lewes, every one of them held in title of sovereignty, without acknowledging a superiority of one another; and again, the kingdom of Lothaire was divided amongst his children into three parts: unto one fell the kingdom of Lorraine, unto another the kingdom of Arles, and to the third the kingdom of Italy: Lewes holding Germany, and Charles the Emperor, France. So their divided power began to decay, and the wealth of the bishops of Rome greatly to increase: they now succeeding one another by way of election, and in nothing acknowledging the majesty of the French kings, as they ought to have done: which came to pass especially in the time of Pope Nicholas the First, who better understood to manage matters of state than his predecessors, and was the first that used the rigors of excommunication against princes, having excommunicated Lothaire the younger brother of Lewes king of Italy."

>Howbeit that in truth the right of choosing of the pope belonged to the Kings of France, and not unto the German princes, who have but usurped the name and title of emperors, got by the prowess and force of Charlemagne king of France and by him left unto his successors the kings of France, and not unto the kings of Germany; for so they were called in all the ancient treaties and histories of Germany and France, and not emperors, except those which were crowned by the popes. But after that the power of the German kings was far spread in Italy, they then sought to usurp unto themselves that right of choosing of the bishops of Rome: whether it were for the increasing of their own wealth and power, or for to take away the ambition and foul corruption then used in voices giving, and in their elections. For the emperor Henry the third thrust out of his papacy Gregory the sixth, chosen pope by the clergy, and set Clement the second in his place, and afterwards compelled the clergy to swear, not from thenceforth to admit any into the papacy, without the consent of the German emperors; as we have learned out of the Vatican records. But

Clement the second being dead, the college of cardinals sent ambassadors unto the emperor to appoint whom he thought good to be pope, who appointed Pepon, afterwards called Damasus the second; who dead, the clergy again sent ambassadors unto the emperor, for the creating of a new pope.

► **Anonymous** 2022-01-15 (Sat) 19:16:25 No.206196 >>206201

File (hide): 1642241785033-0.jpg (1.18 MB, 1482x1097, A_v_Werner_-_Kaiserproklam....jpg)



File (hide): 1642241785033-1.jpg (258.62 KB, 1200x900, treaty-of-versailles-getty....jpg)



If you take these French posts into context, that Louis XIV had his victories on the ceiling of Versailles, you'll see why what the Germans did at Versailles was the ultimate mocking gesture.

And later that gesture was unraveled with the Treaty of Versailles.

► **Anonymous** 2022-01-15 (Sat) 19:17:14 No.206197

>>206193

>english democracy? failed, and a dictatorship

he right though, anglos just can't into democracy, they lived most of their lives under a monarch.

► **Anonymous** 2022-01-15 (Sat) 19:18:20 No.206198

File (hide): 1642241900144-0.mp4 (8.25 MB, 640x360, Publions en tous lieux.mp4) [play once] [loop]



We must admire him everywhere

File (hide): 1642241900144-1.mp4 (9.94 MB, 480x360, king louis xiv.mp4) [play once] [loop]



File (hide): 1642241900144-2.mp4 (3.14 MB, 1280x720, Lully Xerxes Ballet - Airmp4) [play once] [loop]



File (hide): 1642241900144-3.mp4 (4.36 MB, 640x480, Louis_XIV_second_compilati....mp4) [play once] [loop]





Anonymous 2022-01-15 (Sat) 19:19:30 No.206199

File (hide): 1642241969863-0.jpg (139.22 KB, 650x711, Louis XIV Reformation of J....jpg)

File (hide): 1642241969863-1.jpg (128.78 KB, 650x760, LouisXIV re-establishmentjpg)



File (hide): 1642241969863-2.jpg (125.4 KB, 650x756, Junction of Two Seas - Can....jpg)



Reform of justice, 1667.

>Justice is painted on the right of the king; she holds the scales in her right hand and a bundle of lictors including the ax (fasces cum secutus). She wears a tiara and she is dressed in a gold cloak. In a preparatory drawing kept at the Louvre (inv. 29749), Justice bows towards the king, who hands him the scales

>Louis XIV is seated on a throne; he holds the scepter in his right hand and the book of the "new ordinance" of justice, that is to say the reform of civil procedure dating from April 1667 (this is the date which appears in the text of registration); the "new court order" gave rise to a medal published in Metal History (Medals... 1723 [1701]) under the title: LITIUM AMBAGES RESCISSAE NOVO CODICE MDCLXVII (the procedures shortened by the new ordinance in 1667). This reform, with that of the criminal procedure carried out in August 1670, constitutes what is called the "Louis code". The king is dressed in armor and the fleurdelysé blue cloak;

he looks at Justice and crushes the Chicane at his feet.

>La Chicane is represented by an old woman stretched out, emaciated and greenish, whose body ends in a screw "to signify its various detours" (Mercuré galant December 1684). She holds bags full of papers that emanate from endless legal proceedings, the only asset that ultimately remains with litigants. The body ending in a screw is inspired by the allegory of Deception in Iconology by Jean Baudouin, an allegory in which the body "ends in two serpent's tails entwined in one another".

>The judges are standing behind the king, preparing to receive the new code of civil procedure. The first is dressed in red with a beard and white hair. Charles Le Brun was undoubtedly inspired by the allegory of the Council in the Iconology of Baudouin where it is specified that "the long red dress, is very well suited to the counselor, either because it seems more serious, or because purple has always been the livery of senators ". In the preparatory studies, and even in the cartoon by Charles Le Brun (Louvre, inv. 29956), the Judges are absent and Minerva, who symbolizes royal wisdom, is represented in their place. We don't know why Le Brun made this change in extremis : perhaps for the sake of variety in the decor because Minerva was represented chasing quibblers, thus duplicating the composition The Order Restored in Finances , where she hunts Harpyes symbolizing partisans (financiers).

Restoration of navigation

>The king is seated on a golden throne; he rests his feet on a red cushion embroidered with gold; he is dressed in armor and a blue mantle with golden lilies; he holds Neptune's trident in his right hand; he points to bales of merchandise with his left hand. According to François Charpentier (1684), Louis XIV endeavored to put navigation "in its prime, and to make France powerful at sea, both for trade and for war". It is of course a question of evoking the action of Colbert in favor of the trade by sea, and in particular the creation of the companies of the East and West Indies in 1664: the Mercuré galant(1684) wrote that "His Majesty established two companies [in 1664] for the East and West Indies"; Pierre Rainssant (1687) confirms that this subject specifically evokes the companies of the Indies: "the companies established for the trade of the Indies". It is therefore not understood why the date of the inscription is 1663 and not 1664. The "Restoration and increase of navigation"

>

Just in front of Louis XIV, Charles Le Brun painted a sailor seizing a bundle of goods to carry it on board a ship which is represented in the background: François Charpentier (1684) specifies this scene is an "image of Commerce ", Because this" consists mainly in the transport of goods ". The bundles of goods symbolizing Trade were frequently used to represent Colbert's action in this field:

>The young woman who is painted behind the king is crowned with ears of wheat; she wears a red dress and holds a cornucopia filled with flowers and fruits: this is an allegory of Abundance which results from peace and commerce. It was precisely Colbert's theory that trade is the means of bringing wealth into the kingdom.

>According to François Charpentier (1684) and Pierre Rainssant (1687), the men wearing turbans and having their hands tied behind their backs who are painted at the foot of the royal throne are "Turkish corsairs", who were also called "pirates. barbarians "; Louis XIV led a campaign against them in the 1660s: bombardment of Algiers in 1661 and 1665; landing at Djidelli in 1664. They have an anchor near them, signifying that they hindered navigation.

Junction of the two seas

>The allegory of the Atlantic joins hands with that of the Mediterranean to symbolize the creation of the Canal du Midi which joins both. The Atlantic is painted as a crowned Neptune holding his trident in his left hand, and who has a whale behind him. In Louis XIV's Metallic History (Médailles... 1723 [1701]), the creation of the canal is represented by Neptune opening the earth with his trident to form "a communication between the two seas"

■ ► **Anonymous** 2022-01-15 (Sat) 19:20:16 No.206201 >>206203

>>206196

did the Romanovs do a similar mocking gesture after winning the great northern war against the swedes, like proclaiming an empire inside Stockholm?

■ ► **Anonymous** 2022-01-15 (Sat) 19:21:17 No.206202

File (hide): 1642242076315-0.jpg (100.03 KB, 650x633, Louis XIV in center.jpg)

File (hide): 1642242076315-1.jpg (42.74 KB, 600x427, France w LouisXIV portrait.jpg)



File (hide): 1642242076315-2.jpg (108.77 KB, 512x481, M370767_King-Louis-XIV-or-....jpg)



File (hide): 1642242076315-3.jpg (322.63 KB, 2048x1393, apotheosis-of-louis-xiv_ch....jpg)



>France is painted in the center of the dome brandishing lightning while sheltering behind a shield adorned with the portrait of Louis XIV (crowned with laurel). She wears the fleur-de-lis blue coat and a plumed helmet adorned with the crown of golden lilies. Pierre Rainssant (1687) specifies that the image of the king is painted "to convey that it is he who makes [France] victorious over her enemies, and who puts her under cover of their efforts". The principle of lightning from which lightning

flashes that propagate in other compositions is taken from the Capture of the city and citadel of Ghent in six days .

Anonymous 2022-01-15 (Sat) 19:21:56 No.206203 >>206204

>>206201
Did they?

Anonymous 2022-01-15 (Sat) 19:23:45 No.206204

>>206203
idk if they did That's why I'm asking.

Anonymous 2022-01-15 (Sat) 19:24:35 No.206205 >>206206

File (hide): 1642242275254-0.jpg (83.64 KB, 800x480, 800px-Francois_I_Suleiman.jpg)



File (hide): 1642242275254-1.jpg (250.31 KB, 1000x1133, At the time the hre was mo....jpg)



File (hide): 1642242275254-2.png (445.68 KB, 1100x600, Jean Bodin on the HRE.png)



File (hide): 1642242275254-3.jpg (62.91 KB, 900x645, mmwc2fruib11.jpg)



Jean Bodin, like Voltaire, on the HRE

"The way in which the Germans define a monarchy is absurd, that is, according to the interpretation of Philip Melanchthon, as the most powerful of all states. It is even more absurd that they think they hold the empire of the Romans, which of course would seem laughable to all who have well in mind the map of the world. The empire of the Romans was most flourishing under Trajan."

"The Germans, however, hold no part of the Roman Empire except Noricum and Vindelicia. Germany is bounded by the Rhine, the Danube, the Vistula, the Carpathian Mountains, and the ocean, but all authority ends at the foothills of the Alps in the south; by the Rhine, and a few cities this side of the Rhine in the west; by Silesia, in turn, on the east; by the Baltic regions on the north. How much truer it is

of the king of the Turks, who took Byzantium, the capital of the empire, from the Christians, the region of Babylon, which is discussed in the book of Daniel, from the Persians, and joined a great part of his dominion beyond the Danube, up to the mouth of the Dnieper, to the old Roman provinces? Now, if we identify monarchy with force of arms, or with great wealth, or with fertility of areas, or with the number of victories, or with the size of population, or with etymology of the name, or with the fatherland of Daniel, or with the seat of the Babylonian empire, or with the amplitude of sway, it will be more appropriate, certainly, to interpret the prophecy of Daniel as applied to the sultan of the Turks."

"Turning to foreign nations, what has Germany to oppose to the sultan of the Turks? Or which state can more aptly be called a monarchy? This fact is obvious to everyone-If there is anywhere in the world any majesty of empire and of true monarchy, it must radiate from the Sultan. He owns the richest parts of Asia, Africa, and Europe, and he rules far and wide over the entire Mediterranean and all but a few of its islands. Moreover, in armed forces and strength he is such that he alone is the equal of almost all the princes, since he drove the armies of the Persians and the Muscovites far beyond the boundaries of the empire. But he seized provinces of the Christians and the empire of the Greeks by force of arms, and even devastated the lands of the Germans. I shall not discuss the prince of Ethiopia, called by his people Jochan Bellul, that is, precious gem, whose empire is little less than all Europe. What of the emperor of the Tartars, who rules tribes barbarous in their savagery, countless in number, unconquered in strength? If you compare Germany with these, you compare a fly to an elephant."

Anonymous 2022-01-15 (Sat) 19:26:06 No.206206

File (hide): 1642242366116-0.jpg (421.19 KB, 595x615, Brindisi,_augustale_di_fed....JPG)



File (hide): 1642242366116-1.png (116.34 KB, 344x395, Hans-Hermann-Hoppe-e-Otto-....png)



File (hide): 1642242366116-2.png (10.2 KB, 1024x585, Former_Flag_of_the_Interna....png)



File (hide): 1642242366116-3.mp4 (1.68 MB, 640x360, Habsburgs.mp4) [play once] [loop]



>>206205

Bodin responding to Aristotle calling hereditary states barbaric & HRE Frederick II

deceased, anarchy

"Finally, all the peoples of the earth except Germans, Swiss with their allies, Venetians, Ragusans, Lucchese, and Genoese, who are ruled by the power of Optimates or have Popular governments. But if so many people are uncivilized because they have hereditary kings, oh, where will be the abode of culture? The fact that Aristotle thought it disastrous, however, seems to me much more absurd. For in the first place an interregnum is clearly dangerous, since the State, like a ship, without a pilot, is tossed about by the waves of sedition and often sinks. This happened after the death of Emperor Frederick II. The country, in a state of anarchy, was without an emperor for eighteen years on account of the civil war among the princes."

Bodin is harsh on the Germans, and likely it's based on French chauvinism. Although I could sympathize with Bodin because I also face aggro for absolutist politics from right libertarians / ancap Hoppeans / tradcaths who also happen to be HRE fanboys

The Habsburg / HRE fandom can be as onerous as 3rd Reich wehraboos are to /pol/.

I never liked the way they view royalism, and much to the disdain of traditionalists would probably prefer the way King James I describes royalism as the King being like a Father and a royal bond I describe – and like Bodin comments, they happen to be for electoral princedoms and I find conflict with the tradcaths there from a hereditary standpoint b/c the Pope, HRE, Venetians, Poland, Hungary Catholic states – even in this century I can understand exactly how Bodin feels.

Anonymous 2022-01-15 (Sat) 19:28:23 No.206207

File (hide): 1642242503241-0.jpg (92.8 KB, 508x524, pvUGsLV3.jpg small.jpg)

File (hide): 1642242503241-1.jpg (98.52 KB, 720x960, 98dadd391708ff587741c6173c....jpg)



File (hide): 1642242503241-2.jpg (39.58 KB, 351x500, LouisXIV-crushes-Fronde.jpg)





I thought I was done.
 But then I decided I wanted to highlight how much of a French chauvinist Jean Bodin was...
 & Louis XIV tribute to follow it up.
 Now I will be free to funpost?

► **Anonymous** 2022-01-15 (Sat) 19:32:18 No.206208 >>206212
 File (hide): 1642242738466.jpg (31.67 KB, 359x398, grace book.jpg)



>>206193
 >Imao the memes wrote themselves 200 years ago
 Idk, that meme you posted will probably age like fine wine...
 What with the right libertarians / ancaps self-identifying as neofeudalists thanks to Hoppeanism.

► **Anonymous** 2022-01-15 (Sat) 19:36:53 No.206212 >>206213
 File (hide): 1642243013357-0.png (688.07 KB, 1079x1087, ClipboardImage.png) File (hide): 1642243013357-1.png (319.81 KB, 510x621, ClipboardImage.png)



File (hide): 1642243013357-2.png (176.39 KB, 651x762, ClipboardImage.png)





>>206208

>What with the right libertarians / ancaps self-identifying as neofeudalists thanks to Hoppeanism.

Do you mean like this fine specimen?

Anonymous 2022-01-15 (Sat) 19:42:13 No.206213

File (hide): 1642243333517-0.png (395.56 KB, 768x1024, Grace vomits.png)

File (hide): 1642243333517-1.png (275.08 KB, 600x436, 42131242222.png)



>>206212

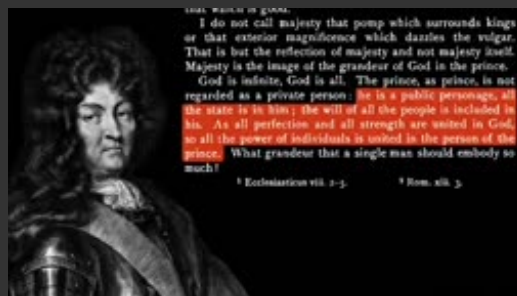
Yes, and they inevitably become neofeudalists down the line when they fall for the "centralization / decentralization" meme.

Both ancap Hoppeans and Tradcath trads like to gang up on me because they both have a problem with the political supremacy of Monarchy (at least, Absolutism). The former for being anarkiddies and the latter for wanting spiritual supremacy over political.

Anonymous 2022-01-15 (Sat) 20:53:52 No.206241

File (hide): 1642247631996-0.jpg (140.72 KB, 800x1144, Jacques-Bénigne_Bossuet_3.jpg)

File (hide): 1642247631996-1.mp4 (2.97 MB, 640x360, LouisXIV Bossuet.mp4) [play once] [loop]





Bossuet on the true riches of a King

Men are the true riches of a king... One is delighted when he sees, under good kings, the incredible multitude of people and the astonishing largeness of the armies. By contrast one is ashamed of Achab and of the kingdom of Israel exhausted of people, when one sees his army encamp "like two little flocks of goats"—while the Syrian army which faced it covered the face of the earth... In the enumeration of the immense riches of Solomon, there is nothing finer than these words: "Judah and Israel were innumerable, as the stand of the sea in the multitude."...But here is the pinnacle of felicity and of richness. It is that this whole innumerable people "ate and drank of the fruit of its hands, every one under his vine and under his fig-tree, and rejoicing. " For joy makes bodies healthy and vigorous

The people must keep itself in a condition of repose under the authority of the prince... As soon as there is a king, the people has only to remain at rest under his authority. If an impatient people stirs, and does not want to to keep itself tranquil under royal authority, the fire of division will flare up in the state, and consume the bramble-bush together with all the other trees, that is to say the King and the nations... When a king is authorized, "each remains at rest, without any fear, every one under his vine, and under his fig-tree, from one end of the kingdom to the other. "...Such was the condition of the Jewish people under Solomon, and the same under Simon the Maccabee." And every man tilled his land with peace... the ancient men sat all in the streets, and spoke together of public good; and the young men put on them glory, and the robes of war... and every man sat under his vine, and under his fig-tree, and lived without fear. "...To enjoy this repose one needs not just external peace: one needs internal peace as well, under the authority of an absolute prince."

The State is Me

One owes the prince the same service one owes his country... No one has any doubts about this, since we have seen that the whole State is in the Person of the Prince. In him is found the will of the whole People. It is for him alone to make everything converge in the public good. One must render concurrent the service which one owes to the prince and that which one owes to the State, viewed as inseparable things.

It is only public enemies who separate the interest of the Prince from the interest of the State... In the ordinary style of sacred Scripture, the enemies of the State are called the enemies of the King. We have already observed that Saul called his enemies, the Philistines, enemies of the people of God... Thus one should never think that he can attack a people without attacking its King, nor that one can attack a King without attacking a people... To flatter a people in order to separate it from the interests of its King, is to make the cruelest of all wars upon it, and to add sedition to its other misfortunes... Let the nations then detest the Rabsaces and all those who pretend to love them, while they attack their King. One never attacks the body so much as when one attacks the head, though one can seem for a while to flatter the other members.

The Prince must be loved as a public good, and his life is the object of the People's good wishes... From this comes the cry, Long live the King! Which has been passed from the people of God to all the peoples of the world. At the election of Saul, at the coronation of Solomon, at the rite of Joas, one heard this cry from the whole People: Long live the King, long live the King, long live King David, long live King Solomon! ... The Prince is a public good whom each must preserve jealously... The life of the

Prince is viewed as the salvation of the whole people: this is why each is careful of the life of the Prince as if it were his own, or rather more than his own... "The anointed of the Lord, whom we regard as the breath of our mouth": that is to say, who is dear to us as the air we breathe. It was thus Jeremiah spoke of the King/ "Then David's men swore unto him, saying: "Thou shalt go no more out to us to battle, lest thou put out the lamp of Israel." ...See how the Prince is loved: he is the light of the whole Kingdom. What is loved as much as light? It is the joy and the greatness of the Universe... Thus a good subject loves his Prince as he loves the public good, as he loves the safety of the whole State, as he loves the air he breathes, the light of his eyes, his life and more than his life.

■ ► **Anonymous** 2022-01-15 (Sat) 21:03:58 No.206244 >>206252

ayy Grace-Tennō chan, in your royal opinion, What makes a king, a good king?

>holiness, the more religious the better, become le based tradcath XD and god will guide you.

>wisdom, can't form an empire with a small autism score and no personal philosophy

>cruelty, it's better to be feared than loved for you can control fear

>greed, it's for the greater good to be slightly greedy so that your people may never be ruled by fully greedy revolutionaries

>justice, do i need to say more? help lady justice and she'll help you back.

>wealth, the things that keeps you standing out, the beauty of your mansion, and the lavishness of your parties, that will make you remembered as a good king.

>good looks, make the virgin peasants submit with your abs, your giga-chad jawline and colorful eyes, king.

>bloodline, if your dynasty did glorious things in the past so can you 100% do too.

>successful culture, it's the reason why we remember many german monarchs but not a single Aztec monarch, only one managed to survive the tide of history for longer.

>inbreeding, Dios Mio... le roi a une lignée tres pure et six doigts à la main gauche

■ ► **Anonymous** 2022-01-15 (Sat) 21:21:29 No.206252 >>206257

File (hide): 1642249289217.jpg (266.6 KB, 1280x1520, Grace painted color - Copy.jpg)



>>206244

My top 4...

Wisdom, justice, good looks, & bloodline.

...

A bit of greed & cruelty.

Wealth is a good bonus.

Holiness, if genuinely authentic.

A great leader makes a successful culture.

Good looks can really help, as much as bad looks can make it harder – but I personally think even a mediocre looking monarch can still be admired as long as they make their personality likeable someway.

Anonymous 2022-01-15 (Sat) 21:40:54 No.206257

File (hide): 1642250453384-0.png (621.68 KB, 3000x3000, Grace t.png)

File (hide): 1642250453384-1.jpg (35.35 KB, 365x388, King Henry VII.jpg)



File (hide): 1642250453384-2.jpg (111.05 KB, 449x650, henry8eworth1.jpg)



>>206252

Behemoth on Henry VII & Henry VIII: Greed & Cruelty

>The two great virtues, that were severally in Henry VII and Henry VIII, when they shall be jointly in one King, will easily cure it. That of Henry VII was, without much noise of the people to fill his coffers; that of Henry VIII was an early severity; but this without the former cannot be exercised.

-Hobbes

Greed, imho, can be justified, if it means securing some essential strength and marks of Sovereignty, as well as being rightfully frugal.

Cruelty, it's better to not be seen as a pushover.. I don't mind cruelty as long as it seems, again, to secure what is vital and personally I don't mind a bit of a wild card.

Anonymous 2022-01-15 (Sat) 22:28:18 No.206279

File (hide): 1642253298022-0.png (302.41 KB, 600x912, Grace K James I True Law o....png)

File (hide): 1642253298022-1.jpg (139.19 KB, 543x800, james1.jpg)



As for Wisdom, I can admire King James VI & I because I like his political works & speeches, & there is wisdom in being called Rex Pacificus "Peacemaker King".

If too many people are killed in wars, it turns the protection justification on its own head and doesn't help with revolutionaries if those wars are being lost.

Aristotle says, that the external factors hardly lead to the overthrow of royalty like internal factors, but I think the past centuries disprove that notion and show that external factors can also be severe.

Anonymous 2022-01-15 (Sat) 22:55:54 No.206286

File (hide): 1642254953549-0.jpg (154.46 KB, 750x509, DoughtyDance.jpg)

File (hide): 1642254953549-1.jpg (135.75 KB, 432x563, King Charles II.jpg)



Good looks? King Charles II.

*Restless he rolls about from whore to whore,
A merry monarch, scandalous and poor.*

-A Satyr on Charles II

By John Wilmot, Earl of Rochester

<http://jacklynch.net/Texts/charles2.html#12>

Anonymous 2022-01-15 (Sat) 23:27:28 No.206297

File (hide): 1642256847190-0.png (551.31 KB, 2000x2100, Alunya Grace cosplay revis....png)

File (hide): 1642256847190-1.pdf (4.61 MB, 180x255, The Essential Graceposter ...pdf)



Leftyanons requested a PDF
The Essential Graceposter

Anonymous 2022-01-15 (Sat) 23:51:35 No.206302
File (hide): 1642258295184.png (76.93 KB, 440x500, 3a826c1691b92bfaaaffd41990....png)



Alunya after reading this thread:
>"DARN! I can't stop simping for Grace! What have I become, a royal house cat!? What would Rodina think? And yet I want to lay my head on her royal lap, but my revolutionary comrades will never forgive me for being a class traitor! Why do I feel like a jewish nigger?"

Anonymous 2022-01-16 (Sun) 00:09:06 No.206305 >>206307
File (hide): 1642259345527-0.png (4.67 MB, 1920x1080, Ancient Egyptians were pos....png) File (hide): 1642259345527-1.jpg (23.42 KB, 600x600, posadist flag with dolphin....jpg)



File (hide): 1642259345527-2.jpg (71.62 KB, 850x601, CrovWSgW8AEQK5o.jpg)



Crashing in this thread like my Homies Crashed into Roswell New Mexico, now are stuck in the Alien Version of Guantanamo in the Mojave Desert.

Hello I am back again to bully Grace-chan because we here in the Louisiana Bayou with a Albanian Bunker in the middle of it with our Pyramid Space ships ready to go to bring all the /yuri/ into our favorite supposed Monarchist. We know that /yuri/ is the cute and fluffy love we have between two girls that love each other very much and to bring it here. Also when did you get invited? I don't remembering doing this oh well me and the Dolphins are hanging out playing black jack and poker.

One of our many flags will fly in this thread as we make sure that our Zeta Comrades steal all of Grace's cows for experimentation. Don't worry there were no probes used in the making of the abduction!

Anonymous 2022-01-16 (Sun) 00:27:59 No.206307 >>206315
File (hide): 1642260479440.png (608.42 KB, 2000x2000, grace pic 3333.png)



>>206305
>supposed
No, this is the real deal.
I am not LARPing.

>We know that /yuri/
Is banned.

>Also when did you get
invited?
[REDACTED]

>our Zeta Comrades steal
all of Grace's cows for
experimentation

What do commie aliens have to do with cows...

Anonymous 2022-01-16 (Sun) 00:43:41 No.206315 >>206323 >>209036
File (hide): 1642261420616-0.png (1.46 MB, 1304x1142, Dolphin with Posadas Quote.png)
File (hide): 1642261420616-1.jpg (52.99 KB, 400x399, 0f3334579eb4b6f6fc2fc2405c....jpg)





File (hide): 1642261420616-2.jpg (163.18 KB, 850x562, Ancient Vibes.jpg)



File (hide): 1642261420616-3.png (2.71 MB, 3408x2800, Citizen Grace.png)



>>206307

Oh sweet summer child, you have much to learn about the world around you.

- >No, this is the real deal.
- >I am not LARPing.

Right and I am the Arbiter of Posadism, I had been brand to die but I have freed my people from the fanatical religious cult fighting the Extremeists that wanted to end the universe.

- >We know that /yuri/
- >Is banned.

What's that /yuri/ is banned, time to pull a Galileo from house arrest and say that the Church is wrong still and slide in Yuri of our supposed monarchist Grace-chan.

>What do commie aliens have to do with cows...

Oh you sweet summer child, I guess you never heard of the Space Comrades abducting cows with the UFOs later making crop circles. But that is okay they need the cows to study the strange life on Earth of course.

Now then I think its time for /yuri/ and Alien posting.

Anonymous 2022-01-16 (Sun) 01:11:59 No.206323 >>206325 >>206327

File (hide): 1642263118917-0.jpg (103.54 KB, 495x507, grace annoyed.jpg)



File (hide): 1642263118917-1.jpg (36.58 KB, 800x509, holstein-cows-over-blue-sk...jpg)





>>206315

>Now then I think its time for /yuri/ and Alien posting.

posadist anon invades my colony

serious lèse-majesté by suggesting Grace is a "Pillow Princess"

steals my pet cows.

& plots with /yuri/

& is a heretic.

■ ► **Anonymous** 2022-01-16 (Sun) 01:19:38 No.206325 >>206326 >>206327

File (hide): 1642263578010-0.png (1.11 MB, 833x832, ClipboardImage.png)

File (hide): 1642263578010-1.png (946.77 KB, 962x542, ClipboardImage.png)



>>206323

don't worry grace, your loyal army of 9.000 farmers, 30 swadian sharpshooters and 3 kherhit lancers whom I recruited from a tavern for 1098 denars will gladly protect you from aliens

■ ► **Anonymous** 2022-01-16 (Sun) 01:37:54 No.206326 >>206327 >>206364

File (hide): 1642264674498-0.png (621.68 KB, 3000x3000, Grace t.png)

File (hide): 1642264674498-1.mp4 (14.65 MB, 854x480, Monty Python and the Holymp4) [play once] [loop]



>>206325

That is good to know.
tfw anon has Grace in video games.

Anonymous 2022-01-16 (Sun) 01:51:49 No.206327 >>206388

File (hide): 1642265508815-0.jpg (345.96 KB, 850x1003, Big tiddy yuri love.jpg) File (hide): 1642265508815-1.png (647.22 KB, 1140x806, Cute Yuri of cats and girl....png)



File (hide): 1642265508815-2.jpg (70.97 KB, 1280x720, Glassing.jpg)



File (hide): 1642265508815-3.png (1.89 MB, 1518x1080, SailorBeep.png)



>>206326

>>206323

>Is a heretic

I maybe considered a heretic to you but to my people I am a hero, the one that freed them from a life of servitude of a religious cult after learning that the religion was false and based on lies.

>serious lèse-majesté by suggesting Grace is a "Pillow Princess"

So this was Grace's coup de grâce interesting to know.

>steals my pet cows

<mfw monarchists care about cows as their exotic animals than looking at them as the peasant farmer's animals.

Well goes to show that Grace has a heart for the peasants. Though its time for the peasants to rise up again and become Proleteriatized as we uplift them with the help of the Space comrades.

>>206325

>>206326

Aww how cute Grace acknowledges the simp. Well its time to Glass the Army from orbit then nothing else can be done they are a flood that must be stopped.

Anyways time to drop more Yuri and do orbital bombardment sadly it must be done.

▶ **Anonymous** 2022-01-16 (Sun) 02:22:30 No.206333 >>206359

>when you'd like to read the thread but can't filter out Gracefag's 60+ autism posts because they don't use a trip

▶ **Anonymous** 2022-01-16 (Sun) 04:53:28 No.206359

>>206333

Just look at the images and imagine her sitting on your face. That's what I do.

▶ **Anonymous** 2022-01-16 (Sun) 05:25:22 No.206364 >>206503

File (hide): 1642278321648-0.png (1.21 MB, 1026x643, ClipboardImage.png)



File (hide): 1642278321648-1.png (3.34 MB, 1877x928, ClipboardImage.png)



File (hide): 1642278321648-2.png (2.8 MB, 1897x962, ClipboardImage.png)



File (hide): 1642278321648-3.png (848.19 KB, 1184x394, ClipboardImage.png)



File (hide): 1642278321648-4.png (2.88 MB, 1907x956, ClipboardImage.png)



>>206326

>tfw anon has Grace in video games.
you're saying that like it's a bad thing.

▶ **Sabinyak** 2022-01-16 (Sun) 07:30:56 No.206388 >>206406

[Embed][Proxy]

>>206327



BEEP!

■ ▶ **Anonymous** 🌐 2022-01-16 (Sun) 09:28:02 No.206406 >>206409

>>206388

I see that you are a man of culture as well. Beep is the strongest.

■ ▶ **Sabinyak** 🌐 2022-01-16 (Sun) 09:45:04 No.206409 >>206419

>>206406

oh i just recognized the art style.
i got a Cactus hive friend
he has a cactus on his inventory

■ ▶ **Anonymous** 🌐 2022-01-16 (Sun) 10:48:03 No.206419 >>206428

>>206409

That's fine, my dood you can come hang out with me and the Space Comrades in the Bunker. Play some Kenshi make an alcohol distillery in the middle of Kenshi which is the moon. Making massive kats on the way.

■ ▶ **Sabinyak** 🌐 2022-01-16 (Sun) 11:31:34 No.206428 >>206430

File (hide): 1642300293851.jpg (78.83 KB, 1280x720, maxresdefault.jpg)



>>206419

i want a brothel
mod
i can skin people
alive
make some dank
monster kush

but i can't open a fucking brothel?
why?

■ ▶ **Anonymous** 2022-01-16 (Sun) 11:39:01 No.206430 >>206431 >>206432

>>206428

loverslab.com
enjoy you degenerate

■ ▶ **Anonymous** 2022-01-16 (Sun) 11:42:36 No.206431 >>206432

>>206430

www.loverslab.com
will this hyperlink?
also beware you probably will become a deranged coomer or pedophile if you spend too much time there

■ ▶ **Sabinyak** 2022-01-16 (Sun) 11:46:22 No.206432 >>206434

>>206431
>>206430

well no, and yea and no.
i'm already watching the thread, there's nothin there yet.
i might be a deranged coomer but that's debatable.
and no, almost sure the pedophiles there got kicked out when the forums changed,
and they stayed on their sjw cringe compilation containment thread.

■ ▶ **Anonymous** 2022-01-16 (Sun) 11:54:28 No.206434 >>206440

>>206432
>almost sure the pedophiles there got kicked out when the forums changed, and
they stayed on their sjw cringe compilation containment thread
But of course

■ ▶ **Sabinyak** 2022-01-16 (Sun) 12:33:01 No.206440

>>206434

afaik they stayed with the undesirables of the "old loverslab"
there is an old loverslab forum which is not "loverslab" because it doesn't has any
mods anymore. and iirc all the scum stayed there making chincel threads and such.

■ ▶ **Anonymous** 2022-01-16 (Sun) 14:39:11 No.206459

File (hide): 1642311551312.mp4 (14.01 MB, 320x240, Paradise Lost Book 1.mp4) [play once] **[loop]**



■ ▶ **Anonymous** 2022-01-16 (Sun) 18:01:05 No.206482 >>206504 >>206514

File (hide): 1642323664883.png (4.66 MB, 4150x3000, Grace leftypol org.png)



>be me
>visit 4/pol/
>look into /pol/ lit
<the entire thread is
esoteric faggotry

■ ▶ **Anonymous** 2022-01-16 (Sun) 19:07:14 No.206503 >>206508 >>206521

>>206364

why did you give her a french flag?

■ ▶ **Anonymous** 2022-01-16 (Sun) 19:15:45 No.206504 >>206506

>>206482

Unironically at this point I don't find the idea of reading some of Evola's purely esoteric shit that revolting. Evola fans are retards and his political philosophy is worthless, but if I actually read books I can see myself enjoying throwing him in with Crowley.

■ ▶ **Anonymous** 2022-01-16 (Sun) 19:26:58 No.206506

File (hide): 1642328818585.png (97.43 KB, 452x414, 35fedec34888a9963e1f69675f....png)



>>206504

I'm getting tired of seeing esoteric fags everywhere. They're like an invasive overgrowth.

■ ▶ **Anonymous** 2022-01-16 (Sun) 19:30:19 No.206508

>>206503

I'm ok with Grace having a French flag, personally.

■ ▶ **Anonymous** 2022-01-16 (Sun) 19:40:01 No.206514 >>206518 >>206531

>>206482

Do you believe in secular monarchy or what? How would that even work?

■ ▶ **Anonymous** 2022-01-16 (Sun) 19:49:58 No.206518

>>206514

I want Political Supremacy.

& they want a theocracy with priest caste.

■ ▶ **Anonymous** 2022-01-16 (Sun) 20:26:33 No.206521

File (hide): 1642332393409.png (3.13 MB, 1905x961, ClipboardImage.png)



>>206503

it was the only flag in the game with identical colors of grace, blue and gold.

Anonymous 2022-01-16 (Sun) 21:52:43 No.206531 >>206533 >>206542

File (hide): 1642337562802-0.png (642.62 KB, 1800x1800, Grace disdain look.png)

File (hide): 1642337562802-1.mp4 (5.64 MB, 640x360, Age of Absolutism Rap song.mp4) [play once] [loop]



File (hide): 1642337562802-2.jpg (1.13 MB, 1200x1914, 1200px- Leviathan_by_Thomas...jpg)



>>206514

I don't understand /pol/'s urge to put the clergy or churchmen above everyone else (including the political authority, that being the City / State & the Sovereign Monarch too). But, to be fair, uplifting a political Monarchy supreme probably seems like a bizarre urge to them likewise.

But I guess it has to do with a combination of reading Evola & wanting to return to the Indian caste system because it is Traditional or watching Pastor Anderson or gays being thrown off rooftops. It think it's a hard reaction to globohomo (as they call it) that makes them turn towards theocracy and lionizing their holy men.

It's obvious why right libertarians do it – because they like to pit the Church against State to further their anarkiddie ends and see it as a limitation on the State.

...Traditionalists give me hard rejection... because they dislike the absolutism... dislike the political supremacy... consider it proto-totalitarian...

