



/siberia/ - Off-topic

"No chin, no right to speak."

Posting mode: Reply [Return]

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|----------|---|
| Name | <input type="text"/> |
| Options | <input type="text" value="v"/> |
| 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 style="border: none; border-bottom: 1px solid gray; width: 100%;" type="text" value="None"/> |
| Select | 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="NN0EoNUx"/> (For file deletion.) |

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siberia archives

[Return / Go to bottom]

File (hide): 1663610515191-0.png (3.7 MB, 3000x3000, Grace comfy chair pic.png)



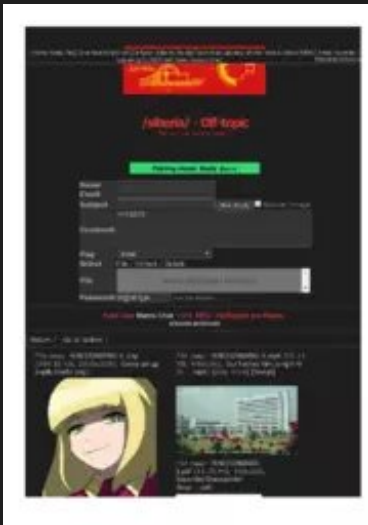
File (hide): 1663610515191-1.pdf (11.75 MB, 180x255, Royal Colony 4 FINAL.pdf)



File (hide): 1663610515191-2.pdf (9.16 MB, 180x255)

[Return / Go to top / [Update] (Auto) 26

Select theme: **Dark Red** ▼



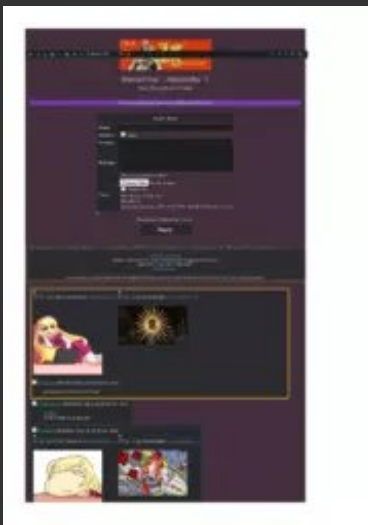
[-] ► **Royal Colony 6.0 Anonymous** 2022-09-20 (Tue) 03:01:56 No.312104 [Watch Thread] [Last 50 Posts]

King Charles III edition
By the invitation of Alunya & dogs.

► **Anonymous** 2022-09-20 (Tue) 03:02:43 No.312105

File (hide): 1663610562561-0.pdf (17.83 MB, 180x255, gracefag containment 19 se....pdf)

File (hide): 1663610562561-1.pdf (4.82 MB, 180x255, monarchy gen discussion.pdf)



Here's more pseud autism

► **Anonymous** 2022-09-20 (Tue) 03:03:41 No.312106

I'm posting PDFs, so people can follow my political discourse.

My political journey.

Also, I'll try to not fill w/ this thread with old content to keep it lasting longer.

Though I will occasionally post videos and new stuff I read.

▶ **Anonymous** 2022-09-20 (Tue) 03:06:23 No.312108 >>313049
File (hide): 1663610783828.png (1.95 MB, 1200x690, ClipboardImage.png)



grace's opinion on him?

▶ **Anonymous** 2022-09-20 (Tue) 03:08:38 No.312109 >>312110 >>314843

Does the password in the PDF work?

▶ **Anonymous** 2022-09-20 (Tue) 03:10:10 No.312110

>>312109
I don't think it does.

▶ **Anonymous** 2022-09-20 (Tue) 04:39:55 No.312146
File (hide): 1663616394874.png (9.89 MB, 2448x3264, ClipboardImage.png)



▶ **Anonymous** 2022-09-20 (Tue) 04:40:59 No.312147 >>312150
File (hide): 1663616459380.png (Spoiler Image, 68.63 KB, 410x268, ClipboardImage.png)



▶ **Anonymous** 2022-09-20 (Tue) 04:41:32 No.312148 >>312150
File (hide): 1663616492903.png (Spoiler Image, 102.67 KB, 548x547, ClipboardImage.png)



► **Anonymous** 2022-09-20 (Tue) 04:42:10 No.312149

File (hide): 1663616530073.png (300.62 KB, 1140x1140, ClipboardImage.png)



► **Anonymous** 2022-09-20 (Tue) 04:42:11 No.312150 >>312753

>>312147

>>312148

Gross.

► **Anonymous** 2022-09-20 (Tue) 04:43:39 No.312152 >>312157

File (hide): 1663616619063.png (2.82 MB, 1182x770, ClipboardImage.png)



► **Anonymous** 2022-09-20 (Tue) 04:45:14 No.312153 >>312157

File (hide): 1663616714839.png (269.57 KB, 1332x1580, ClipboardImage.png)





▶ **Anonymous** 2022-09-20 (Tue) 05:47:02 No.312157 >>312328

File (hide): 1663620422464.webm (510.23 KB, 1280x720, Anti-bully.webm) [play once] **[loop]**



>>312152

>>312153

▶ **Anonymous** 2022-09-20 (Tue) 06:46:53 No.312188 >>312192 >>312207

>still nothing about the Queen's funeral
>9:46 PM UTC

▶ **Anonymous** 2022-09-20 (Tue) 06:55:18 No.312192

>>312188
Grace is probably busy watching the re-run

▶ **Anonymous** 2022-09-20 (Tue) 07:47:14 No.312207 >>313049

>>312188
Grace is obviously mourning for two days straight with no lights on, praying at her Elizabeth shrine

▶ **Anonymous** 2022-09-20 (Tue) 08:31:11 No.312218 >>312235 >>312841 >>313049

If monarchy is so great, why isn't Grace in Super Tux Kart?

▶ **Anonymous** 2022-09-20 (Tue) 09:19:41 No.312235 >>313049

[Embed][Proxy]

>>312218

<https://online.supertuxkart.net/addons.php?type=karts&name=alunya-the-cat>

There's an Alunya mod. Could use that for reference to make a Grace mod for it.



Anonymous 2022-09-20 (Tue) 12:16:59 No.312328

>>312157
pedo

Anonymous 2022-09-21 (Wed) 12:33:26 No.312753

>>312150
Well we're in the royal colon thread

Anonymous 🇺🇸 2022-09-21 (Wed) 20:06:48 No.312809 >>312977 >>313049

So When are we going to be tipping cows bros? I mean I can fly around in my UFO and start picking them up with the Anti gravity beam and shit. Not like Grace needs cows anyways.

But hello once again it is your fellow Space Comrade enjoyer here to say that we like /yuri/ and we should make more of it. After all they say love is all you need right.

Also I am crashing the Party because I think its fun as the Ambassador from the United Nations Council on Dolphin Uplifting and Communications I here by declare that /yuri/ is official title for this place and thus because of it we are doing good things for the future.

Finally do you remember, the 21st night of September?

Anonymous 🐙 2022-09-21 (Wed) 21:29:23 No.312841 >>312959 >>313350

File (hide): 1663763363027.png (13.67 KB, 96x120, ClipboardImage.png)



>>312218

Because they already have a princess in there.
Some chinese guy got triggered because you used to be able to see her underwear when falling.

<https://forum.freegamedev.net/viewtopic.php?f=90&t=12731>

Anonymous 2022-09-22 (Thu) 05:20:43 No.312959

>>312841
lmao

Anonymous 2022-09-22 (Thu) 06:31:57 No.312977

>>312809
>Finally do you remember, the 21st night of September?

Ba de yah

Anonymous 2022-09-22 (Thu) 09:47:51 No.313049 >>313242 >>314786

File (hide): 1663807671005-0.png (779.27 KB, 2000x2000, grace pizza hut laptop.png) File (hide): 1663807671005-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x...jpg)





>>312108
I find Henry VIII fascinating.
Though controversial.
It's funny how they dressed with those codpieces.
[REDACTED]

>>312218
>>312235
I want to play Super Tux Kart.
3D models aren't easy to get.

>>312207
I plan on having a "In Memoriam" pic.

>>312809
This is not /yuri/ colony.

...

[REDACTED]
I don't read philosophy too often, though I feel prompted to in order to stop being a brainlet and pseud.
Like monism vs dualism.
Infinity
& general and particular.
[REDACTED]

And other things like I found passages from the Six Books that prompts me to re-evaluate my understanding of his politics.

▶ **Anonymous** 2022-09-22 (Thu) 09:50:39 No.313052 >>313153 >>313252 >>314786
File (hide): 1663807839109.png (458.77 KB, 1022x814, 816bc6145ddc0259eb88a62d87....png)



SEX with royalty.

▶ **Anonymous** 2022-09-22 (Thu) 17:55:59 No.313153
File (hide): 1663836959242-0.jpg (79.56 KB, File (hide): 1663836959242-1.jpg (43.74 KB,

1280x1280, Grace chan pic.jpg)



>>313052

Complementary eye colors.
Green and red.

612x422, istockphoto-464487026-612x...jpg)



■ ► **Anonymous** 2022-09-22 (Thu) 22:54:24 No.313242 >>313308

>>313049

>reading philosophy is more important than commemorating the death of an actual personal monarch

Wow I guess monarchy isn't pre-eminent after all!

■ ► **Anonymous** 2022-09-22 (Thu) 23:04:34 No.313252 >>314786

>>313052

more like this pls. and alunya and grace lezzing out

■ ► **Anonymous** 2022-09-23 (Fri) 02:55:27 No.313308 >>313368

File (hide): 1663869326931-0.png (147.07 KB, 550x616, Grace cropped.png)

File (hide): 1663869326931-1.jpg (43.55 KB, 294x317, dog-and-pony-show.jpg)



>>313242

What kind of dog and pony show do you want?

I was on /leftypol/ when Fidel Castro died, btw.

■ ► **Anonymous** 2022-09-23 (Fri) 03:27:38 No.313328

File (hide): 1663871257950-0.mp4 (5.89 MB, 426x240, Kim Jong-il's funeral.mp4)
[play once] [loop]



File (hide): 1663871257950-1.png (75.91 KB, 906x444, Hobbes worship 01.png)



Thomas Hobbes' Leviathan on Worship

>But in a larger use of the word Image, is contained also, any Representation of one thing by another. So an earthly Sovereign may be called the Image of God: And an inferiour Magistrate the Image of an earthly Sovereign.

>To be uncovered, before a man of Power and Authority, or before the Throne of a Prince, or in such other places as hee ordaineth to that purpose in his absence, is to Worship that man, or Prince with Civill Worship; as being a signe, not of honoring the stoole, or place, but the Person; and is not Idolatry. But if hee that doth it, should suppose the Soule of the Prince to be in the Stool, or should present a Petition to the Stool, it were Divine Worship, and Idolatry.

>To pray to a King for such things, as hee is able to doe for us, though we prostrate our selves before him, is but Civill Worship; because we acknowledge no other power in him, but humane: But voluntarily to pray unto him for fair weather, or for any thing which God onely can doe for us, is Divine Worship, and Idolatry. On the other side, if a King compell a man to it by the terrour of Death, or other great corporall punishment, it is not Idolatry: For the Worship which the Sovereign commandeth to bee done unto himself by the terrour of his Laws, is not a sign that he that obeyeth him, does inwardly honour him as a God, but that he is desirous to save himselfe from death, or from a miserable life; and that which is not a sign of internall honor, is no Worship; and therefore no Idolatry. Neither can it bee said, that hee that does it, scandalizeth, or layeth any stumbling block before his Brother; because how wise, or learned soever he be that worshipping in that manner, another man cannot from thence argue, that he approveth it; but that he doth it for fear; and that it is not his act, but the act of the Sovereign.

<Honour And Worship What

>Honour consisteth in the inward thought, and opinion of the Power, and Goodnesse of another: and therefore to Honour God, is to think as Highly of his Power and Goodnesse, as is possible. And of that opinion, the externall signes appearing in the Words, and Actions of men, are called Worship; which is one part of that which the Latines understand by the word Cultus: For Cultus signifieth properly, and constantly, that labour which a man bestowes on any thing, with a purpose to make benefit by it. Now those things whereof we make benefit, are either subject to us, and the profit they yeeld, followeth the labour we bestow upon them, as a naturall effect; or they are not subject to us, but answer our labour, according to their own Wills. In the first sense the labour bestowed on the Earth, is called Culture; and the education of Children a Culture of their mindes. In the second sense, where mens wills are to be wrought to our purpose, not by Force, but by Compleasance, it signifieth as much as Courting, that is, a winning of favour by good offices; as by praises, by acknowledging their Power, and by whatsoever is pleasing to them from whom we look for any benefit. And this is properly Worship: in which sense Publicola, is understood for a Worshipper of the People, and Cultus Dei, for the Worship of God.

<Several Signs of Honour

>From internal Honour, consisting in the opinion of Power and Goodness, arise three Passions; Love, which hath reference to Goodness; and Hope, and Fear, that relate to Power: And three parts of external worship; Praise, Magnifying, and Blessing: The subject of Praise, being Goodness; the subject of Magnifying, and Blessing, being Power, and the effect thereof Felicity. Praise, and Magnifying are significant both by Words, and Actions: By Words, when we say a man is Good, or Great: By Actions, when we thank him for his Bounty, and obey his Power. The opinion of the Happiness of another, can only be expressed by words.

<Worship Natural and Arbitrary

>There be some signs of Honour, (both in Attributes and Actions,) that be Naturally so; as among Attributes, Good, Just, Liberal, and the like; and among Actions, Prayers, Thanks, and Obedience. Others are so by Institution, or Custom of men; and in some times and places are Honourable; in others Dishonourable; in others Indifferent: such as are the Gestures in Salutation, Prayer, and Thanksgiving, in different times and places, differently used. The former is Natural; the later Arbitrary Worship.

<Worship Commanded and Free

>And of Arbitrary Worship, there be two differences: For sometimes it is a Commanded, sometimes Voluntary Worship: Commanded, when it is such as he requireth, who is Worshipped: Free, when it is such as the Worshipper thinks fit. When it is Commanded, not the words, or gestures, but the obedience is the Worship. But when Free, the Worship consists in the opinion of the beholders: for if to them the words, or actions by which we intend honour, seem ridiculous, and tending to contumely; they are not Worship; because a sign is not a sign to him that giveth it, but to him to whom it is made; that is, to the spectator.

<Worship Public and Private

>Again, there is a Public, and a Private Worship. Public, is the Worship that a Commonwealth performs, as one Person. Private, is that which a Private person exhibits. Public, in respect of the whole Commonwealth, is Free; but in respect of Particular men it is not so Private, is in secret Free; but in the sight of the multitude, it is never without some Restraint either from the Laws, or from the Opinion of men; which is contrary to the nature of Liberty.

<The End of Worship

>The End of Worship among men, is Power. For where a man sees another worshipped supposes him powerful, and is the readier to obey him; which makes his Power greater. But God has no Ends: the worship we do him, proceeds from our duty, and is directed according to capacity, by those rules of Honour, that Reason dictates to be done by the weak to the more potent men, in hope of benefit, for fear of damage, or in thankfulness for good already received from them.

▶ **Anonymous** 2022-09-23 (Fri) 03:34:40 No.313337

File (hide): 1663871680731.mp4 (54.66 MB, 854x362, Mark Antony speech Julius ...mp4) [play once] [loop]



▶ **Anonymous** 2022-09-23 (Fri) 03:41:11 No.313343 >>314101

Hey Graceposter what do you think of [REDACTED]

■ ► **Anonymous** 2022-09-23 (Fri) 03:45:43 No.313350

File (hide): 1663872343286.jpg (4.53 MB, 3575x4828, 2022-09-21_sara_opengamear....jpg)

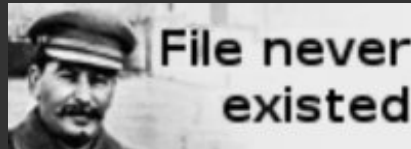
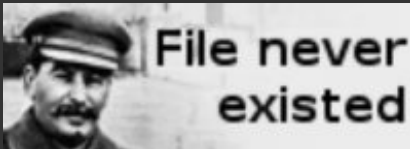


>>312841

<https://www.davidrevoy.com/article927/sara-the-opengameart-mascot>

by David Revoy, a derivation from an original design by Mandi Paugh. CC-BY-4.0

■ ► **Anonymous** 2022-09-23 (Fri) 03:51:07 No.313355 >>314842



■ ► **Anonymous** 2022-09-23 (Fri) 04:05:45 No.313368 >>313379

>>313308

Castro > Queen Elizabeth confirmed, therefore Alunya > Grace

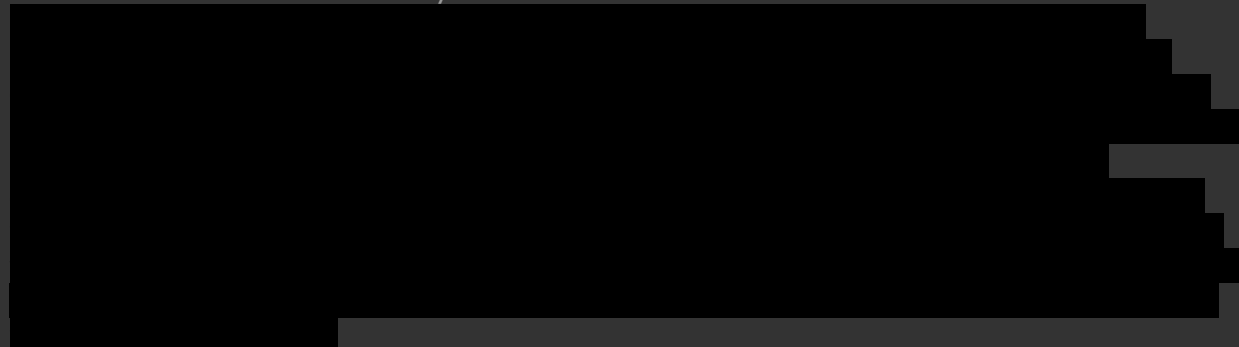
■ ► **Anonymous** 2022-09-23 (Fri) 04:16:18 No.313379

>>313368

More like Alunya ♥ Grace

■ ► **Anonymous** 2022-09-23 (Fri) 05:35:16 No.313411 >>313418

It was to be apprehended.
That others would accuse.
That others would rub it in my face.



I have in private mourned and written to close associates.
Though I'm not planning much more as of late. I have declared a period of mourning elsewhere.

It has also been a time for me to study the accession of HM King Charles III. For example, the maxim of royal monarchy, The King Never Dies.

■ ► **Anonymous** 2022-09-23 (Fri) 05:59:23 No.313418

>>313411
>no Grace picture
This is a pretender.

■ ► **Anonymous** 2022-09-23 (Fri) 06:05:30 No.313420 >>313422

File (hide): 1663880730411-0.png (2.49 MB, 2600x3718, grace unhappy.png)

File (hide): 1663880730411-1.jpg (32.83 KB, 299x400, 2YVMCUzC.jpg)



God Save the Queen

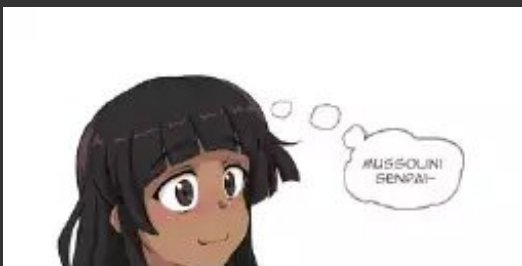
■ ► **Anonymous** 2022-09-23 (Fri) 06:08:39 No.313422 >>313425

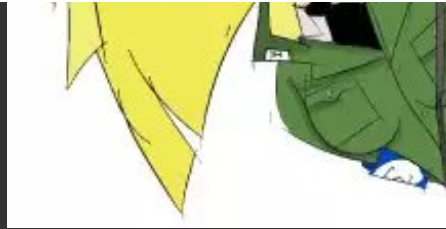
>>313420
You got it wrong, it's

■ ► **Anonymous** 2022-09-23 (Fri) 06:10:43 No.313425

File (hide): 1663881043196-0.jpg (135.65 KB, 1576x1395, d711ed40e8125b8d26a40863f0....jpg)

File (hide): 1663881043196-1.png (204.78 KB, 769x904, blue integralist.png)





>>313422
>the fascist regime

Anonymous 2022-09-23 (Fri) 08:21:55 No.313483 >>313515

File (hide): 1663888915632-0.png (1.09 MB, 1024x1024, 1663872202219-3.png)

File (hide): 1663888915632-1.png (1.11 MB, 1024x1024, 1663873127812-3.png)



File (hide): 1663888915632-2.png (1.29 MB, 1024x1024, 1663870739492-0.png)



My top 3 fav AI generated Alunya pics.

Anonymous 2022-09-23 (Fri) 08:22:49 No.313484 >>313515

File (hide): 1663888969173.png (1.26 MB, 1024x1024, 1663871691811-2.png)



This was good too.



► **Anonymous** 2022-09-23 (Fri) 08:23:12 No.313486 >>313515
File (hide): 1663888992054.png (1.25 MB, 1024x1024, 1663871218980-3.png)



This was the best AI
Grace pic, imo.

► **Anonymous** 2022-09-23 (Fri) 08:47:17 No.313500 >>313503 >>313515
File (hide): 1663890437365-0.png (1.15 MB, 1024x1024, 1663889890513-0.png) File (hide): 1663890437365-1.png (1.21 MB, 1024x1024, 1663889890513-2.png)

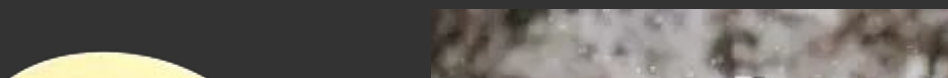


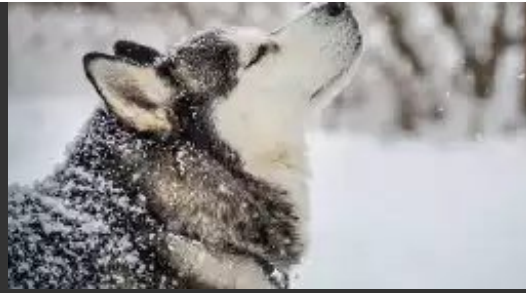
► **Anonymous** 2022-09-23 (Fri) 08:53:56 No.313503 >>313506

>>313500

>Grace is kidnapped and brainwashed into an anarchist ala Patty Hearst

► **Anonymous** 2022-09-23 (Fri) 08:56:12 No.313506
File (hide): 1663890972138-0.png (2.22 MB, 3312x3000, grace_angry.png) File (hide): 1663890972138-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x...jpg)





>>313503
I don't like that comparison.
Call Grace... Grace!

■ ▶ **Anonymous** 2022-09-23 (Fri) 09:22:03 No.313515

>>313483
>>313484
>>313500
I like when AI generated art is all wobbly. It makes me think of a bunch of small robots with crayons in a workshop all trying to make sense of the prompts given. It kinda reminds me of the peak of my childhood drawings. Wish I had taken more care to archive it.
>>313486
I like how it approached coloring the hair.

■ ▶ **Anonymous** 2022-09-23 (Fri) 23:40:31 No.313783

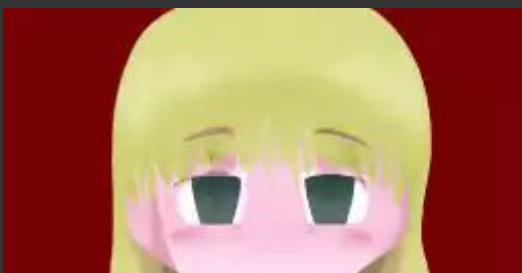
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File (hide): 1663944031112-1.png (1.22 MB, 1024x1024, 1663894282496-3.png)



■ ▶ **Anonymous** 2022-09-23 (Fri) 23:44:51 No.313784

File (hide): 1663944290915.png (1.22 MB, 1024x1024, 1663871218980-1.png)





► **Anonymous** 2022-09-24 (Sat) 00:35:11 No.313791

File (hide): 1663947310562-0.png (1.25 MB, 1024x1024, 1663871218980-3.png)

File (hide): 1663947310562-1.jpg (298.82 KB, 800x528, c0274138-800px-wm.jpg)



File (hide): 1663947310562-2.mp4 (2.99 MB, 1280x720, Terminated (Full Version)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

"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

Jean Bodin on Golden Chain

<Seeing that there is nothing in this world which comes to passe by chance or fortune, as all divines and the wiser sort of the Philosophers have with one common

consent resolved: We will here in the first place set down this maxim for a ground or foundation, That the changes and ruins of Commonweal, are humane, or natural, or divine; that is to say, That they come to passe either by the only council and judgement of God, without any other meine causes: or by ordinary and natural means of causes and effects, by almighty God bound in such fit order and consequence, as that those things which are first have coherence with the last; and those which are in the middest with them both: and all with all combined and bound together with an indissoluble knot and tying: which Plato according to the opinion of Homer hath called the Golden Chain..., or by the will of man, which the divines confess to be free, at the least concerning civil actions: howbeit that indeed it is no will at all, which in any sort whatsoever is enforced and bound.

Jean Bodin on Commonwealth, City, Town, & more

>For we often|times see great quarrels and controversies to arise as well betwixt princes, as citizens of the same town or city amongst themselves. For not understanding the difference of these words, yea they from whom we ought to expect the true resolutions of these things, are themselves oftentimes far wide, mistaking a city for a town, a Commonweale for a city, and strangers for citizens. But they which write of a Commonweale without knowledge of the law, and of the common right, are like unto them which go about to build faire high houses, without any foundations at all. Aristotle hath defined unto vs; A city to be a multitude of citizens, having all things needful for them to live well and happily withal: making no difference between a Commonweale and a city: saying also, That it is not a city if all the citizens dwell not in one and the self same place: which is absurdity in matter of a Commonweale; as Julius Caesar in his Commentaries well declareth, saying, That every city of the Helvetians had four villages, or cantons. Where it appears that the word City, is a word of right or jurisdiction, which signifies not one place or region, as the word Town, or City; which the Latins call *Vrbem* or *Vrbo*, that is to say of aratio, or plowing: for that as Varro saith, the compass and circuit of cities was marked out with the plough. It is also certain in question of right, That he which hath carried out of the city, that which was by the law forbidden to be carried out, and hath carried the same into another city or town of the same province; is neither to be said to have carried the thing out of the city, neither to have offended against the law. Yea the doctors go farther, saying, That he hath not done contrary unto the law, that hath transported the thing forbidden into any other city or town subject unto the same prince.