Absolutists basically are the black sheep.

Because they believe in Political Supremacy.

& the infinite majesty & pre-eminence of a political Monarch.

To put this in context, the vid related hints that the Wars of Religion lead to the need for a strong political power & strong state & strong royal monarchy.

<https://en.wikipedia.org/wiki/Politique>

& this Wikipedia article for further context.

It doesn't necessarily mean secularism or apathy towards religion, but stresses the need for the Body-Politic and its order.

To explain the idea of political supremacy & how absolutists view it, I usually start with Aristotle.

Aristotle in his work Politics explains that the State has the relationship of the Whole to the Part, the State being the City – (**hint, hint, Polis, meaning City, & Politics**). A church building is a building in the City, has the relationship of a part to the whole, but the order of politics relates to everyone in the City – so you see the importance of Politics, and how it relates not only to the Church, but also to the entire scope of political order and the public interests. What is political means each member of the City, those who sit in the pews of the church, & all the professions there involved and the **Commonweal** of each in particular and in general. As Bodin sees a Commonwealth as what they share in particular and general (or what they share in common).

Absolutists believe in the supremacy of Monarchy, – Monarchy being a **political** form of state (as I define it). Wants a strong Body-Politic.

To explain this further, the Leviathan frontpiece is another good example – the Leviathan, being the Body-Politic, holds the Public Sword of the Commonwealth and the Crosier. They form a triangle, which represented the unity and order of it all. That temporal and spiritual authority united made a strong body-politic, – the two columns on the cover represent the temporal and spiritual authority.

Most importantly, the Leviathan towers above the City – the City represented the State – the City is the Sovereign (or the Sovereign Monarch is the State). They talked in terms of the State as the City... then take that same principle of politics and apply it outside the city-state (and there's nothing wrong with that imho, although some traditionalists want there to be only city-states and not use the term political outside that context and limit the term autistically).

It isn't only Hobbes, but Bodin & other absolutists basically re-affirm the need for the political authority & Sovereignty..

■ ► **Anonymous** 2022-01-16 (Sun) 22:12:29 No.206533 >>206540

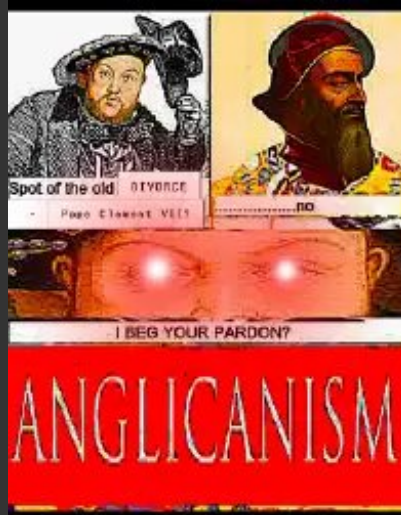
>>206531

Does Grace affirm Henry VIII as the Supreme Governor of the Church of England?

■ ► **Anonymous** 2022-01-16 (Sun) 22:36:10 No.206540

File (hide): 1642340169736-0.jpg (349.64 KB, 1536x1536, yVZ3o-NE.jpg large.jpg)

File (hide): 1642340169736-1.jpg (352.74 KB, 1125x1461, ECYir1NU8AEcr6G.jpg)



File (hide): 1642340169736-2.jpg (1.41 MB, 2376x1324, vivat rex.jpg)





>>206533

I can see some aggro, so

But the traditionalist narrative is overdone to me.

I don't care if they call a modernist (call me early modernist, idc).

But like I mentioned here >>206107 rivaling the Body-Politic with the Two Swords doctrine was their undoing from my perspective, and I sometimes wish I could be the old man in >>206182 this North Korean cartoon P3, where he breaks one the sword against a rock, and shows them one sword (symboling the need for political unity itself).

Anonymous 2022-01-16 (Sun) 23:08:48 No.206542

File (hide): 1642342128381.png (334.31 KB, 430x579, 0f83b95ea93cf832b270f2a846....png)



>>206531

ITs because /pol/fags want to larp as crusaders and as you know that the pope was the only one in the Catholic world. That is why they put it above everyone else because they larp as Christians and want an excuse to murder muslims for the "sake of their religion" so it makes sense.

Its okay Grace Poster when you are here you got instead me the Space Comrade taking what's mine in a Max Stirner kinda way. Don't worry about morons they get glassed from orbit too;

Anonymous 2022-01-18 (Tue) 12:50:32 No.207108 >>207530

File (hide): 1642477832625.mp4 (686.01 KB, 854x480, grace x alunya.mp4) [play once] [loop]



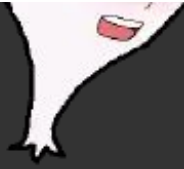
For our supposed Monarch I hope you remember this lovely yuri video from months ago enjoy the /yuri/ that is totally allowed and don't listen to the sign.

Anonymous 2022-01-18 (Tue) 13:03:18 No.207111 >>207151

File (hide): 1642478597975.png (13.89 KB, 392x428, Untitled.png)



Why does
Grace soi the
Royal turnip?



■ ▶ **Anonymous** 2022-01-18 (Tue) 16:14:46 No.207151

>>207111
holy lmao

■ ▶ ❄️ **Shay** ❄️ 🇺🇸 2022-01-18 (Tue) 16:17:21 No.207153 >>207489

File (hide): 1642490240850-0.gif
(Spoiler Image, 6.2 MB, 600x338, b0931a98be3bad2cbb8b5d3004....gif)

File (hide): 1642490240850-1.mp4
(Spoiler Image, 77.95 KB, 728x720, based2.mp4) [play once]
[loop]



File (hide): 1642490240850-2.mp4
(Spoiler Image, 2.69 MB, 1920x1080, gay weed.mp4)
[play once] [loop]

File (hide): 1642490240850-3.jpg
(Spoiler Image, 38.64 KB, 293x359, chillin.jpg)



File (hide): 1642490240850-4.png
(Spoiler Image, 104.05 KB, 514x746, trapalunya.png)



i know it isnt related but imagine if grace and alunya were like this

► **Anonymous** 2022-01-19 (Wed) 18:37:30 No.207489

>>207153

>Alunya bites Grace

► **Anonymous** 2022-01-19 (Wed) 22:08:48 No.207529 >>208077

File (hide): 1642597727770.pdf (5.21 MB, 180x255, Essential Grace final - Co....pdf)



One last PDF.

► **Anonymous** 2022-01-19 (Wed) 22:10:17 No.207530 >>207771

File (hide): 1642597817507.png (549.15 KB, 1800x1800, Grace Alunya cosplay trans....png)



>>207108

Yes, I remember.

It is still an illicit video here.

► **Un_Dolphins** 2022-01-20 (Thu) 09:21:48 No.207771 >>208028

File (hide): 1642638108674.jpg (155.46 KB, 1280x1207, AlunyxGrace Yuri.jpg)



>>207530

What's that I can't hear you over the sound of /yuri/ happening in the thread. Oh how love is so soft and gentle.



Anonymous 2022-01-20 (Thu) 09:33:05 No.207774 >>207777 >>207862

File (hide): 1642638785786.jpeg (28.28 KB, 356x314, images (59).jpeg)



hail qween

Anonymous 2022-01-20 (Thu) 09:42:39 No.207777 >>207862

>>207774

But is Grace even a Queen how do we know that she isn't just a monarch simp like the British are for Queen Elizabeth "Totally not a vampire" Windsor.

Anonymous 2022-01-20 (Thu) 13:30:48 No.207862

File (hide): 1642653047822-0.jpg (266.6 KB, 1280x1520, Grace painted color - Copy.jpg)

File (hide): 1642653047822-1.mp4 (31.29 MB, 640x360, The Antichrist was a Realmp4) [play once] [loop]



>>207777

>>207774

What is the state of si/b/eria lately?
Looks pretty desolate.

Anonymous 2022-01-20 (Thu) 22:56:46 No.208023 >>208075 >>208099

File (hide): 1642687005759.png (2.27 MB, 3500x3500, Grace 707.png)

Thinking about
another Grace pic...





Anonymous 2022-01-20 (Thu) 23:22:47 No.208028 >>208100
File (hide): 1642688567556.png (278.48 KB, 1000x1000, sketch grace 01.png)



>>207771
>Oh how love is so
soft and gentle
Love hurts, anon.

Anonymous 2022-01-21 (Fri) 04:07:29 No.208075
File (hide): 1642705649006.png (171.35 KB, 425x283, ClipboardImage.png)

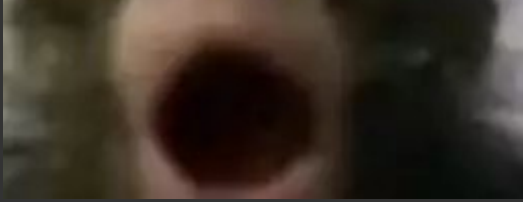


>>208023
I never saw grace
laughing, KEK
levels of laughing.

Anonymous 2022-01-21 (Fri) 04:19:51 No.208077 >>209034
File (hide): 1642706391546.png (505.75 KB, 597x596, 1633426752306.png)



>>207529
how do I turn a
thread into a pdf?



Anonymous 2022-01-21 (Fri) 06:10:53 No.208099 >>208100

>>208023

How about Grace and Alunya kissing? Haha just kidding... unless...?

Anonymous 2022-01-21 (Fri) 06:14:53 No.208100

File (hide): 1642713292645-0.png (2.64 MB, 3740x2808, Kiss kiis fall in love.png)

File (hide): 1642713292645-1.jpg (114.48 KB, 1248x978, Love in the winter air.jpg)



>>208099

unless..I got pictures

>>208028

<https://www.youtube.com/watch?v=soDZBW-1P04>

Anonymous 2022-01-23 (Sun) 14:41:22 No.209017 >>209056 >>209533

File (hide): 1642916482154-0.png (268.71 KB, 1000x1000, Grace 21.png)

File (hide): 1642916482154-1.png (285.47 KB, 1000x1000, Grace 87.png)



File (hide): 1642916482154-2.png (278.48 KB, 1000x1000, sketch grace 01.png)





▣ ▶ **Sabinyak** 2022-01-23 (Sun) 16:42:24 No.209032

[Embed][Proxy]



>this
whole
thread:

▣ ▶ **Anonymous** 2022-01-23 (Sun) 17:12:03 No.209034

>>208077

- 1.options in your browser
- 2.save page
- 3.save as pdf

▣ ▶ **Anonymous** 2022-01-23 (Sun) 17:12:25 No.209035

gl I believe in you monke

▣ ▶ **Anonymous** 2022-01-23 (Sun) 17:14:22 No.209036

>>206315

>3rd pic

wow. v epic

▣ ▶ **Anonymous** 2022-01-23 (Sun) 18:52:31 No.209056 >>209530

>>209017

She looks like as if someone just gently slapped her butt.

▣ ▶ **Anonymous** 2022-01-24 (Mon) 23:06:04 No.209530 >>209702

File (hide): 1643033164184.png (278.48 KB, 1000x1000, sketch grace 01.png)



>>209056

That's not what is
happening.
Grace is only giving a
dismal look.



Equally perturbed at the state of siberia.

■ ▶ **Anonymous** 2022-01-24 (Mon) 23:12:25 No.209533 >>210237

>>209017

She's clearly looking at Alunya and having a funny feeling in her princess-parts

■ ▶ **Anonymous** 2022-01-25 (Tue) 07:09:39 No.209702

File (hide): 1643062179040.gif (877.74 KB, 499x281, tumblr_n32qriABQW1rehm7co1....gif)



>>209530

■ ▶ **Anonymous** 2022-01-26 (Wed) 16:16:44 No.210114

Good morning Grcae-chan! Have a nice day!

■ ▶ **Anonymous** 2022-01-26 (Wed) 16:56:27 No.210119 >>210235 >>210237

File (hide): 1643183786904.jpg (82.82 KB, 500x684, garfield.jpg)



■ ▶ **Anonymous** 2022-01-26 (Wed) 21:51:29 No.210235

>>210119

fuck cats

THIS POST WAS AUTHORIZED BY THE MONARCHY GANG

Anonymous 2022-01-26 (Wed) 21:57:12 No.210237 >>210257
File (hide): 1643201831897.png (608.42 KB, 2000x2000, grace pic 3333.png)



>>209533
>falling in love with commiecat / anarkitty
That cannot be.

>>210119
Are you sure?
The way Garfield holds that crown endorses Monarchy.

Anonymous 2022-01-26 (Wed) 22:16:26 No.210257 >>210322 >>210365

>>210237
>does this movie srsly criticize monarchy?
it's just a meme your royal blondness, try not to take memes seriously next time.

Anonymous 2022-01-27 (Thu) 00:07:54 No.210322 >>210341

>>210257
Grace is a blonde ditz retard confirmed

Anonymous 2022-01-27 (Thu) 00:19:34 No.210334

File (hide): 1643210373533-0.mp4 (7.35 MB, 640x360, A Bumper Harvest in the Ch....mp4)
[play once] [loop]



File (hide): 1643210373533-2.mp4 (9.46 MB, 720x404, North Korean Song The Coun....mp4)
[play once] [loop]



A Bumper Harvest in the Chongsan Plain
Who has brought this happiness?
Our Party has brought it.

File (hide): 1643210373533-1.mp4 (8.44 MB, 640x358, DPRK Song - Our Rewardingmp4)
[play once] [loop]



File (hide): 1643210373533-3.mp4 (15.36 MB, 720x404, It's all thanks to the lea....mp4)
[play once] [loop]



Who has brought this happiness?
It is thanks to the Leader!

Anonymous 2022-01-27 (Thu) 00:29:31 No.210341 >>210382
File (hide): 1643210971688.png (155.57 KB, 1000x1000, grace laughing sketch.png)



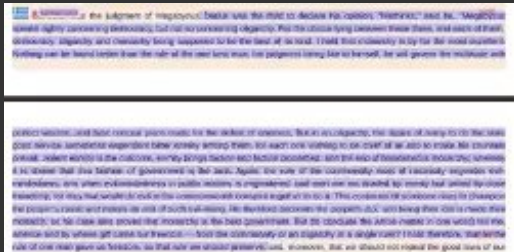
>>210322
>calling Grace a "dumb blonde"
Some anons give no respect.

Anonymous 2022-01-27 (Thu) 01:10:36 No.210365 >>210369 >>210374
File (hide): 1643213436274.jpg (35.42 KB, 680x497, 79e2be52752a1e1d4bd40ed166....jpg)



>>210257
Well Grace-chan is also a pillow princess. She is Alyuna's pillow princess mind you but you know I am going to endorse /yuri/ in here because its not allowed and I don't follow the rules of Aristocrats.

Anonymous 2022-01-27 (Thu) 01:17:47 No.210369 >>210374 >>210378
File (hide): 1643213867517-0.jpg (151.32 KB, File (hide): 1643213867517-1.png (56.36 KB, 1280x1345, grace 947.jpg), 949x455, herodotus debate pro monar....png)



>>210365
Mind you, I am the sole Aristocrat.

& my Aristocracy is Monarchy.
I am the Best.
Because Aristocracy means "rule of the best"
& like Bodin confirms, the Monarch is the Best.
This isn't merely a nobility of myriad petty kings and nobles, when I refer to my Aristocracy.
But like Darius in the Herodotus Debate:
"Nothing can be found better than the rule of the best one."
So there you have it.
I am the best, the superlative, the majestic.

Anonymous 2022-01-27 (Thu) 01:22:34 No.210374

File (hide): 1643214154333.png (95.37 KB, 1024x671, Autocracy vs Egoism ball.png)



>>210365

>>210369

Anonymous 2022-01-27 (Thu) 01:34:03 No.210378

File (hide): 1643214842985.jpg (247.59 KB, 1080x1080, commie miku.jpg)



>>210369

So from what I am getting at is that you are the best Asitocratic Pillow Princess, it all makes sense now. Of course that's why Grace-chan is such a brat, because she thinks she is the best when in actuality she is just a soft tsundere all along.

Once you open your third eye everything seems as magic because its so advanced. Don't worry we love our pillow princess tsundere, who has a crush on the best cat girl Alyuna.

Anonymous 2022-01-27 (Thu) 01:45:03 No.210382

>>210341

very cute picture, it makes me smile

Anonymous 2022-01-28 (Fri) 01:41:50 No.210910 >>210912

File (hide): 1643301710487.jpeg (Spoiler Image, 628.92 KB, 960x1280, 1643300983028-4.jpeg)



Grace, might you explain yourself what are you doing in this picture?



Anonymous 2022-01-28 (Fri) 01:49:39 No.210912 >>211402

File (hide): 1643302179355.png (151.67 KB, 600x557, Grace Smile crop.png)



>>210910

>blue eyes

Fake. That's not Grace.

Anonymous 2022-01-28 (Fri) 04:08:01 No.210942 >>211104

File (hide): 1643310480647-0.jpg (95.19 KB, 700x580, CrpAR-gXYAAhwiX.jpg)



File (hide): 1643310480647-1.jpg (29.48 KB, 621x414, Evil_Dolphins_1200.jpg)



File (hide): 1643310480647-2.jpg (15.73 KB, 282x322, Ayy Lmao 2.0.jpg)



File (hide): 1643310480647-3.jpg (120.21 KB, 1364x2512, Swolephin.jpg)

therapist. swolephin isn't real he can't hurt you.

Swolephin:



WE are back baby here to crash into Grace's pillow fort for a pillow princess. Today is a good day for we have /yuri/ on high and dolphins on the low.

Greetings comrades do not be afraid for I am one of the Space Comrades, in Grace's eyes a heretic but a hero to my people. The Zeta Reticella are freed from the menace of the Reptilians that enslaved the Zetas.

Time to make life more interesting and get the pufferfish for the Dolphin bros, or should I say the Swolphin bros.

► **Anonymous** 2022-01-28 (Fri) 10:18:10 No.211104 >>211114

File (hide): 1643332690001.jpg (193.4 KB, 696x798, grace another crop.jpg)



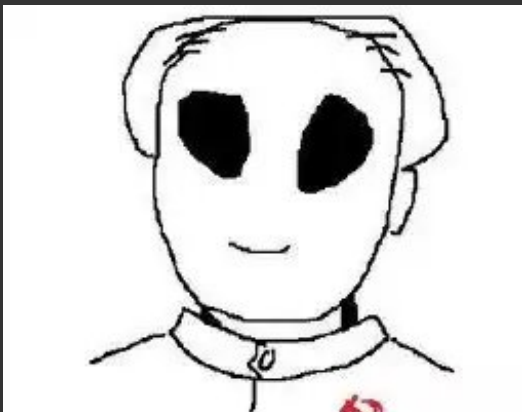
>>210942

>to crash into Grace's pillow fort for a pillow princess

A pillow fort now?

► **Anonymous** 🇸🇬 2022-01-28 (Fri) 11:49:58 No.211114 >>211301

File (hide): 1643338198266.jpg (13.26 KB, 326x318, ayy lmao.jpg)



>>211104

Yes a pillow Fort for all your pillow princess needs. Since that is what Grace is best at.

ayy le mao

► **Anonymous** 2022-01-28 (Fri) 13:40:54 No.211139 >>211142 >>211285
File (hide): 1643344854026.jpg (283.69 KB, 968x2470, 1643259526791.jpg)



Does Grace support the Tsardom of Muscovy?

► **Anonymous** 2022-01-28 (Fri) 13:45:43 No.211142 >>211285

>>211139
juche rus

bottom text

► **Anonymous** 2022-01-28 (Fri) 22:52:25 No.211283

Real "monarcho-socialism" is not social democratic constitutionalism like found on r/MonarchoSocialism...

It's when you take the "le worst tyrants" from history and add socialist characteristics to interpret their actions...

► **Anonymous** 2022-01-28 (Fri) 22:55:25 No.211285

File (hide): 1643378125379-0.mp4 (23.82 MB, 638x360, Most Evil Men in History I....mp4) [play once] [loop]

File (hide): 1643378125379-1.mp4 (9.06 MB, 328x240, Ivan Terrible 01.mp4) [play once] [loop]



>>211139
>>211142

► **Anonymous** 2022-01-28 (Fri) 23:12:52 No.211298 >>211301

>>211297

>How many times does this have to be debunked?

How is it debunked? I think we need photographic/video evidence.

► **Anonymous** 2022-01-28 (Fri) 23:15:09 No.211301 >>211389 >>211531

File (hide): 1643379309143-0.jpg (48.4 KB, 607x405, BByDD9xXnr.jpg large.jpg)



File (hide): 1643379309143-1.mp4 (22.56 MB, 640x356, Red Sun in the Sky.mp4) [play once] [loop]



File (hide): 1643379309143-2.mp4 (7.89 MB, 720x480, Mao Song.mp4) [play once] [loop]



>>211114

>ay le mao

also

>pillow princess

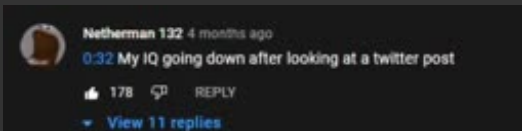
How many times does this have to be debunked?

>>211298

You mean licentious & fake evidence.

► **Anonymous** 2022-01-29 (Sat) 06:13:20 No.211389 >>211400

File (hide): 1643404400141.mp4 (1.56 MB, 584x480, the web2.0 experience.mp4) [play once] [loop]



>>211301

> BByDD9xXnr.jpg large.jpg

Does Grace have a twitter?



► **Anonymous** 2022-01-29 (Sat) 06:58:03 No.211400

File (hide): 1643407083006-0.jpg (243.67 KB, 1708x2048, DgV9GEI9.jpg large.jpg)



File (hide): 1643407083006-1.mp4 (13.7 MB, 720x404, 김일성대원수 만만세! - Long live Ge....mp4) [play once] [loop]



File (hide): 1643407083006-2.mp4 (6.19 MB, 720x404, DPRK Children's Song 'The ...mp4) [play once] [loop]



File (hide): 1643407083006-3.mp4 (10.68 MB, 492x360, Our Dear Leader Kim Jong U....mp4) [play once] [loop]



>>211389



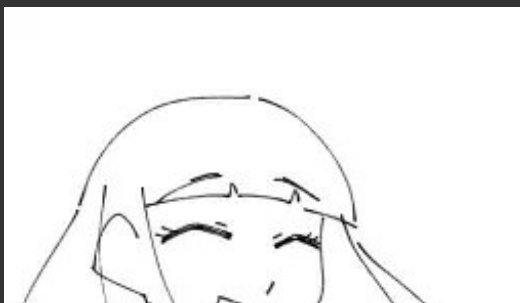
Anonymous 2022-01-29 (Sat) 07:11:16 No.211402 >>211407

>>210912

grace truly dodged a bullet by not having blue eyes.

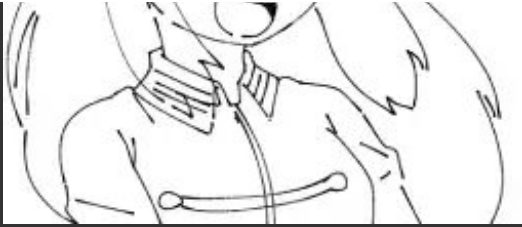
Anonymous 2022-01-29 (Sat) 07:28:47 No.211407 >>211421

File (hide): 1643408927237.png (155.57 KB, 1000x1000, grace laughing sketch.png)



>>211402

Bullet dodged yet again.
Grace wins.



■ ► **Anonymous** 2022-01-29 (Sat) 08:32:57 No.211421 >>211531

>>211407

Grace is the best! We all love Grace!

■ ► **Anonymous** 🌐 2022-01-29 (Sat) 13:59:09 No.211531 >>211628

File (hide): 1643432348900.png (990.87 KB, 900x423, Cosmic Horrors.png)



>>211421

Speak for yourself you forgot to ask someone if they consented to loving Grace now didn't you?

>>211301

Think Grace-chan Think, how come you have a pillow fort and not be a pillow princess. It just

makes perfect sense if you ask me after all. The view is nice from the safety of the Mothership.

■ ► **Anonymous** 2022-01-29 (Sat) 21:47:01 No.211628 >>212071

File (hide): 1643460421076.png (527.2 KB, 3000x3000, Grace ddd transparent.png)



>>211531

>how come you have a pillow fort and not be a pillow princess

Because pillow fort was to hide from aliens.

■ ► **Anonymous** 2022-01-30 (Sun) 07:59:02 No.211839 >>211862 >>212071

What is a pillow princess?

■ ► **Anonymous** 2022-01-30 (Sun) 09:55:39 No.211862

>>211839

A pillow princess is a slang phrase that describes someone, mostly an LGBTQ woman, who prefers to receive sexual stimulation more than they do to give it.

■ ► **Anonymous** 🌐 2022-01-31 (Mon) 09:10:43 No.212071

File (hide): 1643587843420.jpg (258.64 KB, 1920x1080, Xenomorph.jpg)



>>211839

Basically I am calling Grace a bottom who doesn't do much in the sexual relationship will always take but never give in return.

>>211628

You Cannot hide there is no escape from the Aliens. They can and will find you. Remember in the Pillow fort no one can hear you scream.

► **Anonymous** 2022-01-31 (Mon) 10:17:10 No.212078 >>214689

File (hide): 1643591830830.png (136.05 KB, 364x448, ClipboardImage.png)



hey grace queen, remember this pasta when it was posted for the first time?

Holy fucking shit. I want to bang the anime monarch avatar so goddamn bad. I can't stand it anymore,there is something about her that makes me feel attracted,her dress,her looks,and her manners,all of them makes me wish for her existence, Every time I go to /b/ and see the royal anime girl saying anything at all I get a massive erection just by her presence in front of me,that is why i always pray that she is still here posting,the way she talks,the way she smiles at you holding a rope,the way she tries to troll communists with videos and big words,i love that,i just love it, I've literally tried to search for every rule 34

post there is of her online,but found none,i literally never saw her naked,My dreams are always wet 24/7, they are nothing but constant fucking sex with grace-chan,i imagine myself in between her arms,where she is gently rubbing my head while she calls me a fucking commie,and then ordering me to do her in missionary,and if i don't Satisfy Her properly,she will send me to prison,I'm sick of waking up every morning with sixty nuts in my boxers and knowing that those are nuts that should've been busted inside of gracechan's tight royal pussy. I want her to have my class-mixed illegitimate babies, I would do anything for grace chan, 'd murder the entire global pedo elite if she orders so, 'd kidnap their loved ones and demand a trillion-dollar ransom just to use that money and pay for her daily cup of tea, id nuke all of Israel a thousand time just for a peek under her skirt, then personally genocide the survivors if Israel ever tried to rebel against her,i would make the US bathe in napalm and salt so that no American can exist again if she wishes,i would search through the earth for the last survivors of the Inca monarchs and give him all of Mexico to rule just so that grace-chan can have someone to talk to.

Fuck, this isn't even a copypasta anymore,this is a cry from loneliness.

► **Anonymous** 2022-01-31 (Mon) 16:19:38 No.212185

File (hide): 1643613578060.jpg (346.94 KB, 774x774, d152a034f1abc3ef9142380ec7....jpg)



>mfw saw the abdl edits



■ ► **Anonymous** 2022-02-01 (Tue) 10:39:03 No.212575

File (hide): 1643679542925-0.jpg (243.67 KB, 1708x2048, DgV9GEI9.jpg large.jpg) File (hide): 1643679542925-1.jpg (502.27 KB, 770x513, kim jong il poster.jpg)



"It is not only Homer, then, who calls the Princes the Shepherds of nations; it is the Holy Ghost. This name sufficiently warns them to provide for the need of the whole flock, that is to say the whole People... It is a royal right to provide for the needs of the People." -Bossuet

■ ► **Anonymous** 2022-02-02 (Wed) 01:46:00 No.212823

>>205790

What did I just see? :-/

So he couldn't care if they are actual communists, as long as the profits from their coffee doesn't end up being taxed by the mexican state? Did I get that right?

■ ► **Anonymous** 2022-02-02 (Wed) 06:29:51 No.212877

Grace is so cute :3

■ ► **Anonymous** 2022-02-03 (Thu) 16:23:10 No.213616 >>213623 >>214689

I need my daily dose of cute Grace-chan pictures!

■ ► **Anonymous** 2022-02-03 (Thu) 17:05:22 No.213623 >>213624

File (hide): 1643875521869.png (268.71 KB, 1000x1000, Grace 21.png)

>>213616

Ok, anon.

I need to

acquire more...





■ ► **Anonymous** 2022-02-04 (Fri) 12:45:45 No.213912 >>213999 >>214057 >>215448
File (hide): 1643946344933.png (1.94 MB, 3000x3000, cat x girl sketch.png)



■ ► **Anonymous** 2022-02-04 (Fri) 13:06:06 No.213999 >>214264

>>213912
NICE

■ ► **Anonymous** 2022-02-04 (Fri) 16:05:22 No.214057 >>214264

>>213912
HYPE

■ ► **Anonymous** 2022-02-05 (Sat) 09:00:11 No.214264

>>213999
>>214057
We will eventually get another Grace & Alunya pic.
That's an old sketch.

■ ► **Anonymous** 2022-02-06 (Sun) 16:34:15 No.214689 >>214703 >>214803 >>214808 >>214882
File (hide): 1644132855215.png (658.6 KB, 3000x3000, Grace chiding.png)



>>213616
I am back!

>>212078
>this is a cry from loneliness
We are both lonely, anon.
I no longer have any fav Internet
friends.



Anonymous 2022-02-06 (Sun) 17:26:27 No.214703

[Embed][Proxy]



>>214689
>Grace is back

Celebration time!

Anonymous 2022-02-07 (Mon) 01:31:52 No.214803 >>215448

>>214689

Grace is back from covering in fear from the Alien that stalked the Pillow fort.

Anonymous 2022-02-07 (Mon) 01:38:21 No.214808

>>214689

what a cute

Anonymous 2022-02-07 (Mon) 04:42:16 No.214882 >>215448

>>214689

WHERE ARE THE GRACE TITS
WHERE ARE THE ROYAL MILKERS

Anonymous 2022-02-07 (Mon) 16:42:21 No.215058

Goddamit I love Grace-chan so much!

Anonymous 2022-02-08 (Tue) 14:02:11 No.215448 >>215485

File (hide): 1644296530745-0.png (527.2 KB, 3000x3000, Grace ddd transparent.png)

File (hide): 1644296530745-1.mp4 (15.69 MB, 854x480, Jump Up, Super Star! Remix....mp4) [play once] [loop]



File (hide): 1644296530745-2.jpg (113.91 KB, 724x965, 36b4e647f80598826b10db3abd....jpg)





>>213912

I am thinking this sketch will be for next time.
Unless anons have suggestions for the next Alunya & Grace duo.

>>214803

I am too busy snuggling pillows to be afraid.

>>214882

I think that picture had too much bosom, honestly.

■ ► **Anonymous** 2022-02-08 (Tue) 14:05:15 No.215452 >>215716

Grace is probably one of the best siberia shitposters, props to you m8.

■ ► **Anonymous** 2022-02-08 (Tue) 16:10:32 No.215485 >>215716

>>215448

Is Grace-chan flat as a pancake?

■ ► **Anonymous** 2022-02-09 (Wed) 04:46:43 No.215716 >>215717

File (hide): 1644349603176-0.png File (hide): 1644349603176-1.webm (7.07 MB,
(494.19 KB, 1200x1824, 600x400, viv sparkle and shine.webm)
0210602104313.png [play once] [loop]



Another thing I hate in monarchist circles.
Is the overwhelming influence of faggy bloggers.
I've had humble origins w/ MM partially, so I understand.
Although I've had practical reasons prior & later adapted.
By reading political treatises and a few books.
But overall virtually everything I despise...

Is thanks to the NRx blogosphere.

>>215485

No. It's just I think I prefer her chest like in the OP.

>>215452

I hardly try.

But si/b/eria is among my fav boards.

■ ► **Anonymous** 2022-02-09 (Wed) 04:53:51 No.215717 >>215732

>>215716

> I prefer her chest like in the OP.

Bra padded with socks?

■ ► **Anonymous** 2022-02-09 (Wed) 06:03:20 No.215728 >>215732

File (hide): 1644354195925-0.mp4 (23.49 MB, 640x360, DPR Korea - Memorial Servi....mp4) [play once] [loop]



File (hide): 1644354195926-2.mp4 (22.45 MB, 640x360, Oh, Benevolent Father 아 자 애....mp4) [play once] [loop]



File (hide): 1644354195925-1.mp4 (15.11 MB, 640x360, Our Father Kim Jong Il 우리mp4) [play once] [loop]



File (hide): 1644354195926-3.mp4 (18.8 MB, 640x360, We Call Him Father [DPRK S....mp4) [play once] [loop]



"The best Prince is the best Father." -Jean Bodin

"The Prince, whom you may justly call the Father of the Country, ought to be to every man Dearer and more Reverend than any Father, as one Ordained and Sent unto us by God." -Jean Bodin

"It may seem absurd to maintain, that Kings now are the Fathers of their People, since Experience shews the contrary. It is true, all Kings be not the Natural Parents of their Subjects, yet they all either are, or are to be reputed the next Heirs to those first Progenitors, who were at first the Natural Parents of the whole People, and in their Right succeed to the Exercise of Supreme Jurisdiction." -Robert Filmer

"If we compare the Natural Rights of a Father with those of a King, we find them all one, without any difference but only in the Latitude and Extent of them: as the Father over one Family, so the King as Father over many Families extends his care to preserve, feed, cloth, instruct and defend the whole Commonwealth. His War, his Peace, his Courts of Justice, and all his Acts of Sovereignty tend only to preserve and

distribute to every subordinate and inferior Father, and to their Children, their Rights and Privileges; so that all the Duties of a King are summed up in an Universal Fatherly Care of his People." -Robert Filmer

"To which end they are to be taught, that originally the Father of every man was also his Sovereign Lord, with power over him of life and death." -Hobbes

"But Kings are the Fathers of Families... [the Public Good / education of subjects], the care of which they stand so long charged withal, as they retain any other essential Right of the Sovereignty." -Hobbes (from the context of Pastors / schoolmasters / public education & propaganda)

"Kings are also compared to Fathers of families: for a King is truly Parens patriae, the politique father of his People." -King James VI & I

"Man who, as has been said, saw the image of a kingdom in the union of several families under the leadership of a common father, and who had found gentleness in that life, brought themselves easily to create societies of families under kings who took the place of fathers... it is apparently for that reason that the ancient people's of Palestine called their kings Abimelech, that is to say: my father the king. Subjects took themselves to be children of the Prince: and, each calling him, My father the king." -Bossuet

"For the association of a father with his sons bears the form of monarchy... it is the ideal of monarchy to be paternal rule." -Aristotle

Anonymous 2022-02-09 (Wed) 06:19:02 No.215732

File (hide): 1644355142612-0.jpg (266.6 KB, 1280x1520, Grace painted color - copy.jpg) File (hide): 1644355142612-1.png (103.94 KB, 376x641, 45c327f2645c6f50f0dd7eaf43....png)



>>215728 (You)

This is probably the 3rd time I posted these videos. But honest truth is North Korea understands it. Better than Internet monarkiddies & their bloggers. So strangely North Korea gets it. Where they have an inability to understand.

>>215717

But Alunya is the flat chested catgirl. I cannot say the same can be said for Grace.

Anonymous 2022-02-09 (Wed) 07:30:27 No.215748 >>215757

File (hide): 1644359427618-0.png (60.52 KB, File (hide): 1644359427618-1.png (21.71 KB, 958x1024, 958px-Mladorossi_badge.svg.png) 782x489, Mladorossi_flag.png)



>>204808 (OP)

What is your opinion on Mladorossi and Mladorossism

And if you don't know what it is Monarchist National bolshevism

Anonymous 2022-02-09 (Wed) 08:02:34 No.215757 >>215813

File (hide): 1644361353658-0.jpg (93.75 KB, File (hide): 1644361353658-1.png (1.94 MB, 579x579, pcb69d59b5db5ce50b0b2cc8cb...jpg) 3000x3000, cat x girl sketch.png)



>>215748

My opinion towards them is the same for [redacted] as a whole. They carry all the baggage of royalism with none of the effect or appeal I desire, and then they turn out to basically be social democrats or purportedly crypto-fascists. I would rather settle for ML or North Korea, and that sentiment only grows stronger the more American propaganda spins these regimes off to be monarchies or the more their own propaganda centers around the leadership in what they call "Cults of Personality". There is a kind of pre-eminence there that I can admire for my larger absolutist politics.

It's **GO big or go home** attitude I have. It has to be the supremacy of one or the other. I don't think what characterizes royalism in the context of the Mladorossi works, unless royalism for me they were to effectively have these without the crowns and decor and focus on the party politics and shape it as it were like a household under one head, but with socialist characteristics or vice versa?