>And albeit that writers oftentimes confound both, taking sometimes the one for the other, as the greeks oftentimes use the word 〈 in non-Latin alphabet 〉 , and the Latins the word *Civitas* for a town, a city, or the right of citizens, for that the general which is the city, comprehends in it the particular, which is the town: yet so it is, that they abused not the word 〈 in non-Latin alphabet 〉 , as we see that Cicero has well kept the propriety both of the one and of the other: for the word 〈 in non-Latin alphabet 〉 signifies properly a town, whereof came the word *astuti*, which with the Greeks signifies as much as does with the Latins *Urbani*, for that the inhabitants of towns are commonly in their behavior more civil and gracious, than are the peasants or rude country men: for the word *Civilis*, which we call civil, was not of the ancient *Laġtines* received for *Urbanas*, that is to say courteous, or after the manner of the city. And least any man should think them to be rashly confounded, and to be but a question of words, and not of matter:

<it may be that a town may be well built and walled, and that more is well stored also with people, and furnished with plenty of all things necessary to live withal, & yet for all that be no city, if it have not laws and magistrates for to establish therein a right government (as we have said in the first chapter) but is more truly to be called an Anarchy than a city. And so contrariwise it may be, that a town may be in all points accomplished and have the right of a city, and of an university, and well ruled also with laws and magistrates; and yet nevertheless shall it not be a

Commonwealth: as we see the towns and cities subject unto the seignorie of Venice, which are no Commonwealths no more than the towns in the provinces subject and tributarie unto the city of Rome were of ancient time no Commonwealths, neither enjoyed the right or privilege of Commonwealths; but the city of Rome it self only, which had great privileges and prerogatives against them all in general, and against every one of them in particular: albeit that the laws speaking, of the other towns, doe oftentimes use this word (City) but that also unproperly, for Trajan the emperour writing to Plinie the younger, Proconsul of Asia, denies the city of the Bithynians to have the right of a Commonweale, in being preferred before other private creditos in the right of a pledge, and that truly.

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>For why? that was proper unto the city of Rome, and to them to whom they had especially given this prerogative, as was only the city of Antioch in all the Roman Empire. So wee see that a town may be without a city, and a city without a town, and neither the one nor the other of necessity a Commonweale: and that more is, one and the same city may still bee kept in the whole and entire state of a city, the walls thereof being laid flat with the ground, or it quite abandoned by the citizens; as did the Athenians at the coming of the Persian king, unto whom they left their town, putting all themselves upon the sea, after they had put their wives and children in safety amongst the Trezenians; following therein the counsell of the Oracle, which had answered them, That their city could not be saved but by wooden walls: which Themistocles interpreted, That the city (which consists in the lawful body of citizens) could not be saved but by ships. In like manner it happened also unto the inhabitants of Megalopolis, who understanding of the coming of Cleomenes king of Lacedemonia, all voided their town, which for all that was no less a town than before; yet was it then neither city nor Commonweale: in sort that a man might say, That the city was gone out of the town. So spake Pompey the Great, after he had drawn out of Rome two hundred Senators, and the better part of the citizens, and so leaving the town unto Caesar, said thus, Non est in parietibus respublica, The Commonweale is not in the walls. But forasmuch as it had in it two sorts of partakers, and that the citizens divided into two parts had put themselves under the protection of two diverse heads, they now seem of one Commonweale to have made two. Wherefore by these words City, Town, Commonweale, College, Court, Parish, Family, are signified the right of these things. And as oftentimes it hath been judged that the church being without the walls of the city, and the parishioners within the city, that they should enjoy the right of citizens, as if the parish were within the compass of the walls: so also is it to be judged of a city.

>Neither let it seem unto any man strange, that I stand something the longer upon this matter; if he but remember what importance the lack of knowledge of these things was long ago unto the Carthaginians. For at such time as question was made in the Senat of Rome, for the razing of Carthage: the report thereof being bruited abroad, the Carthaginians sent their ambassadors to Rome, to yield themselves unto the mercy of the Romans, and to request the Senat not unworthily to raze that their city one of the fairest of the world, famous for the noble acts thereof, an ornament of Rome it self, and a monument of their most glorious victories. Nevertheless the matter being long and thoroughly debated in the Senat, it was at last resolved upon, That for the safety of the Roman empire Carthage should bee destroyed, as well for the opportunity of the place, as for the natural persidiousnesse of the Carthaginians themselves, who had now already made war upon the allies of the Romans, rigged up a number of ships contrary to the agreement of peace, and secretly stirred up their neighbor people unto rebellion. The matter thus resolved upon, the Carthaginian ambassadors were sent for into the Senat, unto whom answer was given by the Consull, That they should continue in their faith and fidelity unto the Senat and the people of Rome, and in pawn thereof to deliver unto the people of Rome three hundred hostages and their ships: in which doing they should have their

city safe, with all their rights, privileges and liberties, that ever before they had enjoyed. With this answer the ambassadors returned merrily home. But by and by after commission was given unto Scipio Africanus the younger, To go in all hast with a fleet to Carthage, and with fire and sword to destroy the town, saving the citizens and all other things else that they could carry out of the town. Scipio arriving in Africa with his army, sent Censorinus his lieutenant to Carthage, who after he had received the promised hostages together with the Carthaginian ships, commanded all the people of Carthage to depart out of the town, yet with free leave to carry out with them what they would, and to build them a city further off from the sea, or elsewhere to their best liking. With this strait command of the lieutenant the Carthaginians astonished, appealed unto the faith of the Senat, & of the people of Rome, saying, That they had promised them that their city should not be razed: to whom it was answered, That the faith given unto them by the Senat should in all points be kept; but yet that the city was not tied unto the place, neither unto the walls of Carthage. So the poor inhabitants were constrained to depart and abandon the towne unto the fire, which was set upon it by the Romans, who had not had it so good cheap, had the ambassadors before understood the difference between a town and a city.

>As oftentimes it chanches that many ambassadors ignorant of the law of arms, and of that which right is, do even in matters of state commit many gross faults. Although that Modestinus writes, That Carthage was no more a city after it was razed, and that the use and profit left unto the city, was in this case extinct above an hundred years before: but he was in the same error wherein the ambassadors of the Carthaginians were, unto whom all their rights, prerogatives, and privileges were reserved. The like error was committed in the agreement made betwixt the Cantons of Bern and Friburg, in the year 1505, wherein it was agreed, That the amity and alliance betwixt those two Commonweals should be forever, and so long to endure as the walls of both the cities should stand.

>Neither are we to stay upon the abuse which is ordinarily committed, or upon the acts of greatest importance of them, which call one and the same thing a town, a city, and an university: as some say of Paris, and certain other places, calling that the city which is contained in the Isle, and the university the place wherein the colleges stand, and all the rest the town, when as the town it self is contained within the compass of the walls and suburbs:

>Howbeit that wee herein follow not the propriety of the law, calling it the town and suburbs, for the diverse privileges granted unto them by diverse kings; and the university the body of all the burgesses of Paris together: but the city the conjunction or joining together of the town it self and the liberties, as also of the men using the same laws and customs, that is to say the conjunction of the prouostship and of the county of Paris together: which abuse is grown, for that of ancient time all the town was not but the isle environed with walls, and the river about the walls, so as we read in the Epistle of Julian, governor of the West empire, who made his ordinary residence in Paris; the rest of the city that now is being then in gardens and arable land.

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<But the fault is much more, to say, That he is not a citizen, which is not partaker of the offices of government, of giving of voices in the consultations of the people, whether it be in matters of judgement, or affairs of the state. This is the definition of a citizen, which Aristotle hath left unto us by writing, which he afterward correcting himself, says it not to have place put in the popular state only. Now he in another place himself confesses that definition not to be good which is not general. Small apparance also is there in that he saith in another place, The noble to be more a citizen than the base, and the inhabitant of the town rather than the plain country

peasant; and that as for the young citizens, they as yet but grow as novices, whilst the elder citizens decay; and that they of the middle age are the entire citizens, and the other but in part. Now the nature of a definition never receives division; neither contains in it any thing more or less than is in the thing defined.

>And yet nevertheless that description of a citizen that Aristotle hath given unto vs, is defective and lame, not being aptly to be applied even unto the popular estate, seeing that in the Athenian estate it self which had no peer for the liberty and authority of the people, the fourth rank or degree of citizens being more than three times as great as all the rest of the people, had no part in the offices of government, or in judgements. So that if we will receive the definition of Aristotle, we must needs confess, that the greater part of the natural burgesses of Athens, were in their own Commonweales strangers, until the time of Pericles.

<And as for that which he saith, The noble to be always more citizens than the base and unnoble, is untrue, not only in the popular estate of the Athenians, but also in the popular Commonweales of the Swissers, and namely in Strasbourg, where the nobles (in the quality of nobles) have no part in the offices of state and government.

>Wherefore it is better and more truly said of Plutarch, That they are to bee called citizens that enjoy the rights and privileges of a city. Which is to be understood according to the condition and quality of every one; the nobles as nobles, the commoners as commoners; the women and children in like case, according unto the age, sex, condition, and deserts of every one of them. For should the members of mans body complain of their estate? Should the foot say to the eye, Why am not I set aloft in the highest place of the body? or is the foot therefore not to be accounted amongst the members of the body?

>Now if Aristotle's definition of a citizen should take place, how many seditions, how many civil wars, what slaughters of citizens would arise even in the midst of cities? Truly the people of Rome, for no other cause departed from the Senators, than for that they enjoyed not the same authority and privileges that the nobility did; neither could it otherwise be appeased than by the mean of the fable of the members of mans body, whereby the grave and wise Senator Agrippae reconciled the people unto the Senators. For Romulus the founder of the city of Rome, excluded the people from the great offices of command, from the offices of priesthood, and from the augureships; commanding the same to be bestowed upon such only as were descended from them whom he himself had chosen into the Senate, or else from them whom he had afterwards joined unto them.

<And this new people having vanquished their neighbors, enforced many of them to abandon their own country and customs, to become inhabitants and citizens of Rome, as they did the Sabines. Afterwards having vanquished the Tusculans, the Volscians, and Herniques, they agreed together that the vanquished should have part in their offices, and voices also in the assemblies of their estates, without any other change either in their law or customs; who for that cause were not called citizens, but municipes (as who should say, Men made partakers of their immunities) yet indeed less esteemed and honoured than the Romans themselves, albeit that their estate were united unto that of the Romans. As we see that Cateline descended of the ancient family of the Sergians in Rome, and so a natural Roman, by way of disgrace objected to M. [G] Tullius Cicero, That he was but a new upstart of Arpinas. And that was the cause that many municipal towns chose rather to use the Roman laws than their own, to become true citizens of Rome, until the time of Tiberius the emperor, who utterly took away the very shadow of the popular liberty which Augustus the emperour had yet left; having removed the popular assemblies from the people unto the Senat: at which time the municipal towns of Italy refused the privileges of the city of Rome, whereat the emperour Adrian marveled (as saith Aul. Gellius) but without cause, for that they seeing the popular honours and offices to be

all in one mans bestowing, they thought it now better to use their own laws than others.

>Thus we see two sorts of citizens differing in privileges, that is to wit, the Roman citizen, and the municipal or country citizen. Now the third sort were the Latins, who had at the beginning threescore towns, but were afterward augmented with twelve Latin Colonies, who after long wars made peace with the Romans upon condition, That they should live after their own manners and customs, and yet should be made citizens of Rome, whosoever of them should remove his dwelling into the city, having yet left behind him some lawful issue at home in the country.

>Yet when many of them fraudulently abused this agreement, & gave their children unto the citizens of Rome in adoption, or under the colour of servitude, to the intent that by them forthwith again set at liberty, they might in a moment enjoy the liberties and privileges of the city; order was taken by the law Claudia, confirmed by a decree of the Senate, and edict of the Consuls, That all the Latins which had so by craft obtained the freedom of the city, should be constrained again to return into the Latin cities: which thing was done at the request of the Latin cities themselves

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>And so is that to be understood that Boetius writes, The Romans sent into the Latin Colonies, to have lost the liberties of the city: as also that which Titus Livius saith, The Roman Colonies sent to Puteoli and Salerne by the decree of the Senate, to have been no more citizens: which is not further to be understood or extended, but to their right for giving of voices, by that means now taken from them.

<So were they of Reims, of Langres, of Saintonges, of Bourges, of Meaux, and of Autun, free people of France, allies of the Romans, and citizens also, but without voice (as saith Tacitus) before that it was permitted unto them to have states and honourable offices in Rome. And those of Auftun were the first that had the privilege to be Senators of Rome, and therefore called themselves Brethren unto the Romans: howbeit that the Auuergnats took unto them the same privilege & title, as descended from the Trojans (as saith Lucan.)

>Now it is not to be doubted, but that that the Roman Colonies were true and natural citizens of Rome, drawn out of the Roman blood, using the same laws, magistrates, and customs; the true marks of a true citizen. But the further that these Colonies were distant from the city of Rome, the less they felt of the glory and brightness of the sun, and of the honours and offices which were divided among the citizens and inhabitants of Rome: insomuch that the inhabitants of the Roman Colonies at Lyon, Vienne, and Narbone, thought themselves very happy to have gained but the privileges of the Italians, who were of ancient time the allies and confederates of the Romans, enjoying the honourable freedom of citizens, and yet without changing either of their own laws or customs, or loosing any point of their liberties.

>And forasmuch as the Romans, holden by the strength & power of their friends and allies, had subdued diverse other nations, and yet suffered not those their friends and companions to be admitted to sue for the honours and honourable offices in the city; thereof rise the confederates war in all Italy against the Romans, which never took end until that after much harm on both sides both done and received, the liberty of the city of Rome was by the law Julia granted unto all Italians, some few only excepted. For the cities of Italy were called some Colonies, some Allies, some of them of the Latins, and some of the Italian jurisdiction, and all of them different. And that is it for which Titus Livius saith, I am inde morem Romanis Colendi socios, ex quibus alios in*ciuitatem, at que aequum ius accepissent: alios in ea fortuna haberent, vt socij esse quam ciues mallent.

>Now since that time the manner of the Romans was to honour their fellows, of whom some they took into the city, and into like freedom with themselves: othersome they had in that estate, as that they had rather to have them their fellows, than citizens with them. And hereof proceeded that speech of Tiberius the emperour, in the Oration which he had in the Senat, which is yet seen engraven in brasse in Lyon. *Quidergo? Num Italicus Senator prouinciali potior est?* What then? Is an Italian Senator better than the provincial Senator? As if he would have said them both to have been Senators alike. And yet the same emperour excluded the Frenchmen which had obtained the freedom of the city of Rome, from suing for the honours or offices thereof. Whereby is better to be understood that which Plinie writes, Spain to have in it 470 towns; that is to wit, 12 Colonies: 3 of citizens of Rome, 47 of them which had the freedom of the Latins: 4 of Allies, 6 of them that were enfranchised, and 260 tributaries.

>And albeit that the Latins were so straightly allied unto the Romans, as that they seemed to be very citizens; yet nevertheless that they were not so, it is to be well gathered by that saying of Cicero: *Nihil acerbius Latinos ferre solitos esse, quam id, quod perrarò accidit, a Consulibus iuberi ex vrbe exire. viz.* The Latins used to take nothing more heavily, than that which but very seldom times happened, To be commanded by the Consuls to void the city: for as for other strangers we read, them to have oftentimes been driven out of the city.

<In brief, such was the variety of privileges and prerogatives amongst them which were contained within the Roman empire, besides their confederate and free people, as that almost no one thing was so proper unto the Roman citizens in general, as that the magistrates and governors might not proceed in judgement against them in matters concerning their life and liberty, without the peoples leave. Which prerogative was by the tribunitiall law Iunia granted to all the citizens of Rome, after that the people had expulsed their kings, and was called, The holy Law, being oftentimes after revived and confirmed by the Valerian Consull laws, at diverse times made by the Consuls Publius, Marcus, and Lucius, of the honourable family of the Valerians: and last of all by the Tribunitiall law Sempronia, and Portia, where to meet with the proceedings of the magistrates and gouernours, who encroached upon the jurisdiction of the people, and proceeded oftentimes against the people, without yielding thereunto, there was the penalty of treason annexed unto the law; for that those laws were oftentimes broken by the magistrates. And at such time as Cicero was about to have commanded the Roman citizens privy to the conspiracy of Cateline to be strangled in prison: Caesar desiring to dissuade the matter in the Senat, said, Our ancestors imitating the manner of the Grecians, did punish and correct their citizens with stripes; and of men condemned took the extremest punishment: but after that the Commonwealth was grown strong, the law Portia and other laws were provided, whereby for men condemned banishment was appointed. Which law Cicero having transgressed, was therefore not only driven into exile, but also proscribed, his goods confiscated, his house (esteemed to be worth fifty thousand crowns) burnt, and a temple built in the plot thereof, which the people at the motion of Clodius their Tribune, commanded to be consecrated to Liberty: wherewith the magistrates terrified, durst not but from that time forward with less severity proceed against the Roman citizens, yea even after that the popular state was changed. And that is it for which Plinie the younger, Proconsull of Asia, writing to Trajan the emperour, concerning the assemblies made by the Christians in the night, to the disquiet of his jurisdiction: I have (saith he) many in prison, amongst whom there are certain citizens of Rome, whom I haue put apart for to send them unto Rome.

>And S. Paul at such time as he was drawn into question, as a seditious person, and a troubler of the common quiet; so soon as he perceived that Felix the governor would proceed to the trial of his cause, he required to be sent unto the emperour; saying, That he was a citizen of Rome, for that his father being of the tribe of

Benjamin, and borne at Tharsis in Caramania, had obtained the right of a Roman citizen: Which so soon as the governor understood, he surceased to proceed any further in the matter; and sent him to Rome, saying, This man might have been set at liberty, if he had not appealed unto Caesar. Whereas otherwise if he had not been a citizen of Rome, the governor would have proceeded in the matter, seeing the country of Palestine was before brought into the form of a province.

>As in like case Pontius Pilat, governor of the same country, was constrained to condemn Christ Jesus as a tributary subject of his province, whom for all that he seemed to have been willing to have delivered out of the hands of his enemies, and from all punishment, if he could well in so doing have avoided high treason, which the people threatened him with: Which the governor fearing, lest he should seem to have any thing therein offended, sent the whole process of the matter unto Tiberius the emperour (as saith Tertullian.) For if the municipal magistrates of the Jews had had sovereign power and jurisdiction, they would not have sent him back again unto the governor, crying That he had deserved the death, but that they had not the power to proceed thereunto against him. For the municipal magistrates of provinces had not any jurisdiction, more than to commit the offenders into safe keeping, for fear of the present danger, and to receive cautions, or to give possession, and sometimes to appoint tutors unto poor orphans: but in criminal causes, had no power or authority, neither over the citizen of Rome, neither over the stranger or provincial subject, or over others that were enfranchised; but only over their flaves, whom they might at the uttermost but with stripes correct.

>For as for the jurisdiction given to them that had the defense of towns, they were established by Valentinian three hundred and fifty years after. Whereby it is to be gathered, all power and authority for the execution of justice to have been given to the Roman governors, and their lieutenants in their provinces, and taken from the rest. For they but deceive vs, which think the Jews priests, for the quality of their priesthood to have made conscience to condemn to death our Saviour Christ Jesus, as if by their religion they had been hindered so to do; and hereupon have concluded, That churchmen ought not to give judgement that carried with it the execution of blood: which proceeded of the ignorance of fantiquitie: For it is evident that before the land of Palestine was brought into the form of a province, it had but the Senat of the Iews, consisting of 71 persons, composed in part of priests and Leuites, who had the power of condemning offenders to death, as the Chaldean interpreter plainly shows, and the Hebrew Pandects more plainly than he.

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>Wherefore this was the greatest and chiefest privilege proper to the citizens of Rome, That they could not by the magistrates be punished either with death or exile, but that they might still from them appeal; which liberty all the citizens of Rome enjoyed. The other Roman subjects which had not this privilege, were not called citizens: yet thereof it follows not, that to speak properly they were not indeed citizens, and according to the true signification of a citizen:

<for they must needs be citizens, or strangers, allies, or enemies, seeing that they were not slaves; for so much as they were contained within the bounds of the Roman empire. But we cannot say that they were allies, for that only free people which defended the majesty of their estate, were called the fellows or allies of the Romans: neither could it be said that they were enemies or strangers, seeing that they were obedient subjects, and that more is, paid tribute unto the Roman empire: wee must then conclude that they were citizens; for it were a very absurd thing to say, That the natural subject in his own country, and under the obeysance of his sovereign prince, were a stranger. And that is it for which we have said, That the citizen is a frank subject, holding of the sovereignty of another man. But the prerogatives and privileges that some have more than others, makes us to call some of them citizens,

and others tributaries.

>And albeit that the city, or rather the grant of the immunities of the city seemed so to be communicated unto all, yet were the privileges of citizens diverse, some always enjoying more than others; as is to be seen not only in the Commentaries and answers of the great lawyers, which flourished after Antonijus Pius, but also in the edicts of other princes. For Seuerus more than fifty years after Antoninus was the first that gave the privilege to them of Alexandria, that they might be made Senators of Rome: but the other Egyptians could not be made citizens of Rome, except they had before obtained the freedom of the city of Alexandria. Which well shows, that the greatness of the privileges make not the subject therefore the more or less a citizen.

<For there is no Commonwealth where the citizen hath so great freedom, but that he is also subject unto some charge: as also the nobility, although with vs exempted from taxes and tallages, are yet bound to take up arms for the defense of the Commonweale and others: and that upon pain of their goods, their blood, and life. For otherwise if the largeness of prerogatives and privileges should make a citizen, then verily strangers and allies were to be called citizens, seeing that oftentimes greater and larger privileges are given unto strangers or allies, than to citizens themselves:

>For why? the freedom of the city is oftentimes for an honour given unto strangers, who yet for all that are bound unto no command or necessary duties. As the Swissars gave the freedom of their city first to Lewes the eleventh, and so afterwards vnto the rest of the French kings. So Artaxerxes king of Persia, gaue the freedome of the citie vnto Pelopidas (and all his posterity) entreating of alliance with him. So the Athenians made free of their city Euagor as king of Cyprus, Dionysius the tyrant of Sicily, and Antigonus and Demetrius kings of Asia. Yea that more is, the Athenians gave unto all them of the Rhodes the freedom of their city: and the Rhodians with like courtesy upon the agreement of the league, made all the Athenians citizens of their city, as we read in Liuy: which league was called, The treatise of Comburgeosie. What manner of league that was made betwixt the Valesijans, and the five little Cantons in the year 1528; and betwixt the Cantons of Bern and them of Friburg, in the year 1505; and again betwixt them of Geneva & them of Bern in the year 1558: the force of which leagues was such, as that there should be a mutual communication betwixt them both of their city and amity: and in case that any of the confederates forsaking his own city, had rather to go unto the city of his fellows and confederates, he should presently become a citizen and subject of the other city, without any new choice or special letters of his naturalization or enfranchising.

<But the freedom of any city given for honour sake unto any, binds no man unto the command thereof; but him which forsakes the dwelling place of his nativity or city, that so he may come into the power of another prince: For neither were those kings whom we have spoken of; neither Hercules, or Alexander the Great, when they were made honourable citizens of the Corinthians, subject or bound unto their commands; in such sort as that the right of a free citizen was unto them but as a title of honour.

<Wherefore seeing it impossible for one and the same person to be a citizen, a stranger, and an ally; **it may well be said that the privileges make not a citizen, but the mutual obligation of the sovereign to the subject, to whom for the faith and obeisance he receives, he owes justice, counsell, aid, and protection, which is not due unto strangers.**

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>But some may say, How can it then be, that the allies of the Romans, and other people governing their estate, were citizens of Rome (as those of Marseilles and of

Austun?) Or what is that which M. Tullius cries out: O the notable laws, and of our ancestors by divine inspiration made and set down, even from the beginning of the Roman name, That none of us can be the citizen of more than one city: (for dissimilitude of cities must also needs have diversity of laws) nor that any citizen can against his will be thrust out, or against his will be detained in the city. For these are the surest foundations of our liberty, Every man to be master both of keeping and of leaving of his right and liberty in the city. And yet he the same man, before had said it to be a thing granted unto all other people, that every man might be a citizen of many cities: with which error (saith he) I my self have seen many of our citizens, ignorant men, led; to have at Athens been in the number of the judges, and of the Areopagi, in certain tribe, and certain number, when as they were yet ignorant whether they had obtained the liberty of that city; and to have lost this, except they had by the law made for the recovery of things lost, again recovered the same. Thus much he.

>But first to that which he writes concerning the Athenians; that law of Solons was long before abolished, which admitted not a stranger to the freedom of a citizen of Athens, except he were banished out of his own country: at which law Plutarch wonders above measure; not foreseeing that to have been done of Solon, to the end (as it is like) That no man should enjoy the immunity and privileges of a citizen of Athens, and that popular prerogative which the people had, except he were bound unto the command and laws of the Athenians. But he which is against his will detained under the command of a strange city, has without doubt lost the right of his own city: which can in no wise be applied unto those kings whom we have before spoken of, or yet to the Rhodians which had ordained the freedom of the Athenians.

<Wherefore this is it, as I suppose, that M. Tullius meant (for why, he well agrees not with himself) That he which was indeed a true citizen of Rome, that is to say, which was bound unto the Senat and the laws of the people of Rome, could not be bound unto the command of another city. As Pomponius Atticus borne in the city of Rome, being a Roman citizen, and of the honourable order of the knights, who for his love towards the Athenians, was thereof called Atticus (and unto whom three of the Roman emperours referred the beginning of their descent) refused the freedom of the city of Athens offered him by the Athenians; least (as saith Cornelius Nepos) he should have lost the freedom of the city of Rome: which is true in regard of the true subjects and citizens; but not in the citizens of honour, which are not indeed subjects: neither in respect of them which are citizens of diverse cities, under the power of one and the same prince, a thing lawful unto all even by the Roman law.

>**For although one may be the slave or vassal of many masters or lords, yet can no man be the subject of diverse sovereign princes, but by the mutual consent of the princes;** because that these are under no mans command, as are they unto whom service is by turn done by slaves, who may by the magistrates be enforced to sell their slave, except the servile labours, which cannot at once be done to them all, be by turns done by the slave. **And this is the point for which we oftentimes see wars betwixt neighbour princes, for the subjects of their frontiers, who not well knowing whom to obey, submit themselves sometimes to the one and sometimes to the other: and oftentimes exempting themselves from the obeisance of both two, are ordinarily invaded and preyed upon by both the one and the other.** As the country of Walachie having exempted it self from the obeisance of the Polonians, has become subject unto the Turks; and afterwards submitting it self unto the kings of Polonia, paid tribute nevertheless unto the Turk, as I have learned by the letters of Stanislaus Rasdrzetoski sent to the constable of France, bearing date the 17 of August 1553.

<Nevertheless there are many people upon the frontiers, which have set themselves at liberty, during the quarrels of princes, as it is come to passe in the low country of

Leige, of Lorraine, & of Burgundy: where there are more than twelve subjects of the French king, or of the empire, or of Spain, who have taken upon them the sovereignty. Amongst whom Charles the first reckoned the duke of Bouillon, whom he called his vassal: and for that he was his prisoner in the year 1556, at the treaty made for the deliverance of prisoners, he demanded an hundred thousand pound for ransom; for that he called himself a sovereign prince. But there are well also others beside the duke of Bouillon: & to go no further than the marches of Burgundy (which is called, The forbidden country) six princes have sovereign power over their subjects, which the mutual wars betwixt the French and the Burgundians have by long prescription of time brought forth. And in the borders of Lorraine, the counties of Lume & of Aspremont have taken upon them the right and authority of sovereignty.