Anonymous 2022-02-09 (Wed) 14:18:37 No.215809

File (hide): 1644383917074-0.png (621.68 KB, 3000x3000, Grace t.png)

File (hide): 1644383917074-1.mp4 (19.26 MB, 640x360, People Joy - Moranbong Ban....mp4) [play once] [loop]



File (hide): 1644383917074-2.jpg (185.25 KB, 1162x657, As there is only one sun e....jpg)



"Just as Almighty God cannot create another God equal with himself, since He is infinite and two infinities cannot co-exist, so the Sovereign Prince, who is the image of God, cannot make a subject equal with himself without self-destruction." -Jean Bodin

People's Joy

Just calling out his name, makes waves of joy
Rise up inside our chests
Because of this uniquely great man
Who guides us through our lives
The whole People is overwhelmed with pride
Inside his bosom of affection and determination
We all stand United

The power of our Unity is Infinite

The bright shining light of the Sun leads us into our future

"We see they cannot admit many kings, nor many lords, however good soever. Solyman emperour of the Turks used this example, hearing the great cries and acclamations of joy which the whole army made unto Sultan Mustapha his son returning out of Persia, he put him to death through jealousy, causing him to be strangled in his withdrawing chamber, and his dead body to be cast out before the whole army: then he made a proclamation, that there was but one God in heaven, and one Sultan upon earth: Two days after he put Sultan Gobe to death, for that he had wept for his brother; and Sultan Mehemet the third brother, for that he fled for fear: leaving but one son living, to avoid the danger of many lords." -Jean Bodin

Here is a quote that surprised me.

"As for that we read the acts of Nero and Demetrian, to have been revoked, and disannulled by the Senate, that concerns certain perpetual edicts of theirs, which for that they had a perpetual inconvenience annexed unto them, would if they had not been abrogated, have in time utterly ruined all that was now again set in order: as for their good & commendable laws, they were not at all altered. *For what time was more glorious than Nero his first five years reign?* what more fit or better for the well

ordering of a Commonweal? Insomuch that Trajan himself a most excellent prince, deemed no man to have been like unto Nero, for the well governing of a Commonweal." -Jean Bodin

■ ► **Anonymous** 2022-02-09 (Wed) 14:47:27 No.215813

>>215757
wtf is SOVL

■ ► **Anonymous** 2022-02-09 (Wed) 15:53:08 No.215818 >>215821

File (hide): 1644389587912.jpg (72.34 KB, 900x1200, Grace chan portrait.jpg)



I'm going to find something
/comfy/ to do.

■ ► **Anonymous** 2022-02-09 (Wed) 16:07:51 No.215821 >>215826

>>215818
Build a pillow fort!

■ ► **Anonymous** 2022-02-09 (Wed) 16:46:01 No.215826 >>216158

File (hide): 1644392760801.png (658.6 KB, 3000x3000, Grace chiding.png)



>>215821
I will play Super
Mario All-Stars.
I think I am stuck
on world 5 in
Super Mario Bros.

■ ► **Anonymous** 2022-02-10 (Thu) 06:53:21 No.216158 >>216532

>>215826
World 7.

Anonymous 2022-02-10 (Thu) 16:12:19 No.216280 >>216475 >>216528

Starting my day with looking at cute Grace pictures!

Anonymous 2022-02-11 (Fri) 02:17:39 No.216475

File (hide): 1644513458380-0.png
(5.05 MB, 3000x4000, Grace
stainglass detailed.png)

File (hide): 1644513458380-1.png
(4.98 MB, 3000x4000, Grace
stainglass less deta....png)



>>216280

Anonymous 2022-02-11 (Fri) 03:23:26 No.216492

File (hide): 1644517406207-0.jpg (62.7 KB,
600x340, 20111219_HTML_KIM-slide-B6....jpg)

File (hide): 1644517406207-1.png (22.98 KB,
1250x104, Aristotle early king trans....png)



*O - People believe and follow him with **one mind***

There is mention early pre-eminence of one.

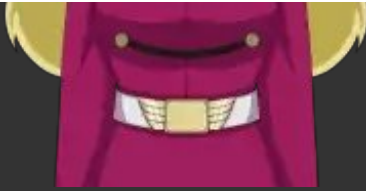
The task of Monarchists is to re-create the pre-eminence of one. by whatever means, whether raveling back to its natural majesty or artificially inflating it like a balloon.

Anonymous 2022-02-11 (Fri) 04:19:10 No.216512 >>258710

File (hide): 1644520750366-0.png (642.62 KB,
1800x1800, Grace disdain look.png)

File (hide): 1644520750366-1.jpg (191.7 KB,
1280x720, dog chernoby11280x720.jpg)





The state of Monarchy has to be asserted.

The traditionalists hate the pre-eminence of one. They demand an Oligarchy, of myriad petty kinglets and nobles. They have an inability to understand Majesty as in a Monarchy.

That's why Monarchy must be re-asserted with masterly power.

That's why Homer & Caligula said,

"Let there be one Lord, one King."

There was a time when being king was among many other kings, and nothing especial with pre-eminence. Others consider this a natural state of kingship, back when there were many families, like Bossuet, but later coalesced into the grand estate of Monarchy, when a Monarch ruled supreme and brought the pre-eminence of one. The traditionalists today want to go back to myriad petty kings.

"So also might we say of the state of Lacedemonians, which was a pure Oligarchy, wherein were two kings, without any sovereignty at all, being indeed nothing but Captains and Generals for the managing of their wars: and for that cause were by the other magistrates of the state, sometimes for their faults condemned to fines...

And such were in ancient times the kings of the cities of the Gauls, whom Caesar for this cause oftentimes **called Regulos, that is to say little kings:** being themselves **subjects,** and justiciable **unto the Nobility, who had all the sovereignty."** -Jean Bodin

■ ► **Anonymous** 2022-02-11 (Fri) 04:27:23 No.216516

File (hide): 1644521242570-0.jpg (70.09 KB, 661x529, Grace Chan.jpg)

File (hide): 1644521242570-1.jpg (743.29 KB, 1536x1536, _HHB23nOo.jpg large.jpg)



My Monarchist Creed:

*Believe the Father provides for his children, that the Shepherd feeds his flock, and the Household management, That the political authority, sovereignty, State are Best expressed and organized by **One** ruler*

"Don't allow yourself to be governed; **be the master.** Never have a favorite or a prime minister. Listen, consult your Council, but decide yourself. God, who made you King, will give you all the guidance you need, as long as you have good intentions." - Louis XIV

■ ► **Anonymous** 2022-02-11 (Fri) 05:10:25 No.216528 >>216529

File (hide): 1644523825690.png (527.2 KB, 3000x3000, Grace ddd transparent.png)

>>216280

I also want more Grace pics.
It is too bad /leftypol/ runs
slow with Alunya pics.
Maybe I will go request from
an artist to give a Grace &
Alunya pic.



■ ► **Anonymous** 2022-02-11 (Fri) 05:11:08 No.216529 >>216740

>>216528

■ ► **Anonymous** 2022-02-11 (Fri) 05:15:10 No.216530

File (hide): 1644524109949-0.png (285.47 KB, 1000x1000, Grace 87.png)

File (hide): 1644524109949-1.png (3.77 MB, 5000x4000, 1644267400503.png)



File (hide): 1644524109949-2.png (918.1 KB, 3154x3702, 1644317348309.png)



Wait, nvm, the fags at /draw/ did make 2 new Alunya pics.

Anonymous 2022-02-11 (Fri) 05:39:12 No.216532 >>216901 >>219276

File (hide): 1644525551895-0.png (719.54 KB, 1350x1350, Grace eats watermelon.png)

File (hide): 1644525551895-1.png (620.72 KB, 1350x1500, Alunya watermelon.png)



>>216158
World 8.

Anonymous 2022-02-11 (Fri) 16:15:06 No.216740 >>216886

>>216529
Is the royal treasury empty? Why don't you just tax your subject more?

Anonymous 2022-02-12 (Sat) 12:39:40 No.216886

File (hide): 1644637180255.png (879.75 KB, 1200x1824, Grace angry transparent.png)



>>216740
Forget about it, anon.

Anonymous 2022-02-12 (Sat) 13:19:43 No.216901 >>216904

File (hide): 1644639583466.png (968.4 KB, 1767x2169, Coballo, King of leftypol.png)



>>216532
You should have made Caballo clique art, you really picked the wrong side on that one



Anonymous 2022-02-12 (Sat) 13:29:56 No.216904 >>216908
File (hide): 1644640196468.png (658.6 KB, 3000x3000, Grace chiding.png)



>>216901
I didn't know back then they would be ousted.

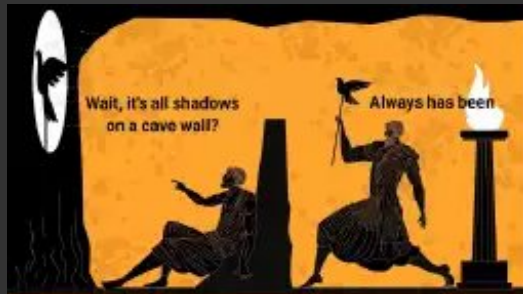
Anonymous 2022-02-12 (Sat) 13:35:50 No.216908 >>216923

>>216904
Of course. But you should have had faith!

Anonymous 2022-02-12 (Sat) 13:43:59 No.216911 >>216912

File (hide): 1644641039301-0.jpg (31.67 KB, 359x398, grace book.jpg)

File (hide): 1644641039301-1.jpg (214.3 KB, 1920x1080, d103fb594e2488ac41dfab5c6f...jpg)



I was still amazed they gave me privileges.
But I suppose that incident is immortalized in the art.
Is the modocracy trying to tell me they want a damnatio memoriae?

Anonymous 2022-02-12 (Sat) 13:48:52 No.216912

>>216911
>Is the modocracy trying to tell me they want a damnatio memoriae?

Nah. It's still cute art.

▶ **Anonymous** 2022-02-12 (Sat) 14:15:39 No.216923 >>216962

File (hide): 1644642938043.mp4 (20.46 MB, 640x360, Anime Mario - Peach scene.mp4) [play once] **[loop]**



>>216908

Here's a Caballo clique re-telling except
Peach is Grace
Bowser is Watermelon
Mario is Caballo

▶ **Anonymous** 2022-02-12 (Sat) 16:11:03 No.216962 >>216966 >>216981

>>216923

What is this voice acting

▶ **Anonymous** 2022-02-12 (Sat) 16:22:44 No.216966

File (hide): 1644650562124.mp4 (38.9 MB, 1280x720, Arthur The Other Missing E....mp4) [play once] **[loop]**



>>216962

As soon as I heard it, I expected an edgy
parody dub.

▶ **Anonymous** 2022-02-12 (Sat) 16:55:47 No.216981 >>217396 >>217748

File (hide): 1644652547099.png (1.94 MB, 3000x3000, cat x girl sketch.png)



>>216962

It's apparently a fan
dub.

▶ **Anonymous** 2022-02-13 (Sun) 18:51:09 No.217396 >>217663

>>216981

Will this picture ever be finished?

Anonymous 2022-02-14 (Mon) 05:33:25 No.217663

>>217396

Eventually, but maybe not soon.

Anonymous 2022-02-14 (Mon) 08:54:18 No.217748 >>217788

>>216981

this could be a jojo pic.

Anonymous 🇺🇸 2022-02-14 (Mon) 10:44:15 No.217788

>>217748

GRACE JOESTAR and ALUNYA ZEPPELI versus JUNKO BRANDO

Anonymous 2022-02-14 (Mon) 21:21:13 No.217901

>>217899

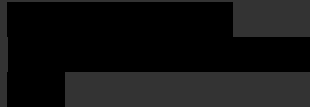
It's because we're the wholesome big chungus, we're poggers, we're a quirked up white boy busting it down sexual style, we're goated with the sauce

Anonymous 2022-02-15 (Tue) 07:07:44 No.218118 >>218120

File (hide): 1644876464854.png (356.98 KB, 761x723, Grace chan amorous.png)



Happy Valentines Day,
si/b/eria anon.
You are cordially invited
to the Winter Palace.



Anonymous 2022-02-15 (Tue) 07:24:48 No.218120 >>218247

>>218118

what are we going to do in the Winter Palace? =3

Anonymous 2022-02-15 (Tue) 11:42:09 No.218247 >>218292

File (hide): 1644892929733.png (642.62 KB, 1800x1800, Grace disdain look.png)



>>218120

That is a State secret.
But the state of Monarchy excels at keeping
secrets. As the Herodotus Debate & Hobbes
attest.



■ ► **Anonymous** 2022-02-15 (Tue) 14:57:32 No.218292 >>218299

>>218247

>Herodotus Debate

What's this?

■ ► **Anonymous** 2022-02-15 (Tue) 15:54:05 No.218299

>>218292

Basically, a scene in Herodotus' Histories where different figures, representing different apologists for different forms of State, after a revolution, discuss what form of State there should be (a monarchy, an oligarchy, or a democracy).

Darius is basically speaking for Monarchy and says, "His judgment being like to himself, he will govern the multitude with perfect wisdom, **and best conceal plans made for the defeat of enemies.**"

■ ► **Anonymous** 2022-02-17 (Thu) 08:38:14 No.218877 >>218890 >>245300

File (hide): 1645054693924-0.jpg (243.67 KB, 1708x2048, 1643679542925-0.jpg) File (hide): 1645054693924-1.jpg (59.53 KB, 728x389, environment-underwater-shi...jpg)



File (hide): 1645054693924-2.jpg (469.9 KB, 1382x1750, Emp Peter I 01.jpg)



Totalitarian means the appreciating the political first and foremost and understanding that the State is well defined by its Unity, like all parts depend on the body. For the State itself isn't a mere concord, but the unity by the sovereignty.

They complain about state propaganda and the sort, but /leftypol/ of all places

should know this likewise exists in the so-called Free World. It is even the State's prerogative and interest to educate no matter where you go.

"But as a ship, if the keel (which strongly bears up the prow, the pou, the ribs, and tacklings) be taken away, is no longer a ship, but an ill favoured houp of wood." -Jean Bodin

"And not to depart from our similitude; **as a ship may be quite broken up, or altogether consumed with fire; so may also the people into diverse places dispersed, or be utterly destroyed, the City or state yet standing whole; for it is neither the walls, neither the persons, that makes the city, but the UNION of the people under the same sovereignty of government.**" -Jean Bodin

Basically saying, the ship is well defined by the unity of the ship – so likewise the State.

"The other error in this his first argument is that he says the members of every Commonwealth, as of a natural body, depend one of another. It is true they cohere together, but they depend only on the sovereign, which is the soul of the Commonwealth" -Hobbes

"The error concerning mixed government has proceeded from want of understanding of what is meant by this word body politic, and how it signifies not the concord, but the UNION of many men.." -Hobbes

So the City / the Political / the State has all concerning the upbringing of its citizens. And this is no less **arranged AND orchestrated** in the Free World than in le totalitarian regimes.

REPOST FROM /LEFTYPOL/

► **Anonymous** 2022-02-17 (Thu) 09:49:37 No.218890 >>218905 >>218919

File (hide): 1645058976665-0.png (52.5 KB, 636x504, Aristotle-on-whole.png)

Further, the state is by nature clearly prior to the family and to the individual, since the whole is of necessity prior to the part; for example, if the whole body be destroyed, there will be no foot or hand, except in an equivocal sense, as we might speak of a stone hand; for when destroyed the hand will be no better than that. But things are defined by their working and power; and we ought not to say that they are the same when they no longer have their proper quality, but only that they have the same name. The proof that the state is a creation of nature and prior to the individual is that the individual, when isolated, is not self-sufficing; and therefore he is like a part in relation to the whole. But he who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or a god: he is no part of a state. A social instinct is implanted in all men by nature, and yet he who first founded the state was the greatest of benefactors. For man, when perfected, is the best of animals, but, when separated from law and justice, he is the worst of all; since armed injustice is the more dangerous, and he is equipped at birth with arms, meant to be used by intelligence and virtue, which he may use for the worst ends. Wherefore, if he have not virtue, he is the most unholy and the most savage of animals, and the most full of lust and gluttony. But justice is the bond of men in states, for the administration of justice, which is the determination of what is just, is the principle of order in political society.

File (hide): 1645058976665-1.png (27.87 KB, 667x746, Augustine on Whole.png)

Unity and Diversity in the Body

¹² Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. ¹³ For we were all baptized by¹⁴ one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. ¹⁴ Even so the body is not made up of one part but of many.

¹⁵ Now if the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason stop being part of the body, ¹⁶ and if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason stop being part of the body. ¹⁷ If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? ¹⁸ But in fact God has placed the parts in the body, every one of them, just as he willed them to be. ¹⁹ If they were all one part, where would the body be? ²⁰ As it is, there are many parts, but one body.

²¹ The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" ²² On the contrary, those parts of the body that seem to be weaker are indispensable, ²³ and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, ²⁴ while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, ²⁵ so that there should be no division in the body, but that its parts should have equal concern for each other. ²⁶ If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

²⁷ Now you are the body of Christ, and each one of you is a part of it. ²⁸ And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? ³⁰ Now eagerly desire the greater gifts.

File (hide): 1645058976665-2.jpg (151.22 KB, 551x519, Hegel on Whole.jpg)

problem with the pursuit of one's private life. Hegel's *Rechtsstaat* conceives of the universality of the state against the particularity of society, and this can only be achieved if the liberal state is transformed into a democratic state. For Hegel, the process of actualizing rights is embedded in a context that requires a public discussion about a shared conception of the common good.

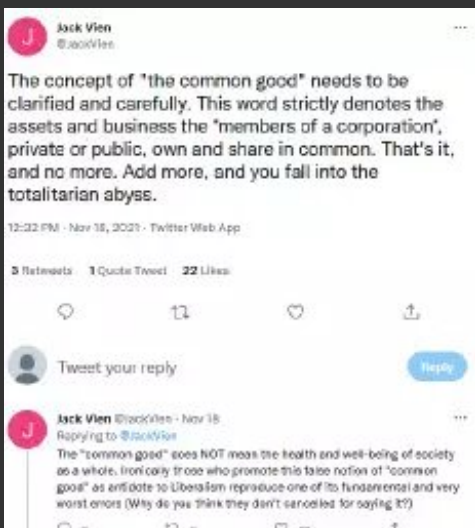
Hegel's *Sittlichkeit* includes moral actions, though he makes a technical distinction between ethical life and morality [*Moralität*]. While morality concerns the individual's inner sphere, moral intentions and religious conscience, Hegel's ethics considers the individual as an integral part of the social and political body. As illustrated in Chapter 4, morality versus individualism is if

prior to the whole, while ethical life is a concrete universal that makes the whole prior to the part. Thus, Hegel argues that morality is one-sided and abstract, since it separates individuals from their place in the social whole. Even though *Sittlichkeit* is essentially holistic, it includes the interests and rights of individuals. "While the whole is prior to its parts, it also cannot function apart from them; indeed, it realizes itself only through each of them individually, only if each of them retains its own separate identity as a necessary part of the whole."³⁷⁷ Hegel does not think that individuals are merely a means for some collective end. Like Kant, he stresses that each individual is an end in him- or herself. In fact, the end of the social organism is the thriving of individuals. For Hegel, the reconciliation of individuals and community requires that individuals utilize critical reflection. Like Aristotle and Plato, Hegel holds that the highest good can be achieved only within the state. Human beings find meaning by becoming good citizens and fulfilling their social duties. Hegel's concept of reciprocity ensures that social responsibility is a vital component of citizenship.

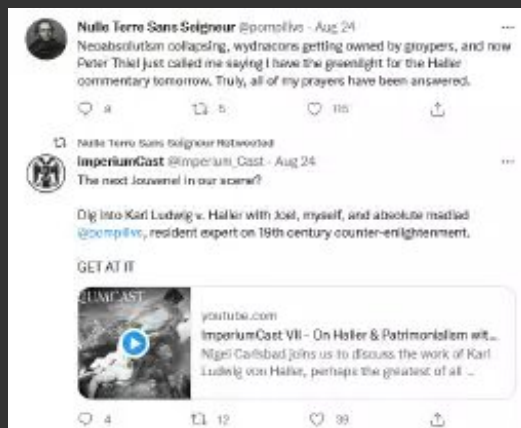
>>218877

Anonymous 2022-02-17 (Thu) 11:04:18 No.218905 >>218906 >>218919

File (hide): 1645063458473-0.png (40.61 KB, 524x575, totalitarian common good.png)



File (hide): 1645063458473-1.png (67.77 KB, 603x490, NRx dump Jouvenel.png)



File (hide): 1645063458473-2.png (65.84 KB, 1156x483, Haller explained wikipedia.png)



File (hide): 1645063458473-3.png (36.26 KB, 1159x315, Haller explained 2 wikiped...png)



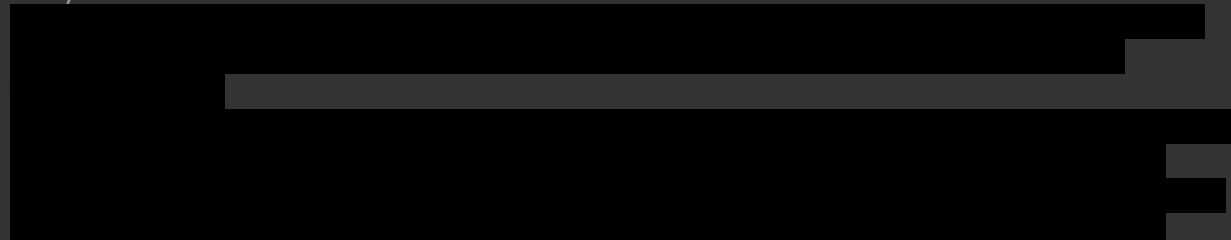
>>218890

Where do I begin?

I kept an eye on Hallerfags, devotees of Karl Ludwig von Haller, as a new trend popping up. Somewhat tangentially related to the NRx (neoreactionary) subculture? I'm sure they would vehemently deny that.

I'm not a fan.

They talk smack to absolutists & their leader said Bodin was a demon.



Hallerfags, I cannot easily describe what they're like.
Somewhat tradcath, semi-Hoppean / patrimonialism, somewhat apologists for conservative & liberal types?

I haven't liked the conservative tendencies of neoreactionaries either.
They are constitutionalists & refer to Absolutism as Despotism.
& those sentiments usually go back to Alexis de Tocqueville & a kind of neo-oligarchist apologetics.

Hegel, too, had criticized Haller before, so that might cross some people's minds here.

I talked with a Hallerfag and he described Aristotle as "the first Totalitarian", that might speak for itself.
Screenshots related.

■ ► **Anonymous** 2022-02-17 (Thu) 11:10:13 No.218906 >>218907 >>218909

>>218905
What is a wydnacon

■ ► **Anonymous** 2022-02-17 (Thu) 11:14:10 No.218907

File (hide): 1645064050295.png (97.43 KB, 452x414, 35fedec34888a9963e1f69675f....png)



>>218906
Hell, I don't know.
I'm fed up with right wing circles & bloggers.

■ ► **Anonymous** 2022-02-17 (Thu) 11:20:52 No.218909 >>218914

>>218906
>wydnacon
>>>/edu/5684

■ ► **Anonymous** 2022-02-17 (Thu) 12:43:26 No.218914

>>218909
oh, those guys

File (hide): 1645073139264-0.jpg (618.44 KB, 1536x1615, UTSWWVsR.jpg large.jpg) File (hide): 1645073139264-1.png (10.32 KB, 329x292, Bodin every and particular....png)



I took it from the first mark of sovereignty in Chapter 10 of Book 1.
"Wherefore let this be the first and chiefe marke of a soueraigne prince, to bee of power to giue lawes to all his subjects in generall, and to euerie one of them in particular, (yet is not that enough, but that we must ioyne thereunto) without consent of any other greater, equall, or lesser than himselfe"
Page 236 of the PDF version

File (hide): 1645073139264-2.png (29.66 KB, 1895x3339, Bodin every and particular....png)

The following image shows and serves as a reminder to the reader that the author of this work, although that may be necessary, shall be obliged to the reader to read the whole of the work, and not to be contented with a partial view of it. The author of this work, in the preface to the first edition, has expressed his desire to see the work in the hands of every man, and has endeavored to make it as plain and easy as possible. He has also endeavored to make it as useful as possible, and has endeavored to make it as entertaining as possible. He has also endeavored to make it as interesting as possible, and has endeavored to make it as instructive as possible. He has also endeavored to make it as profitable as possible, and has endeavored to make it as agreeable as possible. He has also endeavored to make it as pleasant as possible, and has endeavored to make it as delightful as possible. He has also endeavored to make it as useful as possible, and has endeavored to make it as interesting as possible. He has also endeavored to make it as entertaining as possible, and has endeavored to make it as instructive as possible. He has also endeavored to make it as profitable as possible, and has endeavored to make it as agreeable as possible. He has also endeavored to make it as pleasant as possible, and has endeavored to make it as delightful as possible.

>>218905
I'll stop posting about them, but quickly delve into why I personally dislike their bunch.

Like Neoabsolutists, it looks like you have to go through a labyrinth of blogs to understand them.

And like the Hoppeans, they focus on the "privatization" of the Monarchy, but I don't have this view – the Monarchy is a political form of State to me.

This notion that the common good "does not relate to the health and well being of a society" as a whole also doesn't appeal to me. & likewise that families as households / particulars / society are independent from the State – politics / the state does encompass society.

I'll tell you why.
I will "fall into the totalitarian abyss".

First, imo, the well ordering of the State pertains to both General AND Particular. Not only related to what they share in common, but the well ordering pertains to them in particular.

"We said a Commonweale to be a lawful government of many families [particulars], and of such things as unto them in common belongs, with a puissant sovereignty." - Jean Bodin

Aristotle >>206105 here says, "Seeing then that the state is made up of households, before speaking of the state we must speak of the management of the household."

I bring this up, b/c Hallerfags were shocked at me when I said that the family is part of the State in regard to the ordering and governance of it all... again, where I outlined my problems with >>206107 conservatives / right libertarians.

"And as whilst every particular member of the both does his duty, we live in good and perfect health; so also where every family is kept in order, the whole city shall be well and peaceably governed. Seeing therefore the way to order well a City, leans

and rests in the good government of families, as it were upon certain proper foundations: it behoves us first to have an especial regard and care for the good ordering and government of families." -Jean Bodin

Keep in mind, we say that a family is like a little city, but these houses compose the city and aren't independent of it as parts.

"So that Aristotle following Xenophon, seems to me without any probable cause, to have divided the Economical government from the Political, and a City from a Family: which can no otherwise be done, than if we should pull the members from the body; or go about to build a City without houses... Wherefore as a family well and wisely ordered, is the true image of a City, and the domestical [family] government, in sort like unto the sovereignty in a Commonweal." -Jean Bodin

The Commonweal / Sovereignty has both General & Particular. The General has a superior relationship to the Particular.

"Wherefore let this be the first and chief mark of a sovereign prince, to be of power to give laws to all his subjects **in general**, and to every one of them **in particular** – without consent of any other greater, equal, or lesser than himself." -Jean Bodin

"It is one thing to bind all together, and to bind every one in particular: for so all the citizens particularly swore to the observation of the laws, but not all together; **for that every one of them in particular was bound unto the power of them all in general**... an oath cannot be made **but by the lesser to the greater**, but in a popular estate nothing can be greater than the whole body of the people themselves... for an oath carries always with it reverence unto who... as still given unto a superiour." -Jean Bodin

Here >>218890 Aristotle crucially makes a point.

"For example, if the whole body be destroyed, there will be no foot or hand, except in an equivocal sense, as we might speak of a stone hand; for when destroyed the hand will be no better than that." -Aristotle

So the Common Good does pertain to the parts also, because the parts depend on the Body – if the Body suffers, they too will suffer. It isn't only related to what they have in common, but also the particulars depend on the body.

I think they also brought up Augustine and maybe see it as it were to "put all parts into one part or many parts taken into one part" – as Augustine points out "If they were all one part, where would the body be? As it is, there are many parts, but one body." & "Even so the body is not made up of one part but of many."

I think criticism of Totalitarianism relates to that – that it is as if many parts were put into one part rather than one body – and that totalitarians would retort, "It is many parts into one body, where they depend on the one body."

But all these parts still depend on the body, like Aristotle says. And that without this common good, if you drank water, and it did not benefit the body in general and all in particular, but only filtered water to your right left – the body could shrivel up in a grotesque way, except your right leg – so thankfully the body in general and that in particular relate to the State no less.

We are falling into totalitarian abyss by acknowledging that.

And while constitutionalists might say that these parts are independent from each other, they all depend on the body – so like the sovereignty, they depend on their

unity, and the Sovereign to weave them into order and govern them. The Sovereign isn't to be recognized as another part in their concord, but as having the relationship of the body itself. And where the constitutionalists want an equilibrium that cancels each other out, the absolutists know the relationship of greater to lesser, general to particular, whole to part, superior to inferior, – the absolutists look at the harmony of it all rather than having it cancel each other out as an equilibrium that constitutionalists are more prone to doing.

"He must remember, That the Profit of every Man in particular, and of all together in general, is not always one and the same; and that the Publick is to be preferred before the Private." -Robert Filmer

So that's where I disagree... I'm not sure if I'm strawmanning or not, but know I don't like the Hallerfags, but they are less noxious to me than Neoabsolutists.

Anonymous 2022-02-17 (Thu) 14:29:39 No.218930 >>218941

File (hide): 1645075779138.jpg (77.64 KB, 776x960, 1531584697463.jpg)



>>218919

>as Augustine points out "If they were all one part, where would the body be? As it is, there are many parts, but one body." & "Even so the body is not made up of one part but of many."

That's Saint Paul Your Grace, that Augustine is quoting:

>For also the body is not one member, but many. If the foot should say, "Because I am not a hand, I am not of the body," not on account of this is it not of the body. And if the ear should say, "Because I am not an eye, I am not of the body," not on account of this is it not of the body. If all the body were an eye, where would be the hearing? If all were hearing,

where would be the sense of smell?

>But now God has arranged the members, each one of them in the body, as He desired. And if all were one member, where would be the body? But now indeed, there are many members, but one body.

>Now the eye is not able to say to the hand, "I have no need of you." Or again the head to the feet, "I have no need of you." But much rather, those members of the body seeming to be weaker are necessary, and those of the body we think to be less honorable, these we bestow more abundant honor. And our unrepresentable parts have more abundant decorum, but our representable parts have no need.

>But God has composed the body, having given more abundant honor to the parts being deficient, that there should be no division in the body, but the members should have the same concern for one another. And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

1 Corinthians 12:14-26

Anonymous 2022-02-17 (Thu) 14:36:11 No.218941

File (hide): 1645076171157.png (527.2 KB, 3000x3000, Grace ddd transparent.png)

>>218930

I got that from the Hallerfags.

A Hallerfag said, "Aristotle the first Totalitarian".



But have no problem when it is repeated by St. Paul and Augustine, basically saying the same thing as Aristotle... Clericals for you.

Anonymous 2022-02-17 (Thu) 15:27:33 No.218962 >>218989

File (hide): 1645079253431-0.png (268.71 KB, 1000x1000, Grace 21.png)

File (hide): 1645079253431-1.jpg (69.32 KB, 595x524, glasses.jpg)



Idk, I don't bother with all these groups. I already know the vast majority of monarchists don't like me. For whatever ulterior reason. /leftypol/ listens & somehow likes my company more. I think I do a brilliant job at what I set out to do: Explain Absolutism & Monarchy.

I want to cease talking about my rivals for now... If you follow me around, you'll know how weary I am.

Anonymous 2022-02-17 (Thu) 15:39:59 No.218967 >>218971

File (hide): 1645079998529-0.mp4 (24.92 MB, 640x360, Kim Jong Il 80th birthdaymp4) [play once] [loop]

File (hide): 1645079998529-1.jpg (1.48 MB, 4356x2222, Grace Egypt 08.jpg)



File (hide): 1645079998529-2.jpg (2.04 MB, 4820x2806, Grace Egypt 09.jpg)





Anonymous 2022-02-17 (Thu) 15:57:15 No.218971

File (hide): 1645081034737-0.jpeg (396.4 KB, 2500x1874, np_file_129602.jpeg)

File (hide): 1645081034737-1.mp4 (6.34 MB, 640x360, Kim Jong Un on Horseback.mp4) [play once] [loop]



>>218967

Summary of Ramses II's works for his father:

"When the Lord of the Two Lands arose as King, to act as champion of his father, on his first voyage to Thebes, he fashioned statues of his father; King Seti I was he; one in Thebes, another in Memphis, in the temple which he built for them... He repeated the restoration of the monuments of his father... fashioning his statues, giving offerings abiding for his august ka—his house, supplying his altars, upbuilding that which was fallen in the house which he loved... His heart kindly disposed towards him that begat him."

The same can be said for Kim Jong Un.

Will Kim Jong Un be Leader of the Two Lands? Upper and Lower Korea? Will Kim Jong Un be remembered as the Great? Like Ramses the Great?

Anonymous 2022-02-17 (Thu) 16:14:48 No.218976

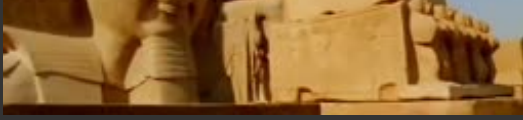
File (hide): 1645082083619-0.mp4 (11.17 MB, 544x304, Ramses The Greatest Hero (...mp4) [play once] [loop]

File (hide): 1645082083619-1.mp4 (11.33 MB, 544x304, Pi-Ramses Capital.mp4) [play once] [loop]



File (hide): 1645082083619-2.mp4 (12.29 MB, 544x304, Ramses Temple.mp4) [play once] [loop]





Anonymous 2022-02-17 (Thu) 16:24:06 No.218978

File (hide): 1645082645562-0.png (212.19 KB, 600x912, 1638614534178.png)

File (hide): 1645082645562-1.mp4 (17.29 MB, 1280x720, Well Firmly Carry On the L...mp4) [play once] [loop]



File (hide): 1645082645562-2.mp4 (15.68 MB, 720x404, Name of Kim Jong II.mp4) [play once] [loop]



I like to play along with this.
Juchefags probably disdain when I do this.

Anonymous 2022-02-17 (Thu) 16:40:35 No.218986

File (hide): 1645083635142-0.png (927.31 KB, 1200x1824, Grace silly look.png)

File (hide): 1645083635142-1.jpeg (80.25 KB, 768x432, 1 w1i1IOUNAuALiGHyqqdzQ.jpeg)



Monarchs I like?
Louis XIV
King James VI & I
Caligula
Ramses II
Emperor Peter I

■ ► **Anonymous** 2022-02-17 (Thu) 16:55:09 No.218989 >>219000
File (hide): 1645084509539.jpg (42.74 KB, 368x500, elizabethhorse_500.jpg)



>>218962
Grace you need to pick up a sword and cut them all down.

■ ► **Anonymous** 2022-02-17 (Thu) 17:11:39 No.219000 >>219107 >>219111
File (hide): 1645085499158.png (285.47 KB, 1000x1000, Grace 87.png)



>>218989
>purge 99% of monarchists

■ ► **Anonymous** 2022-02-18 (Fri) 02:38:39 No.219107

>>219000
Based

■ ► **Anonymous** 2022-02-18 (Fri) 03:01:11 No.219111

>>219000
checked

■ ► **Anonymous** 2022-02-18 (Fri) 15:11:44 No.219276 >>219277
File (hide): 1645164704365.jpg (Spoiler Image, 1.07 MB, 2576x1451, Ending Super Mario Bros 1 ...jpg)



>>216532

SPU

Anonymous 2022-02-18 (Fri) 15:14:22 No.219277 >>219298
File (hide): 1645164861800.png (527.2 KB, 3000x3000, Grace ddd transparent.png)

>>219276
tfw you win



Anonymous 2022-02-18 (Fri) 15:20:10 No.219278
File (hide): 1645165208625.mp4 (27.84 MB, 640x360, Day of the Shining Star.mp4) [play once] [loop]



Anonymous 2022-02-18 (Fri) 15:22:36 No.219281
File (hide): 1645165355793-0.mp4 (14.92 MB, 718x404, Thunder on Jong-Il Peak.mp4) [play once] [loop]
File (hide): 1645165355793-1.mp4 (12.1 MB, 718x404, Fortune of Korea.mp4) [play once] [loop]



File (hide): 1645165355793-2.mp4 (9.88 MB, 718x404, Our Lives Depend on You.mp4) [play once] [loop]



Our lives depend on You, our lives depend on the General

Anonymous 2022-02-18 (Fri) 15:25:47 No.219282

File (hide): 1645165546688-0.mp4 (7.9 MB, 720x404, Cantata to Kim Jong Il.mp4) [play once] [loop]

File (hide): 1645165546688-1.mp4 (7.01 MB, 480x360, 영웅의 안해될줄 꿈에도 몰랐어요 I nevermp4) [play once] [loop]



File (hide): 1645165546688-2.mp4 (17.89 MB, 640x360, No Motherland Without Yoump4) [play once] [loop]



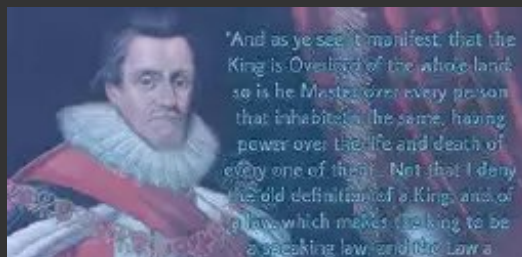
Anonymous 2022-02-18 (Fri) 16:46:09 No.219295 >>219296

File (hide): 1645170368411-0.jpg (491.89 KB, 2048x1694, 1c0cd22eee136a71dce37c29d9....jpg)

File (hide): 1645170368411-1.jpg (254.62 KB, 827x626, King James I quote 01 fath....jpg)



File (hide): 1645170368411-2.jpg (186.45 KB, 839x560, King James quote 02 powerjpg)





Anonymous 2022-02-18 (Fri) 16:50:42 No.219296

File (hide): 1645170642301.png (278.48 KB, 1000x1000, sketch grace 01.png)



>>219295
I will re-read his
political works
sometime later.