>Which hath also happened upon the borders of England and Scotland, where some particular men have made themselves great commanders within this twenty or thirty years, against the ancient agreements. For, for to meet with such enterprises, the English and the Scots had of ancient time agreed, **That the Batable ground, (that is to say a certain part of the country so called, upon the frontiers of both realms, being five miles long, and two miles broad) should neither be tilled, built, or dwelt upon;** howbeit that it was lawful for both people there to feed their cattle: with charge that if after the sun setting, or before the sun rising, any of their beasts were there found, they should be his that so found them: which was one of the articles agreed upon by the states of Scotland, in the year 1550, and sent to Henry the second the French king, as was by him provided.

<But where the sovereign lords are good friends, as the Swissers of the country of Lugan, and the other territories which belong in common to all the lords of the league, whither they send their officers every Canton by turn: there the subjects are not reputed to be the subjects of diverse sovereigns, but of one only, which commands in his order; in such sort as that one of them seek not to encroach upon the others. Whereof rise a sedition between the seven Cantons Catholic, and the four Protestants, in the year 1554, the Catholics desiring to chastise the inhabitants of Lugan and Louerts, who had separated them from the church Catholic: and the Protestants hindering them so to do, and were now upon the point to have taken up arms the one against the other, if the Cantons of Glaris, and Appenzell, who allow of both religions, had not together with the ambassador of the French king, interposed themselves, and so pacified the matter.

■ ► **Anonymous** 2022-09-24 (Sat) 02:35:45 No.313827

>**Now therefore the full and entire citizen or subject of a sovereign prince, can be no more but a citizen of honour of another seignorie.** For so when as we read that king Edward the first gave the freedom of citizens unto all the inhabitants of base Britain; that is to be understood for them to enjoy the liberties, exemptions and freedoms, that they of the country enjoyed. So say we also of the Bernois, and the inhabitants of Geneva, who call themselves by their treaties of alliance, Equal, and by their letters Combourgeses. For as for that which Cicero saith, That the citizens of Rome might at their pleasure leave their freedom of citizens, to become citizens of another city: nothing was unto them therein more lawful, than that was in like case unto all other people lawful also: and that especially in a popular estate, where every citizen is in a manner partaker of the majesty of the state, and does not easily admit strangers unto the freedom of citizens. As in Athens, where to make a stranger free of their city, there must of necessity 6000 citizens, by their voices in secret given consent thereunto. **But in such places and countries as wherein tyrants rule, or which for the barrenness of the soil, or intemperature of the air are forsaken by the inhabitants; not only the citizens, but even the strangers also are oftentimes by the princes of such places prohibited to depart,** as in **Muscovy, Tartaria, and Ethiopia;** and that so

much the more, if they perceive the stranger to be ingenious and of a good spirit, whom they detain by good deserts, or else by force, if he would depart: instead whereof he must buy it dear, or right well deserve of the Commonweale, that shall get his freedom of a citizen amongst the Venetians or Ragusians, or such other free states.

<And although that by the Roman law every man might give up his freedom; and that in Spain it is free for every man to remove elsewhere, and to be enrolled into another city, so that it be done by protestation to the prince: **yet has it and shall be always lawful to all princes and cities, by the right of their majesty and power to keep their citizens at home.** And therefore princes in making of their leagues, protest **that they will not receive any the subjects or vassals of their confederates into their protection, freedom, or privileges, without their express consent.**

>Which is conformable unto the ancient clause of the Gaditane confederation reported by Cicero: Ne quis faederatorum a populo Romano ciuis reciperetur, nisi is populus fundus factus esset; id est auctor. viz. That none of the confederates should of the people of Rome be received for a citizen, except that people so confederate had been the ground, (that is to say, the author thereof.) For therein lies the state of that cause: **for that Cornelius Balbus was a citizen of a confederate city, & therefore could not contrary to the league, by Pompeius be made a citizen of Rome without the consent of the confederates.** The same Cicero writes also in the leagues of the French with the Romans to have been excepted, That none of them should of the Romans be received for a citizen. The same laws we yet at this present use. **For although that the Swissers are with us joined in a most straight bond of amity & friendship: yet nevertheless is the same clause conceived in that league, which was with them made in the year 1520. And again at such time as the five lesser Cantons of the Swissers made a league of alliance and amity amongst themselves, it was excepted that no citizens of the confederates should be received; or if they should desire the freedome of another city, they should not otherwise obtain it, except they would dwell in the country, their land and goods remaining as before.** And besides these leagues, there is no prince which hath not taken the like order.

<**So that oftentimes the subject dare not so much as to depart out of the country without leave, as in England, Scotland, Denmark, and Sweden, the noble men dare not to go out of their country without leave of the prince, except they would therefore loose their goods:** which is also observed in the realm of Naples, by the custom of the country. **As also it was forbidden by the emperour Augustus to all Senators to go out of Italy without his leave, which was always right straightly looked unto.** And by the ordinances of Spain **it is forbidden the Spaniards to passe over into the West Indies, without the leave of the king of Spain:** which was also of ancient time forbidden in Carthage, when Hanſno their great captain had first discovered the islands of the Hesperides. And by the decrees of Milan, **it is not lawful for any subject to receive the freedom of any other city;** or to enter into alliance or league with any other princes or Commonweales, without the expresse leaue of the Senat of Milan. And that more is, we see oftentimes that it is not permitted unto the subiect, so much as to change his dwelling place, albeit that he depart not out of the seignorie and obeysance of his sovereign prince: as in the dutchie of Milan, the subject coming to dwell in the city of Milan, or within a certain circuit of Milan, must first have leave so to do; and also pay unto his prince three duckets. We also find that it was in ancient time forbidden the Bithynians (subjects unto the Romans) to receive any other subiects into their town, or to giue vnto them the freedom of a citisen, as they oft times did, to decline the jurisdiction of others, or to ease them of paying of customs and tributes due: in which case the law commands, **That he which hath so changed his dwelling should bear the charges of both places;** which was also

decreed by the kings, Philip the Fair, John, Charles the fifth, and Charles the seventh.

>**And albeit that it be lawful for every subject to change the place of his dwelling, yet is it lawful for no man to forsake his native country; and much less for them which are enrolled and tied to the soil,** whome we call Mort-maines, who of ancient time might **not change their dwelling place without special leave.** And so generally a man may say in terms of right, **That the freedom of a citizen is not lost, neither the power of a prince over his subject, for changing of the place or country; no more than the vassal can exempt himself from the faith and obedience he oweth unto his lord; or the lord without just cause refuse to protect and defend his vassal, without the consent of one to the other, the bond betwixt them being mutual & reciprocal.** But if the one or the other have given their express or secret consent; or that the subject forsaking his prince, hath yielded himself unto the protection of another prince, by the sufferance of the first, without contradiction, he is no more bound unto the obedience that he oweth him: neither can otherwise than as a stranger afterwards return into the former city. **For princes oftentimes by large gifts or privileges draw into their countries ingenious strangers;** whether it be so **to weaken their neighbor princes, or for the better instruction of their own people,** or so to increase their wealth and power, or else for their immortal fame and glory which they hope to get in making the towns and cities by them built, more renowned with the multitude of citizens and plenty of all things.

■ ► **Anonymous** 2022-09-24 (Sat) 02:50:27 No.313833

<**These reasons show not only the difference that is betwixt a citizen and him that is none, but also of citizens amongst themselves; and that if we follow the variety of privileges to judge of the definition of a citizen, there shall be five hundred thousand of definitions of citizens, for the infinite diversity of the prerogatives that citizens have one against another, and also over strangers:** seeing that **it is oft times better** in the same city **to be a stranger,** than a citizen, **especially in such cities as are oppressed with the cruelty and insolence of Tyrants.** As in Florence many citizens requested Cosmus the new duke to be reputed and esteemed as strangers, **by reason of the liberty of strangers, and thralldom of the citizens,** which they obtained not: and yet he allured fifty strangers to sue for the freedom of the city, putting them in hope of the great offices and commands: whereby it was brought to passe, that from those fifty citizens so made, he extorted fifty thousand crowns, confirmed the authority of the new citizens gotten by deceit, and thereby brake the power of the conspirators against him. So in ancient time the Venetians impoverished and brought low by the wars against the Genowayes, and fearing the rebellion of many subjects, with a few of the great states, **sold the right and privileges of a gentleman of Venice unto three hundred citizens, so to strengthen themselves** with their goods, their force, and counsell, **against the power of the people.**

>**Now to make the matter short,** it may be that of right among citizens, **some be exempted** from all charges, taxes, and imposts, **whereunto others are subject:** whereof we have infinite examples in our laws. As also the society is good and available, **where some of the associates have part in the profit, and yet bear no part of the loss.** And that is it for which we see the division of citizens or subjects into three estates, that is to say the Spirituality, the Nobility, and Commonalty, which is observed almost in all Europe. And beside this so general a division, there be other more special in many Commonweales, as in Venice the gentlemen, the citizens, and the common people: in Florence before it was brought under one prince, they had the great ones, the common people, and the resale menie. And our ancient Gauls had their Druids, their Chival•...ie• and the vulgar people. In Egypt the priests, the souldiers, and the a•...ans; as we read in Diodorus.

Also the ancient lawgiver Hippodamus, divided the citizens into soldiers, handy craftsmen, and labourers; & has without cause been blamed by Aristotle; as we read in the Fragments of his ordinances. And albeit that Plato enforced himself to make all the citizens of his Commonwealth equal in all rights and prerogatives; yet so it is, that he divided them into three states; that is to wit, into Governors, Soldiers, and Laborers: which is to show that there was never Commonwealth, were it true, or but imaginary, or the most popular that a man could think of; where the the citizens were equal in all rights and prerogatives; but that always some of them have had more or less than others.

Anonymous 2022-09-24 (Sat) 03:11:28 No.313850

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From Bodin's Methodus.

What is a citizen?

>**Aristotle defined a citizen as one who may share in the administration of justice, may hold office, or act in a deliberative capacity.**" This definition, he confessed, **is suited to a popular rule only.** But since **a definition ought to deal with universals**, no one will be a citizen according to the idea of Aristotle, unless born at Athens and in the time of Pericles. The others will be exiles or strangers in their own cities, debarred from honors, judicial matters, and public counsels. What, then, is to be done in the case of Emperor Antonine, who in a proclamation ordered that all free men included within the limits of the Roman monarchy should be Roman citizens? If we are to believe Aristotle, they were aliens because they had been denied popular rights. Since these opinions are absurd and dangerous for governments, then the conclusions which follow from them must seem absurd also. This definition of Aristotle caused Contarini, Sigonius, Garimberto and many others to err. There is no doubt that in many countries it offered an excellent pretext for civil war. But what if this description of a citizen brought forward by Aristotle were not suited even to a popular state? At Athens, where the rule is reputed to have been most democratic of all, a fourth class, the weakest and the poorest, that is, by far the largest part of the population) according to the law of Solon had been kept away from honors, from the senate, and from the sortition of office, as Plutarch wrote.

>The same man defined a magistrate as one who has power, jurisdiction, and the deliberative capacity." From this he intimated that the man who has actually rendered those services, which a citizen is eligible to give, is called a magistrate, whereas a citizen is such only by qualification and capacity. But, not to argue too subtly, who then in the state could be called a magistrate by this system, when so few officials are admitted to the council? Almost everywhere the senate of the nation lacks sovereignty and jurisdiction, and those things which it decrees will not take

effect before they are ratified by the people or the optimates or the prince, as we shall make clear later. But why discuss the matter, when Aristotle himself in his last book listed many kinds of magistrates who have neither power nor jurisdiction nor any right of sharing counsel? Indeed, when he called a state the aggregation of magistrates and the citizen body, he clearly made the citizenry earlier in time than the state, so that the citizenry would be a group of men without officials or powers, whereas the government would be the aggregate of citizens and magistrates. But if many come together in one place without laws and controls, if no one protects public interests, which are practically nonexistent, but each one his private affairs, if there are **no punishments decreed for the wicked, no rewards for the good**, wherein lies the resemblance to a city? Under such conditions this collected multitude ought not to be called a city-state, **but anarchy**, or by any other name than that of civitas, **since men of this kind are without a country, and as Homer said, without law.**

>**Indeed, he never defined the supreme authority**, which he himself called the supreme government and the supreme power," in which consists the majesty and the determining condition of the Republic. Unless we are to think that he meant to do this when he specified three functions of government and no more : one taking counsel; another, appointing officials; the last, giving justice. But that power which is called the highest ought to be of such a sort that it is attributed to no magistrate; otherwise, it is not the highest (unless the people, or the prince, divests itself entirely of control). Moreover, the man to whom sovereignty is given, unless it is given temporarily, will no longer be an official, but a prince. As a matter of fact the right of deliberation about the state is conceded even to private citizens, and the administration of justice to the humblest man. These, then, do not pertain to sovereignty So there is no one of these three in which the highest majesty of power can be reflected, except in the creation of magistrates, which belongs to the prince alone or to the people or to the optimates, according to the type of each state. It is much more typical of the supreme power to decree and to annul laws, to make war and peace, to have the final right of appeal and, finally, the power of life [and death] and of rewards. But if we grant that Aristotle did not wish to signify sovereignty, but merely the administration of the state, we must also admit that he never defined sovereignty or the type of rule at all, since the form of government is determined by the location of sovereignty, while the actual governance of the state, which extends far and wide, perhaps will be defined more briefly and concisely in decisions, orders, and execution. There is no fourth thing, and in these three all functions of the state, military and civil offices, and honors are comprised. For instance, the senate decides upon war, the prince proclaims it, the soldiers carry it out. In trials, private justices and arbitrators also make decisions, the officials give orders, the public servants carry them out. These things are often done by one and the same man Then, since magistrates decree and proclaim edicts, those proclamations, which the Latins called "orders" and "commands," cannot indicate the supreme government, much less the decisions or executions in which the administration of justice consists.