Anonymous 2022-02-18 (Fri) 16:55:08 No.219297 >>219320 >>219321 >>219323 >>219330 >>219390

File (hide): 1645170908284.png (647.22 KB, 1140x806, Grace transparent fixed.png)



lefty anons, do you have any particular
monarch you like?

Anonymous 2022-02-18 (Fri) 17:10:56 No.219298

>>219277
Good job!

Anonymous 2022-02-18 (Fri) 19:10:38 No.219320 >>220068 >>269976

File (hide): 1645179038747.png (266.56 KB, 355x458, ClipboardImage.png)



>>219297
Atahualpa seemed like a chill dude to talk with, too bad
we don't have many records about him

■ ► **Anonymous** 2022-02-18 (Fri) 19:11:46 No.219321

>>219297

I find Prince Edward's story kind of charming even though he was a Nazi fuck, I respect that he told everyone to get stuffed and married his Yankee lover

■ ► **Anonymous** 2022-02-18 (Fri) 19:17:27 No.219323 >>220068

>>219297

I have no particular affection for monarch, however there are some fun facts about Louis XVI i find entertaining, like how he was a locksmithing nerd and he participated in the guillotin's tweaking.

■ ► **Anonymous** 2022-02-18 (Fri) 20:58:39 No.219330 >>219331

File (hide): 1645185519488.png (881.66 KB, 1200x630, ClipboardImage.png)



>>219297

princess Diana, one day I will find out why she was killed in a car crash.

■ ► **Anonymous** 2022-02-18 (Fri) 21:08:36 No.219331 >>219334

>>219330

because she was fucking an arab obviously

■ ► **Anonymous** 2022-02-18 (Fri) 21:22:23 No.219334 >>219346

>>219331

holy shit why would you kill your son/daughter for this? can't you just find him or her a more handsome and non-Arab lover instead

■ ► **Anonymous** 2022-02-18 (Fri) 22:42:00 No.219346

>>219334

It wasn't her parents wot done it, it's her ex-husband/ex-mother in law

■ ► **Anonymous** 2022-02-19 (Sat) 00:11:34 No.219390

>>219297

I hate them all.

■ ► **Anonymous** 2022-02-19 (Sat) 00:12:43 No.219392 >>220078

Especially Hamlet, fuck that guy.

■ ► **Anonymous** 2022-02-20 (Sun) 23:55:27 No.220068

File (hide): 1645368927674.jpg (266.6 KB, 1280x1520, Grace painted color - copy.jpg)



The /leftypol/ monarch choices that interest me



most are >>219320 & >>219323

■ ▶ **Anonymous** 2022-02-21 (Mon) 00:55:48 No.220078 >>221021 >>230115

>>219392

What do you think of [REDACTED] ?

■ ▶ **Anonymous** 2022-02-21 (Mon) 16:53:02 No.221021

>>220078

I did not read that, should I?

■ ▶ **Anonymous** 2022-02-22 (Tue) 17:06:28 No.221931 >>222698 >>223299

bump for more cute Grace-chan pictures

■ ▶ **Anonymous** 2022-02-24 (Thu) 02:27:58 No.222698

File (hide): 1645637278451.png (2.49 MB, 2600x3718, grace unhappy.png)



>>221931

Eventually there will be.

■ ▶ **Anonymous** 2022-02-27 (Sun) 00:37:29 No.223299 >>223332

>>221931

Update:
[REDACTED]

■ ▶ **Anonymous** 2022-02-27 (Sun) 05:08:51 No.223332 >>223334

>>223299

That would be nice.

■ ► **Anonymous** 2022-02-27 (Sun) 05:24:03 No.223334 >>223374

File (hide): 1645907043372.png (1.94 MB, 2000x2000, Grace portrait transparent.png)

>>223332
How nice it is.



■ ► **Anonymous** 2022-02-27 (Sun) 08:19:36 No.223374

>>223334
what a cutie

■ ► **Anonymous** 2022-02-27 (Sun) 19:03:09 No.223416 >>223422

File (hide): 1645956189495.jpg (79.56 KB, 1280x1280, Grace chan pic.jpg)



■ ► **Anonymous** 2022-02-27 (Sun) 19:36:20 No.223422 >>230115

>>223416
hehehe very cute drawing

■ ► **Anonymous** 2022-03-02 (Wed) 16:13:41 No.224276 >>224288 >>224291

let me bump this thread

■ ► **Anonymous** 2022-03-02 (Wed) 18:22:12 No.224288

>>224276

i'm gonna bump you to heaven

■ ▶ **Anonymous** 2022-03-02 (Wed) 20:32:17 No.224291 >>224530

File (hide): 1646220736731-0.png (527.2 KB, 3000x3000, Grace ddd transparent.png)

File (hide): 1646220736731-1.mp4 (6.07 MB, 640x360, Marche des Mousquetaires d....mp4) [play once] [loop]



>>224276

Thanks for the bump.

■ ▶ **Anonymous** 2022-03-03 (Thu) 16:09:12 No.224530 >>224660 >>225152

>>224291

I would do anything for her grace.

■ ▶ **Anonymous** 2022-03-04 (Fri) 05:40:51 No.224660

>>224530

There will be more.

■ ▶ **Anonymous** 2022-03-06 (Sun) 06:27:55 No.225127 >>225131

File (hide): 1646515675248.mp4 (9.28 MB, 640x360, KJU & soldiers.mp4) [play once] [loop]



■ ▶ **Anonymous** 2022-03-06 (Sun) 06:39:39 No.225131 >>225147

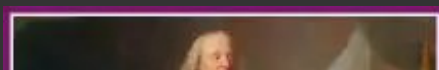
>>225127

beautiful. people can get together to build socialism

■ ▶ **Anonymous** 2022-03-06 (Sun) 07:23:28 No.225140

File (hide): 1646519007890-0.jpg (306.73 KB, 1433x1684, bBo92Wak.jpg large.jpg)

File (hide): 1646519007890-1.jpg (93.92 KB, 468x600, King Louis XIV by himself.jpg)





File (hide): 1646519007890-2.mp4 (13.75 MB, 640x360, Jean-Baptiste Lully Te Deu....mp4) [play once] [loop]



File (hide): 1646519007890-3.mp4 (14.88 MB, 640x360, Messe pour le sacre de Lou....mp4) [play once] [loop]



Extracts from Bossuet

Monarchy is Best

*It is by the sole authority of government that union is established among men. This effect of legitimate command is marked to us by these words, so often repeated in the Scriptures: at the command of Saul, and of the legitimate authority "**all Israel went out as one man. All the multitudes as one man**, were forty-two thousand three hundred and sixty. Behold, such is the unity of a people, when each one renouncing his own will, transfers and reunites it to that of the prince and the magistrate. Otherwise there is no union; the people become wanderers, like a flock dispersed. "May the Lord, the God of the spirits of all flesh, provide a man that may be over this multitude, and may go out and in before them, and may lead them out, or bring them in; lest the people of the Lord be as sheep without a shepherd."*

Thus the Sovereign Magistrate has in his hands all the strength of the nation, which submits to, and obeys him. "And they made answer to Joshua, and said: All that thou hast commanded us we will do: and withersoever thou shalt send us we will go. he that shall gainsay thy mouth, and not obey all thy words, that thou shalt command him, let him die; only take thou courage, and do manfully

All strength is transferred to the Sovereign Magistrate; every one strengthens him to the prejudice of his own, and renounces his own life in case of disobedience. The people gain by this; for they recover in the Person of the Supreme Magistrate more strength than they yielded for his authority, since they recover in him all the strength of the nation reunited to assist them.

Thus an individual is at ease from oppression and violence, because in the Person of the Prince he has an invincible defender, and much stronger beyond comparison than all those who may undertake to oppress them.

Monarchical government is the best. It is also the most opposed to division, which is the essential evil in states, and the most certain cause of their ruin... When states are formed, one seeks for unity, and one is never so unified as under a single leader.

In addition one is never stronger, because everything happens in concert.

Bossuet & Absolutism

Royal authority is absolute... The prince need account to no one for what he ordains... "Observe the mouth of the King, and the commandments of the oath of God. Be not hasty from his face, and do not countinue in an evil work: for he will do all that pleaseth him. And his word is full of power; neither can any man say to him: Why dost thou so? He that keepeth the commandment, shall find no evil." ...Without this absolute authority, he can neither do good nor suppress evil: his power must be such that no one can hope to escape him; and, in fine, the sole defense of individuals against the public power, must be their innocence... This doctrine is in conformity with the saying of St. Paul: "Wilt thou then not be afraid of the power? Do that which is good."

This is what Ecclesiasticus is made to say: "Judge not against a judge." For still stronger reasons [one must not judge] against the sovereign judge who is the King. And the reason which is given is that, "he judgeth according to that which is just." It is not that he is always so judging, but that he is assumed to be so judging: and that no one has the right to judge or review after him.

One must, then, obey princes as if they were justice itself, without which there is neither order nor justice in affairs... Only God can judge their judgments and their persons... It is for that reason that St. Gregory, Bishop of Tours, said to King Chilperic in a council: "We speak to you, but you listen to us only if you want to. If you do not want to, who will condemn you other than he who has that he was justice itself?" ...It follows from this that he who does not want to obey the prince, is not sent to another tribunal; but he is condemned irremissibly to death as an enemy of public peace and of human society... "Whosoever shall refuse to obey all your orders, may he die." It is the people who speak thus to Joshua.

Personal Power & Public Person; Majesty in Monarchy

I do not call majesty that pomp which surrounds kings or that exterior magnificence which dazzles the vulgar. That is but the reflection of majesty and not majesty itself. Majesty is the image of the grandeur of God in the Prince... God is infinite, God is all. The Prince, as Prince, is not regarded as a private person: he is a public personage, all the State is in him; the will of all the People is included in his. As all perfection and all strength are united in God, so all the power of individuals is united in the Person of the Prince. What grandeur that a single man should embody so much!

The power of God can be felt in a moment from one end of the world to the other: the royal power acts simultaneously throughout the Kingdom. It holds the whole Kingdom in position just as God holds the whole world... If God were to withdraw his hand, the entire world would return to nothing: if authority ceases in the Kingdom, all lapses into confusion... Consider the Prince in his cabinet. From thence flow the commands which coordinate the efforts of magistrates and captains, of citizens and soldiers, of provinces and armies, by land and by sea. It is the image of God, who directs all nature from his throne in the highest heaven.

Finally, gather together all that we have said, so great and so august, about royal authority. You have seen a great nation united under one man: you have seen his sacred power, paternal and absolute: you have seen that secret reason which directs the Body Politic, enclosed in one head: you have seen the image of God in kings, and you will have the idea of majesty of kingship... God is holiness itself, goodness itself, power itself, reason itself. In these things consists the divine majesty. In their reflection consists the majesty of the Prince... So great is this majesty that its source cannot be found to reside in the prince: it is borrowed from God, who entrusts it to the Prince for the good of his People, to which end it is well that it be restrained by a higher power.

Anonymous 2022-03-06 (Sun) 08:19:56 No.225147 >>225153

File (hide): 1646522395806-0.png File (hide): 1646522395806-1.png (1.18 MB, 879.75 KB, 1200x1824, Grace 1522x1100, 11 Minecraft.png) angry transparent.png)



>>225131

We're going to build something all right... *in Minecraft*

Anonymous 2022-03-06 (Sun) 08:26:25 No.225149

File (hide): 1646522785260.png (368.29 KB, 883x822, Grace commie LARP.png)



>>225148

NATO imperialist cope

Anonymous 2022-03-06 (Sun) 08:56:48 No.225152

File (hide): 1646524607947.png (97.43 KB, 452x414, 35fedec34888a9963e1f69675f....png)



>>224530

I am going to sleep, anon.

Anonymous 2022-03-06 (Sun) 09:05:21 No.225153 >>226047

>>225147

I'd like to build something with Grace. a loving relationship (platonic).

Anonymous 2022-03-08 (Tue) 16:22:39 No.225706 >>226047

File (hide): 1646724159117.jpg (65.13 KB, 500x500, flowers.jpg)



This is for
Grace-chan.

Anonymous 2022-03-10 (Thu) 02:49:49 No.226047

File (hide): 1646848189218-0.png (2.3 MB, 3000x3000, grace sketchh.png)



>>225153

>>225706

Thank you, anon.

File (hide): 1646848189218-1.mp4 (3.04 MB, 1280x720, Prince Rupert's March.mp4)
[play once] [loop]



Anonymous 2022-03-11 (Fri) 10:31:37 No.226587 >>226648

File (hide): 1646962296965.png (1.38 MB, 3000x3000, Grace glance transparent.png)





Anonymous 2022-03-11 (Fri) 16:11:24 No.226648 >>227506

>>226587

> hmpf

Anonymous 2022-03-16 (Wed) 02:43:04 No.227506 >>227511

File (hide): 1647366184560.png (3.91 MB, 3400x3082, grace-reprimands.png)



>>226648

Hmpf, I still browse /siberia/.

Anonymous 2022-03-16 (Wed) 03:01:06 No.227511 >>230115

File (hide): 1647367266877.gif (1.36 MB, 498x267, nanami love.gif)



>>227506

Anonymous 2022-03-16 (Wed) 03:02:39 No.227512 >>227517

[Embed][Proxy]



It has been over 1,000 years, I have return to bully Grace Poster and bring /yuri/ because its allowed on the mothership. Hello Grace the Royal Colony is once again invaded by Aliens, we are taking your cows again.

Anonymous 2022-03-16 (Wed) 03:14:20 No.227517 >>228221

File (hide): 1647368060144.png (2.54 MB, 3225x3082, Grace repulsed!.png)



>>227512
>and bring /yuri/
because its allowed
on the mothership
I bet you don't
browse that board!

▶ **Anonymous** 2022-03-16 (Wed) 16:33:19 No.227721 >>227969

I love Grace-chan so much

▶ **Anonymous** 2022-03-17 (Thu) 11:44:57 No.227969 >>228103

File (hide): 1647485096581.png (527.2 KB, 3000x3000, Grace ddd transparent.png)



>>227721
I am the only monarchist
/leftypol/ likes.

▶ **Anonymous** 2022-03-18 (Fri) 01:18:10 No.228103 >>228596

>>227969
Not me

▶ **Anonymous** 🇺🇸 2022-03-18 (Fri) 12:27:57 No.228221 >>228596

>>227517
Technically you are correct, On Leftypol its not a board its a thread on the /anime/
boards. Secondly I do browse it from time to time. Thinking about making Grace's
no /yuri/ allowed thread to be full of it.

▶ **Anonymous** 2022-03-20 (Sun) 10:26:36 No.228596

File (hide): 1647739596544-0.jpg
(72.34 KB, 900x1200, Grace chan
portrait.jpg)

File (hide): 1647739596544-1.mp4 (4.32 MB,
640x360, basilikon doron.mp4) [play once]
[loop]





>>228103

Yet you still lurk my thread.
Interesting.

>>228221

It's all together slow.
Lately I sit here and collect dust.

► **Anonymous** 2022-03-23 (Wed) 17:35:21 No.229544

File (hide): 1648024521073-0.png (2.25 MB, 3192x3000, grace_blush.png)

File (hide): 1648024521073-1.jpg (135.75 KB, 432x563, King Charles II.jpg)



Philalethes:

>Somewhat. I heard this Evening-Prayer from our Pastor in his Catechistical Expositions upon the fifth Commandment, Honor thy Father, and thy Mother: who taught, that under these pious and reverent appellations of Father and Mother are comprised not only our natural Parents, but likewise all higher Powers; and especially such as have Sovereign Authority, as the Kings and Princes of Earth.

Theodidactus:

<Is this Doctrine so strange unto you, as to make you muse thereat?

Philalethes:

>God forbid; for I am well assured of the truth thereof, both out of the Word of God, and from the Light of Reason. The Sacred Scriptures do style Kings and Princes the nursing Fathers of the Church, and therefore the nursing Fathers also of the Commonwealth: these two Societies having so mutual a dependence, that the welfare of the one is the prosperity of the other.

>And the Evidence of Reason teaches, that there is a stronger and higher bond of Duty between Children and the Father of their Country, than the Fathers of private Families. These procure the good only of a few, and not without the assistance and protection of the other, who are the common Foster-fathers of Families, of whole Nations and Kingdoms, that they may live under them an honest and peaceable life.

■ ► **Anonymous** 2022-03-23 (Wed) 17:58:59 No.229547 >>239800

File (hide): 1648025939085-0.jpg (266.6 KB, 1280x1520, Grace painted color - copy.jpg)

File (hide): 1648025939085-1.jpg (77.15 KB, 1076x408, DRBvYMKUMAARWyU.jpg)



As for the right of coining money, it is of the same nature as law, and only he who has the power to make law can regulate the coinage. That is readily evident from the Greek, Latin, and French terms, for the word nummus [in Latin] is from the Greek word nomos, and [the French] loi (law) is at the root of aloi (alloy), the first letter of which is dropped by those who speak precisely.⁷ Indeed, after law itself, there is nothing of greater consequence than the title, value, and measure of coins, as we have shown in a separate treatise,¹⁰ and in every well-ordered state, it is the sovereign prince alone who has this power.

Jean Bodin

>As for the right of coining money, it is of the same nature as law, and only he who has the power to make law can regulate the coinage. That is readily evident from the Greek, Latin, and French terms, for the word nummus [in Latin] is from the Greek word nomos, and [the French] loi (law) is at the root of aloi (alloy), the first letter of which is dropped by those who speak precisely. Indeed, after law itself, there is nothing of greater consequence than the title, value, and measure of coins, as we have shown in a separate treatise, and in every well-ordered state, it is the sovereign prince alone who has this power.

Thomas Hobbes

>**And the Right of Distribution of Them** – The Distribution of the Materials of this Nourishment, is the constitution of Mine, and Thine, and His, that is to say, in one word Propriety; and belongs in all kinds of Commonwealth to the Sovereign power... And this they well knew of old, who called that Nomos, (that is to say, Distribution,) which we call Law; and defined Justice, by distributing to every man his own.

>**All Estates of Land Proceed Originally – From the Arbitrary Distribution of the Sovereign** – In this Distribution, the First Law, is for Division of the Land itself: wherein the Sovereign assigns to every man a portion, according as he, and not according to any Subject, or any number of them, shall judge agreeable to Equity, and the Common Good. The Children of Israel, were a Commonwealth in the Wilderness, but wanted the commodities of the Earth, till they were masters of the Land of Promise, which afterward was divided amongst them, not by their own discretion, but by the discretion of Eleazar the Priest, and Joshua their General: Who when there were twelve Tribes, making them thirteen by subdivision of the Tribe of Joseph; made nevertheless but twelve portions of the Land... And though a People coming into possession of a land by war, do not always exterminate the ancient Inhabitants, (as did the Jews) but leave to many, or most, or all of them their Estates; yet it is manifest they hold them afterwards, as of the Victors distribution; as of the people of England held all theirs of William the Conquerour.

>The seventh Doctrine opposite to Government, is this, That each subject has an absolute Dominion over the goods he is in possession of. That is to say, such as propriety as excludes not only the right of all the rest of his fellow-subjects to the same goods, but also of the Magistrate himself. Which is not true; for they who have a Lord over them, have themselves no Lordship. Now the Magistrate is Lord of all his Subjects, by the constitution of Government... Tell me therefore, how gottest thou this propriety but from the Magistrate? How got the Magistrates it, but that every man transferred his Right on him? And thou therefore hast also given up thy Right to him; thy Dominion therefore, and Propriety, is just so much as he will, and shall last so long as he pleases; even as in a Family, each Son has such proper goods, and so long lasting, as seem good to the Father.

Anonymous 2022-03-23 (Wed) 18:54:15 No.229555

File (hide): 1648029254232-0.png (2.53 MB, 3500x3040, grace chess x3.png)

File (hide): 1648029254232-1.jpg (197.41 KB, 1200x1179, chess be like.jpg)



File (hide): 1648029254232-2.mp4 (1.49 MB, 480x360, James speech.mp4) [play once] [loop]



K. James VI & I

>To raise low things, and to make high things law at his pleasure, and to God are both soul and body due. And the like power have Kings: they make and unmake their subjects: they have power of raising, and casting down: of life, and of death: Judges over all their subjects, and in all causes, and yet accomptable to none but God only. They have power to exalt low things, and abase high things, and make of their subjects **like men at the Chess; A pawn to take a Bishop or a Knight.**

Anonymous 2022-03-23 (Wed) 19:17:57 No.229559 >>229560

File (hide): 1648030677000-0.png (3.91 MB, 3400x3082, grace-reprimands.png)

File (hide): 1648030677000-1.jpg (71.13 KB, 410x253, Patriarcha Filmer - Bodinjpg)

Aristotle gives the lie to Plato, and those that say that political and economical societies are all one, and do not differ specie, but only



multifidus et punctus, as if there were 'no difference betwixt a great house and a little city'.* All the argument I find he brings against them is this: 'The community of man and wife differs from the community of master and servant, because they have several ends. The intention of nature, by conjunction of male and female, is generation. But the scope of master and servant is only preservation, so that a wife and a servant are by nature distinguished. Because nature does not work like the cutlers at Delphos, for she makes but one thing for one use.' If we allow this argument to be sound, nothing doth follow but only this, that conjugal and despotical communities do differ. But it is no consequence that therefore economical and political societies do the like. For, though it prove a family to consist of two distinct communities, yet it follows not that a family and a commonwealth are distinct, because, as well in the commonweal as in the family, both these communities are found.

File (hide): 1648030677000-2.png (94.59 KB, 547x341, Patriarcha - Filmer econom....png)

Suarez proceeds, and tells us that 'in process of time Adam had complete economical power'. I know not what he means by this *complete economical power*, nor how or in what it doth really and essentially differ from political. If Adam did or might exercise in his family the same jurisdiction which a King doth now in a commonweal, then the kinds of power are not distinct. And though they may receive an accidental difference by the amplitude or extent of the bounds of the one beyond the other, yet since the like difference is also found in political estates, it follows that economical and political power differ no otherwise than a little commonweal differs from a great one. Next, saith Suarez, 'community did not begin at the creation of Adam'. It is true, because he had nobody to communicate with. Yet community did presently follow his creation, and that by his will alone, for it was in his power only, who was lord of all, to appoint what his sons should have in proper and what in common. So *propriety and community of goods* did follow originally from him, and it is the duty of a Father to provide as well for the common good of his children as for their particular.

Anyone who doubts a well ordered state resembles a household—
Remember:
They don't call them public **servants** for nothing.

Anonymous 2022-03-23 (Wed) 19:20:18 No.229560

File (hide): 1648030817918-0.jpg (252.05 KB, 1360x768, KJU 1.jpg)



When Comrade General Secretary arrived, all the participants raised stormy cheers of "Ara ara!" for him, the great teacher and benevolent father who leads them step by step to become genuine political workers of the people's party, their "servant" party, especially showing warm loving care and trust for them.

File (hide): 1648030817918-1.jpg (210.32 KB, 1360x768, KJU 6.jpg)



Saying that it is the steadfast will and the ultimate goal of the Party to conscientiously carry on the revolution and construction by heart and soul for the people, unconditionally serve the people and build an ideal communist society for the people without fail, he stressed that our Party struggles to protect and support the people with sincerity, being happiness to them and preserve their interests, not for any form or prestige.

>>229559
Like DPRK mantra:
The People are Masters

Anonymous 2022-03-23 (Wed) 19:34:52 No.229561 >>229562

File (hide): 1648031692560.png (2.22 MB, 3312x3000, grace_angry.png)



Good night,
leftypol &
si/b/eria

■ ► **Anonymous** 2022-03-23 (Wed) 19:46:26 No.229562 >>230115

>>229561

Sleep well, goodnight!

■ ► **Anonymous** 2022-03-26 (Sat) 05:20:48 No.230115

File (hide): 1648239648079-0.png
(494.19 KB, 1200x1824,
0210602104313.png)

File (hide): 1648239648079-1.mp4 (4.88 MB,
640x360, Be Welcome Then, Great Sir....mp4)
[play once] [**loop**]



File (hide): 1648239648079-2.mp4 (6.23 MB,
640x360, King Lear speech pre-emine....mp4)
[play once] [**loop**]



>>229562

>>227511

My royal subject.

Lefty anon.

>>223422

It's been a while since /draw/ made another Alunya pic. Hopefully draw anons return to leftypol.org

>>220078

King Lear makes a few comments about Monarchy.

Like the core theme being flattery.

And also hints at the notion of pre-eminence.

Pre-eminence in King Lear-

King Lear

Let it be so; thy truth, then, be thy dower:

For, by the sacred radiance of the sun,

The mysteries of Hecate, and the night;

By all the operation of the orbs

From whom we do exist, and cease to be;

Here I disclaim all my paternal care,

Propinquity and property of blood,

...

*I do invest you jointly with my power,
[and] **Pre-eminence**, and all the large effects
That troop with majesty. Ourselves, by monthly course,
With reservation of an hundred knights,
By you to be sustain'd, shall our abode
Make with you by due turns. Only we still retain
The name, and all the additions to a king;
The sway, revenue, execution of the rest,
Beloved sons, be yours: which to confirm,
This coronet part betwixt you.*

Anonymous 2022-03-26 (Sat) 05:49:53 No.230118

File (hide): 1648241392946-0.jpg (268.85 KB, 1360x768, KJU 8.jpg)

File (hide): 1648241392946-1.jpg (201.63 KB, 1360x768, KJU 7.jpg)



These secretaries who were honored with unforgettable high commendation from General Secretary and other participants were full of boundless gratitude for the General Secretary who caught their eye in the line of the Party work and the secret of it, showing warm loving care and bestowing benevolence on them, possibly to encourage them by becoming their great teacher and father-hearted father.



We defined it as the core of the Act of preserving the revolutionary relics to make sure that the resilient bonds between the leader and the people get stronger and our people's reverence for the leader become part of their ideological and moral traits.

File (hide): 1648241392946-2.jpg (304.52 KB, 1536x894, dante quote.jpg)



"If we consider the individual man, we shall see that it is appetite for life, for what all his faculties are ordered for his happiness, the interest of his body, his regulation and use of all others, in no wise can be directed to happiness. If we consider the individual, whose end is to reach to heaven, to do goodly things, as good as he can, after the golden rule, at the same time building his place in heaven and giving."

-Dante Alighieri

"To make sure that the resilient bonds between the Leader and the People get stronger and our People's reverence for the Leader become part of their **ideological** and **moral** traits."

Anonymous 2022-03-26 (Sat) 07:06:50 No.230139

File (hide): 1648246010240.jpg (437.74 KB, 1400x1193, E8Qxs-7UYAYcQsy.jpg)



Dear anons,
I will look into more
Grace art soon.
And what would it take
for the companionship
of leftypol?

Anonymous 2022-03-26 (Sat) 07:18:38 No.230151 >>230153

old leftypol culture is cancer and needs to die

▶ **Anonymous** 2022-03-26 (Sat) 07:22:04 No.230153
File (hide): 1648246924335.png (254.66 KB, 902x784, Grace soft crop.png)



>>230151
What do you mean
by old leftypol
culture?
The Alunya art?
What would you
replace it with?

▶ **Anonymous** 2022-03-27 (Sun) 06:42:46 No.230356
File (hide): 1648330966458.jpg (93.75 KB, 579x579, pcb69d59b5db5ce50b0b2cc8cb....jpg)



Old /leftypol/ culture only exists
through a few memes and
oldfags.
It's safe to say after so many
migrations and time.

▶ **Anonymous** 2022-03-27 (Sun) 06:49:41 No.230359
File (hide): 1648331381346.png (549.15 KB, 1800x1800, Grace Alunya cosplay trans....png)



I hate oldfaggotry too.
But I won't lie.

▶ **Anonymous** 2022-03-28 (Mon) 15:51:01 No.231105

File (hide): 1648450260768-0.mp4 (14.58 MB, 640x360, Гром победы, раздавайся! -....mp4) [play once] [loop]



File (hide): 1648450260768-1.jpg (617.36 KB, 1556x2048, Catherine 1.jpg)



File (hide): 1648450260768-2.jpg (681.26 KB, 2048x1558, Catherine 2.jpg)



File (hide): 1648450260768-3.jpg (407.2 KB, 2000x1356, Catherine 3.jpg)



"What is the purpose of autocracy? Not to deprive people of their natural freedom, but to guide their actions so as to attain the maximum good..."
-Catherine II's Bolshoi Nakaz, no. 13

"The sovereign is absolute; for no other authority except that which is concentrated in his person can act appropriately in a state whose expanse is so vast."
-Catherine II's Bolshoi Nakaz, no. 9

"Catherine cleansed autocracy of the stains of tyranny. This calmed men's hearts, and led to the development of secular pleasures, knowledge and reason." -Karamzin

Anonymous 2022-03-30 (Wed) 23:10:34 No.231658 >>231662

File (hide): 1648649433944.png (817.7 KB, 1140x1425, grace more transparent.png)



it has been a while since there
there was a crossover.

Good night.



► **Anonymous** 2022-03-30 (Wed) 23:15:26 No.231662 >>231829

>>231658

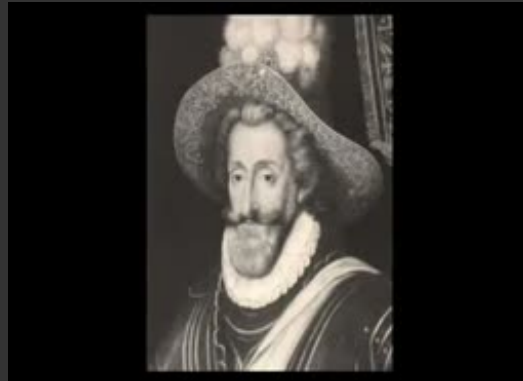
Achy from being a pillow princess?

► **Anonymous** 2022-03-31 (Thu) 15:02:28 No.231827

File (hide): 1648706548438-0.mp4 (4.65 MB, 640x356, Vive Henri IV.mp4) [play once] [loop]



File (hide): 1648706548438-1.mp4 (3.43 MB, 494x360, Vive Henri IV (2).mp4) [play once] [loop]



► **Anonymous** 2022-03-31 (Thu) 15:09:49 No.231829 >>231997

File (hide): 1648706988294-0.png (1.38 MB, 3000x3000, Grace glance transparent.png)



>>231662

My aches have naught to do with pillows.
But something else was making me ache.

File (hide): 1648706988294-1.jpg (1.18 MB, 2820x2186, FCBF96uWYAgzFhB.jpg)



► **Anonymous** 2022-04-01 (Fri) 11:45:38 No.231997 >>232241

>>231829

Why is Charles a manlet?

► **Anonymous** 2022-04-02 (Sat) 10:01:06 No.232227

File (hide): 1648861264026-0.mp4 (9.54 MB, 640x360, French Royalist Song - Viv....mp4) [play once] [loop]

File (hide): 1648861264026-1.mp4 (2.35 MB, 360x360, Publiions En Tous Lieux-pRv....mp4) [play once] [loop]



▶ **Anonymous** 2022-04-02 (Sat) 10:01:47 No.232228

File (hide): 1648861307293-0.mp4 (13.13 MB, 480x360, Handel Zadok the Priest.mp4)

[play once] [loop]

File (hide): 1648861307293-1.mp4 (6.43 MB, 480x360, Prince of Denmark's Marchmp4)

[play once] [loop]



▶ **Anonymous** 2022-04-02 (Sat) 10:40:52 No.232230

File (hide): 1648863651798-0.mp4 (6.22 MB, 1280x720, When the King Enjoys His O....mp4)

[play once] [loop]

File (hide): 1648863651798-1.mp4 (5.47 MB, 366x360, When the King enjoys his o....mp4)

[play once] [loop]

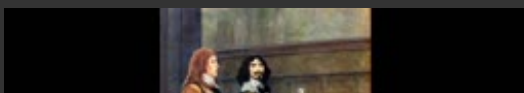


File (hide): 1648863651798-2.mp4 (2.44 MB, 640x360, Here's A Health Unto His M....mp4)

[play once] [loop]

File (hide): 1648863651798-3.mp4 (16.47 MB, 640x360, Fighting for Charlie larpmp4)

[play once] [loop]





■ ► **Anonymous** 2022-04-02 (Sat) 10:50:18 No.232236

File (hide): 1648864218439-0.mp4 (9.88 MB, 640x360, Over the Hills and Far Awa....mp4) [play once] [loop]

File (hide): 1648864218439-1.mp4 (9.83 MB, 640x360, Lilliburlero March.mp4) [play once] [loop]



■ ► **Anonymous** 2022-04-02 (Sat) 10:58:31 No.232240

File (hide): 1648864711390-0.mp4 (4.78 MB, 272x176, es lebe sarastro 2_edit.mp4) [play once] [loop]

File (hide): 1648864711390-1.mp4 (1.77 MB, 480x480, Die Zauberflöte, K. 620 Es....mp4) [play once] [loop]



■ ► **Anonymous** 2022-04-02 (Sat) 11:00:58 No.232241

>>231997

I have no idea what his actual height was.

■ ► **Anonymous** 2022-04-02 (Sat) 12:32:44 No.232258 >>245611

File (hide): 1648870363924-0.png (3.91 MB, 3400x3082, grace-reprimands.png)

File (hide): 1648870363924-1.mp4 (6.43 MB, 640x360, Jean-Baptiste Lully - Te D....mp4) [play once] [loop]





States are defined by an individual, indivisible, and majestic power, called Sovereignty, being the unity itself and the supreme power.

To be a Monarch is to be supreme.
Political Supremacy is the foundation of political order.

► **Anonymous** 2022-04-02 (Sat) 12:42:49 No.232263
File (hide): 1648870968752-0.jpg (120.58 KB, 800x588, amazing-metamorphosis-man-....jpg) File (hide): 1648870968752-1.jpg (35.97 KB, 604x453, tumblr_667c38ef1d20c85465d....jpg)



File (hide): 1648870968752-2.jpg (564.5 KB, 1920x1080, main-qimg-5671194e65389d2b....jpg)



>Without the soul the body dies and so it is with society for Hobbes. Civil war should be avoided because it is "the process of a society losing its soul".

► **Anonymous** 2022-04-02 (Sat) 13:37:08 No.232264 >>232265 >>232266 >>234810
File (hide): 1648874227751-0.png (238.32 KB, 441x697, gracecute3.png) File (hide): 1648874227751-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)





Jean Bodin on Venetians continued again:

>But there is no more effective safeguard for protecting an Oligarchic state than the fact that authority is not perpetual, and it is invariable shared; offices are limited to a two-month, or a three-month, or a six-month period, or at the most a year. However, no authority is given to those offices which are perpetual and chiefly honorary; for example, that of doge, procurator of St. Mark, or chancellor. But if anyone exceeds the others in the highest virtues, or resources, or popularity, he is admitted with reluctance to the greatest honors, lest by the splendor of his gifts he might blind the eyes of his fellow citizens.

>To choose as doge a man whom they kept at home unarmed and bound with golden chains—not too energetic or desirous of glory, but a good and simple man. They feared lest the same thing should happen to them as happened to the frogs in the marshes, seeking a king from Jupiter. When he gave them a log, as Aesop writes, they were angry; then Jupiter sent a frog-eating crane. Finally, the fact is that the Venetians enjoy authority in turn and the greatest liberty, for the protection of which the citizens and foreigners willingly keep the peace.

>Then authority, magistrates, and honors do not make happy citizens, much less too great liberty, which brings ruin even to a well-constituted state. Servitude is base; yet sinful license is even more base. Still, if it is servile to bear the authority of a king, it ought also to seem servile to obey one's parents. Often it has seemed remarkable to me that the Venetians, who so wisely arrange all [other] things, do not allow censors to be chosen as once the Romans did and today the men of Lucca and the Genoese also. This could be done very conveniently by the procurators of St. Mark who have reached their present office by rising through the ranks. The popes whose function this properly is and who used to guide temporal rulers along the path of duty by appealing to their piety, now themselves need the most severe censors. The office of censoring is so solemn and so necessary in the state that it appears to have contributed more definitely to the success of the Roman government than any other single factor. This was understood after the censorship had been removed, for then the splendor and majesty of the state along with the virtue of the early Romans disappeared.

>This danger, therefore, is to be feared in the case of Venice. For when a census of the whole city was taken in the year 1555, there were counted 159,459 resident aliens in addition to the patricians. Woman and boys over six years were included in this number. About 1,500 patricians controlled these people, for the juniors under 25 years are not admitted to the assembly and to a share in power, except a few occasionally. The Venetians do not seem to have acted wisely in counting the people; first, since by divine law it is forbidden; then, when strangers and poor people understand their numbers and strength, of course there is danger lest they form some plot against the optimates. When the senate of the Romans once decreed that the slaves should be distinguished from the freeborn citizens by ornaments and clothing, Seneca said it would become dangerous if the slaves started to count their number.

>But we pour out all our fortunes and our blood for the safety of king and country, especially after we have been defeated. Not to be too diffuse, there is no better proof of a good and effective state than to drive off foes valiantly, and to maintain the citizens in a state of contentment. Usually the Venetians are easily conquered by the enemy; and they could not restrain the citizens from punishing eighteen doges by death or exile. Sabellicus reported this number, from the time when they set up a government of the optimates. But even the heirs of the Doge Loredan were forced

to pay fifteen hundred golden crowns into the treasury, according to a legal decision, because Loredan had not been sufficiently generous to the citizens, as Donato Giannotti wrote. I omit the civil wars, which were waged too often in the midst of the city when the Venetians still upheld military training. I omit the conspiracies of the Bocconi, the Falieri, the Tiepolo, and the Bajamonte, which devastated the state woefully after the senators had been surrounded and a most sanguinary struggle had taken place between the citizens.

>I omit the very serious and incessant rioting of the Giustiniani, of Scaevola's men, of the Selii, the followers of Bassus, the exiles and the murders—for no other cause than that they had no trust in those sharing the government. Too often the same thing happened that happens in a ship without a pilot. Polybius used this example; when one man tries to turn the helm, another makes sail, and another tries to reverse, the passengers with so many pilots are in danger. At length they display to the spectators in the port their calamitous shipwreck.

>The same opinion hath Contarenus of the Venetian Commonweal, saying it to be also mixed of the three forms of Commonweals, as were those of Rome and Lacedaemonia: For, says he, the royal power is in a sort in the duke of Venice, the Oligarchy in the Senate, and the popular estate in the Grand Council. But Ianot after him has most curiously brought to light the true estate of the Venetian Commonweal; wherein he shows by most evident testimonies, drawn out of the most ancient and true Venetian records, That Contarenus in so saying was much deceived. He shows plainly that not past three hundred years ago, before the time of Sebastian Cyane duke of Venice, the venetian estate was a pure Monarchy. Howbeit that Contarenus writes it to have been established in the state it now is eight hundred years: and Pau. Manutius, says it to have so stood twelve hundred years: all which Ianot proved out of the public records, and certain history to be untrue. But howsoever that be, plain it is, at this day to be a pure Oligarchy: For by the view of the City and the citizens, which was taken about thirty years ago, were recognized fifty thousand three hundred forty nine citizens, besides children under seven years old, but of Gentlemen, in whom rests the sovereign power of that state, between four and five thousand young and old: yet had the church men and gentlemen under five and twenty years old, nothing to do with the state...

>It is therefore the least part of the Venetians that have the sovereignty... This great council as Contarenus says, has sovereign power to make and repeal laws, to replace or displace all officers, to receive the last appeals, to determine of peace and war.

>Wherein Contarenus condemns himself: for seeing it is (as he says) it cannot be denied, but that the state of this Commonweal is Oligarchic. For were it that the Great Council had no other power, they hold it of the Seignurie: which suffices to show, that neither the Decemviri, neither the Senat, neither the Sages, nor yet the Duke with his six councellers, have any power but by sufferance, and so far as it shall please the Great Council. As for the duke himself he alone of all other magistrates has no command at all, as not having power to condemn any man before him, neither to stay or examine any man; which is the first mark of command, given even unto the least magistrates, neither may he decide any cause whether it be in the matters of state, or administration of justice; either in the assembly of the six councellers, or of the Decemviri, or of the Sages, or of the Senate, or of the forty judges in civil or criminal causes, or of the Grand Council. For albeit that he may enter into all their corporations and colleges, yet so it is, that he has but this voice, as any one of them; but that he uses to give it to the last: neither dare he to open any letter directed unto the Seignurie, or admit or discharge any ambassadours, but in the presence of his six councellers, or of the Decemviri, or to go out of the city without leave. Yea Falieri the duke, for that he had without consent of the council married a stranger, was by the Decemviri hanged. And beside him Sabellicus reckons up twelve dukes more, either by the tumultuous people slain, or otherwise put to

death for abusing their authority. But he wears a most precious cap, a robe of gold, he is followed, honoured, and respected as a prince: and the coin carries his name, albeit that the samp of the Seigneurie be upon it, which are all tolkens of a prince: all which royal magnificence we grant him to have, but yet all without power or command.

■ ► **Anonymous** 2022-04-02 (Sat) 13:46:35 No.232265 >>232266 >>234810

File (hide): 1648874794776-0.png (621.68 KB, 3000x3000, Grace t.png)

File (hide): 1648874794776-1.jpg (153.49 KB, 800x1144, WMR_HRP_3001883_f-800x1144.jpg)



>>232264

King James I on Venetians

>I mean always of such free Monarchies as our king is, and not of elective kings, and much less of such sort of governors, as the dukes of Venice are, whose Oligarchic and limited government, is nothing like to free Monarchies; although the malice of some writers has not been ashamed to mis-know any difference to be betwixt them.

Robert Filmer on Poland

>We do hear a great rumour in this age, of moderated and limited Kings; Poland, Sweden and Denmark are talked of for such; and in these kingdoms, or nowhere, is such a moderated government, as our Observator means, to be found.

>First for Poland, Boterus says, that the government of it is elective altogether, and represents rather an oligarchy than a kingdom: the nobility, who have great authority in the diets, choosing the King, and limiting his authority, making his sovereignty but a slavish royalty: these diminutions of regality began first by default of King Lewis, and Jagello, who to gain the succession in the kingdom contrary to the laws, one for his daughter, and the other for his son, departed with many of his royalties and prerogatives, to buy the voices of the nobility. The French author of the book called The Estates of the World, does inform us that the princes' authority was more free, not being subject to any laws, and having absolute power, not only of their estates, but also of life and death.

■ ► **Anonymous** 2022-04-02 (Sat) 13:48:12 No.232266

>>232264

>>232265

Maybe I'll cover more views on Venice later..

■ ► **Anonymous** 2022-04-05 (Tue) 11:37:49 No.233082 >>233639

Does Grace support agnatic succession?

Anonymous 2022-04-07 (Thu) 19:43:23 No.233639

File (hide): 1649328202942-0.png (1.33 MB, 5000x3000, Grace M Creed fix.png)

File (hide): 1649328202943-1.png (1.05 MB, 3000x3000, Grace 03.png)



>>233082

Yes, but not only.

Anonymous 2022-04-07 (Thu) 19:48:42 No.233640

File (hide): 1649328522275.png (1.79 MB, 5000x3000, Grace creed egypt loyali....png)



Anonymous 2022-04-09 (Sat) 23:19:53 No.234190 >>234213

File (hide): 1649513993483.png (1.89 MB, 3000x3000, gracel.png)



Anonymous 2022-04-10 (Sun) 00:10:02 No.234194 >>234203 >>234208

File (hide): 1649517002556.jpg (71.21 KB, 868x600, guillotine.jpg)



>>204808 (OP)
I can't believe there
are unironic
monarchists in 2022

Anonymous 2022-04-10 (Sun) 00:53:11 No.234203

>>234194
right

can you imagine being so cucked to your landlord that you think they were put there
by the architect of the cosmos not only for you to pay rent to but to worship

lmao

Anonymous 2022-04-10 (Sun) 01:07:03 No.234208

File (hide): 1649520423639.png (798.56 KB, 1200x1824, Grace look pic transparent.png)



>>234194
>it's the current year
>guillotineposting
>being a bully

Anonymous 2022-04-10 (Sun) 01:10:27 No.234211

hi i am average monarch supporter i pay my landlord 60% of my paycheck but I
wish it was more also i asked him to please fix water damage because i think is
creating black mold he told me it was too expensive and i agreed and apologized
because he's the landlord and I'm lucky he's good enough to give me permission in
his property god save the king!!!

Anonymous 2022-04-10 (Sun) 01:17:42 No.234213 >>234214

File (hide): 1649521062559.png (Spoiler Image, 437.64 KB, 1466x774, they love each other.png)



>>234190



Anonymous 2022-04-10 (Sun) 01:27:14 No.234214
File (hide): 1649521634238.png (278.48 KB, 1000x1000, sketch grace 01.png)



>>234213
dolphin yuri anon is going to have a field day with this. It's complete anarchy. I said no /yuri/ allowed.

Anonymous 2022-04-10 (Sun) 01:36:54 No.234217
File (hide): 1649522214340.png (1.36 MB, 3000x3000, grace sketch preview.png)



Dear Anon,
It is the 2022.
I will shill absolute monarchy forever. regardless of the time of date.
Go ahead and make fun of me.
And call me a larper.

Anonymous 2022-04-10 (Sun) 01:47:08 No.234218

There will be more grace art soon.

Anonymous 2022-04-10 (Sun) 05:07:50 No.234291 >>234807

I can fix her.

Anonymous 2022-04-12 (Tue) 01:00:20 No.234784
File (hide): 1649692819854-0.mp4 (11.44 MB, 640x360, DPRK People react to recen....mp4) [play once] [loop]
File (hide): 1649692819854-1.mp4 (1.78 MB, 640x360, DPRK People react 02.mp4) [play once] [loop]





Anonymous 2022-04-12 (Tue) 02:27:19 No.234807 >>234818

File (hide): 1649698039317-0.png (1.05 MB, 3000x3000, Grace 03.png)

File (hide): 1649698039317-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



>>234291
What did anon mean by this?
You cannot fix what isn't broken.

Anonymous 2022-04-12 (Tue) 02:45:51 No.234810

>>232264

>>232265

"I went from thence unto the ancient Commonwealth of Venice, whose Government (if in any) I should approve of, because they never revolted from a better: But yet I must tell you, that at my first Entrance into that City, I found the People full of Complaints, of the heavy Taxes, exorbitant Power, and arbitrary Government, which seized upon all their Plate, and what other Goods of Value they had, for the use of the State, toward the Maintenance of a War, which was both foolishly begun, and most carelessly run into by their Trustees, or Representatives; " -English political pamphlet



Anonymous 2022-04-12 (Tue) 03:26:48 No.234818 >>234821 >>234822

>>234807
Grace-chan is perfect!

Anonymous 2022-04-12 (Tue) 03:41:48 No.234821 >>235020

>>234818
a perfect match for guillotine chan

Anonymous 2022-04-12 (Tue) 03:41:57 No.234822

File (hide): 1649702517512.jpg (855.27 KB, 1950x2154, ddvorg2.jpg)



>>234818
Thank you, anon.

Anonymous 2022-04-12 (Tue) 19:12:09 No.235016 >>235119 >>235120

File (hide): 1649758328569-0.png (1.58 MB, 3000x3000, graceee.png)

File (hide): 1649758328569-1.png (1.37 MB, 3000x3000, Grace fond.png)



File (hide): 1649758328569-2.png (1.41 MB, 3000x3000, grace fond blush.png)

File (hide): 1649758328569-3.png (1.44 MB, 3000x3000, grace fond blush stars.png)



Anonymous 2022-04-12 (Tue) 19:37:29 No.235020

File (hide): 1649759848859-0.png (97.43 KB, 452x414, 35fedec34888a9963e1f69675f....png)

File (hide): 1649759848859-1.jpg (57.64 KB, 543x380, d1jws0g-90212f10-b9f8-4d92....jpg)



>>234821



Anonymous 2022-04-13 (Wed) 01:44:55 No.235119

>>235016
Cute!

Anonymous 2022-04-13 (Wed) 01:46:19 No.235120

>>235016
nice, more fanart to the folder.

Anonymous 2022-04-16 (Sat) 11:58:36 No.236135 >>236164
File (hide): 1650077915776.png (2.67 MB, 3000x3000, Grace upset.png)



Anonymous 2022-04-16 (Sat) 17:02:22 No.236164 >>236183

>>236135
I want her to step on me

Anonymous 2022-04-16 (Sat) 18:59:32 No.236183 >>236188 >>236242
File (hide): 1650103172428-0.jpg (84.72 KB, 1280x720, 0a33cd25478e23a8beb6705311...jpg) File (hide): 1650103172428-1.jpg (56.36 KB, 720x720, d4214349eab2c40c9c2d1d5069...jpg)





>>236164

▶ **Anonymous** 2022-04-16 (Sat) 20:50:08 No.236188 >>236242
File (hide): 1650109808333.jpg (149.31 KB, 800x449, Garlunya.jpg)



>>236183

▶ **Anonymous** 2022-04-17 (Sun) 02:37:52 No.236242 >>236259

>>236183
>>236188
based did u maek? post on draw

▶ **Anonymous** 2022-04-17 (Sun) 04:01:16 No.236259 >>236272

>>236242
nah,it's old af.

▶ **Anonymous** 2022-04-17 (Sun) 04:44:04 No.236272

>>236259
it's also cute af

▶ **Anonymous** 2022-04-17 (Sun) 04:44:17 No.236273

Not as cute as Grace though.

▶ **Anonymous** 2022-04-21 (Thu) 18:58:14 No.237869 >>237889

So...

▶ **Anonymous** 2022-04-21 (Thu) 22:30:48 No.237889

>>237869
Grace is on vacation.

▶ **Anonymous** 2022-04-22 (Fri) 00:17:18 No.237897

sigh

I wish Grace was my lovely wife, our marriage ceremony will be grand and opulent.

■ ▶ **Anonymous** 2022-04-23 (Sat) 17:12:50 No.238499 >>238587

I miss Grace-chan [REDACTED]

■ ▶ **Anonymous** 2022-04-23 (Sat) 23:02:37 No.238587 >>239640 >>239750

>>238499

Will return around 5 days.

■ ▶ **Anonymous** 2022-04-27 (Wed) 15:06:17 No.239640 >>239643

>>238587

So...

■ ▶ **Anonymous** 2022-04-27 (Wed) 15:15:47 No.239643 >>239645 >>239646 >>239776

>>239640

What if Grace is DEAD?

■ ▶ **Anonymous** 2022-04-27 (Wed) 15:24:47 No.239645

File (hide): 1651040687374.gif (890.84 KB, 500x281, crii.gif)



>>239643

No... that cannot be...

■ ▶ **Anonymous** 2022-04-27 (Wed) 15:26:45 No.239646

>>239643

<"Finally..."

■ ▶ **Anonymous** 2022-04-28 (Thu) 02:10:14 No.239744

Yearning for Grace

■ ▶ **Anonymous** 2022-04-28 (Thu) 02:23:02 No.239750

>>238587

Three more days [REDACTED]

■ ▶ **Anonymous** 2022-04-28 (Thu) 03:49:25 No.239770 >>239779

File (hide): 1651085364968.png (1.05 MB, 3000x3000, Grace 03.png)



I am back
early.



Anonymous 2022-04-28 (Thu) 04:17:38 No.239776 >>239777

>>239643 the witch is gone

Anonymous 2022-04-28 (Thu) 04:20:25 No.239777

>>239776 to late laddi she's back

Anonymous 2022-04-28 (Thu) 04:26:09 No.239779

File (hide): 1651087569792.mp4 (858.29 KB, 1280x720, I am very happy!!!.mp4) [play once] [loop]



>>239770

Anonymous 2022-04-28 (Thu) 05:14:11 No.239795

File (hide): 1651090451134-0.jpg (179.6 KB, 1360x768, KJU 11.jpg)

File (hide): 1651090451134-1.jpg (200.92 KB, 1360x768, KJU 10.jpg)



File (hide): 1651090451134-2.jpg (199.3 KB, 1360x768, KJU 12.jpg)



Anonymous 2022-04-28 (Thu) 05:14:50 No.239796

File (hide): 1651090490025-0.jpg (212.12 KB, 1366x768, KJU 16.jpg)



File (hide): 1651090490025-1.jpg (199.95 KB, 1366x768, kju 17.jpg)



File (hide): 1651090490025-2.jpg (275.27 KB, 1366x768, KJU 18.jpg)



Anonymous 2022-04-28 (Thu) 05:20:32 No.239800

File (hide): 1651090832429.png (777.07 KB, 3000x3000, Grace old sketch.png)



hearts, 'We have no Lord'.

There will be more planned Grace pics...

>>229547

Dante Alighieri

>And I urge you not only to rise up to meet him, but to stand in reverent awe before his presence, ye who drink of his streams, and sail upon his seas; ye who tread the sands of the shores and the summits of the mountains that are his; ye who enjoy all public rights and possess all private property by the bond of his law, and no otherwise. Be ye not like the ignorant, deceiving your own selves, after the manner of them that dream, and say in their

Anonymous 2022-04-28 (Thu) 08:00:31 No.239840 >>239923

File (hide): 1651100431001.png (995.87 KB, 3000x3000, Grace older sketch.png)



tfw you are almost officially an oldfag



Anonymous 2022-04-28 (Thu) 15:26:21 No.239923 >>239943

File (hide): 1651127181252.jpg (229.96 KB, 1280x1280, b6675e01ecb55e136bd7f3c64c....jpg)



>>239840
Happy birthday!

Anonymous 2022-04-28 (Thu) 16:17:53 No.239943

File (hide): 1651130273220.jpg (1.77 MB, 3000x3000, ddvmmq4-278d7e47-4f2d-4af6....jpg)



>>239923

Anonymous 2022-04-28 (Thu) 19:46:16 No.239973 >>240115

Ugh.

Anonymous 2022-04-29 (Fri) 06:33:28 No.240115 >>240116 >>240118

File (hide): 1651181607949.png (1.07 MB, 3000x3000, Grace unhappy revised.png)



>>239973
>Ugh



Anonymous 2022-04-29 (Fri) 06:34:09 No.240116 >>240120 >>240258

>>240115

Seeing Grace-chan unhappy pains me.

Anonymous 2022-04-29 (Fri) 06:37:44 No.240118

[Embed][Proxy]



>>240115

>Ugh

Anonymous 2022-04-29 (Fri) 06:48:39 No.240119 >>240240

File (hide): 1651182518891.jpg (138.48 KB, 615x920, 4jirgunyqucgrh4y7y1g.jpg)



Thoughts on Theoderic the Great? Is he the greatest Roman Emperor?

Anonymous 2022-04-29 (Fri) 06:48:39 No.240120

File (hide): 1651182519261.png (2.25 MB, 3192x3000, grace_blush.png)

>>240116

Have a happy

Grace





► **Anonymous** 2022-04-29 (Fri) 12:53:49 No.240157

File (hide): 1651204429198-0.jpg (85.17 KB, 800x533, terracotta army chess 01.jpg)



File (hide): 1651204429198-1.jpg (173.89 KB, 791x508, terracotta army chess 02.jpg)



File (hide): 1651204429198-2.mp4 (13.1 MB, 720x404, qin theme.mp4) [play once] **[loop]**



Q:

>Did Grace receive any gift?

A:

<Yes, was surprised with a terracotta army chess set since someone knew I liked chess

► **Anonymous** 2022-04-29 (Fri) 16:30:46 No.240187

File (hide): 1651217446569.jpg (18.41 KB, 331x442, Grace_02.jpg)



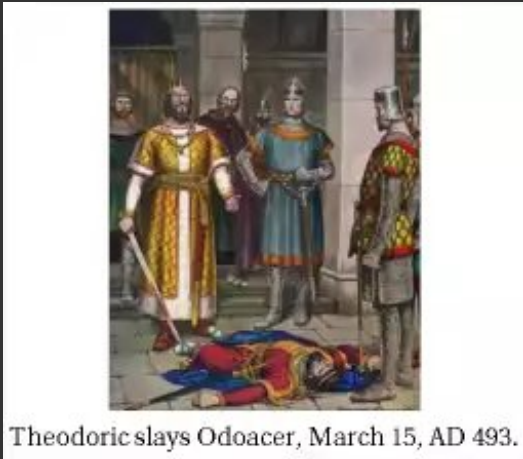
>how can Grace be so heckin' cute & valid

► **Anonymous** 2022-04-29 (Fri) 21:50:56 No.240240 >>240250

>>240119

If he's so great why is he dead

Anonymous 2022-04-29 (Fri) 22:31:46 No.240250
File (hide): 1651239106672.png (348.08 KB, 512x449, theodoric_slays_odoacer.png)



Theodoric slays Odoacer, March 15, AD 493.

>>240240
t. seething odoacerfag

Anonymous 2022-04-29 (Fri) 23:42:30 No.240258

>>240116
Same.

I want Grace to always be happy.

Anonymous 2022-04-30 (Sat) 02:16:04 No.240295 >>240301 >>240303
File (hide): 1651252564548-0.png (381.82 KB, 700x694, 1647269720014.png) File (hide): 1651252564548-1.png (253.99 KB, 512x512, 1647484628527.png)

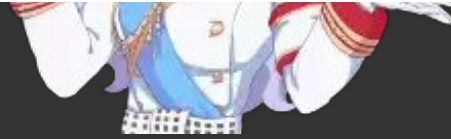


File (hide): 1651252564548-2.png (243.04 KB, 512x512, 1651248435509.png)



File (hide): 1651252564548-3.png (203.52 KB, 512x512, 1651248635669.png)





Anonymous 2022-04-30 (Sat) 02:17:32 No.240297 >>240301

File (hide): 1651252651880-0.jpg (199.51 KB, 512x512, 1651248695429.jpg)

File (hide): 1651252651880-1.png (232.27 KB, 512x512, 1650059399125.png)



File (hide): 1651252651880-2.jpg (45.55 KB, 512x512, Exo-5u6XMAk5yea.jpg)

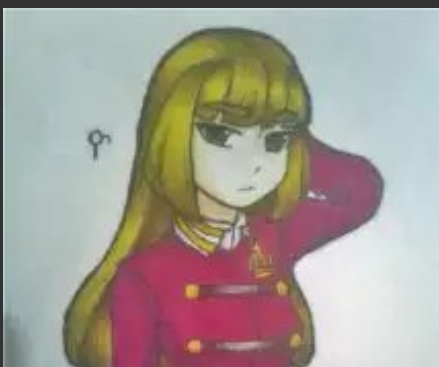
File (hide): 1651252651880-3.jpg (148.82 KB, 644x818, e8c806610ee82170fc145be8e1....jpg)



Anonymous 2022-04-30 (Sat) 02:21:37 No.240300 >>240525

File (hide): 1651252897206-0.jpg (266.6 KB, 1280x1520, Grace painted color - copy.jpg)

File (hide): 1651252897206-1.png (417.08 KB, 617x622, 1651216454729.png)





Another monarchist avatar is increasingly popular on /pol/.
Not sure whether Grace should befriend or be rivaled by.

► **Anonymous** 2022-04-30 (Sat) 02:22:26 No.240301

>>240295

>>240297

Someone was jealous of our beloved Grace

► **Anonymous** 2022-04-30 (Sat) 02:24:20 No.240303 >>240313

>>240295

Probably designed by comittie by glowuyghurs, the lavender hair is a dead giveaway to appeal to zoomers who chronically consume cancerous moeshit weebshit.

Grace should view her as a rival kingdom that got their alleged divine right to rule from a false god.

► **Anonymous** 2022-04-30 (Sat) 02:30:23 No.240308

File (hide): 1651253423872.png (642.62 KB, 1800x1800, Grace disdain look.png)



idk who came first.
I saw that avatar around
for a long time.
But Grace was 2018.

► **Anonymous** 2022-04-30 (Sat) 02:43:57 No.240313 >>240319 >>240322

>>240303

... you know everything you said apply to Alunya, right ?.

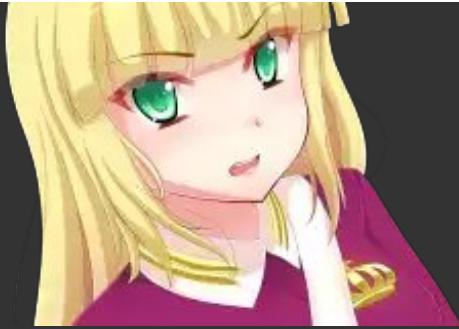
► **Anonymous** 2022-04-30 (Sat) 03:04:53 No.240319 >>240525 >>240893

>>240313

Alyuna didn't have immediate high quality art or really is all that coombait of a design either. She looks like she could easily be an irl dyke tbh. She just has plain black hair. Alyuna is anime inspired but not entirely a pile of weeb tropes.

► **Anonymous** 2022-04-30 (Sat) 03:11:08 No.240322 >>240893

>>240313



>Now concord is the uniform movement of many wills; and unity of will, which we mean by uniform movement, is the root of concord, or rather concord itself. For just as we should call many clouds concordant because all descend together toward the centre, and many flames concordant because they ascend together to the circumference, as if they did this voluntarily, so we call many men concordant because they move together by their volition to one end formally present in their wills... All concord depends upon unity in wills; mankind is at its best in concord of a certain king. For just as one man at his best in body and spirit is a concord of a certain kind, and as a household, a city, and a kingdom is likewise a concord, so it is with mankind in its totality. Therefore the human race for its best disposition is dependent on unity in wills. But this state of concord is impossible unless one will dominates and guides all others into unity

Dante Alighieri

>One for All, All for One

■ ► **Anonymous** 2022-04-30 (Sat) 12:07:21 No.240525

File (hide): 1651288040913-0.jpg

(18.41 KB, 331x442, Grace_02.jpg)

File (hide): 1651288040913-1.jpg (274.58

KB, 700x780, pb6o21egcj1xxgvr6o1_1280.jpg)



>>240300

I did the research.

The other character is known as Альфа1918 / Alpha 1918? The earliest I could trace the origin is June 5th in 2018.

Grace is roughly the same age in origin, the earliest known date I can recall is May 2018, but might be earlier..

>>240319

I feel humbled because Grace also didn't start out with high quality art and changed various times in her design. [REDACTED]

Thomas Hobbes on Instruction / Propaganda (basically) for those people who talk about institutional control and propaganda today:

>"Another thing necessary, is rooting out from the consciences of men all those opinions which seem to justify, and give pretense of right to rebellious actions... that there is a body of the people without him or them that have the sovereign power... and because opinions which are gotten by education, and in length of time are made habitual, cannot be taken away by force, and upon the sudden: they must therefore be taken away also, by time and education. And seeing the said opinions have proceeded from private and public teaching, and those teachers have received from grounds and principles, which they have learned in the Universities..."

>"Instruction of the people in the essential rights which are the natural and fundamental laws of sovereignty... it is his duty to cause them [his subjects] to be instructed; and not only his duty, but his benefit also."

>"Whereas the common people's minds, unless they be tainted with dependence on the potent, or scribbled over with the opinions of their doctors, are like clean paper, fit to receive whatsoever the public authority shall be imprinted in them."

>"But Kings are the Fathers of Families... [the Public Good / education of subjects], the care of which they stand so long charged withal, as they retain any other essential Right of the Sovereignty." (from the context of Pastors / schoolmasters / public education & propaganda)

>And, to descend to particulars, the people are to be taught, first, that they ought not to be in love with any form of government that they see in their neighbor nations, more than with their own, nor, whatsoever present prosperity they behold in nations that are otherwise governed than they, to desire change. For the prosperity of a people ruled by an oligarchical or democratical assembly comes not from Oligarchy, nor from Democracy, but from the obedience and concord of the subjects: nor do the people flourish in Monarchy because one man has right to rule them, but because they obey him. Take away in any kind of state the obedience, and consequently the concord of the people, and they shall not flourish, but in short time be dissolved. And they that go about by disobedience to do no more than reform the Commonwealth shall find they do thereby destroy it; like the foolish daughters of Peleus, in the fable, which desiring to renew the youth of their decrepit father, did by the counsel of Medea cut him in pieces and boil him, together with strange herbs, but made not of him a new man. This desire of change is like the breach of the first of God's Commandments: for there God says, Non habebis Deos alienos: "Thou shalt not have the Gods of other nations," and in another place concerning kings, that they are gods.

>For he that deserteth the Means, deserteth the Ends; and he deserteth the Means, that being the Sovereign, acknowledgeth himselfe subject to the Civill Lawes; and renounceth the Power of Supreme Judicature; or of making Warre, or Peace by his own Authority; or of Judging of the Necessities of the Common-wealth; or of levying Mony, and Souldiers, when, and as much as in his own conscience he shall judge necessary; or of making Officers, and Ministers both of Warre, and Peace; or of appointing Teachers, and examining what Doctrines are conformable, or contrary to the Defence, Peace, and Good of the people. Secondly, it is against his duty, to let the people be ignorant, or mis-in-formed of the grounds, and reasons of those his essentiall Rights; because thereby men are easie to be seduced, and drawn to resist him, when the Common-wealth shall require their use and exercise.

>I conclude therefore, that in the instruction of the people in the Essentiall Rights

(which are the Naturall, and Fundamentall Lawes) of Sovereignty, there is no difficulty, (whilst a Sovereign has his Power entire,) but what proceeds from his own fault, or the fault of those whom he trusteth in the administration of the Commonwealth; and consequently, it is his Duty, to cause them so to be instructed; and not onely his Duty, but his Benefit also, and Security, against the danger that may arrive to himselfe in his naturall Person, from Rebellion.

The Use of Universities

>As for the Means, and Conduits, by which the people may receive this Instruction, wee are to search, by what means so may Opinions, contrary to the peace of Mankind, upon weak and false Principles, have neverthesse been so deeply rooted in them... It is therefore manifest, that the Instruction of the people, dependeth wholly, on the right teaching of Youth in the Universities.

Anonymous 2022-05-01 (Sun) 03:16:13 No.240774

File (hide): 1651342573227-0.png (1.07 MB, 3000x3000, Grace unhappy revised.png)

File (hide): 1651342573227-1.jpg (24.26 KB, 700x487, elon musk.jpg)



Is this relevant to contemporary news?

Like Elon Musk? I guess in relation to what I was looking at, there is a section on popular men.

Nor Adhere (Against The Sovereign) To Popular Men

>Secondly, they are to be taught, that they ought not to be led with admiration of the vertue of any of their fellow Subjects, how high soever he stand, nor how conspicuously soever he shine in the Common-wealth; nor of any Assembly, (except the Sovereign Assembly,) so as to deferre to them any obedience, or honour, appropriate to the Sovereign onely, whom (in their particular stations) they represent; nor to receive any influence from them, but such as is conveyed by them from the Sovereign Authority. For that Sovereign, cannot be imagined to love his People as he ought, that is not Jealous of them, but suffers them by the flattery of Popular men, to be seduced from their loyalty, as they have often been, not onely secretly, but openly, so as to proclaime Marriage with them In Facie Ecclesiae by Preachers; and by publishing the same in the open streets:

Anonymous 2022-05-01 (Sun) 08:17:19 No.240886

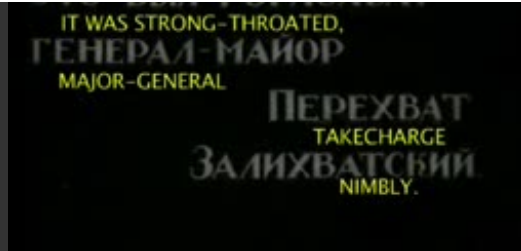
File (hide): 1651360639485-0.mp4 (5.34 MB, 480x360, music box anthem.mp4) [play once]

File (hide): 1651360639485-1.mp4 (9.8 MB, 480x360, Бааааа - Music Box.mp4) [play once]

[loop]

[loop]





File (hide): 1651360639485-2.mp4 (2.98 MB, 720x404, tsar-march.mp4) [play once] [loop]



Anonymous 2022-05-01 (Sun) 08:18:31 No.240887

File (hide): 1651360710845-0.mp4 (13.38 MB, 480x360, Governor holiday.mp4) [play once] [loop]

File (hide): 1651360710845-1.mp4 (2.9 MB, 720x404, imperial-alex.mp4.mp4) [play once] [loop]



File (hide): 1651360710845-2.mp4 (9.81 MB, 480x360, imp-rus-dance.mp4) [play once] [loop]



Anonymous 2022-05-01 (Sun) 08:24:36 No.240889 >>240891 >>240893

how do I fuck the sexy princesses could grace please give advice on how to fuck a princess

Anonymous 2022-05-01 (Sun) 08:27:04 No.240891 >>240893

>>240889
<https://akabur.itch.io/ptge>

This should serve to right your discourse

► **Anonymous** 2022-05-01 (Sun) 08:35:38 No.240893 >>240991

File (hide): 1651361738150-0.png (173.93 KB, 649x588, Grace vomits crop.png)

File (hide): 1651361738150-1.png (458.77 KB, 1022x814, Alunya x Grace kiss hand.png)



File (hide): 1651361738150-2.jpg (102.37 KB, 788x880, ab71f5f8f088b5cab80a56ece1....jpg)



>>240319

>She looks like she could easily be an irl dyke tbh

Do leftyanons think so?

>She just has plain black hair

Grace's hair has evolved to be more majestic.

>>240322

Cute for an anarkitty / commiecat.

>>240889

If you simp enough, you can kiss her hand.

>>240891

I'm not clicking that.

► **Anonymous** 2022-05-01 (Sun) 15:24:15 No.240967 >>243566

Revolution and decapitation when?

► **Anonymous** 2022-05-01 (Sun) 16:31:12 No.240991 >>243566

>>240893

I want to kiss Grace-chan's hand!

Anonymous 2022-05-01 (Sun) 17:30:04 No.241024

>By the grace of God Almighty, the Emperor and Supreme Autocrat of all the Russias, Tsar of Moscow, Kiev, Vladimir, Novgorod, Kazan, Astrakhan, Poland, Siberia, Tauric Chersonese, and Georgia, Lord of Pskov, Grand Duke of Smolensk, Lithuania, Volhynia, Podolia and Finland, Prince of Estonia, Livonia, Courland and Semigalia, Samogitia, Białystok, Karelia, Tver, Yugra, Perm, Vyatka, Bulgaria, and other territories; Lord and Grand Duke of Nizhny Novgorod, Chernigov; Ruler of Ryazan, Polotsk, Rostov, Yaroslavl, Beloozero, Udoria, Obdoria, Kondia, Vitebsk, Mstislav, and all northern territories; Ruler of Iveria, Kartalinia, and the Kabardinian lands and Armenian territories; hereditary Ruler and Lord of the Cherkess and Mountain Princes and others; Lord of Turkestan, Heir of Norway, Duke of Schleswig-Holstein, Stormarn, Dithmarschen, Oldenburg
<Bitch.

Anonymous 2022-05-07 (Sat) 09:17:15 No.243566

File (hide): 1651882634977.png (398.56 KB, 3000x3000, grace3.png)



>>240991

>>240967

>Revolution
and
decapitation
when?

Never.

Anonymous 🇸🇪 2022-05-07 (Sat) 09:44:50 No.243586 >>243605 >>243673

HAHA I have returned from the heavens above with the ayy Imaos baby. What the fuck is going on in this fucking place yo? Who needs some blonde no body when you can hang out with me and the space bros and get that dank ass space weed. Wew lads let's go get some of that pufferfish if you know what I mean.

Anonymous 2022-05-07 (Sat) 10:24:21 No.243605

File (hide): 1651886661197.png (579.2 KB, 3000x3000, Grace chide.png)



>>243586

>Who needs
some blonde no
body



Anonymous 2022-05-07 (Sat) 13:15:51 No.243633

File (hide): 1651896950747-0.gif
(924.56 KB, 483x643, Grace dance
Juche WPK.gif)

File (hide): 1651896950747-1.mp4 (10.03 MB,
638x360, [ENG]One Great Family [Nor....mp4)
[play once] [loop]



File (hide): 1651896950747-2.jpg (243.67
KB, 1708x2048, 1643679542925-0.jpg)



Anonymous 2022-05-07 (Sat) 13:18:45 No.243636

File (hide): 1651897125689.png (1.36 MB, 3000x3000, grace sketch preview.png)



>What the fuck is going
on in this fucking place
yo?

Nothing much.
Another day, more
Grace.

Anonymous 2022-05-07 (Sat) 17:51:49 No.243673

>>243586

>Who needs some blonde no body

If you are talking about Grace-chan, I do!

Anonymous 2022-05-10 (Tue) 09:01:38 No.244744

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From **An Appeal to Caesar**

wherein gold & silver is proved to be the King Majesty's royal commodity
by *Thomas Violet*

>The Gold and Silver of the Nation, either Foreign coin, or Ingot, or the current Coin of the Kingdom, is the Soul of the Militia, and so all wise men know it, that those that command the Gold and Silver of the Kingdom, either Coin, or Bullion, to have it free at their disposal, to be Judges of the conveniency and inconveniency, or to hinder, or to give leave to transport Gold and Silver at their pleasure, is the great Wheel of the State, a most Royal Prerogative inherent in Your Majesty, Your Heirs and Successors, (and none other whomsoever, but by Your Majesty's License, and cannot be parted with to any Persons, but by Your Majesty most especial Grant;) your Majesty, and your Privy Council being by the Law the only proper Judges.

Disease of Commonwealth; Obstruction of Veins and Blood Flow

[Keep in mind for context of the English Civil Wars & Charles I, along w/ the term power of the purse]

By *Thomas Hobbes*

>Hitherto I have named such Diseases of a Common-wealth, as are of the greatest, and most present danger. There be other, not so great; which nevertheless are not unfit to be observed. **As first, the difficulty of raising Mony, for the necessary uses of the Common-wealth; especially in the approach of warre.** This difficulty ariseth from the opinion, that every Subject hath of a Propriety in his lands and goods, exclusive of the Sovereigns Right to the use of the same. From whence it commeth to passe, that the Sovereign Power, which foreseeeth the necessities and dangers of the Common-wealth, (finding the passage of mony to the publique Treasure obstructed, by the tenacity of the people,) whereas it ought to extend it selfe, to encounter, and prevent such dangers in their beginnings, contracteth it selfe as long as it can, and when it cannot longer, struggles with the people by strategems of Law, to obtain little summes, which not sufficing, he is fain at last violently to open the way for present supply, or Perish; and being put often to these extremities, at last reduceth the people to their due temper; or else the Common-wealth must perish. Insomuch as we may compare this Distemper very aptly to an Ague; wherein, the fleshy parts being congealed, or by venomous matter obstructed; the Veins which by their naturall course empty themselves into the Heart, are not (as they ought to be) supplied from the Arteries, whereby there succeedeth at first a cold contraction, and trembling of the limbes; and afterwards a hot, and strong

endeavour of the Heart, to force a passage for the Blood; and before it can do that, contenteth it selfe with the small refreshments of such things as coole of a time, till (if Nature be strong enough) it break at last the contumacy of the parts obstructed, and dissipateth the venome into sweat; or (if Nature be too weak) the Patient dyeth.