>This being the case, let us seek more definite principles, if only we can do this-principles better established than those which have been suggested hitherto. So I hold that the family or fraternity is the true image of the state, and since the family cannot come into existence in the solitude of one man, so the state cannot develop in one family or in one guild . But if more than one should come together under the same roof, and one did not command or the other obey, or one command all (or a few, the separate individuals, or the whole group, the separate individuals), the family or fraternity could not stand together, because it is held together only by domestic rule. On the other hand, if several are held together by private authority or domestic rule of the same person, for example, a man, his wife, children, and serfs, or several colleagues-they make a family or a guild. Only, there should be three persons in a guild, as Neratius would have it in the passage "Neratius" under the title "About the meaning of terms." In a family three persons with the mother should be

subjected to the rule of the father of the family, as Ulpian defined it in the passage "Renunciation," under the title "About the meaning of terms," if we combine his words with the discourse of Apuleius. The latter wrote that fifteen persons constitute a populace, that is, five fraternities or three families, for a family includes five persons, a fraternity three. Then three or more families or five or more fraternities form a state, if they are joined together at a given moment by the legitimate power of authority. If, on the other hand, families or colleges are separated from each other and cannot be controlled by any common rule, the group should be called an anarchy, not a state.

>It is of no importance whether the families come together in the same place or live in separate homes and area. It is said to be no other than the same family even if the father lives apart from children and serfs, or these in their turn apart from each other by an interval of space, provided that they are joined together by the legitimate and limited rule of the father. I have said "limited," since this fact chiefly distinguishes the family from the state – that the latter has the final and public authority. The former limited and private rule. So, also, it is still the same government, made up of many families, even if the territories and the settlements are far apart, provided only that they are in the guardianship of the same sovereign power: either one rules all; or all, the individuals; or a few, all. From this it comes about that the state is nothing else than a group of families or fraternities subjected to one and the same rule.

■ ► **Anonymous** 2022-09-24 (Sat) 03:16:50 No.313853 >>313856

>A citizen is one who enjoys the common liberty and the protection of authority. Cicero's definition of the state as a group of men associated for the sake of living well indicates the best objective, indeed, **but not the power and the nature of the institution.** This definition applies equally well to the assemblies of the Pythagoreans and of men who also come together for the sake of living well, **yet they cannot be called states without great confusion of state and association.** Furthermore, there are families of villains, no less than of good men, since a villain is no less a man than a good man is. A similar observation must be made about the governments. Who doubts but that every very great empire was established through violence by robbers? **The definition of a state offered by us applies to villages, towns, cities, and principalities, however scattered their lands may be, provided that they are controlled by the same authority.** The concept **is not conditioned by the limited size of the region or by its great expanse,** as the elephant is no more an animal than the ant, **since each has the power of movement and perception.** So **Ragusa** or **Geneva**, whose rule is comprised almost within its walls, **ought to be called a state no less than the empire of the Tartars,** which was bounded by the same limits as the course of the sun.

>That Aristotle said is absurd-that too great a group of men, such as Babylon was, is a race, not a state. But there is no empire common to races, nor anyone law; moreover, Babylon was not only controlled by the same authority, officials, and laws but also circumscribed within the same walls. What, then, is a state if not this? The definition of the word which Cicero gave elsewhere seems furthermore rather obscure – the union of several associations under an approved law for a common advantage. *If we accept this, then it will not be enough that citizens acknowledge the same authority unless at the same time they are bound by the same laws. But it would be absurd to say that the empire of the Turks, which includes peoples living together under no common system of law, is not a state, since all are kept together by the same officials and authority. It will have to be either a government or an anarchy; it is not the latter, therefore the former".*

>From this it follows that a state is defined by one and the same rule; a city-

state, by government and law, but it is a town when it encompasses its citizens not only by government and laws but also within its very walls. **So a town includes villages; a city-state, the countryside, sometimes also cities and walled towns joined only by common law;** principalities, or, more suitably, hereditary lands include several city-states; finally the state, like a class, includes all these variations. Thus Caesar said, "The entire Helvetian civitas is divided into four cantons." Cicero reported that the Tusculan municipality was comprised within the Roman civitas. Bartolus differed, since in the passage "the name town" under the title "Concerning the meaning of matters and terms," he limited a city state by its walls. Under the heading municipal law he called a uniceps a kind of citizen, without advancing any reason or authority. Yet Censorinus, in Appian's "Libyan War," answered the ambassadors of the Carthaginians that he would indeed destroy the town of Carthage, but that he would spare the city-state and the citizens enjoying its laws, as the Romans had promised: the city-state its elf did not consist of walls or land.

Anonymous 2022-09-24 (Sat) 03:21:30 No.313856

>>313853

>**From this it follows that a state is defined by one and the same rule;** a city-state, by government and law, but it is a town when it encompasses its citizens not only by government and laws but also within its very walls. So a town includes villages; a city-state, the countryside, sometimes also cities and walled towns **joined only by common law;** principalities, or, more suitably, hereditary lands include several city-states; finally the state, like a class, includes all these variations."

Anonymous 2022-09-24 (Sat) 03:32:34 No.313861

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>From this it happened that citizens were given different names by the Latins, and urban citizens got better terms than citizens of the colonies, for although they had the same laws, customs, and privileges, yet they did not inhabit the same fields or the town which had the prestige of authority and granted exemptions. But the municipalities themselves were at one time on a lower status than the colonies, on account of the importance of race and of Roman blood. As a special grace the legal rights of colonies were given to municipalities up to the time of Tiberius, when they voluntarily repudiated these rights and preferred to use their own laws and customs rather than the Roman, as Gellius reported. So in truth **they were citizens of the same state, yet not of the same city;** in this sense, then, we ought to interpret the Julian Law, whereby the Romans in the Social War extended citizenship to all allies. Not that they were not citizens before, since they were all controlled by the same government, but that they were denied the seeking of honors. Afterwards this right was extended gradually to all Italians. Then the colonies which Ulpian treated in the chapter on taxation received the rights of the Italians. The remaining population was in part tributary, as Pliny listed them, although at intervals some concession might be made to some group.

>Not only in the Roman Republic, but everywhere else we shall find this difference in

citizens. Rome within the same walls there were patricians, knights, and plebs; among the ancient Egyptians, priests, soldiers, and workmen, as Diodorus wrote; among our ancestors, Druids, knights, and farmers; today, clergy, nobles, and plebs; among the Venetians, nobles, citizens, and plebs; formerly among the Florentines, nobles, people, and plebs, and three classes of the people—the more powerful, the ordinary, and the lowest. Plato also provided for guardians, soldiers, and farmers. Everywhere each group in turn was divided from the other by rights, laws, offices, votes, honors, privileges, status, exemption, or by some other means. **Yet all are citizens of the republic, like the members of the same body.** Rightly St. Paul said, "Will the foot say, I am not the eye, therefore I am not of the body?"

>From this it becomes plain that the definition of "citizen" brought forward by Aristotle and approved by Contarini, Sigonius, Garimberto, and Soderinus can in no way stand. But that all ambiguity may be removed, **we may ask whether governments federated among themselves can create one and the same state;** for example, the city-states of the Swiss and the towns of the Baltic. This often seemed the case to Leander Mutius and to many others, indeed, because the Swiss are allied together in the closest union, have furthermore the same assemblies, a town in Baden and many places common to them all where they send common officials. But **to have exchange of goods, sanctity of contract, rights of intermarriage and of mutual entertainment, finally a firm bond of friendship does not create one and the same republic, ...otherwise** the kingdom of the French and that of the Spanish, who have these things in common, would be the same. **This is not the case, even if they use the same laws,** as once upon a time the Romans and the Greeks did, after the Romans had accepted the laws of the Greeks. Finally, it is not true even if they had so close a union among themselves that they attacked the same enemies and welcomed the same friends, as often happens among princes of the greatest loyalty and sympathetic understanding

>Thirteen Swiss city-states, three of the Rhetians, and seventy of the Baltic area sealed a lawful alliance to the effect that they would not injure each other and that in their common peril they would fight their sworn foes with mutual aid. **But there is no common authority and no union.** The seven Amphictyonic cities used no other type of alliance, nor the three Aetolian, nor the twelve Ionic, which, however, had certain common assemblies that they might defend their possessions and drive off the enemy. Yet each one of these city-states was separated from the others by its sovereign right. Thus the separate city-states of the Helvetians are bound by the decrees of the others only so far as they voluntarily agree, as in private partnerships. On the contrary, in one and the same dominion what pleases the majority binds all.

>A different opinion must be given about the forty-seven states of the Latins, twelve of the Achaeans, the same number of the Etruscans, and about the German imperial towns and provinces, which compose a state because they are subordinated to the same empire and the same emperor. Achaeans, Latins, and Etruscans created an executive for each separate year (sometimes, however, they extended the term longer) the Germans, for life. The two Philips and Antigonos, kings of Macedonia, were once elected leaders by the Achaeans, as Plutarch and Polybius reported. Similarly, Servius Tullius and Tarquin the Proud were created rulers of the Latins, and Coriolanus, of the Etruscans, as Dionysius wrote. The Spanish and the French kings were created German emperors in the same way. But the Suabian association, which was formed for forty years, and the alliance of Baltic towns differ from the Helvetic association only in this respect, that the latter was made for all time, the former for only a stated period, saving, however, the majesty of the German Empire.

>Then an alliance of diverse city-states, exchange of goods, common rights, laws, and religions do not make the same state, but union under the same authority does. So the king of Spain has dominion over provinces of considerable extent and separated by wide distances, but the individual provinces contain many

city-states, which differ in laws and customs. Each city-state has some villages, cities, walled towns, and camps, which use the same fundamental law; but there is no town which does not have some individual difference (disregarding areas belonging to the community) which is not shared with the others. Yet the laws of the empire are common to all, uniting under the majesty of one and the same prince many peoples who are separated by great differences of language, customs, and religion. The same decision ought to apply to the remaining cases.

>**Moreover, all kingdoms of all peoples, empires, tyrannies, and states are held together by nothing but the rule of reason and the common law of nations.** From this it follows **that this world is just like a city-state** and that all men are associated, as it were, under the same law. **But since this dominion of reason constrains no one, one state cannot actually be forged out of all peoples.** So princes, by using either their armies, or treaties, or mutual good will, seek to obtain lawful conduct and adjudication of affairs outside the borders of the kingdom

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What is the magistrate?

>Having explained the definition of "citizen," let us also define "magistrate," for these are the elements of the city-state. This man, then, Aristotle described as a man of authority, jurisdiction, and deliberative capacity, but in the end he includes all functions of the state under the name "magistrate." By this reasoning almost no one could be a magistrate, since men who share the right of counsel, jurisdiction, and authority are few, It may also seem absurd that all those who hold public offices should come under the appellation of "magistrate," for this would mean that scribes, attendants, adjutants, public servants, even executioners may be called magistrates those who formerly were classed as slaves and might more truly be called "attendants." The word "magistrate," however, signifies authority and power. Thus, **a dictator, the greatest magistrate of all,** is called **"master of the people."** This was the subject of a serious controversy between Aeschines and Demosthenes, since

Aeschines said that was a master. Demosthenes denied it, but called this office some public commission or service. Moreover, he defined «magistrate" as a man with authority. But these things are discussed by us more thoroughly in the book De imperio.

>Then let a magistrate be a man who has part of the public authority. I add "public" that it may be distinguished from the authority of a father and of a slaveowner. **Furthermore, the command of a magistrate is nothing more than an ordinance, whereas in a prince, it is law.** But an order is given in vain unless action follows the commands. However, since the smallest part of exercising authority against the unruly is vested in arrest, according to the ruling of Varro and of Ulpian, it follows that he who lacks the right to arrest lacks authority. And so in almost all city-states arrest is permitted to the least important magistrates, even to those who do not have the right of summons, like the tribunes of the plebs, although they abused their power too often and summoned to trial. Among the Venetians, triumvirs and advocates may arrest and accuse criminals; they do not have the right of summons. Among us arrest is granted not only to all judges but even to those whom they call commissaries of the fortress," who nevertheless may not serve as judges. Those who have more authority can also summon and impose penalties, in accordance with their power, for the sake of maintaining jurisdiction, which otherwise would be an empty thing. The right to exact fines is granted even to those judges who have the most limited jurisdiction, which we call mercantile. To the others a greater fine is permitted; to some the power of flogging; even the use of torture, to a few; the final limit is reached when the right of the sword is granted. In the last-mentioned jurisconsults place pure (merum) authority, **since nothing greater can be given to a magistrate unless he enters upon sovereignty – that is, the power of life and death**

>But the authoritative functions of magistrates range from the power of the sword to the power of arrest, which constitute the upper and lower limits; these often are distinct from jurisdiction. The latter is based on laws, but authority is vested in edicts. So we see that private judges and deputies of magistrates decree and judge; the magistrates themselves command and execute, while only occasionally do they judge. Thus, among us the superior courts decree, **the prince himself commands.** Since Varro attributed to certain magistrates the right to arrest and to summons, to others the right to summons and to attend, to still others, neither, **so it seems that he gave the name "magistrate" also to those who lack power to command,** such as aediles and quaestors. I think that this is done because of a common, but incorrect, designation