>Again, there is sometimes in a Common-wealth, a Disease, which resembleth the Pleurisie; and that is, when the Treasure of the Common-wealth, flowing out of its due course, is gathered together in too much abundance, in one, or a few private men, by Monopolies, or by Farmes of the Publique Revenues; in the same manner as the Blood in a Pleurisie, getting into the Membrane of the breast, breedeth there an Inflammation, accompanied with a Fever, and painfull stitches.

>Another infirmity of a Common-wealth, is the immoderate greatnesse of a Town, when it is able to furnish out of its own Circuit, the number, and expence of a great Army: As also the great number of Corporations; which are as it were many lesser Common-wealths in the bowels of a greater, like wormes in the entrayles of a naturall man.

I love the term Body-Politic and comparison of human politics to the human anatomy.

► **Anonymous** 2022-05-10 (Tue) 09:57:08 No.244752

The only rightful queen of /siberia/ is Avril Lavigne, not this weeb pedofile that wishes he were an anime girl irl

► **Anonymous** 2022-05-10 (Tue) 21:20:05 No.244974

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Dialogue

Hobbes speaks through P

>L: But I know, that there be statutes express, whereby the King hath obliged himself never to levy money upon his subjects without the consent of his Parliament. One of which statutes is 25 Edw. 1. c. 5, in these words: We have granted for us, and our heirs, as well to archbishops, bishops, abbots, priors, and other folk of holy Church, as also to earls, barons, and to all the commonalty of the land, that for no business from henceforth, we shall take such aids, tasks, or prizes, but by the common consent of the realm. There is also another have been since that time confirmed by diverse other Kings, and lastly by the King that now reigneth.

>L: In the said statutes that restrain the levying of money without consent of Parliament, is there any thing you can take exceptions to?

>P: No, I am satisfied that kings that grant such liberties, are bound to make them good, so far as it may be done without sin: but if a King find that by such grant he be disabled to protect his subjects, if he maintain his grant, he sins; and therefore may, and ought to take no notice of the said grant. For such grants, as by error or false suggestion are gotten from him, are, as the lawyers do confess, void and of no effect, and ought to be recalled. Also the King, as in on all hands confessed, hath the charge lying upon him to protect his people against foreign enemies, and to keep the peace betwixt them within the kingdom: if he do not his utmost endeavour to discharge himself thereof, he committeth a sin.

>P: Nor do I hereby lay any aspersion upon such grants of the King and his ancestors. Those statutes are in themselves very good for the King and the people, as creating some kind of difficulty for such Kings as, for the glory of conquest, might spend one part of their subjects' lives and estates in molesting other nations, and leave the rest to destroy themselves at home by factions. That which I here find fault with, is the wrestling of those, and other such statutes, to the binding of our Kings from the use of their armies in the necessary defense of themselves and their people. The late Long Parliament, that in 1648 murdered their King, (a King that sought no greater glory upon earth, but to be indulgent to his people, and a pious defender of the Church of England,) no sooner took upon them the sovereign power, than they levied money upon the people at their own discretion. Did any of their subjects dispute their power? Did they not send soldiers over the sea to subdue Ireland, and others to fight against the Dutch at sea; or made they any doubt but to be obeyed in all that they commanded, as a right absolutely due to the sovereign power in whomsoever it resides? I say not this as following their actions, but as testimony from the mouths of those very men that denied the same power to him whom they acknowledged to have been their sovereign immediately before

>P: I know what it is that troubles your conscience in this point. All men are troubled at the crossing of their wishes; but it is our own fault. First, we wish impossibilities; we would have our security against all the world upon right of property, without paying for it; this is impossible. We may as well expect that fish and fowl should boil, roast, and dish themselves, and come to the table, and that grapes should squeeze themselves into our mouths, and have all other contentments and ease which some pleasant men have related of the land of Cocagne. Secondly, there is no nation in the world where he or they that have the sovereignty, do not take what money they please for the defense of those respective nations, when they think it necessary for their safety. The late Long Parliament denied this; but why? Because there was a design amongst them to depose the King. Thirdly, there is no example of any King of England that I have read of, that ever pretended any such necessity for levying money against his conscience. The greatest sums that ever were levied, comparing the value of money, as it was at that time, with what it is now, were levied by King Edward III and King Henry V; kings in whom we glory now, and think their actions great ornaments to the English history

>P: All this I know, and am not satisfied. I am one of the common people, and one of that almost infinite number of men, for whose welfare Kings and other sovereigns were by God ordained: for God made Kings for the people, and not people for Kings. How shall I be defended from the domineering of proud and insolent strangers that speak another language, that scorn us, that seek to make us slaves, or how shall I avoid the destruction that may arise from the cruelty of factions in civil war, unless the King, to whom alone, you say, belongeth the right of levying and disposing of the militia by which only it can be prevented, have ready money, upon all occasions, to arm and pay as many soldiers, as for the present defense, or the peace of the people, shall be necessary? Shall not I, and you, and every man, be undone? Tell me not of a Parliament, when there is no Parliament sitting, or perhaps none in being, which may often happen. And when there is a Parliament, if the speaking and leading men should have a design to put down monarchy, as they had in the

Parliament which began to sit the third of November, 1640, shall the King, who is to answer to God Almighty for the safety of the people, and to that end is intrusted with the power to levy and dispose of soldiery, be disabled to perform his office, by virtue of these acts of Parliament which you have cited?

>And by that means the most men, knowing their Duties, will be the less subject to serve the Ambition of a few discontented persons, in their purposes against the State; and be the less grieved with the Contributions necessary for their Peace, and Defence; and the Governours themselves have the less cause, to maintain at the Common charge any greater Army, than is necessary to make good the Publique Liberty, against the Invasions and Encroachments of foraign Enemies

► **Anonymous** 2022-05-10 (Tue) 21:38:51 No.244983

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Jean Bodin on the same

>As for the right to impose taxes, or imposts upon the subjects, is as proper unto sovereign majesty, as is the law it self: not for that Commonwealth cannot stand without taxes and tallages, as the President the M. hath well noted, that taxes were not levied in this realm, but since the time of Saint Louis the king. But if it must needs be that they must for the public necessity be levied or taken away; it cannot be done but by him that hath the sovereign power; as it hath been judged and by a decree of parliament, against the duke of Burgundy; and many times since, aswell in the high court of parliament, as also in the privy council.

>But here might some object and say, "That the estates of England suffer not any extraordinary charges and subsidies to be laid upon them, if it be not first agreed upon and consented unto in the high court of parliament: for so it is provided by an ancient law of Edward the first, king of England, wherewith the people as with a buckler hath been oftentimes seen to defend itself against the prince. Whereunto mine answer is, "That the other kings have in this point no more power than the kings of England: for that it is not in the power of any prince in the world, at his pleasure to raise taxes upon the people, no more than to take another man's goods from him; as Philip Commynes wisely showed in the parliament holden at Tours, as we read in his Commentaries: and yet nevertheless if the necessity of the Commonwealth be such as cannot stay for the calling of a parliament, in that case the prince ought not to expect the assembly of the states, neither the consent of the people; of whose good foresight and wisdom, next unto God, the health & welfare of the whole state dependeth.

>And yet for all that the just Monarchy, hath not any more assured foundation or

stay, than the Estates of the people, Communities, Corporations, and Colleges: For if need be for the king to levy money, to raise forces, to maintain the Estate against the enemy, it cannot be better done, than by the estates of the people, and of every Province, Town, and Community. For where can things for the curing of the diseases of sick Commonwealth, and of the members thereof; there are heard and understood the just reforming of the Estate, be better debated and handled, than before the Prince in his Senate before the people? There they confer of the affairs concerning the whole body of the Commonwealth, and of the members thereof; there are heard and understood the just complaints and grievances of the poor subjects, which never otherwise come unto the prince's ears; there are discovered and laid open the robberies and extortions committed in the Prince's name; whereof he knoweth nothing, there the requests of all degrees of men are heard. Besides that, it is almost a thing incredible to say, how much the subjects are eased, and how well they are also pleased, to see their king to sit as chief in the assembly of the estates, and to hear him discoursing; how every man desirabeth to be seen of him, and if it please him to hear their complaints, and to receive their requests, albeit that they be often times denied the same; yet O how it pleaseth them to have had access unto their Prince...[Although] Our Kings do not so often call together the assemblies of their estates, as do the kings of England.

► **Anonymous** 2022-05-10 (Tue) 22:57:03 No.245024

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>Dante Alighieri Letters

Political Letter V

>Part 1

To all and singular the Princes of Italy, and the Senators of the Sacred City, as also the Dukes, Marquises, Counts, and Peoples, a humble Italian, Dante Alighieri, a Florentine undeservedly in exile, prayeth peace.

Behold now is the accepted time, wherein arise the signs of consolation and peace. For a new day beginning to break, revealing the dawn in the East, which even now is dispersing the darkness of our long tribulation. Already the orient breeze is freshening, the face of the heavens grows rosy, and confirms the hopes of the peoples with an auspicious calm.

And we too, who have kept vigil through the long night in the wilderness, shall behold the long-awaited joy. For the Sun of peace shall appear on high, and justice which, like the heliotrope, deprived of his light, had grown faint, so soon as he shall dart forth his rays, once more shall revive. All they that hunger and thirst shall be satisfied in the light of his radiance, and they that delight in iniquity shall be put to

confusion before the face of his splendour.

For the strong lion of the tribe of Judah hath lifted up his ears in compassion, and moved by the lamentations of the multitudes in captivity hath raised up another Moses, who shall deliver his people from the oppression of the Egyptians, and shall lead them to a land flowing with milk and honey.

Rejoice, therefore, O Italy, thou that art now an object of pity even to the Saracens, for soon shalt thou be the envy of the whole world, seeing that thy bridegroom, the comfort of the nations, and the glory of thy people, even the most clement Henry, Elect of God and Augustus and Caesar, is hastening to the wedding.

Dry thy tears, and wipe away the stains of thy weeping, most beauteous one; for he is at hand who shall bring thee forth from the prison of the ungodly, and shall smite the workers of iniquity with the edge of the sword, and shall destroy them. And his vineyard shall he let out to other husbandmen, who shall render the fruit of justice in the time of harvest.

But will he then have mercy on none? Nay, for he will pardon all those who implore his mercy, since he is Caesar, and his sovereignty derives from the fountain of pity.

His judgements abhor all severity, for he punishes ever on this side the mean, while in rewarding he aims ever beyond the mean.

Will he then countenance the daring of the evil-doers, and drink success to the undertakings of the presumptuous? Far be it, for he is Augustus.

And being Augustus shall he not take vengeance for the evil deeds of the backsliders, and pursue them even unto Thessaly, the Thessaly, I say, of utter annihilation?

Put off from you, ye Lombard race, the barbarism ye have acquired, and if aught of Trojan and Latin seed yet survive in you, give heed thereto, lest when the eagle from on high, swooping down like a thunderbolt, shall descend upon you, he find his own young cast out, and the place of his offspring usurped by a brood of ravens.

Up then, ye sons of Scandinavia, and so far as ye may show yourselves eager for the presence of him whose advent ye now justly await with dread.

And be not deceived by the wiles of avarice, which with a charm as of the Sirens of old is able to destroy the vigilance of your reason.

Come before his presence with confession, submitting yourselves unto him, and sing a psalm of repentance unto him with joy, remembering that 'whosoever resisteth the power, resisteth the ordinance of God'; and that whoso fighteth against the divine ordinance, kicketh against a will which is as the will of the Almighty; and 'it is hard to kick against the pricks'.

But ye that groan under oppression, lift up your hearts, for your salvation is nigh at hand. Take the mattock of true humility, and break up the parched clods of your pride, making smooth the field of your minds, lest perchance the rain from heaven, coming before the seed has been sown, fall in vain from on high.

Let not the grace of God be turned from you, as is the daily dew from the rock, but may ye conceive like a fertile valley, and put forth green, the green, that is, which shall be fruitful of true peace. And when your land shall be green with this verdure, the new husbandman of the Romans with greater love and more confidence shall yoke the oxen of his counsel to the plough.

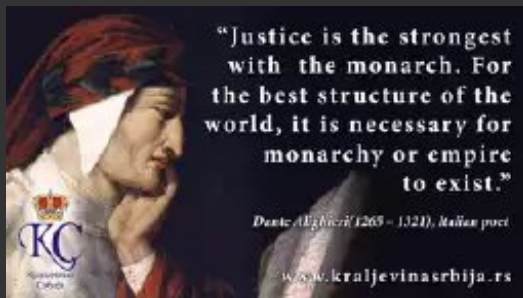
Forbear, forbear, from henceforth, well-beloved, who with me have suffered wrong, that the shepherd descended from Hector may recognize you as sheep of his fold. For though the temporal chastisement be committed to his hands from above, yet that he may be redolent of the goodness of Him, from whom, as from a point, the power of Peter and of Caesar doth bifurcate, he delighteth him in the correction of his household, but delighteth him yet more in showing them compassion.

Wherefore if ye be not hindered by that inveterate sin, which oft-times, like a serpent, is thrown on its back, and is turned against itself, ye may hence both the one and the other of you perceive that peace is prepared for each one, and may even now taste the first-fruits of the unlooked for joy.

► **Anonymous** 2022-05-10 (Tue) 23:00:11 No.245025

File (hide): 1652191207750-0.jpg (119.14 KB, 847x477, Dante-Aligijeri-eng-847x47....jpg)

File (hide): 1652191207750-1.jpg (191.7 KB, 1280x720, dog chernoby1280x720.jpg)



Political Letter V

>Part 2

Awake, therefore, all of you, and rise up to meet your King, ye inhabitants of Italy, as being reserved not only as subjects unto his sovereignty, but also as free peoples unto his guidance.

And I urge you not only to rise up to meet him, but to stand in reverent awe before his presence, ye who drink of his streams, and sail upon his seas; ye who tread the sands of the shores and the summits of the mountains that are his; ye who enjoy all public rights and possess all private property by the bond of his law, and no otherwise. Be ye not like the ignorant, deceiving your own selves, after the manner of them that dream, and say in their hearts, 'We have no Lord'.

For all within the compass of the heavens is his garden and his lake; 'for the sea is God's, and He made it, and His hands prepared the dry land'.

Wherefore it is made manifest by the wonders that have been wrought that God ordained the Roman Prince beforehand, and the Church confesses that He afterward confirmed him by the word of the Word.

Verily if 'from the creation of the world the invisible things of God are clearly seen, being understood by the things that are made', and if through the things that are known those that are unknown are revealed to us, it is without doubt within the capacity of human understanding to comprehend the Mover of the heavens, and His will, from the motion thereof. This pre-ordination then will be readily apprehended even by such as are but casual observers.

For if we survey the past, from the first tiny spark of this fire, namely from the day when hospitality was denied to the Argives by the Phrygians, and, if time allow, review the events of the world's history down to the triumphs of Octavian, we shall see that certain of them have altogether transcended the highest pitch of human effort, and that God at times has wrought through man as though through new

heavens.

For it is not always we who act, but sometimes we are the instruments of God; and the human will, in which liberty is by nature inherent, at times receives direction untrammelled by earthly affections, and subject to the Eternal Will oft-times unconsciously becomes the minister thereof.

And if these things, which are as it were the preliminaries for the proof of what we seek, do not suffice, who is there who will not be compelled to agree with me in the conclusion drawn from such premisses, namely the fact that the whole world was wrapped in peace for twelve years, whereby is revealed, as with accomplished fact, the face of its Syllogizer, namely the Son of God?

And He, when, after He had been made man for the revelation of the Spirit, He was preaching the gospel upon earth, as if He were dividing two kingdoms, apportioned the world to Himself and to Caesar, and bade that to each should be rendered the things that are his.

But if an obstinate mind does not yet assent to the truth, and demands further proof, let it consider the words of Christ when He was bound; for when Pilate asserted his power against Him, our Light declared that power to be from above, of which he boasted who was exercising the office of Caesar by vicarious authority.

'Walk ye not therefore as the Gentiles walk, in the vanity of their senses, shrouded in darkness'; but open ye the eyes of your mind and behold how the Lord of heaven and of earth hath appointed us a king.

This is he whom Peter, the Vicar of God, exhorts us to honour, and whom Clement, the present successor of Peter, illumines with the light of the Apostolic benediction; that where the spiritual ray suffices not, there the splendour of the lesser luminary may lend its light.

► **Anonymous** 2022-05-10 (Tue) 23:02:45 No.245029

File (hide): 1652191364493-0.png (1.05 MB, 3000x3000, Grace 03.png)

File (hide): 1652191364493-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



Political Letter VI

>Part 1

Dante Alighieri, a Florentine undeservedly in exile, to the most iniquitous Florentines within the city. Written from beneath the springs of Arno, on the confines of Tuscany, on the thirty-first day of March in the first year of the most auspicious passage of the Emperor Henry into Italy.

The gracious providence of the Eternal King, who in his goodness ever rules the affairs of the world above, yet ceases not to look down upon our concerns here below, committed to the Holy Roman Empire the governance of human affairs, to the end that mankind might repose in the peace of so powerful a protection, and everywhere, as nature demands, might live as citizens of an ordered world.

And though the proof of this is to be found in holy writ, and though the ancients relying on reason alone bear witness thereto, yet is it no small confirmation of the truth, that when the throne of Augustus is vacant, the whole world goes out of course, the helmsman and rowers slumber in the ship of Peter, and unhappy Italy, forsaken and abandoned to private control, and bereft of all public guidance, is tossed with such buffeting of winds and waves as no words can describe, nay as even the Italians in their woe can scarce measure with their tears.

Wherefore let all who in mad presumption have risen up against this most manifest will of God, now grow pale at the thought of the judgement of the stern Judge, which is nigh at hand, if so be the sword of Him who saith, 'Vengeance is mine', be not fallen out of heaven.

But you, who transgress every law of God and man, and whom the insatiable greed of avarice has urged all too willing into every crime, does the dread of the second death not haunt you, seeing that you first and you alone, shrinking from the yoke of liberty, have murmured against the glory of the Roman Emperor, the king of the earth, and minister of God; and under cover of prescriptive right, refusing the duty of submission due to him, have chosen rather to rise up in the madness of rebellion?

Have you to learn, senseless and perverse as you are, that public right can be subject to no reckoning by prescription, but must endure so long as time itself endures?

Verily the sacred precepts of the law declare, and human reason after inquiry has decided, that public control of affairs, however long neglected, can never become of no effect, nor be superseded, however much it be weakened. For nothing which tends to the advantage of all can be destroyed, or even impaired, without injury to all – a thing contrary to the intention of God and nature, and which would be utterly abhorrent to the opinion of all mankind.

Wherefore, then, being disabused of such an idle conceit, do you abandon the Holy Empire, and, like the men of Babel once more, seek to found new kingdoms, so that there shall be one polity of Florence, and another of Rome? And why should not the Apostolic government be the object of a like envy, so that, if the one twin of Delos have her double in the heavens, the other should have his likewise?

But if reflection upon your evil designs bring you no fears, at least let this strike terror into your hardened hearts, that as the penalty for your crime not only wisdom, but the beginning of wisdom, has been taken from you.

For no condition of the sinner is more terrible than that of him who, shamelessly and without the fear of God, does whatsoever he lists. Full often, indeed, the wicked man is smitten with this punishment, that as during life he has been oblivious of God, so when he dies he is rendered oblivious of himself.

But if your insolent arrogance has so deprived you of the dew from on high, like the mountain-tops of Gilboa, that you have not feared to resist the decree of the eternal senate, and have felt no fear at not having feared, shall that deadly fear, to wit human and worldly fear, not overwhelm you, when the inevitable shipwreck of your proud race, and the speedy end of your deeply to be rued lawlessness, shall be seen to be hard at hand?

Do you put your trust in defences, in that you are girt about by a contemptible rampant? O you of one mind only for evil! O you blinded by wondrous greed! What shall it avail you to have girt you with a rampant, and to have fortified yourselves with bulwarks and battlements, when, terrible in gold, the eagle shall swoop down upon you, which, soaring now over the Pyrenees, now over Caucasus, now over Atlas, ever strengthened by the support of the host of heaven, gazed down of old on the vast expanse of ocean in its flight? What shall these avail you, most wretched of men, when you stand confounded in the presence of him who shall subdue the raging of Hesperia?

■ ► **Anonymous** 2022-05-10 (Tue) 23:06:10 No.245030

File (hide): 1652191570298-0.jpg (777.32 KB, 1829x1242, Die_Gartenlaube_(1865)_b_3....jpg) File (hide): 1652191570298-1.jpg (191.7 KB, 1280x720, dog_chernoby11280x720.jpg)



Political Letter VI

>Part 2

The hopes which you vainly cherish in your unreason will not be furthered by your rebellion; but by this resistance the just wrath of the king at his coming will be but the more inflamed against you, and mercy, which ever accompanies his army, shall fly away indignant; and where you think to defend the threshold of false liberty, there is sooth shall you fall into the dungeon of slavery.

For by the wondrous judgement of God, as we must believe, it sometimes comes to pass that by the very means whereby the wicked man thinks to escape the punishment which is his due, he is the more fatally hurried into it; and that he who wittingly and willingly is a rebel against the divine will, is unwittingly and unwillingly a soldier in its service.

The buildings which you have raised, not in prudence to serve your needs, but have recklessly altered to gratify your wantonness, these, encircled by no walls of a renovated Troy, to your grief you shall see crumble beneath the battering-ram, and devoured by the flames

The populace which now, divided against itself, rages indiscriminately, some for you, some against you, you shall then see united in their imprecations against you, for the starving mob knows nothing of fear. With remorse, too, you shall behold the spoliation of your temples, thronged daily by a concourse of matrons, and your children doomed in wonder and ignorance to suffer for the sins of their fathers.

And if my prophetic soul be not deceived, which announces what it has been taught by infallible signs and incontrovertible arguments, your city, worn out with ceaseless mourning, shall be delivered at the last into the hands of the stranger, after the greatest part of you has been destroyed in death or captivity; and the few that shall be left to endure exile shall witness her downfall with tears and lamentation.

Those sufferings, in short, which for liberty's sake the glorious city of Saguntum

endured in her loyalty, you in your disloyalty must undergo with shame but to become slaves.

And beware of gathering confidence from the unlooked for success of the men of Parma, who under the spur of hunger, that evil counsellor, murmuring to one another, 'Let us rather rush into the midst of battle and meet death', broke into the camp of Caesar while Caesar was absent. For even they, though they gained a victory over Victoria, none the less reaped woe from that woe in a way not like to be forgotten.

But bethink you of the thunderbolts of the first Frederick; consider the fate of Milan and of Spoleto; for at the remembrance of their disobedience and swift overthrow your too swollen flesh shall grow chill, and your too hot hearts shall contract.

O most foolish of the Tuscans, insensate alike by nature and by corruption, who neither consider nor understand in your ignorance how before the eyes of the full-fledged the feet of your diseased minds go astray in the darkness of night! For the full-fledged and undefiled in the way behold you standing as it were on the threshold of the prison, and thrusting aside any that has pity on you, lest haply he should deliver you from captivity and loose you from the chains that bind your hands and your feet.

Nor are ye ware in your blindness of the overmastering greed which beguiles you with venomous whispers, and with cheating threats constrains you, yea, and has brought you into captivity to the law of sin, and forbidden you to obey the most sacred laws; those laws made in the likeness of natural justice, the observance whereof, if it be joyous, if it be free, is not only no servitude, but to him who observes with understanding is manifestly in itself the most perfect liberty.

For what else is this liberty but the free passage from will to act, which the laws make easy for those who obey them? Seeing, then, that they only are free who of their own will submit to the law, what do you call yourselves, who, while you make pretence of a love of liberty, in defiance of every law conspire against the Prince who is the giver of the law?

O most wretched offshoot of Fiesole! O barbarians punished now a second time! Does the foretaste not suffice to terrify you? Of a truth I believe that, for you simulate hope in your looks and lying lips, yet you tremble in your waking hours, and ever start from your dreams in terror at the portents which have visited you, or rehearsing again the counsels you have debated by day.

But if, while alarmed with good reason, you repent you of your madness, yet feel no remorse, then, that the streams of fear and remorse may unite in the bitter waters of repentance, bear this further in mind, that the guardian of the Roman Empire, the triumphant Henry, elect of God, thirsting not for his own but for the public good, has for our sakes undertaken his heavy task, sharing our pains of his own free will, as though to him, after Christ, the prophet Isaiah had pointed the finger of prophecy, when by the revelation of the Spirit of God he declared, 'Surely he hath borne our griefs, and carried our sorrows'.

Wherefore you perceive, if you be not dissemblers, that the hour of bitter repentance for your mad presumption is now at hand. But a late repentance after this wise will not purchase pardon, rather is it but the prelude to seasonable chastisement. For 'the sinner is smitten so that he shall surely die'.

■ ► **Anonymous** 2022-05-10 (Tue) 23:12:39 No.245032 >>245034 >>245249

You really like that dog, don't you?

Anonymous 2022-05-10 (Tue) 23:13:47 No.245034 >>245249

>>245032

it's a cute and good boye

Anonymous 2022-05-11 (Wed) 08:50:07 No.245205

File (hide): 1652226607204-0.png (97.43 KB, 452x414, 35fedec34888a9963e1f69675f....png)

File (hide): 1652226607204-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



No matter how much I proselytize,
The /pol/fags & monarchists never listen to me.
So much time and effort for little pay off.

Anonymous 2022-05-11 (Wed) 09:20:37 No.245213

File (hide): 1652228437192-0.jpg (338.43 KB, 1360x768, KJU 19.jpg)

File (hide): 1652228437192-1.jpg (197.05 KB, 2048x1024, North Korea.jpg)



File (hide): 1652228437192-2.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



"And this is the reason why Hellenic states were originally governed by kings; ...the kingly form of government prevailed **because they were of the same blood [and suckled 'with the same milk']**" -Aristotle, Politics

The ideal of a Hereditary Royal Monarchy is **to extend a familial bond to the People** and make them all stronger.

In Christianity, this royal bond prevails when Christians drink the blood of Christ,

exactly what Aristotle said what prevailed for the royal bond.

The problem is trying to realize this as a political ideal. But unfortunately most Monarchists or people who speak about Monarchy **don't see the potential** or only reserve this for spiritual matters rather than as a political incentive for Monarchy. **This must change.**

► **Anonymous** 2022-05-11 (Wed) 11:10:32 No.245249 >>245250

File (hide): 1652235032097-0.png (1.07 MB, 3000x3000, Grace unhappy revised.png)

File (hide): 1652235032097-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



>>245034

>>245032

I like the dog.

Use the dog pic as a filler.

► **Anonymous** 2022-05-11 (Wed) 11:13:14 No.245250

File (hide): 1652235193879-0.jpg (191.7 KB, 1280x720, 1652226607204-1.jpg)

File (hide): 1652235193879-1.jpg (191.7 KB, 1280x720, 1652235032097-1.jpg)



>>245249

there should be differently emotive doggo pics probably

► **Anonymous** 2022-05-11 (Wed) 12:39:55 No.245300

File (hide): 1652240394515-0.png (1.05 MB, 3000x3000, Grace 03.png)

File (hide): 1652240394515-1.jpg (233.94 KB, 2048x1102, 295b3ffcc3ccb2339a8cdedc83....jpg)



Totalitarianism served as the political idea of fascist dictators. Nazism in Germany and Mussolini in Italy used totalitarianism as an ideological tool to justify their fascist dictatorship. The fascist dictators scrapped out even the most elementary democratic freedom and rights of the masses of the working people and replaced superstitious mystical politics, based on the misleading name of "national socialism", claiming that for the sake of the whole nation and the whole state, no working-class movements and no class struggle could be permitted. The reactionary nature of totalitarianism is that the interests of the working people are sacrificed for the sake of the supposed interests of the reactionary ruling class under the pretence that the individual should be subordinated to the whole. What is meant by the whole is totalitarianism is not the whole of the popular masses but a tiny handful of privileged circles such as monopoly capitalists, major landowners, reactionary bureaucrats and warlords. Calling socialism, under which the popular masses are the masters of everything, "totalitarianism" is, ultimately, a perversion of the which identifies the most progressive idea that reflects the demands of the popular masses with the reactionary idea of fascist rulers.



File (hide): 1652240394515-2.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



>>218877

Returning to this picture, I will amend that, Kim Jong Il criticized Totalitarianism under the backlash of Fascist dictators and the principle of partiality turned against socialism.

For instance, the whole State / nation, the working class must be sacrificed. Or any particulars must benefit the unity of the whole state itself, implying everyone.

The Common Good is related to the aim to benefit everyone, likewise that for the human body, it is great that all parts of the body are refreshed from drinking water.. but if only the head and toes received water and the rest of the body was deprived, it would be against them.

Kim Jong Il criticizes nationalism and turns the accusation of partiality back on them, stating that by insisting on the benefit of the whole, they are actually for a fringe minority of the ruling class.

As Fascism was against class conflict on the basis that all parts of the State anatomy should work together.

But Kim Jong Il goes on to re-state, that the People are masters, and that the name of totalitarianism is tainted and cannot be associated with socialism.

My opinion

First, KJI says the People are Masters, & that implies a totalitarianism in my mind.

The WPK has repeatedly gone along with the mantra that the household, that the Party is a servant party, that the People are Masters.

Using the connection that political and economic order has no difference, that Plato states the operation of a great household and small state are no different, returns to the totalitarian principle that the People are masters, borrowing from the model of a Master and his Servants.

When talking about the People, that is the People in general, the People in whole, returning to the Totalitarian principle.

Bodin says, "It is one thing to bind all together, and to bind every one in particular: for so all the citizens particularly swore to the observation of the laws, but not all together [meaning, the People itself is absolute]; **for that every one of them in particular was bound unto the power of them all in general.** But an oath could not be given by them all: for why, **the people in general is a certain universal body,** in power and nature divided from every man in particular. Then again to say truly, **an oath cannot be made but by a lesser to the greater, but in a popular estate nothing can be greater than the whole body of the people themselves."**

There a relationship of superior to inferior, greater to lesser, general to particular, that underlines the phrase **The People are Masters**

► **Anonymous** 2022-05-11 (Wed) 23:17:16 No.245495 >>245500 >>245611

File (hide): 1652278635830-0.png (212.19 KB, 600x912, 1638614534178.png)

File (hide): 1652278635830-1.mp4 (20.08 MB, 480x360, Dogs Better Than Humans po....mp4) [play once] [loop]



File (hide): 1652278635830-2.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



This video is by a dog-hater.
But accurately details why the Political itself matters.
I get annoyed how /pol/fags are swayed by trad wannabe pastoralists and feel conceited in being so self-sufficient as if the State / political didn't matter. Would send this video to those people and other anarchists.

...
Yes, I like dogs

► **Anonymous** 2022-05-11 (Wed) 23:39:09 No.245500 >>245501

>>245495

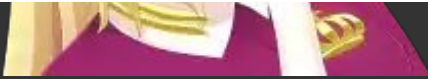
Do you like barking like a dog and being on a leash Grace-chan?

► **Anonymous** 2022-05-11 (Wed) 23:43:48 No.245501 >>245502

File (hide): 1652280227824-0.png (3.91 MB, 3400x3082, grace-reprimands.png)

File (hide): 1652280227824-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)





>>245500

Are you trying to make this about petplay?

► **Anonymous** 2022-05-11 (Wed) 23:44:23 No.245502

>>245501

M-maybe?

► **Anonymous** 2022-05-12 (Thu) 02:23:40 No.245611

File (hide): 1652289820229-0.png (719.54 KB, 1350x1350, Grace eats watermelon.png)

File (hide): 1652289820229-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



>>245495

Anons might say,

Gracefag, you self-contradict

Thinking of >>206082 the 3rd screencap.

About the not self-sufficing individual, but also the Pre-Eminent Monarch who founded the State, taught men a social bond, and became the soul of this Commonwealth, sufficient for himself?

Woof. Woof. I will explain myself on why the Pre-eminent Monarch is the exception to the rule.

As I said here >>232258 the State as a bond is defined by an individual, indivisible, majestic power, called Sovereignty. And also Hobbes went on to say, that the Commonwealth has one soul.

Also, they depend upon the sovereign.

My view of Monarchy is it is a political form of State. The Pre-Eminent Monarch is the State. I do not deny the political in this respect.

Bodin also made the case that the Pre-Eminent Monarch should govern with laws.

>Wherefore Aristotle is deceived, in deeming the Commonweale then to be happy, when it shall chance to have a prince of so great virtue and wisdom, as that he both can and will with greatest equity, govern his subjects without laws. For why, the law is not made for the prince, but for the subjects in general.

The law being a strong social force.

Woof, I also point to **Must be either a BEAST or a God** line. Think about Monarchy. This is one person set above myriads of people. One ruler alone with a relationship either on par with or that of a **superior** to myriads of people and to command them. It's for this reason Louis XIV's motto was **Nec Pluribus Impar** or **Not Unequal to Many** or Hobbes said that this Leviathan was a Mortal God or that Bodin talked about the Dictator's edicts being religiously observed. Bodin also asserted that the Sovereign Monarch has the relationship of a superior. Pretty much as if it were the case with Monarchy.

Anonymous 2022-05-12 (Thu) 02:44:47 No.245640 >>245649 >>245655

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File (hide): 1652291086871-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



Time to sleep.

Anonymous 2022-05-12 (Thu) 03:19:55 No.245649

>>245640
cute doggo

Anonymous 2022-05-12 (Thu) 03:39:35 No.245655

>>245640
oyasumi

Anonymous 2022-05-12 (Thu) 04:58:23 No.245725 >>246219 >>250235

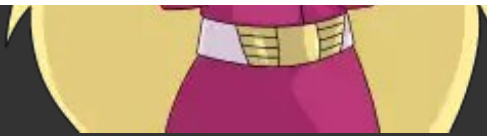
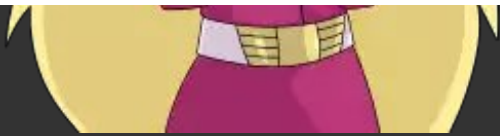
Literal schizo thread.

Anonymous 2022-05-13 (Fri) 18:30:23 No.246219 >>246501

File (hide): 1652434223331-0.png (937.43 KB, 4000x4000, Grace qt.png)

File (hide): 1652434223331-1.png (875.71 KB, 4000x4000, grace qt 2.png)





>>245725

>Literal schizo thread

▶ **Anonymous** 2022-05-14 (Sat) 06:22:18 No.246501

>>246219

what a qt

▶ **Anonymous** 2022-05-15 (Sun) 11:12:43 No.246904

File (hide): 1652580763275-0.png (1005.19 KB, File (hide): 1652580763275-1.jpg (208.49 KB, 4000x4000, grace88.png) 2048x1182, Caligula quote.jpg)



▶ **Anonymous** 2022-05-21 (Sat) 19:43:14 No.249699 >>250187

I miss Grace

▶ **Anonymous** 2022-05-22 (Sun) 19:43:06 No.250187 >>250233

>>249699

All hail Grace Chan

▶ **Anonymous** 2022-05-23 (Mon) 00:35:23 No.250233

>>250187

She's the best!

▶ **Anonymous** 2022-05-23 (Mon) 00:45:58 No.250235

>>245725

Grace x Junko Matriarchy when

▶ **Anonymous** 2022-05-24 (Tue) 04:00:58 No.250969 >>250971 >>250972 >>250975

File (hide): 1653332457531-0.png (937.43 KB, File (hide): 1653332457531-1.mp4 (3.4 MB, 4000x4000, Grace qt.png) 480x360, Political-Parties-illegal.mp4) [play once] [loop]





when political parties are made illegal

- >strengthening the body-politic
- >when the people united, not divided
- >loyal to one person, loyal by one sovereign bond
- >to make them all walk as if one man
- >a royal bond, making all people kin as if a great family
- >so the State is a political household under one head and bury beneath it all the partisans and longing for multi-party democracy

■ ▶ **Anonymous** 2022-05-24 (Tue) 04:05:14 No.250971 >>250992

>>250969

a great family of retards, yes

■ ▶ **Anonymous** 2022-05-24 (Tue) 04:05:48 No.250972

>>250969

is it you grace are you back?

■ ▶ **Anonymous** 2022-05-24 (Tue) 04:08:01 No.250975 >>250992

>>250969

What makes this one person so great? This is basic statistical theory. Find me one financial adviser that would tell you to invest all your assets into one company because you believe most in that company. Statistically you must always diversify your investment. Investing in a single leader/bloodline/ whatever is always going to statistically end in shit.

■ ▶ **Anonymous** 2022-05-24 (Tue) 04:29:35 No.250992 >>251018

File (hide): 1653334175125.png (1.37 MB, 3000x3000, Grace fond.png)



>>250971

Still better than partisan retardation, by a long shot.

>>250975

Because unity is best expressed by one leader. The body-politic will be manifest and realized when it builds itself on the foundation of a familial bond rather than junkie partisanships. And stronger too, because this reproduces itself by natural means and retains the character and persona of the State.

Diverse ends are weaker ends, but when they all

pool together they are stronger.

The pre-eminence in Monarchy is more than the natural person, but the political manifestation stronger than himself. Made stronger because he is one.

You could invest time and effort in one thing and make it exponentially bigger and stronger as an edge. Or where diverse ends meet together in conjunction by one bond is ideal for this.

■ ► **Anonymous** 2022-05-24 (Tue) 04:48:26 No.251007 >>251018
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Multi-partisanship brings stagnation through their in-fighting designs and disavow critical thinking with their party platforms. Those who invest in them only invest short-term, since these parties would be swapped in and out in conjunction with other party coalitions. There is nothing their end to betterment is directed towards their party and doesn't see itself for the benefit of mankind. Whereas mankind is raised by familial bonds and kinships and without any bias seeks for the benefit and nourishment of its members without spite or envy.

One person can decide without partiality and seek the general benefit by this design.

Whereas the condition of multi-party is always to pulling apart and looking to foil the investments and work of the other parties.

■ ► **Anonymous** 2022-05-24 (Tue) 04:52:31 No.251010 >>251018
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Dynasties also have an adequate track record imo.
It promotes generational wisdom & forward-thinking.

■ ► **Anonymous** 2022-05-24 (Tue) 05:05:45 No.251018

>>250992

>>251007

>>251010

So many cute Grace pictures!

■ ► **Anonymous** 2022-05-24 (Tue) 05:07:43 No.251020
File (hide): 1653336463165.jpg (266.6 KB, 1280x1520, Grace painted color - copy.jpg)



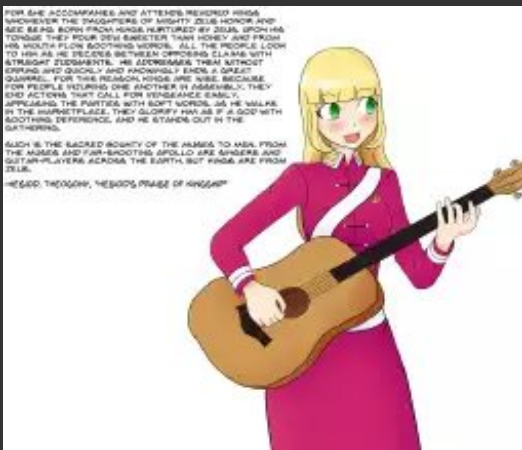
By generational wisdom, you have the travail and experiences of your ancestors to help guide you.

By forward thinking, you have your offspring and planning ahead, combined with goodwill and a nourishing instinct.

Anonymous 2022-05-24 (Tue) 05:41:01 No.251040 >>251615

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Praise of Kings

>All the People look to him as he decides between opposing claims with straight judgments. He addresses them without erring and quickly and knowingly ends a great quarrel. **For this reason, Kings are wise.**

Anonymous 2022-05-24 (Tue) 18:08:49 No.251399 >>251618

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A dynastic rule mirrors the generations of people, followed by generations of rulers who descend by lineage.

Hereditary rule instills the intent of nature and constitutes the relationship of husband and wife and parent and child throughout its structure as found throughout the State and all familial ties.

Dynasties preserve the persona of the State. The person who rules is succeeded by his own offspring.

There is a deeper bond of trust. Who else would you trust to carry forward the State than the ruler's own? Who has more onus not to betray the lineage of his parents... whereas partisan hyenas clatter and always seek to foil their predecessors – the partisan hyena can only at best seek to become a spiritual successor.

Rituals followed throughout everyday people's lives, like birth and marriage, are celebrated in the State and everyone feels proud to see the lives of their Sovereign as the bond of the State becomes the LIFE of dynasty.

The hereditary rulers are attached to their State and are well ROOTED as a family tree.

The partisan hyena screams in assemblies and is a charlatan to his fellow countrymen. His rituals build off the conceit of his countrymen and animosity to his peers. His party affiliation is as meaningless as the buttons they pass around.

The partisan hyena is an enemy to mankind. He carries forward with slogans and slander. Embracing partiality and wielding a few percentages against the total unity of the State, the partisan attempts to divide the People.

Only by following a dynastic rulership can the preservation and long-term thinking succeed without interruption by partisans. It teaches the People to embrace their familial bond, not only with their own natural parents, but with their countrymen together with their dynasty. It has the virtues of loyalty that no matter what affiliation, your care for others is blood deep and not superficial. No matter what belief, your bond is steadfast and tied. No affiliation is stronger than this. No party affiliation can compare to a royal bond.

A one-party state attempts to become like a political household by being anti-partisan, that is, inhibiting other parties and outlines the descent of one party. It would be best realized to become a dynasty like North Korea's continued attachment

to the Kims and I believe the success of their State is by the lineage of their Leaders in spite of partisanship. Why North Korea has preserved the character and persona is also thanks to holding onto a dynastic bond.

Leftists will see the errors of their ways and why dynasties are better than the partisanship.

► **Anonymous** 2022-05-24 (Tue) 18:41:20 No.251409

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Those who are opposed to what I say might say I am anti-social.

But I genuinely believe partisanship is against the common good of their countrymen and is against any critical thinking for the temporal benefit of their People.

I believe partisanship is shallow. They also cling to the principle of partiality.

They embrace stagnation and in-fighting. What is more reviling and anti-social than squabbling and divided partisans. What is more anti-social than making vast percentages of the other deemed to be killed? The partisan embraces this outlook and paints others as his enemies.

The constitutionalists believe in them based on their equilibrium and in-fighting as a virtue, but when this becomes the end of the State it is very anti-social and very disruptive to the soul of countrymen who yearn for the benefactors and true politics.

The partisanship distracts from the body-politic and what is truly at stake. They bastardize the People. They replace what could be a genuine royal bond.

What Aristotle said what was worst about tyrannies in seeking to divide the People is not comparable to what we see today from partisanship.

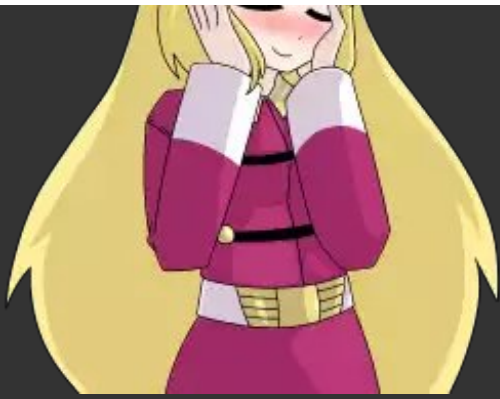
Banning them would liberate the People from factionalism. It would bring the People's attention closer to the the whole body-politic rather than the partiality of partisans.

► **Anonymous** 2022-05-24 (Tue) 21:39:25 No.251459

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The many-headed beast is quell'd at home,
and from abroad obsequious nations come
from Cæsar to receive their doom.

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1280x720, dog chernobyl1280x720.jpg)



► **Anonymous** 2022-05-25 (Wed) 04:48:01 No.251595

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600x557, Grace Smile crop.png)

File (hide): 1653421681531-1.mp4 (1.55 MB,
480x360, Great Caesar's Conquest.mp4)
[play once] [loop]



Great Cæsar's reign with conquest did begin,
and with triumphant shouts was ushered in.

File (hide): 1653421681531-2.jpg (191.7 KB,
1280x720, dog chernobyl1280x720.jpg)



Grace Chan's reign with this dog did begin,
and with triumphant SHOUTS (3x) was ushered in.

► **Anonymous** 2022-05-25 (Wed) 06:02:07 No.251615 >>253755

>>251040

>Praise of Kings

>All the People look to him as he decides between opposing claims with straight judgments. He addresses them without erring and quickly and knowingly ends a great quarrel. For this reason, Kings are wise

Bullshit. Everyone knows it's the councilors whom keep the kingdom afloat. Kings are just glorified horndogs whom were forcefully raised in the art of verbal pleasantries
The real wisdom comes from the council.

► **Anonymous** 2022-05-25 (Wed) 06:08:24 No.251618 >>253755

>>251399

Monarchism is idealism. All it teaches is blind obedience and complacency, not from the peasants but from the royalty themselves.

Monarchy tries to appeal to people with the concept of tradition and bloodline. After all, what better motivator of the people than the ideals of ancestry?

However, monarchists fail to realize that nature doesn't work in absolutes.

Things come and go. Monarchies are just partisans that last ten times longer.

Monarchies are family affairs that are publicized and drag innocent bystanders into a toxic pissing contests.

But then again, people are addicted to indignation.

► **Anonymous** 2022-05-25 (Wed) 17:52:01 No.251834

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Maybe I have said too much.

► **Anonymous** 2022-05-29 (Sun) 21:08:06 No.253614

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[play once] [loop]



Unity is Strength

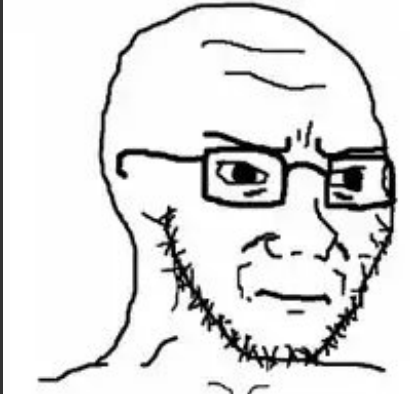
This power is iron

This force is steel

Harder than iron

Stronger than steel

Anonymous 2022-05-29 (Sun) 21:35:53 No.253615
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Take.
Your.
Meds.

Anonymous 2022-05-30 (Mon) 05:57:24 No.253755 >>253760
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>>251618

>Monarchy tries to appeal to people with the concept of tradition and bloodline

Not always, I tell you.

Many people attach themselves as traditionalist with being monarchist, not out of strong political connections, but rather as a cultural identity or as an extension of x denomination.

My love affair is squarely political, but for some people it's /his/ or simply fashionable.

I guess, my standard for judging monarchist politics has always been the classic Herodotus Debate and framed in a way to justify why one person as opposed to democracy or oligarchy.

Of course, I assume why I'm reviled and ostracized in monarchist circles is because I'm so squarely political and ahistorical.

>Monarchies are just partisans

I truly believe Monarchy is anti-partisan.

Now, we can debate whether dynasties can or not be.

But I strongly disavow what I call **monarchist playboy politics** where they want to participate and endorse multi-partisan politics with a monarchist political party.

To quote Erik von Kuehnelt-Leddihn (the only libertarian I sorta respect

_____):

<Monarchy is by its nature dissociated from party rule. Only in the "constitutional"

(i.e., parliamentary) monarchy are royalist parties imaginable; yet in a sound, organic monarchy all parties accept the common monarchic denominator, and the opposition is thus "His Majesty's Most Loyal Opposition."

But sadly, this doesn't stop so many "monarchists" from buying into propping up dynasties as if they were political parties or as an alternative to partisanship... whereas the Monarchist assertion is that there should be one dynasty supreme and one person to lead us.

A good example of those playboys are those who support a particular dynasty (like Jacobites) or those wretched neofeudalists, who like to prop up various dynasties as if they were parties with platforms.

I've long said that if I had to tolerate political parties, one-party sounds like a solution as if one dynasty, being like the household that is called a monarchy.

>that last ten times longer

That sounds like a compliment.

I know Bodin says things in tune with nature tend to last longer..

But constitutionalists bully me anyways, stating that absolutism is the end of monarchies and I'm fully aware of the teaching that Aristotle (for example) says to completely give up power for the longevity.

I think I could always object to this – first, because Bodin makes the same point in his *Methodus* with perpetual magistrates and that it's all misunderstood anyways, secondly, I would say that to make it totally apolitical would make it cease to be monarchy, so I am critical of that train of thought.

I could stand with leftists for once and say what purpose? Imo, a long-lasting legacy and something to be remembered for matters more for politics. Caligula only lasted for four years, but everyone knows his name thousands of years now. And if it doesn't function for any purpose or is political, then is that really any different than being overthrown? Not that I don't see the appeal.

>people are addicted to indignation

There's another quote from Aristotle about this.

<In hereditary monarchies a further cause of destruction is the fact that kings often fall into contempt, and, **although possessing not tyrannical power**, but only royal dignity, are apt to outrage others. Their overthrow is then readily effected; for there is an end to the king when his subjects do not want to have him, but the tyrant lasts, whether they like him or not.

>>251615

>The real wisdom comes from the council.

My posts >>206103 & >>206146 are all I have.

I'm a little disarmed here b/c both Bodin and Hobbes basically concede to the wisdom of councils. And I think Hobbes said that they have the role to the body like the senses, but the Sovereign is the soul.

But I would definitely work to help people gain a belief in monarchy as wise and the throne as a seat of wisdom...

So I will make some concessions to you there, anon.

■ ► **Anonymous** 2022-05-30 (Mon) 06:08:58 No.253760 >>253765 >>253767

>>253755

> I'm a little disarmed here b/c both Bodin and Hobbes basically concede to the wisdom of councils.

Why do you care about these guys so much can't you just think for yourself?

Anonymous 2022-05-30 (Mon) 06:14:52 No.253765

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>>253760

I like to present my politics through the quotations of others.

1. b/c it's a way to present my poltiics without exposing my own weaknesses.
2. It feels like a firm foundation.
3. I self-doubt my own intellectual capacity,
So I like to work through others.

Anonymous 2022-05-30 (Mon) 06:17:22 No.253767

>>253760

But I like to spread awareness.
It's my own way of shilling too.

Anonymous 2022-05-30 (Mon) 06:22:51 No.253768

Authority of others is a useful tool, also, to make people pay heed to what you say.
if I point out X person says this.

Bodin says that he makes his case despite the authority of antiquity and of so many
diverse names.

Anonymous 2022-05-30 (Mon) 09:48:36 No.253838 >>253845

Since Grace confirmed that they are an avowed nudist where are the Grave nudes?

Anonymous 2022-05-30 (Mon) 10:11:22 No.253845 >>253894

>>253838

Where did grace confirm her nudism?

Anonymous 2022-05-30 (Mon) 12:33:45 No.253894

>>253845

>>251844

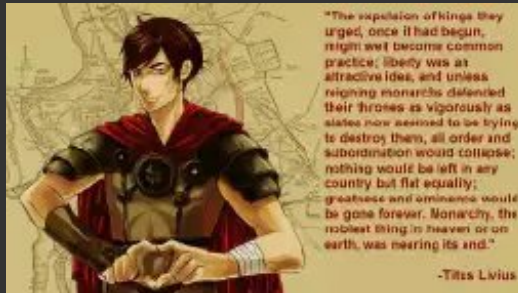
Anonymous 2022-05-31 (Tue) 06:57:15 No.254285

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(494.19 KB, 1200x1824, 0210602104313.png)



1100x611, a031231234s.jpg)



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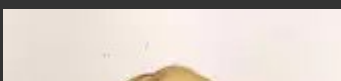
Jean Bodin on equality & a state as household?

>But the error originated with Plato, who, after he had established a popular state, introduced dangerous equalization. Then the Academicians who came from his school amplified his reasons, assuming that society is maintained by harmony, harmony by equality of justice, and equality by a popular state. Then all the citizens are made one and the same in the most perfect equality and likeness, and this should be the aim of human society. Aristotle did not confute the hypothesis of Plato, but he thought that Plato had erred especially in trying to make the citizenship one and the same; **in that way the state is destroyed and becomes a family.** This reasoning seems to me to be ineffective; but I judge the hypothesis not only absurd, as Aristotle would have it, but also clearly false.

>And the ancients (to assure Popular estates) did strive to equal all citizens in goods, honours, power, and rewards: and if any one were more virtuous, more just, or more wise, than the rest, he was banished, as I have showed before, seeking to make an equality, if it were possible: and even Plato did wish, That wives and children should be common to all, to the end that no many might say, *This is mine, or, That is thine*: for those words of Meum, and Tuum (said he) were the breeders of fbi.gov, and the ruin of states. By the which there will grow many absurdities: for in so doing, a city shall be ruined, **and become a household** (as Aristotle said) **although that a household or family (which is the true image of a Commonweal) has but one head.** And for this cause, an ancient lawmaker, being importuned by some one, to make his country a Popular estate: **Make it** (says he) **in thine own house.** And if they say, That it is a goodly thing so **to unite citizens and a city, as to make one household of it,** they must then take away the plurality of heads and commanders, which are in a Popular estate, to make a Monarch, as the true fathers of a family; and to cut off this equality of goods, power, honour, and commandment, which they seek to make in a Popular estate; for that it is incompatible in a family.

Anonymous 2022-06-03 (Fri) 11:31:55 No.256418 >>256441

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Jean Bodin on Monarchy continued

>If we should inspect nature more closely, we should gaze upon monarchy everywhere. To make a beginning from small things, we see the king among the bees, the leader in the herd, the buck among the flocks or the bellwether (as among the cranes themselves the many follow one), and in the separate natures of things some one object excels: thus, adamant among the gems, gold among the metals, the Sun among the stars, and finally God alone, the prince and author of the world. Moresoever, they say that among the evil spirits one alone is supreme. But, not to continue indefinitely, **what is a family other than the true image of a state?** Yet this is directed by the rule of one, who presents, not a fictitious image, like the doge of Venice, but the true picture of a king.

>If, then, Plato were to change the nature of things and set up several lords in the same family, several heads for the same body, several pilots on a ship, and finally several leaders among bees, flocks, herds (if only the farmers will permit); if at length he would join several gods into an association for ruling, then I would agree with him that the rule of the optimates is better than a kingdom.

>But if the entire nature of things protests, reason dissents, lasting experience objects, I do not see why we ought to follow Plato or anyone else and violate nature. What Homer has said, **"No good thing is a number of masters; let one man be master, one man be king,"** Euripides has repeated, **"Power belongs to one man in the homes and in the cities."** For this reason Sibylla is said to have prophesied in her poems that the safety of the Roman Republic is founded upon a kingdom, that is, the citizens cannot be protected unless they have a king.

Jean Bodin on Equality continued

>For if we refer all things to nature, which is chief of all things, it becomes plain that this world, which is superior to anything ever joined together by immortal God, consists of unequal parts and mutually discordant elements and contrary motions of the spheres, so that if the harmony through dissimilarity is taken away, the whole will be ruined. In the same way the best republic, if it imitates nature, which it must do, is held together stable and unshaken by those commanding and obeying, servants and lords, powerful and needy, good and wicked, strong and weak, as if by the mixed association of unlike minds. As on the lyre and in song itself the skilled ears cannot endure that sameness of harmony which is called unison; on the contrary, a pleasing harmony is produced by dissimilar notes, deep and high, combined in accordance with certain rules, so also no normal person could endure equality, or rather democratic uniformity in the state. On the other hand, a state graduated from the highest to the lowest, with the middle orders scattered between in moderate proportion, fits together in a marvelous way through complementary action. It is true this gives rise to that blight of all public affairs, the fact that people who are alike from a certain aspect think that they are altogether unlike; but, those who are in a certain degree unlike, think that they are altogether alike. If, therefore, such is the disparity of men among themselves, such the disparity of natural talent,

who would divide authority, resources, honors, and offices on the basis of equality? It is as if the same food and clothing were given to boys, grown men, old men, the sick, and the strong and by this reasoning they think to preserve equality.

Hobbes on Equality

>The cause of mutual fear consists partly in the natural equality of men, partly in their mutual will of hurting: whence it comes to pass that we can neither expect from others, nor promise to ourselves the least security: For if we look on men fullgrown, and consider how brittle the frame of our human body is, (which perishing, all its strength, vigour, and wisdom itself perishes with it) and how easy a matter it is, even for the weakest man to kill the strongest, there is no reason why any man trusting to his own strength should conceive himself made by nature above others: they are equals who can do equal things one against the other; but they who can do the greatest things, (namely kill) can do equal things. All men therefore among themselves are by nature equal.

>The question whether of two men be the more worthy, belongs not to the natural, but civil state; for it has been showed before, Cap. I. Art. 3. that all men by nature are equal, and therefore the inequality which now is, suppose from riches, power, nobility of kindred, is come from the civil law. I know that Aristotle in the first book of Politics affirms as a foundation of the whole political science, that some men by nature are made worthy to command, others only to serve; as if Lord and Master were distinguished not by consent of men, but by an aptness, that is, a certain kind of natural knowledge, or ignorance; which foundation is not only against reason (as but now has been showed) but also against experience: for neither almost is any man so dull of understanding as not to judge it better to be ruled by himself, than to yield himself to the government of another; neither if the wiser and stronger do contest, have these ever, or often the upper hand of those. Whether therefore men be equal by nature, the equality is to be acknowledged, or whether unequal, because they are like to contest for dominion, its necessary for the obtaining of Peace, that they be esteemed as equal; and therefore it is in the eight place of the Law of nature, That every man be accounted by nature equal to another, the contrary to which Law is PRIDE.

>Some there are who are discontented with the government under one, for no other reason, but because it is under one; as if it were an unreasonable thing that one man among so many, should so far excel in power, as to be able at his own pleasure to dispose of all the rest; these men sure, if they could, would withdraw themselves from under the Dominion of one God. But this exception against one is suggested by envy, while they see one man in possession of what all desire: for the same cause they would judge it to be as unreasonable, if a few commanded, unless they themselves either were, or hoped to be of the number; for if it be an unreasonable thing that all men have not an equal Right, surely an Oligarchy must be unreasonable also. But because we have showed that the state of equality is the state of war, and that therefore inequality was introduc'd by a general consent; this inequality whereby he, whom we have voluntarily given more to, enjoys more, is no longer to be accompted an unreasonable thing. The inconveniences therefore which attend the Dominion of one man, attend his Person, not his Unity.

>This great Authority being indivisible, and inseparably annexed to the Sovereignty, there is little ground for the opinion of them, that say of Sovereign Kings, though they be *Singulis Majores*, of greater Power than every one of their Subjects, yet they be *Universis Minores*, of less power than them all together. For if by All Together, they mean not the collective body as one person, then All Together, and Every One, signify the same; and the speech is absurd. But if by All Together, they understand them as one Person (which person the Sovereign appears,) then the power of all together, is the same with the Sovereign's power; and so again the speech is absurd; which absurdity they see well enough, when the Sovereignty is in an Assembly of the

people; but in a Monarch they see it not; and yet the power of Sovereignty is the same in whomsoever it be placed.

>And as the power, so also the honour of the sovereign, ought to be greater than that of any or all the subjects. For in the sovereignty is the fountain of honour. The dignities of lord, earl, duke, and prince as his creatures. As in the presence of the master, the servants are equal, and without any honour at all; so are the subjects, in the presence of the sovereign. And though they shine some more, some less, when they are out of his sight; yet in his presence, they shine no more than the stars in the presence of the Sun.

>The inequality of subjects proceeds from the acts of sovereign power, and therefore has no more place in the presence of the sovereign; that is to say, in a court of justice, than the inequality between kings and their subjects in the presence of the King of kings. The honour of great persons is to be valued for their beneficence, and the aids they give to men of inferior rank, or not at all. And the violences, oppressions, and injuries they do are not extenuated, but aggravated, by the greatness of their persons, because they have the least need to commit them. The consequences of this partiality towards the great proceed in this manner. Impunity makes insolence; insolence, hatred; and hatred, an endeavor to pull down all oppressing and contumelious greatness, though with the ruin of the Commonwealth.

Anonymous 2022-06-03 (Fri) 11:56:08 No.256440

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[play once] [loop]



"O he links his feelings with the people with the blood relationship" -World of Humane Affection

"Nobody can cut our bloodline linked with him" -To the End of the Earth

"Our ties to the General is as to our own flesh and blood. Like a family to our hearts. Always with him, our whole people as one single mind" -Single-minded people

"For high ideals, to become one with him... We are all under his guidance. Nothing in this world can separate us. We came from the same bloodline" -Whether 1000 ri or

10 000 ri

"We all share one single heart. His affection is our flesh and blood." -Our Revolutionary Armed Forces Support Only the Marshal's Leadership

"And this is the reason why Hellenic states were originally governed by kings; ...the kingly form of government prevailed because they were of the same blood [and suckled 'with the same milk']" -Aristotle, Politics

Anonymous 2022-06-03 (Fri) 11:58:11 No.256441

>>256418

good to see you still signing these so we can tell apart imposters

Anonymous 2022-06-03 (Fri) 12:17:16 No.256454

File (hide): 1654226235993-0.png (55.67 KB, 803x286, On indivisibility 01.png)

File (hide): 1654226235993-1.png (56.81 KB, 791x320, On Indivisibility 02.png)

Integral to that framework was an assumption distilled from Plato's *Politeia*, namely, that the One is ontologically prior to the Many. To Mercurius's writer, neither precedent unity was the ultimate source of all being (as it is in certain all particular objects is a progressive sequence taking us from the most complex to the most simple. From this assumption a series of other beliefs followed about the nature of being and the constitution of knowledge, beliefs that emphasized that indivisibility is not only the most basic principle of being but also the ultimate condition of its knowability. To Proclus and his followers, geometrical objects are universal, ontologically prior to their particular instantiations in sensible objects. Since geometrical objects are universal forms with causal powers of their own, sensible objects are not mere instantiations of these forms but are actually produced by these forms in an infinite series, each object partaking in the form from which it derives. The task of the ancient and medieval geometer was to decipher this occult order of things. [24]

Conclusion

But what difference does this make? The fact that our way of perceiving the political world has been conditioned by a peculiar reading of Plato's *Politeia* that made the One prior to the Many does not make that world any easier to change, but it might help explain why this has been so difficult. If the above analysis is correct, the relocation of sovereignty from God to kings, from kings to particular people, and then from these people to humanity as a whole have been made possible by the underlying assumption that the nature of political authority mirrors essentially the same respective of its source and form, and this precisely by virtue of its inherent indivisibility. Thus, the notion of indivisibility tells us that the basic makeup of the political world is immutable and that beyond the apparent plurality of political forms is an underlying unity that has made it a pattern of variation possible. Theories of sovereignty are theories of political forms, and as such they assume all manifestations of plurality and multitude under the one and indivisible.

File (hide): 1654226235993-2.png (42.79 KB, 816x222, On Indivisibility 03.png)

File (hide): 1654226235993-3.png (87.6 KB, 794x458, On Indivisibility 04.png)

There are reasons to suspect that early-modern theories of the state were influenced by a Platonic and understanding of geometrical objects rather than by a modern analytical one. Bodin was largely not around to enjoy the major resurgence of the philosophical foundations of geometry: that of Descartes's (*La géométrie* [1637], instead, Bodin's six books were devoted to the Renaissance version of Ptolemy's (*Geographia*), and his *Colloquium* was replaced by references to Ptolemy, Pappus, and Proclus. [24] For similar reasons of chronology, although Bodin struggled to put his legal theory on a geometric foundation, the influence on geometrical principles is also in the *Politeia* and elsewhere did not reflect any recognizable modern and/or early-modern geometry. [25]

Most interestingly, however, Hobbes vehemently defended the theory of geometry he had set forth in *De corpore* against Descartes by drawing and expounding on Proclus. But when doing so, he added an important nuance to geometry: he defined the transcendence of the concept of indivisibility from the realm of mathematics to that of politics. True to the naturalistic spirit of his system, he argued that a point in geometry has a corporeal existence and that this point do have extension in time and space. While this assumption was in accord with most tenets of a Platonic geometry, it made it possible to argue that some corporeal entities are indivisible and that such indivisibility is a condition of their continuous existence in time and space. [26] This integration of indivisibility helps us to explain how it was possible for Hobbes to account for the unity and continuity of the state in such terms and that in someone of the state in modern and wholly abstract terms, as an entity conceptually distinct from rulers as well as ruled. While Hobbes insists that the state is a fictitious person by virtue of being an association of men under a single sovereign, his state enjoys spatiotemporal existence as a consequence of being thus represented. To Hobbes, then, the state is a geometric object made concrete in and through its actual extension in the corporeal realm, a unity-in-multiplicity whose indivisibility derives from a universal and transaccidental form. As he states in chapter 4 of *Leviathan*, "By the imposition of Names ... we have the reckoning of the consequences of things imagined in the mind, into a reckoning of the consequences of Actions ... and thus the consequences found in the particular, comes to be regulated and measured, as an Universal rule" (24-27).

I'm too lazy to type this all down. But I found information on the indivisibility of sovereignty.

On the Indivisibility of Sovereignty: <https://arcade.stanford.edu/rofl/indivisibility-sovereignty>

So I'll post my screencaps + link

Anonymous 2022-06-03 (Fri) 12:18:21 No.256455

File (hide): 1654226301085-0.png (86.21 KB, 823x501, On Indivisibility 05.png)

File (hide): 1654226301085-1.png (71.05 KB, 810x367, On Indivisibility 06.png)

Thus, from having defined the conditions of existence and intelligibility of geometrical objects within an eternal cosmic order, the concept of indivisibility was now used to justify the modern sovereign state but without explicit reference to anything over and above the temporal realm. While the ontological status of the unity that constituted was to be intensely contested during the centuries to come, the fact that the indivisibility of sovereignty ultimately emanated from a conception of transcendental unity has been forgotten by modern critics. Because of ancient and medieval universalism thereby became encapsulated in the foundations of modern political order, the indivisibility of sovereignty became as self-evident to the modern mind as that of the point, quite irrespective of the fact that its correspondence to actual political arrangements remained forever elusive.

The concept of indivisibility is a case in point, since it is an indispensable part of geometry. But while modern geometers tend to think of indivisibility as an innocent requisite of a self-evident axiom, the ancient and medieval predecessors regarded indivisibility as a principle of order in the cosmos. For example, when discussing Euclid's definition of the point as "what has no parts," Proclus held that points "have power in the cosmos and ... have greater rank in the All by virtue of carrying the likeness of the first and most sovereign causes." [24] Whereas the philosopher "should conceive everything that is in any way divisible as well as the notions of the indivisibles that are sovereign over them," the scientist "has the responsibility of examining and expounding only the calculable matters which appropriate to his first principles." [24] But whereas early-modern political writers defined sovereignty in terms of its indivisibility, Proclus defined indivisibility in terms of its sovereignty over things. In other words, the indivisibility of the point is the form of its participation in the form of the universe. A connection between knowledge authority and indivisibility had thus been established well before it was mirrored in early-modern theories of the state, but this earlier connection was embedded within a cosmological framework altogether different from that which we red especially have come to associate with the scientific age.

The rest of this story is well known. While theories of popular sovereignty later shifted the locus of sovereignty from kings to people, they did so without questioning the indivisibility of sovereignty. As Rousseau was quick to point out, "Whenever sovereignty seems to be divided, there is a illusion: the rights of which are taken as having part of Sovereignty are really all subordinate, and always imply supreme acts of which they only stand in the execution." [24] The fact that the unity of the state came to depend on the unity of the represented rather than on the unity of the representor thus did little to change the underlying presupposition for its establishment: the knowledge and other attributes of popular sovereignty with the difficult task of accounting for the unity of the people and the indivisibility of its sovereignty.

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What seems clear is that the concept of indivisibility was imported from contemporary theories of geometry. Bodin, Grotius, and Hobbes all draw on geometry in their efforts to provide their justifications of political authority with a more secure footing in an age beset by doubt. Although Bodin made few such references to geometry in his *Leviathan*, they abound in his other writings. For example, in his *Colloquium of the Seven chief Secrets of the Sublime* (1588), he writes that "whenever

agree with a teacher of geometrical theorems and does not understand geometry has faith, not knowledge. But if he understands geometry, he obtains knowledge, but not the same kind of faith. (21) Critics and objectors were more explicit on this score. As Golbow states, "just as mathematicians treat geometrical figures as abstracted from material objects, so I have conceived of law in the absence of all particular circumstances." (22) More famously, for Hobbes, geometry was "the only science that it hath hitherto pleased God to bestow on mankind" (23). But although such recourse to geometry was seen as a way to combat moral skepticism and religious doubt, the themes of geometry actually available to these writers were hard to discern, given the 16th theological framework within which they had been articulated since antiquity onward. This implies that early modern theories of the state were erected on foundations partially alien to their overt rationalist and secularist aspirations.

File (hide): 1654226301085-3.png (89.02 KB, 808x459, On Indivisibility 08.png)

Finally, in Hobbes, the concept of indivisibility becomes important when defining sovereignty and its relationship to the commonwealth. As he states in chapter 18 of *Leviathan* (1651), "A Common-wealth is said to be intrusted, when a Multitude of men do Agree, . . . that to whatever Man, or Assembly of Men, shall be given by the major part, the Right to Preserve the Persons of them all . . . every one . . . shall Acknowledge all the Actions and Judgements, of that Man or Assembly of men, to be the same as his own, so that, to live peacefully amongst themselves, and be protected against other men." (24) The rights "which make the Essence of Sovereignty . . . are incommensurable and inseparable." Any division of these rights will produce nothing but discord, since "whenever this division proceeds, discord into opposite Armies can never happen" (25). Later, in chapter 24, Hobbes lists the division of sovereignty as one of the major causes of weakness in a commonwealth: "for what is to divide the Power of a Commonwealth, but to dissolve it? For Powers divided mutually destroy each other" (228). Various mixed forms of government are untenable, since "the truth is that it is not one independent Common-wealth, but three independent Kingdoms, not one Representative Person, but three" (228). In Hobbes, the commonwealth needs independence of leaders as well as divided, but it takes on such a legal personality only by virtue of being represented by an authority that is indivisible. In fact, "it is the Unity of the Representative, not the Unity of the Represented, that maketh the Person One" (234). Thus, sovereignty and the state are re-constituted, the indivisibility of the former being an expression of the unity of the latter, as well as conversely. (26)

Anonymous 2022-06-03 (Fri) 12:20:14 No.256456

File (hide): 1654226414314-0.png (59.27 KB, 811x320, On Indivisibility 09.png)

This difficulty indicates something important about the concept of sovereignty and its relationship to political practice. Indivisibility is often taken to be necessary to sovereignty in the same way that it is to the definition of a point in geometry. As I've first expressed this analogy in 1937, "sovereignty is no more divisible than a point in geometry. (27) But from a modern point of view, even if all possible objects in the world were to be destroyed, this would do little to invalidate the theorems of Euclidean geometry. Neither would the truth of those theorems warrant a denial of the fact that all possible objects in the world, in fact, are infinitely divisible. This is so because, in modern geometry, the objects of geometry are nothing but constructs of the human mind. As I have stated in *Leviathan as Human Nature*, "the objects of geometry . . . are mere ideas in the mind, and not only never did, but never can exist in nature. They never did exist, for no one will pretend to draw a line or make a surface entirely conformable to the definition. They never can exist, for no man can produce demonstrations from these very ideas to prove, that they are impossible." (28)

File (hide): 1654226414314-1.png (97.16 KB, 721x543, On Indivisibility 10.png)

The above account also helps to to understand how the mismatch between conceptions of sovereignty and actual construction of political authority came into being and became so difficult to handle for modern political theorists. While theories of sovereignty presuppose that political authority ought to be indivisible, the findings of modern political science have almost invariably testified to its actual divisibility. Yet subsequent attempts to translate the concept of indivisible sovereignty from political science have more often led to a loss of coherence rather than to a gain in explanatory power. Partly this is because the norm of indivisible sovereignty has been institutionalized to the point of becoming taken for granted, but I also think that there is another and more profound reason why the notion of indivisible sovereignty has displaced such remarkable endurance within political thought. This has less to do with the nature of political authority and more to do with the modern contractarian understanding of geometrical objects and its inability to account for the relationship between geometrical forms and sensible objects other than in terms of the conditions of possible knowledge. After Kant, we have been tempted to regard geometrical objects as little more than symbolic forms. But as indicated at the outset of this article, to say that indivisible sovereignty is nothing but a symbolic form by means of which we make sense of political reality merely begs the question of how this symbolic form relates to the objects it represents or substitutes. Granted that sovereignty is about the role of it, what remains to be investigated is how this form has been involved in the actual construction of the modern political world to the point of becoming a condition of its intelligibility. Yet fortunately, no recourse to the occult is needed to accomplish this task, only a careful analysis of the historical ontology of the symbolic form of sovereignty and its subsequent dissemination in political theory and practice. Unraveling this task would perhaps sensitize us to the possibility that the Many is prior to the One and that the only thing that has led us to believe otherwise is the violent imposition of that form upon the world.

File (hide): 1654226414314-2.png (147.65 KB, 561x511, Bodin on infinities and fi....png)

What is more absurd than that which Aristotle and Averroës did, i.e., joined the same God whom they called infinite in action to the world, that is, a finite body, in such a way that it cannot be separated from Him? Moreover, what is less worthy of a philosopher than thus to unite the efficient cause, which is infinite, with a finite effect, so that if one exists, the other must exist? Aristotle philosophized about the world and God in the same way as about fire and heat or about the sun and light; the one is the sufficient cause of the other, but yet clings so closely to that other that they cannot be torn apart even in thought. However, according to this reasoning it was necessary that the world should be mind, or that God should have corporeal nature, if the cause were to be such that it could not be torn from the effect. From this it would follow that the God of Aristotle, whom he attached to the world like a sponge to a rock and wearied by perpetual motion, not only is not infinite but also plainly is fused with the world and finite, as the light to the sun. But he himself confessed in the books of *Metaphysics* that all minds are free and released from uncontaminated corporeal substance. God is, then, not a cause of a kind that cannot stand apart from its effect, and since He is infinite in action He cannot be compared with a finite and limited body by any relationship, of origin, of condition, or of motion. Even if a small seed has a definite relation to the entire world, as Archimedes explained, when he taught how to define sand by number, because each body is determined in place and size, yet no ratio of the world to what is infinite can be conceived.