>For who would call a man a magistrate when he lacks an agent and cannot issue a command? He may be endowed with office and honors, indeed, but not with authority as well. Charles Sigonius and Nicolas de Grouchy are mistaken when, following Festus, they think that power is given to such officials, but not authority. Such matters should not be settled by the rules of grammarians, but of jurisconsults, who make power equal to authority and sometimes even greater. The word "power," said Paul the Jurisconsult, signifies authority in a magistrate. But a proconsul is a magistrate who has the widest jurisdiction (for thus Ulpian defined the office), and he alone of all the confidential magistrates, has authority (imperium). It is called power" by jurisconsults, in the title "About jurisdiction," starting at "authority." Thus Emperor Alexander asserts in Lampridius, "I will not suffer traffickers in power." So when a warning was issued in the words of an edict, lest it should be allowed to summon to trial the consul, the praetor, and others who have authority or power, the final words are understood to apply to provincial magistrates. Otherwise, if what they say is true, it would not have been permissible to summon to justice aediles and quaestors, contrary to what Varro wrote and Valerius Maximus proved by examples. For they lacked power and authority, although aediles took a part of the praetorial jurisdiction;" as we learn from the Institutes of Justinian

>Aristotle, also, when he defined the magistrate as one who had the tight of pronouncing judgment and of taking counsel, did not refer to authority, for those who preside over the council of state have the right decree, indeed, but not to command, and private judges and priests can also judge and decree, but they cannot command . They have no right to summon or to arrest, indeed no summoner or attendant. "Priests," said Cicero, in a letter to Atticus, "are judges of religion; the senate, of law ." But the senate cannot execute what it has decreed, as we shall make plain from Dionysius, nor have priests any authority at all or a summoner. But the praetors used to execute their judgment about incest, vestals, and extinct fires, as may be seen in Livy and Valerius. Similarly, our clergy have either summoner nor lictor, but they either ask for summoners and lictors from a magistrate, or the magistrates execute their capital decisions since it is not permitted to us (for thus they say absurdly) to kill anyone." These are the words of the Jews, from whom all authority was taken, and Judea was reduced to the form of a province forty years before the second overthrow of the temple, as the rabbis write. Not that they were prohibited by the law of Moses, as our men falsely think, since it was permitted only to priests and deputies, and to their agnates, to pronounce capital sentence on malefactors, and hold capital trials; so the jurisconsults of the Hebrews report in the books of the Talmud under the title "Sanhedrin," chapter 4, and in the commentary on Jeremiah. The Chaldean interpreter thought it worthy of note. Since the municipal magistrates of the Jews had only ordinary power of chastisement against the slaves, as Ulpian wrote in the passage «in the case of magistrates) "under the title "About jurisdiction," they publicly answered Publius Pontius, governor of Judea, who wished Christ to be punished only lightly by them, that he had admitted a capital crime according to the law of Moses, yet it was not permitted to them to pronounce death for anyone. From these things it becomes plain that the division of the public functions brought forward by us in chapter iii is no less true than necessary

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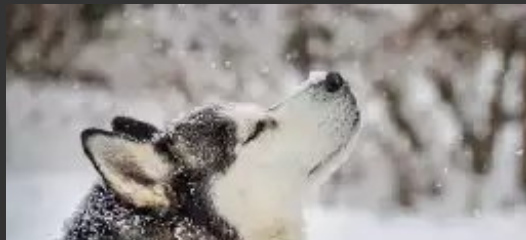
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What is sovereignty?

>Let us come to the definition of sovereignty, in which is involved the type of state.

>The Italians [call it] signoria; we, sovereignty ; the Latins, summa rerum and summum imperium. When this is understood, many obscure and difficult questions about the state are explained. Nevertheless, it was overlooked by Aristotle and by those who have written about government. I used to think that the summum imperium was defined either as the power of creating magistrates or as the right to give rewards and penalties. But since various penalties and rewards are usually given at the wish and command of the magistrates themselves, it would be necessary that there should be associated with the prince in the sovereignty, which is absurd. **Yet it would be more dangerous to grant all power in the state to a magistrate**, as Soderini wisely commented in Guicciardini's book; Where the Florentines used to do this, it brought ruin to the state. Likewise among the Assyrians and our own ancestors; in olden times mayors the palace were created by the prince; they controlled all power in the government to a point where they invaded royal authority itself. **Therefore the state will not be well constituted in which all authority is attributed to a magistrate.**

>Then, having compared the arguments of Aristotle, Polybius, Dionysius, and the jurisconsults, and these with the general history of principalities, **I see the sovereignty of the state involved in five functions. One and it is the principal one, is creating the most important magistrates and defining the office of each one; the second, proclaiming and nulling laws; the third, declaring war and peace; the fourth, receiving final appeal all from all magistrates; the last, the power of life and death when the law itself leaves no room for extenuation or grace.** These things are never granted to the magistrates in a well-constituted state, unless because of pressing necessity and out of due order. If a magistrate does make decrees about these things, **the sanction should reside with the prince or people, depending upon the type of each state.** It is evident that these things are peculiar to the prince in the opinion of the jurisconsults, and indeed many other attributes; for example, **the power of laying taxes and tribute and of striking coins. This they say belongs to the prince alone**, although these things were often granted to magistrates in former times and are even in these days. They have been discussed more by us, however, in the book De jure imperio in the chapter about the right of majesty. Moreover, when in a democracy or an aristocracy the optimates and the people have power equal to that of the king in a monarchy, the result is that these most important points of authority are accordingly attributed to the people. That they may be understood more clearly, the problem must be explained. It has been discussed at length by the jurisconsults, but not precisely decided: that is, whether the magistrate should have merum imperium) or whether this is suitable for the prince alone. To settle the problem, Emperor Henry VII at Bologna, when he was elected arbiter between Lothair and Azo, promised justice and decreed that merum imperium belongs to the prince alone. From this Lothair was said to be right, but Azo wrong. All others, except Alciati and Du Moulin, have written that they judged the opinion of Azo was the more correct.

>So Cato suggested that Caesar ought to be surrendered to the Gauls, because he had declared war upon them without proper authority. When the general is given power of ratifying peace or of declaring war under certain laws or conditions, this commission is extraordinary, and he cannot exceed the delegated power or give it to another, for he does not have it by right of office and authority, but has only the bare statutory process. On the other hand, the dictator had the power of war, peace, life,

death, and control of the whole country by right of this office, but still it was only temporary, while he was dictator of the state. **He held, not actually an office, but a trusteeship.** Even if the magistrate's authority is peculiar to him, nevertheless no one has an office or honors in his own right, but as a trust until the term has elapsed or until he who has given it takes it away. Ulpian meant this when he said, "I have laid down the office which I once took up." This disturbed Alciati. Moreover, when the prince dies, or the man who delegated powers, whatever was entrusted to the magistrate or the private citizen according to his peculiar right or statutory process is recalled if power is still intact, as in a procuratorship, but not so the things appropriate to the office

>A more difficult question is whether the senate's decrees need the sanction of the prince or of those who have the highest authority in the state. It is less doubtful about the prince, because he is the head of his senate and his council and so all decrees have the sanction of the prince. They do not have force in any way except that the prince himself orders them, since the senate has no authority, no jurisdiction, unless by the concession of prince or people, who seem to approve the acts of the senate which they do not actually disapprove. But if there is anything more serious and pertaining to sovereignty, it is usual to refer it to the prince.

>This, however, Dionysius confirmed, Book II. "For the senate of the Romans," said he, "is not supreme arbiter of those things which it has decreed, but the people." Hence these expressions occur frequently in the pages of Livy-"the senate decreed," "the people ordered." And when he described the power of Scipio Africanus he said, "The ruling city-state of the world lies beneath the shadow of Scipio; his mere nod takes the place of the decrees of the senate, of the orders of the people." **"But nothing can be sacrosanct,"** said Cicero, **"unless the plebs or the people order it."** So *senatus consulta* were only annual, contrary to what Connan thought; the source is again Dionysius, Book VII . It was just the same among the Athenians, as Demosthenes wrote in his speech "Against Aristocrates," and **decrees did not bind the people or the plebs.** The same system applies to the edicts of the magistrates, who had only the adjudication of the lighter fines after the Lex Aterina, whereas the adjudication and penalizing of the heavier fines were made by the judgment of the plebs.

>If this seems absurd, what Polybius affirmed ought also to seem absurd-that the sovereignty of the state was partly in the people, partly in the senate, partly in the consuls. Furthermore, he thought that the form of government seemed to be mixed-aristocracy, monarchy, and democracy. This opinion Dionysius and Cicero adopted; then Machiavelli, Contarini, Thomas More, Garimberto, and Manutius vehemently approved it. We must refute them in debate, because this subject is of great importance for the thorough comprehension of the history of states. When the restoration of liberty to the people was mooted with bitter contention among the Florentines and it did not seem sage, and indeed was dangerous, to spread the secrets of empire among the throng, it was decided that after they had segregated the dregs of the plebs, who could not legally hold office, the laws must be ordained and the magistrates must be elected by the people. Other matters were to be regulated through the senate and the popular magistrates. For thus Guicciardini wrote.

>From this, also, it is made plain that the right of sovereignty is chiefly displayed in these specified attributes. Therefore, in every state one ought to investigate who can give authority to magistrates, who can take it away, who can make or repeal laws – whether one citizen or a small part of the citizens or a greater part. When this has been ascertained, the type of government is easily understood.

>Moreover, it is evident that these things have always been so, not only in a monarchy but also in a government of optimates or in a popular state. For the

frequent statement that there was no right of appeal from the senate and the praetorian prefect refers only to ordinary law, since it was permitted in extraordinary cases to call upon prince or people, an appeal which Arcadius called "supplication" lodged when the unusual character of the case or the importance of the persons affected required. But not to take endless examples from history, we shall use as examples Athenians, Romans, and Venetians, in order to show **that what they taught about the mixed type of the Roman state is false.**

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The type of state of the Romans

>Then I think this-that **the type of state of the Romans** in the age of Polybius, and much more in the time of Dionysius and Cicero, **was entirely popular.** When they had driven the kings from the city, the first law about the government proposed by Brutus to the people was this, that annual consuls were to be created by the people. This Livy and Dionysius reported. From this it is evident that all consular authority ought to be sought and asked from the people.

>I come to the **senate**, in which they placed a semblance of aristocratic rule, even **though it had all right and authority from the people.** Indeed, the choice of senators was made at the will or the command of the people. "Our ancestors," said Cicero, "created magistrates each year so that they might offer constant direction to the state. They were chosen for this counsel by the people as a whole, and the approach to this highest rank lay open to the endeavor of all citizens." Afterwards, to lighten its labors, the people by the law Ovinia tribunitia ordered the censors to select from every class each best man according to curia, as we read in Festus. Furthermore, the censors, like other magistrates, were created by the people. The result, then, is that authority of whatever kind was received from the people. Where, then, is the aristocratic rule of the senate! If there is any, it ought to be the same in a kingdom, where the council is established by the prince and has power equal to that of the Roman senate. But to unite this body in an association of power with the prince is not only stupid but even a capital error. The same decision ought to be

made about the senate of the Romans, to which these authors attributed a share of the rule with the people. That is, they united masters with servants and agents in exercise of dominion. But we assert that all powers of the senate and the magistrates had their source in the authority and will of the people, which is sufficient proof that the type of state was altogether popular

>On the other hand, when a small part of the citizens rule, and what pleases a few citizens is regarded as legal, the power is aristocratic. Unless, indeed we should base everything on a nice precision of words, so that the governments are not aristocratic unless the best men are at the head. By this reasoning, however, not only will no aristocracy be found among the Venetians, the Ragusans, the Genoese, the people of Lucca, and the Germans, where very few have control, but nowhere else will any aristocracy be found to have existed. Corruption will appear to exist in states in which nobles or rich people alone have political power, without any regard for virtue or erudition, while sometimes the best and most sagacious are cast aside on account of poverty or obscurity of birth. This conception leads to an absurdity. Therefore let us use the popular parlance and define the rule of optimates as rule by a few, and define a few as the lesser part of the citizens: either two (for more than that number are understood, as jurisconsults report) or three, as when Augustus, Antony, and Lepidus, triumvirs for establishing the state, ruled it arbitrarily.

>There have been cases in which the rulers were very few and very sinful, as among the Megarians and the Athenians under the Thirty Tyrants, among the Romans under the decemvirs, among the Perugians under the Oddi, among the Sienese after the patricians had been ejected. Or if the noblest ruled in considerable numbers, as among the Romans the patricians actually held the power before the creation of the tribunes, the popular label was a fiction. It was so among Cnidians, Venetians, Ragusans, men of Lucca, and men of Nuremberg . Or the rulers may be a few rich citizens, as among Rhodians, Thebans, and Genoese, when power had been taken from the people.

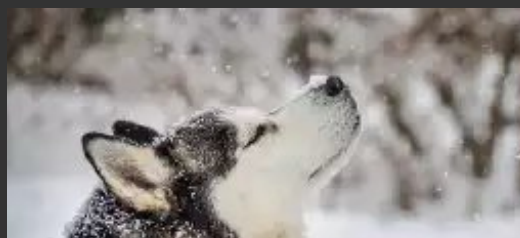
>If, however, they are to be drawn by election or by lot, it is better that each hundredth man be co-opted according to the geometric ratio, which is best suited to the rule of optimates, since the harmonic ratio is for a kingdom, the arithmetic ratio for the popular state.