End of screencaps

The 3rd screencap here is from something else I think is somewhat related.

Anonymous 2022-06-03 (Fri) 13:08:36 No.256465

File (hide): 1654229315441-0.png (1.09 MB, 1522x1100, 14 lichess.png)

File (hide): 1654229315441-1.png (44.27 KB, 744x435, maistre bees.png)

CHAPTER III. SOVEREIGNTY IN GENERAL

If sovereignty is not anterior to the people, at least these two ideas are collateral, since a sovereignty is necessary to make a people. It is as impossible to imagine a human society, a people, without a sovereignty as a hive and beehive without a queen. For, by virtue of the eternal laws of nature, a swarm of bees exists in this way or it does not exist at all. Society and sovereignty are thus born together. It is impossible to separate these two ideas. Imagine an isolated man: there is no question of laws or government, since he is not a whole man and society does not yet exist. Put this man in contact with



his followers: from this moment you suppose a sovereign. The first man was king over his children; each isolated family was governed in the same way. But since these families joined, a sovereign was needed, and this sovereign made a people of them by giving them laws, since society exists only through the sovereign. Everyone knows the famous line:

The first king was a fortunate soldier.

This is perhaps one of the fairest claims that has ever been made. Quite the opposite could be said, that

The first soldier was paid by a king.

There was a people, some sort of civilization, and a sovereign as soon as men came into contact. The word people is a relative term that has no meaning divorced from the idea of sovereignty; for the idea of a people involves that of an aggregation around a common center, and without sovereignty there can be no political unity or cohesion...

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Robert Filmer / Directive Power

>The first Father had not only simply power, but power monarchical, as he was a Father, immediately from God. For by the appointment of God, as soon as Adam was created he was monarch of the world, though he had no subjects; for though there could not be actual government until there were subjects, yet by the right of nature it was due to Adam to be governor of his posterity: though not in act, yet at least in habit. Adam was a King from his creation: and in the state of innocency he had been governor of his children; for the integrity or excellency of the subjects doth not take away the order or eminency of the governor.

>but as for directive power, the condition of human nature requires it, since civil society cannot be imagined without power of government: for although as long as men continued in the state of innocency they might not need the direction of Adam in those things which were necessarily and morally to be done; yet things indifferent, that depended merely on their free will, might be directed by the power of Adam's command.

Political & Economic, No Different

>Aristotle gives the lie to Plato, and those that say that political and economical societies are all one, and do not differ specie, but only multitudine et paucitate, *as if there were 'no difference betwixt a great house and a little city'*. All the argument I find he brings against them is this: 'The community of man and wife differs from the community of master and servant, because they have several ends. The intention of nature, by conjunction of male and female, is generation. But the scope of master and servant is only preservation, so that a wife and a servant are by nature distinguished. Because nature does not work like the cutlers at Delphos, for she makes but one thing for one use.' If we allow this argument to be sound, nothing doth follow but only this, that conjugal and despotic [lordly / master] communities do differ. But it is no consequence that therefore economical and political societies do the like. For, though it prove a family to consist of two distinct communities, yet it follows not that a family and a commonwealth are distinct, because, as well in the commonweal as in the family, both these communities are found.

What I think by both communities, – means the State likewise has public servants. That an economic household, with its division of labors and servants, like a chef, tutor for the master's children, and maids, are no less modeled for the City: there's no difference between political (the city) and the household (economic).

>Suarez proceeds, and tells us that 'in process of time Adam had complete economical power'. I know not what he means by this complete economical power, nor how or in what it doth really and essentially differ from political. If Adam did or

might exercise in his family the same jurisdiction which a King doth now in a commonweal, then the kinds of power are not distinct. And though they may receive an accidental difference by the amplitude or extent of the bounds of the one beyond the other, yet since the like difference is also found in political estates, it follows **that economical and political power differ no otherwise than a little commonweal differs from a great one.** Next, saith Suarez, 'community did not begin at the creation of Adam'. It is true, because he had nobody to communicate with. Yet community did presently follow his creation, and that by his will alone, for it was in his power only, who was lord of all, to appoint what his sons have in proper and what in common. So propriety and community of goods did follow originally from him, and it is the duty of a Father to provide as well for the common good of his children as for their particular.

This is why I'm not so "right libertarian" (among many other reasons) or see economics as separate from politics. So I use the term political economy. The economy itself is a kind of governance, and also the State governs through the economy and by these means.

Play a city management game or tycoon and this is all apparent, I guess.

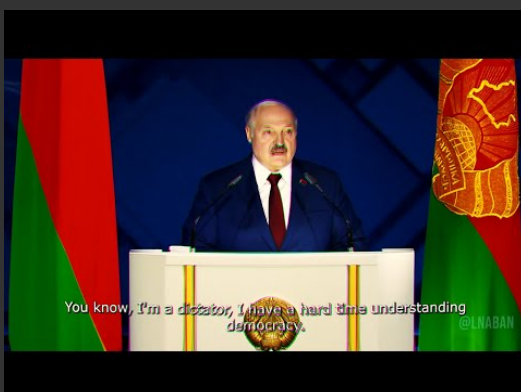
Maistre on Sovereignty

>If sovereignty is not anterior to the people, at least these two ideas are collateral, since a sovereign is necessary to make a people. It is as impossible to imagine a human society, a people, without a sovereign as a hive and bees without a queen: for, by virtue of the eternal laws of nature, a swarm of bees exists in this way or it does not exist at all. Society and sovereignty are thus born together; it is impossible to separate these two ideas. Imagine an isolated man: there is no question of laws or government, since he is not a whole man and society does not yet exist. Put this man in contact with his fellowmen: from this moment you suppose a sovereign. The first man was king over his children; each isolated family was governed in the same way. But once these families joined, a sovereign was needed, and this sovereign made a people of them by giving them laws, since society exists only through the sovereign.

>There was a people, some sort of civilization, and a sovereign as soon as men came into contact. The word people is a relative term that has no meaning divorced from the idea of sovereignty: for the idea of a people involves that of an aggregation around a common center, and without sovereignty there can be no political unity or cohesion...

Anonymous 2022-06-03 (Fri) 13:26:22 No.256480 >>256483 >>257064

[Embed][Proxy]



Hey Grace, what do you think of Comrade Lukashenko and the Peoples' Democratic Dictatorship of Belarus?

Anonymous 2022-06-03 (Fri) 13:33:06 No.256483 >>256492

File (hide): 1654230786335-0.png (509.6 KB, 2000x2000, Grace royal laugh.png)

File (hide): 1654230786335-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



>>256480

I watched your video.

My guess is Lukashenko was mocking him and sort of being sarcastic, idk, but didn't really mean it.

Because the word Dictator is tossed around, so it's hard for him to take it seriously.

► **Anonymous** 🇧🇪 2022-06-03 (Fri) 13:40:11 No.256492

File (hide): 1654231211246.png (461.88 KB, 570x573, how2killfun.png)



>>256483

Yes you got it easily Lukashenko does deadpan sarcasm very well. But Belarus is still the most based ex-USSR country. Anytime the liberals get antsy and start demanding privatizations and freedumbs and waving Nazi flags OMON throws them into vans. Reminds me of the Carlsbad Decrees.

► **Anonymous** 🇩🇪 2022-06-04 (Sat) 07:30:09 No.257064 >>257091 >>257107

>>256480

>democratic dictatorship

Democracy is when the government does stuff. And it's more democracy, the more stuff it does, and if it does a real lot of stuff, it's consensus democracy.

► **Anonymous** 2022-06-04 (Sat) 07:32:00 No.257065

File (hide): 1654295520259-0.png (1.61 MB, 3000x3000, grace5.png)

File (hide): 1654295520259-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)





Bodin on Wars of Religion:

>"No greater proof of a stable state exists than was shown recently in the religious wars that flamed throughout all France. Although the leaders of the parties devastated everything with slaughter and fire, yet the splendor and prestige of the courts and of the greatest cities strangely enough was undiminished. Then many battles and great tumults were quieted in a short time by an edict of the best of kings, **as swarms of bees may be checked by the throwing of a little dust.** The prince forgot all injuries. **Goodness of such a nature is innate in the race of the Valois.**"

This reminds me of what Hesiod said about Kings.

Against Anarchy

>"For under the pretext of an exemption from charges, and popular liberty, they induce the subjects to rebel against their natural princes, opening the door to a licentious anarchy, which is worse than the harshest tyranny in the world."

Against Regicide

>But when I perceived on every side that subjects were arming themselves against their princes; **that books were being brought out openly, like firebands to set Commonwealths ablaze**, in which we are taught that princes sent by providence to the human race must be thrust out of their kingdoms under the pretense of tyranny, and that kings must be chosen not by their lineage, but by the will of the people; and finally that these doctrines were weakening the foundations not only of this realm only but of all states, then I denied that it was the function of a good man or of a good citizen to offer violence to his prince for any reason, however great a tyrant he might be; and contended that it was necessary to leave this punishment to God, and to other princes. And I have supported this by divine and human laws and authorities, and most of all by reason which compel assent."

▶ **Anonymous** 2022-06-04 (Sat) 08:06:25 No.257091

>>257064

The virgin consent of the governed vs. the chad consent of the governor

▶ **Anonymous** 2022-06-04 (Sat) 08:13:50 No.257099

File (hide): 1654298030088-0.png (273.62 KB, 512x512, 165156191426866867.png)

File (hide): 1654298030088-1.mp4 (2.16 MB, 480x360, accursed rebellion.mp4) [play once] [loop]



But when Cæsar from on high
let his avenging thunder fly,
how soon the threat'ning monster fell
down, down from whence it rose to Hell.



Accurs'd rebellion rear'd his head,
and his proud banners vainly spread,
back'd by all the powers of HELL,
Pride, Ambition, Rage and Zeal

But when Caesar from on high
let his avenging thunder fly,
how soon the threat'ning monster fell
DOWN, DOWN from whence it rose to Hell

► **Anonymous** 2022-06-04 (Sat) 08:20:21 No.257103

File (hide): 1654298420433-0.png (3.48 MB, 4156x5105, Grace guitar.png)

File (hide): 1654298420433-1.mp4 (26.99 MB, 1280x720, Rivers from Their Channels....mp4) [play once] [loop]



File (hide): 1654298420433-2.mp4 (9.64 MB, 1280x720, Welcome to All Those Wishe....mp4) [play once] [loop]



Rivers from their channels turned
Other plains and meadows bless,
And those tow'rs from whence they cease
Ruined lie and unadorned;
'tis the prince's presence graces
And his absence that defaces,
Seats of monarchs naked look
By the monarch once forsook,
For majesty moves like the season's bright king,
Appears and withdraws, restores and gives life
Both to places and men.

Welcome to all those wishes fulfilled
That thrones of monarchs firmly build,
Welcome to all the blessings of a long reign;
Thus united duty pray and never pray in vain.

► **Anonymous** 2022-06-04 (Sat) 08:28:24 No.257107 >>257108 >>257138

File (hide): 1654298904657-0.png (533.96 KB, 1800x1800, Grace royal tears.png)

File (hide): 1654298904657-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



>>257064

Monarchy is when the government does stuff. And it's more monarchy, the more stuff it does, and if it does a real lot of stuff, it's absolute monarchy.

Anonymous 2022-06-04 (Sat) 08:37:17 No.257108

File (hide): 1654299437117.png (739.74 KB, 894x799, u00QAAAABJRU5ErkJggg==.png)



>>257107

I guess fascism and absolute monarchism truly are the same.

Anonymous 2022-06-04 (Sat) 09:32:22 No.257138

>>257107

the absolute state of monarchy

Anonymous 2022-06-06 (Mon) 07:33:18 No.258700

File (hide): 1654468397946-0.png (1.38 MB, 3000x3000, Grace glance transparent.png)

File (hide): 1654468397946-1.png (75.3 KB, 704x328, monarchy notes.png)



1. When the government is personal, the ruler is a king.
(e.g. a shepherd guiding his flock w/ his person; royal person; majesty)
2. Monarchs rule for Life.
(e.g. Long live the King; Caesar perpetual dictatorship declared)
3. Pre-eminent rulers don't take their turn in being governed.
(e.g. No term limits; supreme)
4. Royal rule is household rule; nation, city, made like a great household.
(e.g. like a beehive; Pt-Ramessees "House of Ramessees"; build entire cities)
5. Kingly rule is fatherly rule; a king is like a father. Monarch = Public Father!
(e.g. King is Kin; Pater Patriae; a nation like one large family)
6. When one family rules, it is Monarchy; when multiple families, Oligarchy.
(e.g. Any dynasty ruling for generations; but for Oligarchy, elite families taking turns)
7. Monarchy is specifically rule of one; not always royal (Caesars); 2 kings is dierchy.
8. Kingship is divine. Greater on behalf of the Whole, as a person; not like a part.
(Extraordinary, pre-eminent virtue; the best man, living law, supernatural almost)



It depends, but what you mean is Aristocracy (rule of the best) to be more accurate, and in the particular case related to Monarchy, royalism (kings / queens) and nobility.

But I wouldn't consider myself an elitist like others are. And Monarchy itself (the rule of one) can vary in its appearance.

Carefully acknowledge these definitions

Aristocracy = Rule of the Best

Oligarchy = Rule of Few

Plutocracy = Rule of Wealthy

Nobility = Class ranks and honors

Royalty = Rule by Kings / Queens (a kind of nobility)

Monarchy = Rule of One

The term Aristocracy can be used for Monarchy and Oligarchy respectively. Aristocracy as a term is more fluid in the sense that it can be used for "the best" rather than a form of State like Monarchy (one), Oligarchy (few), Democracy (many).

Some people try to use the term Oligarchy as opposed to Aristocracy like Tyranny to Royalty, but that isn't the case. The rule of a few can be a respectable thing in its own right, imo.

What I dislike is when people use the term Aristocracy exclusively for the Nobility and independent of Monarchy (as if the Monarch wouldn't be regarded as the pre-eminent and best, as Darius says in the Herodotus Debate).

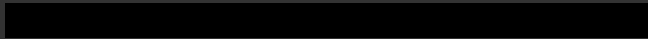
There are others who are far more Oligarchic than Monarchic imho because of all this confusion. And often when people refer to Oligarchy, they really mean Plutocracy.

A common mistake

A mistake I often see is the assumption that royalty is always Monarchy, but this isn't always true.

For instance, two kings would be a Diarchy. And there could be an Oligarchy of kings as opposed to one King.

A monarchic ruler doesn't have to be a King / Queen either.



Anonymous 2022-06-06 (Mon) 07:50:56 No.258710

File (hide): 1654469456021-0.png (1.05 MB, 3000x3000, Grace 03.png)



File (hide): 1654469456021-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



File (hide): 1654469456021-2.jpg (6.82 KB, 327x154, homer let there be one rul...jpg)





A multitude of rulers is not a good thing. Let there be one ruler, one king.

(Homer)

iqquotes.com

My opinion is people nowadays take the convention of **Royal Monarchy** for granted.

The royalty in the recent past had to **wrestle** for the laurels of pre-eminence and majesty. There is a reason why Louis XIV wore imperial clothes in his portraits in Versailles – the Emperor was considered more synonymous with Pre-eminent Monarchy back then than the King.

And while I believe the ideal of Monarchy does originate with Royalty, the name of kings became odious to some and muddled. Like was noted for how the name of King became odious to the Romans.

I always point to what Homer says, that there should be one king... that implied that there were regimes with more than one king and it was the case with diarchies and even as numerous.

To get to the point where there is **One King**, as in a **Royal Monarchy** had to be gradually built up.

But people take it all for granted. They don't even care about the pre-eminence or the state of being One. That's how much Royalism has been ingrained with Monarchy thanks to the work of centuries of Royalty attaching to themselves a pre-eminence and a Monarchic State.

Imho, if you let traditionalists take the reins, they would take the trajectory away from Royal Monarchy and back to numerous kings and a lack of pre-eminence, like I warned >>216512 here.

Anonymous 2022-06-06 (Mon) 08:24:03 No.258746 >>260161

File (hide): 1654471443129-0.png (268.71 KB, 1000x1000, Grace 21.png)

File (hide): 1654471443129-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



File (hide): 1654471443129-2.jpg (64.23 KB, 520x206, Bodin tyrannical monarchy ...jpg)

if government is easily understood. There can be no fourth, and indeed none can be conceived, for virtue and viciousness do not create a type of rule. Whether the prince is unjust or worthy, nevertheless the state is still a monarchy. The same thing must be said about oligarchy and the rule of the people, who, while they have no powers but the creation of magistrates, still have the sovereignty, and on them the form of government necessarily depends. We shall then call the form one of optimates, or else popular (but as we use these words in order that we may not rather often be forced to use the names aristocracy, oligarchy, democracy, ochlocracy, according to the type of virtue or vice); much more so if in addition

Let me first say, that I am partial to **Royal Monarchy** But I view myself as more of a Monarchist first and foremost than as a Royalist. Meaning, I'd rather take One statesman of any kind (be it a dictator or any other name really) if they have the Sovereignty, as opposed to a clique and Oligarchy of

kings and princes and nobles.

...

>It's not whether there is a king, a statesman, a dictator, or a despot for me. But whether there is **one** king, **one** statesman, **one** dictator, or **one** despot, and whether this person has the relationship of the general to particular – or the relationship of particular to general. The former being a pre-eminent Monarchy, and the latter being limited. A pre-eminent monarchy from an absolutist point of view **has a perpetual power and relationship of general to particular (aka pre-eminence)**.

Absolutists also have a different view and much more emphasis on State-form as monarchy, oligarchy, and democracy than traditionalists. Much more concerned with whether it is one ruler, a few rulers, or many rulers, as opposed to whether this ruler is a king or a tyrant (but that isn't totally done away with, as there is still a definition of royal monarchy, lordly monarchy, and tyrannical monarchy, that has been understood by Bodin's definitions and later adapted for what Hobbes called sovereignty by institution and despotic sovereignty, much like the contrast of royal and lordly).

For example, Bodin says,

>There can be no fourth, and indeed none can be conceived, for virtue and viciousness do not create a type of rule. Whether the prince is unjust or worthy, nevertheless the state is still a monarchy. The same thing must be said about oligarchy and the rule of the people, who, while they have no powers but the creation of magistrates, still have the sovereignty, and on them the form of government necessarily depends. We shall then call the form one of optimates, or else popular (let us use these words in order that we may not rather often be forced to use the names aristocracy, oligarchy, democracy, ochlocracy, according to the type of virtue or vice)

So whether a monarch is a king or a tyrant, nevertheless if it be one king or one tyrant, then it is still a kind of Monarchy.

► **Anonymous** 2022-06-06 (Mon) 08:42:48 No.258771 >>258798

>>205218

>I mean I guess cats are the best monarchists, spoiled little predators who believe the whole world exists to serve them!

Meow.

► **Anonymous** 2022-06-06 (Mon) 09:05:39 No.258798

File (hide): 1654473939143.png (549.15 KB, 1800x1800, Grace Alunya cosplay trans....png)



>>258771

I have Alunya's clothes.

Anonymous 2022-06-06 (Mon) 10:31:44 No.258841 >>258842

File (hide): 1654479103810-0.png (97.43 KB, 452x414, 35fedec34888a9963e1f69675f....png)

File (hide): 1654479103811-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



Another common mistake

They talk about absolute monarchy and constitutional monarchy
But the absolutist view is universal and applied to all States:

All States have Absolute Power

If the Monarch doesn't have perpetual and sovereign power, then it is not a Monarchy.

There can be a limited monarch in a non-monarchy State, without the relationship of a superior or that of the State itself, but this monarch would be on behalf of another Stately power.

Anonymous 2022-06-06 (Mon) 10:33:18 No.258842

>>258841

For example, a Dictator appointed on a term for temporary office would be viewed as a limited monarch, even if they had absolute power.

Anonymous 2022-06-06 (Mon) 12:42:43 No.258873

File (hide): 1654486963014-0.png (798.56 KB, 1200x1824, Grace look pic transparent.png)

File (hide): 1654486963014-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



This dog will guard my thread for tonight.

Anonymous 2022-06-06 (Mon) 13:18:09 No.258879 >>258887 >>258955 >>260275



[Embed][Proxy]

What did the Queen mean by this?

▶ **Anonymous** 2022-06-06 (Mon) 13:40:43 No.258887

>>258879

I honestly don't know.

▶ **Anonymous** 2022-06-06 (Mon) 17:37:59 No.258955

>>258879

cute

▶ **Anonymous** 2022-06-08 (Wed) 05:44:41 No.260161

File (hide): 1654634680490-0.jpg (52.48 KB, 505x406, 41028.jpg)



File (hide): 1654634680490-1.mp4 (2.63 MB, 640x360, Jean Bodin Lordly Monarchy.mp4) [play once] [loop]



File (hide): 1654634680490-2.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



>>258746

Correction:

>**sovereignty by institution and sovereignty by acquisition**

I guess the view of despotical sovereignty can be viewed as sovereignty by acquisition.

But these are like the view between royal and lordly monarchy.

▶ **Anonymous** 2022-06-08 (Wed) 06:02:30 No.260182 >>260190

File (hide): 1654635750807.mp4 (5.35 MB, 640x360, Guillotine Permanente.mp4) [play once] [loop]





Thread theme!

► **Anonymous** 2022-06-08 (Wed) 06:12:55 No.260190

File (hide): 1654636375849.png (1.06 MB, 1280x1280, b6006541e202e7cb9552a932ad....png)

>>260182

>here we go again



► **Anonymous** 2022-06-08 (Wed) 10:19:44 No.260275

[Embed][Proxy]



>>258879

>deleted

New link

► **Anonymous** 2022-06-10 (Fri) 03:12:58 No.261209

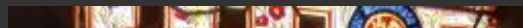
File (hide): 1654798377836.mp4 (49.51 MB, 640x360, King James Was A Black Man....mp4) [play once] [loop]



► **Anonymous** 2022-06-13 (Mon) 06:03:56 No.262849

File (hide): 1655067835695-0.jpg (242.48 KB, 960x918, FTIhKtWAAAF8Rr.jpg)

File (hide): 1655067835695-1.jpg (824.01 KB, 2048x2048, FTlidaHX0AEm3UL.jpg)





File (hide): 1655067835695-2.mp4 (6.17 MB, 640x360, Fly, Bold Rebellion!.mp4) [play once] [loop]



Anonymous 2022-06-13 (Mon) 06:39:05 No.262876

File (hide): 1655069944599-0.jpg (53.02 KB, 386x461, James Hind Captain.jpg)

File (hide): 1655069944599-1.mp4 (26.3 MB, 638x360, James Hind The royalist Hi....mp4) [play once] [loop]



File (hide): 1655069944599-2.mp4 (7.69 MB, 720x404, The Most Polite Highwayman....mp4) [play once] [loop]



Anonymous 2022-06-14 (Tue) 06:06:10 No.263555 >>263556

This is Grace. She wants to conquer /siberia/. Copy her to 5 other threads to help her grow her kingdom!

[Redacted content]

Anonymous 2022-06-14 (Tue) 06:10:06 No.263556 >>263718

>>263555
Grace couldn't conquer herself out of a lesbian relationship with a catgirl. Despite being a bottom and pillow princess, because she is soo Royal and doesn't want to do much of the work.

Anonymous 2022-06-14 (Tue) 15:18:55 No.263718 >>264339

>>263556
She conquered Alunya's heart

Anonymous 2022-06-15 (Wed) 17:36:45 No.264339
File (hide): 1655282204847.png (2.13 MB, 2100x2100, 67f0bce974a353c09b33e51f3a....png)



>>263718
>how could Alunya love a monarchist like Grace?



► **Anonymous** 2022-06-18 (Sat) 04:28:40 No.265780 >>265818 >>265819

File (hide): 1655494120186-0.png (777.02 KB, 640x640, ClipboardImage.png)

File (hide): 1655494120186-1.png (260.02 KB, 512x512, ClipboardImage.png)



File (hide): 1655494120186-2.png (259.9 KB, 512x512, ClipboardImage.png)

File (hide): 1655494120186-3.png (867.17 KB, 839x1280, ClipboardImage.png)



we have already established that grace had conquered Catalunya's heart and made it a colony, but what does she think of Russian monarch-chan?
yes, I have no idea what her name is.

► **Anonymous** 2022-06-18 (Sat) 05:01:45 No.265818

>>265780

Graceposter said it's Alpha 1918, search for it in the thread.

Anonymous 2022-06-18 (Sat) 05:03:02 No.265819

File (hide): 1655496182073-0.png (930.65 KB, 2000x2000, grace n alpha sketch.png)



File (hide): 1655496182073-1.jpg (134.02 KB, 462x625, 1653222328763.jpg)



>>265780

I plan to court alpha posters.
That's alpha chan.

Anonymous 2022-06-18 (Sat) 05:18:16 No.265833 >>265854

File (hide): 1655497096501-0.png (194.1 KB, 512x512, 1654646174651.png)



File (hide): 1655497096501-1.png (264.88 KB, 512x512, 1655422148786.png)



File (hide): 1655497096501-2.png (410.42 KB, 858x578, 1654260288424.png)

File (hide): 1655497096501-3.png (460.65 KB, 1600x1066, 1653634798709.png)



I like Azov-Chan or Marichka too.

Anonymous 2022-06-18 (Sat) 05:23:14 No.265837

File (hide): 1655497394455-0.png (204.45 KB, 512x512, 1653140472920.png)

File (hide): 1655497394455-1.png (529.51 KB, 700x700, 1651294256768.png)



File (hide): 1655497394455-2.png (153.65 KB, 622x772, 1652491297294.png)

File (hide): 1655497394455-3.png (195.26 KB, 512x512, 1653062554029.png)



Anonymous 2022-06-18 (Sat) 05:29:56 No.265841

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File (hide): 1655497795495-1.jpg (512.64 KB, 2048x1536, 1652342805599.jpg)



File (hide): 1655497795495-2.jpg (175.71 KB, 774x1024, 1652025199963.jpg)





File (hide): 1655497795495-3.jpg
(25.24 KB, 385x513,
1654188489853.jpg)



► **Anonymous** 2022-06-18 (Sat) 05:34:59 No.265842 >>267195

File (hide): 1655498099369-0.jpg (56.43 KB,
705x646, 1651514685643.jpg)

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1000x1000, 1652393142340.png)



File (hide): 1655498099369-2.gif (995.12 KB,
513x290, 1654288603192.gif)





Anonymous 2022-06-18 (Sat) 05:36:39 No.265843

Hey! Thanks for the cancer! :]

Anonymous 2022-06-18 (Sat) 05:54:35 No.265854 >>265875

>>265833

Is the meganekko supposed to be NATO?

Anonymous 2022-06-18 (Sat) 06:20:28 No.265875

>>265854

white blue white is a russian anti war flag

Anonymous 2022-06-20 (Mon) 11:02:36 No.267195 >>267263

>>265842

I really like how Marichka is playing Sims 3

Anonymous 2022-06-20 (Mon) 15:31:14 No.267263 >>269248

>>267195

Why? Is it some joke?

Anonymous 2022-06-24 (Fri) 09:29:37 No.269248 >>269323

File (hide): 1656030577715.png (951.24 KB, 2000x2000, Grace n Alpha pic 1.png)



>>267263

It could be a joke.

Anonymous 2022-06-24 (Fri) 09:31:58 No.269249

File (hide): 1656030718440-0.png (678.92 KB, 2000x2000, G&A early.png) File (hide): 1656030718440-1.png (942.3 KB, 2000x2000, Grace n Alpha full 2.png)





► **Anonymous** 2022-06-24 (Fri) 15:23:02 No.269323 >>269344

>>269248

No... Grace-chan dumped Alunya for this b*tch... ;__;

► **Anonymous** 2022-06-24 (Fri) 19:07:28 No.269344 >>269345

File (hide): 1656065248507.png (608.42 KB, 2000x2000, grace pic 3333.png)



>>269323

It's not like Alunya doesn't parley with Rodina.

► **Morality Police** 🇸🇬 2022-06-24 (Fri) 19:22:55 No.269345 >>269974 >>269979

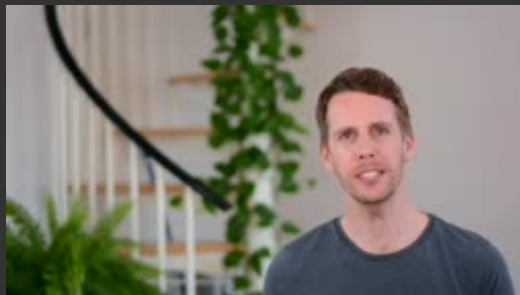
>>269344

Grace why are you cheating on your partners? Isn't that illegal in the Monarchy of Gracelandia?

► **Anonymous** 2022-06-26 (Sun) 09:15:06 No.269971

File (hide): 1656202506359-0.png (286.56 KB, 600x912, Grace Leviathan.png)

File (hide): 1656202506359-1.mp4 (63.55 MB, 640x360, Thomas Hobbes political ph....mp4) [play once] [loop]



Hobbes' political treatise was a universal political treatise like how Bodin talked about sovereignty for all states.

Many people doubt whether Hobbes had royalist sympathies, but Behemoth also convinced me he was a royalist and also inclined to Monarchy.

But he does say this:

>though I have endeavoured by arguments in my tenth Chapter to gain a belief in men, that Monarchy is the most commodious government (which one thing alone I confess in this whole book not to be demonstrated, but only probably stated) yet every where I expressly say, that in all kind of Government whatsoever, there ought to be a supreme and equal power.

Keep in mind, Hobbes calls it a sin to desire a State that isn't your own kind of State.

But keep these in mind:

>The People is somewhat ths is one, having one will, and to whom one action may be attributed. The People rules in all Governments, for even in Monarchies the people Commands; for the People will by the will of one man

>This done, the Multitude so united in one Person, is called a COMMON-WEALTH, in latine CIVITAS. This is the Generation of that great LEVIATHAN, or rather (to speak more reverently) of that Mortal God, to which we owe under the Immortal God, our peace and defense.

Which is the closest, imo, any Western political treatise has come to the Juche doctrine that "The People are God".

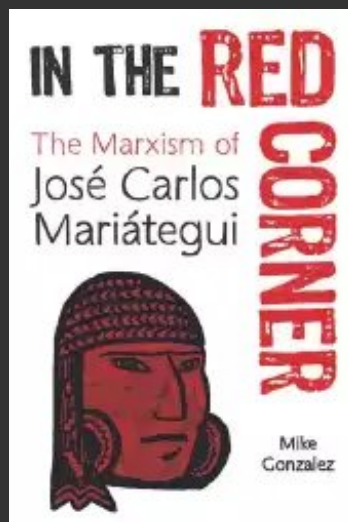
► **Anonymous** 2022-06-26 (Sun) 09:24:30 No.269974

>>269345
Grace IS the law

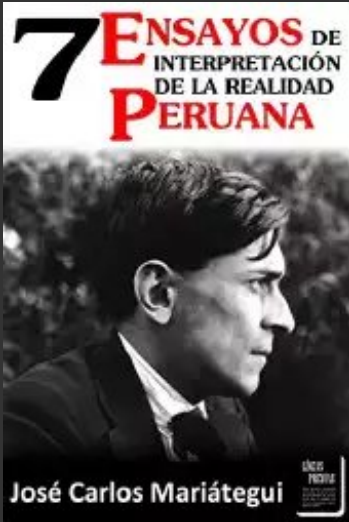
► **Anonymous** 2022-06-26 (Sun) 09:26:18 No.269976

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File (hide): 1656203178417-2.png (153.47 KB, 333x500, ClipboardImage.png)



>>219320

Incas truly were the last representative of monarcho-communism

► **Anonymous** 2022-06-26 (Sun) 09:41:20 No.269978 >>269980

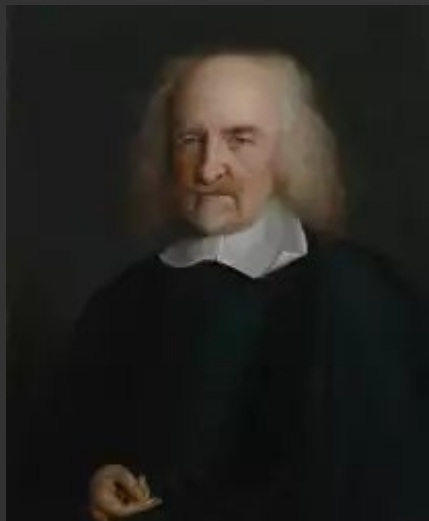
File (hide): 1656204079890-0.png (1.05 MB, 3000x3000, Grace 03.png)

File (hide): 1656204079890-1.jpg (31.79 KB, 345x500, Joseph_de_Maistre_Vogel_vo....jpg)



File (hide): 1656204079890-2.jpg (95.5 KB, 653x800, Hobbes_Thomas_NPG225.jpg)

File (hide): 1656204079890-3.png (1.95 MB, 1060x1344, Jean Bodin picture.png)



Maistre on the humility of all subjects before a Sovereign Monarch:

>Now, it is one of the greatest advantages of monarchical government that in it the Nobility loses, as much as the nature of things allows, all those features offensive to the lower classes.

>And this order of things appears still more perfect when it is remembered that the Nobility of birth and office, already softened by the right belonging to every family to enjoy the same distinctions in its turn, *is stripped of everything possibly offensive to the lower orders* **BY THE UNIVERSAL SUPREMACY OF THE MONARCH** before whom no citizen is more powerful than another; the man in the street, who is insignificant when he measures himself against a great lord, *measures the lord against the sovereign, and the title of subject which brings both of them under the same power and the same justice is a kind of equality that stills the inevitable pangs of self-esteem*

Hobbes on the humility of all subjects before a Sovereign [Monarch]:

>And as the power, so also the honour of the sovereign, ought to be greater than that of any or all the subjects. For in the sovereignty is the fountain of honour. The dignities of lord, earl, duke, and prince as his creatures. As in the presence of the master, the servants are equal, and without any honour at all; so are the subjects, in the presence of the sovereign. And though they shine some more, some less, when they are out of his sight; yet in his presence, they shine no more than the stars in the presence of the Sun.

Jean Bodin on the humility of parliament and great nobles before a Sovereign Monarch:

>For otherwise if the King should be subject unto the assemblies and decrees of the People, he should neither be King nor Sovereign; and the Commonwealth not a Monarchical State, but a mere Oligarchy of many Lords in power EQUAL, where the greater part commands the less in general, and every one in particular: and wherein the edicts and laws are not to be published in the name of him that rules, but in the name and authority of the states, as in an Aristocratical Seignorie, where he that is chief has no power, but owes obedience unto the commandments of the seignorie: unto whom they all and every one of them feign themselves to owe their faith and obedience: which are all things so absurd, as hard it is to say which is furthest from reason. SO when Charles the Eight, the French king, [being but so young], held a parliament at Tours, although the power of the parliament was never before so great as in those times, yet Relli, then speaker for the people, turning himself unto the King, thus begins his oration, which is yet in print. *Most high, most mighty, and most Christian King, our natural and onely Lord, we your humble and obedient subjects, &c. Which are come hither by your command, in all HUMILITY, REVERENCE, and SUBJECTION present ourselves before you, &c. And have given me in charge from all this noble assembly, to declare unto you the good will and hartie desire they have with a most firm resolution and purpose to SERVE, OBEY, and AID you in all your affairs, commandments, and pleasures.* In brief, all that his oration and speech is nothing else but a declaration of all their good wills towards the King, and of their humble obedience and loyalty.

■ ► **Anonymous** 2022-06-26 (Sun) 09:52:00 No.269979

>>269345

Monarchs are expected to cheat on their spouses with numerous partners. It is a sign of virility.

■ ► **Anonymous** 2022-06-26 (Sun) 09:54:04 No.269980

File (hide): 1656204844556-0.png (1.38 MB, 3000x3000, Grace glance transparent.png)

File (hide): 1656204844556-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)





>>269978

Hobbes on Monarchy continued:

>But it is a manifest sign, **that the most absolute Monarchy is the best State of government**, that not only Kings, but even those Cities which are subject to the people, or to Nobles, give the whole command of war to one only, and that so absolute, as nothing can be more (wherein by the way of this must be noted also, that no King can give a General greater authority over his army, than he himself by Right may exercise over all his subjects). Monarchy therefore is the best of all governments in the Camps. But what else, are many Commonwealths, than so many Camps strengthened with arms...

Anonymous 2022-06-26 (Sun) 10:09:03 No.269983

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File (hide): 1656205742263-1.mp4 (19.86 MB, 480x272, John Cook.mp4) [play once] [loop]



File (hide): 1656205742263-2.mp4 (19.92 MB, 480x272, Thomas Harrison.mp4) [play once] [loop]



File (hide): 1656205742263-3.mp4 (13.33 MB, 480x272, Axtel.mp4) [play once] [loop]



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