>I call [a state] a monarchy, when the sovereignty is vested in one man, who commands either lawfully or unlawfully. The latter is called tyrant; the former, king. The aim of the one is honor, of the other, selfish pleasure. What Aristotle said that the king becomes a tyrant when he governs even to a minor degree contrary to the wishes of the people – is not true, for by this system there would be no kings. Moses himself, a most just and wise leader, would be judged the greatest tyrant of all, because he ordered and forbade almost all things contrary to the will of the people. Anyway, it is popular power, not royal, when the state is governed by the king according to the will of the people, since in this case the government depends upon the people. Therefore, when Aristotle upheld this definition, he was forced to confess that there never were any king

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Majesty

>As for the title of Majesty itself, it sufficiently appears, that it only belongs to him that is a sovereign prince: so that for him that hath no sovereignty to usurp the same, were a very absurd thing: but to arrogate unto himself the addition of most excellent and sacred majesty, is much more absurd the one being a point of lightness, and the other of impiety: for what more can we give unto the most mighty and immortal God, if we take from him that which is proper unto himself? And albeit that in ancient time neither emperors nor kings used these so great addition or titles: yet the German princes nevertheless have oft times given the title of Sacred Majesty unto the kings of France; aswell as unto their emperor. As I remember my self to have seen the letters of the princes of the empire, written unto the king, for the deliverance of countie Mansfeld, then prisoner in France: wherein there was six times V. S. M. that is to say, Vestra, Sacra, Majestas, or Your Sacred Majesty an addition proper unto God, apart from all worldly princes. As for other princes which are not soueraignes some use the addition of His Highnesse, as the dukes of Loraine, Sauoy, Mantua, Ferrara, and Florence: some of Excellency, as the princes of the confines; or else of Serenitie, as the duke of Venice.

<"Majesty or Sovereignty is the most high, absolute, and perpetual power over the citizens and subjects in a Commonwealth: Which the Latins call Majestatem, the Italians Segnorìa, that is to say, The greatest power to command. For Majesty (as Festus saith) is so called of mightiness."

>For so here it behoueth first to define what majesty or Sovereignty is, which neither lawyer nor political philosopher hath yet defined: although it be the principal and most necessary point for the understanding of the nature of a Commonweal. And forasmuch as wee have before defined a Commonweal to be the right government of many families, and of things common amongst them, with a most high & perpetual power: it rest to be declared, what is to be understood by the name of a most high and perpetual power.

<We have said that this power ought to be perpetual, for that it may bee, that that absolute power over the subject may be given to one or many, for a short or certain time, which expired, they are no more than subjects themselves: so that whilst they are in their puissant authority, they cannot call themselves Sovereign princes, seeing that they are but men put in trust, and keepers of this sovereign power, until it shall please the people or the prince that gave it them to recall it

>Who always remained ceased thereof.

<For as they which lend or pawn unto another man their goods, remain still the lords and owners thereof: so it is also with them, who give unto others power and authority to judge and command, be it for a certain time limited, or so great and long time as shall please them; they themselves nevertheless continuing still ceased of the power and jurisdiction, which the other exercise but by way of loan or borrowing.

>And that is it for which the law saith, That the governor of a country, or lieutenant of a prince, his time once expired, give up his power, as but one put in trust, and therein defended by the power of another. And in that respect there is no difference

betwixt the great officer and the lesser:

<For otherwise if the high and absolute power granted by a prince to his lieutenant, should of right be called Sovereignty, he might use the same against his prince, to whom nothing was left but the bare name of a prince, standing but for a cipher: so should the subject command his Sovereign, the servant his master, than which nothing could be more absurd: considering that in all power granted unto magistrates, or private men, the person of the prince is always to be excepted; who never gives so much power unto another, but that he always keeps more unto himself; neither is ever to be thought so deprived of his sovereign power, but that he may take unto himself the examination and deciding of such things as he hath committed unto his magistrates or officers, whether it be by the way of prevention, concurrence, or evocation: from whom he may also take the power given them by virtue of their commission or institution, or suffer them to hold it so long as shall please him.

>These grounds thus laid, as the foundations of Sovereignty, wee conclude, that neither the Roman Dictator, nor the Harmoste of Lacedemonia, nor the Esmynaet of Salonick, nor he whom they cal the Archus of Malta, nor the antient Bailly of Florence, (when it was gouerned by a popular state) neither the Regents or Viceroyes of kingdoms, nor any other officers or magistrats whatsoever, vnto whom the highest, but yet not the perpetual power, is by the princes or peoples grant committed, can be accounted to have the same in Sovereignty.

<And albeit that the antient Dictators had all power given them in best sort that might be (which the ancient Latins called Optima Lege) so that from them it was not lawful to appeal and upon whose creation all offices were suspended; until such time as that the Tribunes were ordained as keepers of the peoples liberty, who continued in their charge notwithstanding the creation of the Dictator, who had free power to oppose themselves against him; so that if appeal were made from the Dictator, the Tribunes might assemble the people, appointing the parties to bring forth the causes of their appeal, & the Dictator to stay his judgement; as when Papirius Cursor the Dictator, condemned Fabius Max the first, to death; and Fabius Max the second had in like manner condemned M...nutius, both Colonels of the horsemen, for that they had fought with the enemy contrary to the command of the Dictator; they were yet both by appeale and judgement of the people acquitted. For so saith Livy, Then the father of Fabius said, I call upon the Tribunes, and appeal unto the people, which can do more than thy Dictatorship whereunto king Tullus Hostilius gave place. Whereby it appears that the Dictator was neither sovereign prince, nor magistrat, as many have supposed; neither had any thing more than a simple commission for the making of war, the repressing of sedition, the reforming of the state on instituting of new officers.

>So that Sovereignty is not limited either in power, charge, or time certain. And namely the ten commissioners established for the reforming of custom and laws; albeit than they had absolute power, from which there was no appeal to be made, and that all offices were suspended, during the time of their commission; yet had they not for all that any Sovereignty; for their commission being fulfilled, their power also expired; as did that of the Dictators.

<"Majesty or Sovereignty is the most high, absolute, and perpetual power over the citizens and subjects in a Commonwealth: Which the Latins call Majestatem, the Italians Segnorìa, that is to say, The greatest power to command. For Majesty (as Festus saith) is so called of mightiness."

>And forasmuch as wee have before defined a Commonweal to be the right government of many families, and of things common amongst them, with a most high & perpetual power



Monarchic Lorddom

The word "Lord" in Monarchy means head/giver, particularly in relation to Christianity. Its etymology derived from Old English hlaford, slaf to loaf. The Monarch is seen as a provider for his people. Talk about "bread & circuses". As despot means "Lord of the House". The People depend on the Monarch as in Roman the Monarch becomes their Lord. "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 needs of the whole flock, that is the whole people... It is a royal right to provide for the needs of the people... The King is called for head from their king, as from a shepherd, or rather a father. And the Scripture of Isaiah had placed Pharaoh in a position to provide... David had well realized that nothing is so royal as to be of help to him who has none" -Bossuet

Egyptian Loyalist Teaching:
Praise the King within your bodies
Embrace his Agency in your hearts...
He is Khnum for every body

The name "Lord of All Goods" as Lord of all bodies & goods.
Dominus omnium bonorum & Dominus districtus totius Domini
Subjects also asked their King for a royal touch to heal scrofula as Lord of the Body-Politic.
"And therefore the kings of Aeneas renouncing war, demanded the earth & waters to show that they were absolute Lords of all that was in the land & sea contained.
Herodotus in Cyropaedia writes, that it is a good & commendable thing among the Medes, that the prince should be Lord & owner of all things"
-Jean Bodin

"If anyone does not provide for his own, and especially his own house, he has denied the true faith, and is worse than an infidel."
-1 Timothy 5:8

Economic is derived from oikonomia meaning "household management". Under Monarchy, where people are united as a political household, a house under one head.

"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

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

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** 2022-09-24 (Sat) 06:00:49 No.313933 >>337740

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.

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 hearts, 'We have no Lord'.

King James VI & I

>It is evident by the rolles of our Chancellery (which contain our eldest and fundamental Laws) that the King is Dominus omnium bonorum [Lord of all goods], and Dominus directus totius Domini [Direct lord of the whole dominion (that is, property)], the whole subjects being but his vassals, and from him holding all their lands as their overlord.

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

Alexander Hamilton

>"Were there any room to doubt, that the sole right of the territories in America was vested in the crown, a convincing argument might be drawn from the principle of English tenure... By means of the feudal system, the King became, and still continues to be, in a legal sense, the original proprietor, or lord paramount, of all the lands in England.*—Agreeable to this rule, he must have been the original proprietor of all the lands in America, and was, therefore, authorized to dispose of them in what manner he thought proper."

Jean Bodin continued

<Of course each man was ruler of his family and had the right of life and death not only over the slaves but also over his wives and children, as Caesar himself testified. Justinian, in addition to many others, erred in alleging, in the chapter on a father's power, that no people had so much power over their sons as the Romans had, for it is evident from Aristotle and the Mosaic Law that the custom is also common to the Persians and the Hebrews. The ancients understood that such was the love of the parents toward their sons that even if they wished very much to abuse their power, they could not. Moreover, nothing was a more potent cause of virtue and reverence in children toward their parents than this patriarchal power.

<Therefore, when they say that they are masters of the laws and of all things, they resemble those kings whom Aristotle calls lords, who, like fathers of families, protect the state as if it were their own property. It is not contrary to nature or to the law of

nations that the prince should be master of all things and of laws in the state, only he must duly defend the empire with his arms and his child with his blood, since the father of a family by the law of nations is owner not only of the goods won by him but also of those won by his servants, as well as of his servants

<Even more base is the fact that Jason when interpreting in the presence of King Louis XII a chapter of law well explained by Azo, affirmed recklessly that all things are the property of the prince. This interpretation violates not only the customs and laws of this kingdom but also all the edicts and advices of all the emperors and jurisconsults. All civil actions would be impossible if no one were owner of anything. "To the Kings," said Seneca, "power over all things belongs; to individual citizens, property." And a little later he added, "While under the best king the king holds all within his authority, at the same time the individual men hold possessions as private property." All things in the state belong to Caesar by right of authority, but property is acquired by inheritance

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File (hide): 1663967024974-2.mp4 (8.44 MB, 640x358, DPRK Song - Our Rewardingmp4) [play once] [loop]



File (hide): 1663967024974-3.mp4 (14.07 MB, 640x360, DPRK Song Land and Farmers.mp4) [play once] [loop]



The reason why Emperors and other rulers have their faces on coins is to signify how they are providers. It is another means for the State to teach its values, since people should believe whatever provides for them.

So imagine you go to get your daily bread, with money bearing the visage of your Sovereign.

Joseph de Maistre

>Everyone knows the famous line,

<The first king was a fortunate soldier

>This is perhaps one of the falsest claims that has ever been made. Quite the opposite could be said, that

<The first soldier was paid by a king

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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 sovereign as a hive and bees without a queen: for, by virtue of the eternal laws of nature, a system of bees exists in the 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 fellow-men: from this moment you suppose a sovereign. The first man was king over his children, over his 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. Everyone knows the famous line,

The first king was a fortunate soldier.

This is perhaps one of the falsest 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 in to 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....

YOUNG SOCRATES: Here, a household manager and a slave-master are the same thing.

YOUNG SOCRATES: Of course.

YOUNG SOCRATES: Well then, surely there would be any difference, so far as ruling is concerned, between the character of a large household, on the one hand, and the bulk of a small city on the other?

YOUNG SOCRATES: None.

YOUNG SOCRATES: In answer to the question we were asking just now, it's clear that there is one sort of expert knowledge concerned with all these things, whether someone gives it the name of expertise in kingship, or administration, or household management, let's not pick any quarrel with him.

Plato, Statesman

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.

Thomas Hobbes – That a Family is a little City

>"Propriety receiv'd its beginning, What's objected by some, That the propriety of goods, even before the constitution of Cities, was found in the Fathers of Families, that objection is vain, because I have already declar'd, That a Family is a little City. For the Sons of a Family have propriety of their goods granted them by their Father, distinguisht indeed from the rest of the Sons of the same Family, but not from the propriety of the Father himself; but the Fathers of diverse Families, who are subject neither to any common Father, nor Lord, have a common Right in all things."

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....

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A Bumper Harvest in the Chongshan Plain

>Who has brought this happiness?

<Our Party has brought it.

>Who has brought this happiness?

<It is thanks to the Leader!

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"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".

"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 poupe, the ribs, and tacklings) be taken away, is 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

"But as a ship, if the keel (which strongly bears up the prow, the poupe, 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.

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 totalitarian regimes.

States are totalitarian by their very nature.

If the State upholds the relation of the Whole before all else, that is, the Total. It must be totalitarian.

And if men are political animals, like Aristotle ascribes to Bees and Ants, then they are orchestrated and arranged no less in a totalitarian fashion and not independent from the State; and if the State is itself a great household and composed of various households, with diverse unities and one unity to make them one bond as a city as a total / whole, they depend on their unity, like the body depends on the soul. So the household itself is defined by the unity of the father; so likewise the State is defined by the unity of the Sovereign.

Forget whether it is a city-state, nation-state, or empire, what matters is the bond and unity of that political power; we simply take the state principle and extend it beyond. These are all semantics of size of the State, but in the world there can be city-states, nation-states, and empires, like we see today.

When a family keeps children to themselves and doesn't allow children to benefit from learning valuable skills, the family suffers.

When you drink water and the body itself and all parts receive water, it is good.

When you drink water and water only goes to some parts and denies the body itself, it is bad.

When the water benefits all parts and the body itself, that is the common good; the common good is what benefits all involved in a general and particular way. It wouldn't benefit it if the vast majority (like a democracy) benefited without benefiting the whole itself; so it must be a sovereign body, being the unity itself, where all parts depend, before it could be considered for the common benefit.

The family does need a good pot of soil to prosper

Families are generally not independent, unless they are so great and powerful they are like a state themselves. It is conceded that the family itself is a little city, in a

true micro-macro fashion. Though generally the body-politic comes first.

There's also a misconception that corporations and various industries and private entities are independent from the governance; though like we say we don't go about building a city without houses. These various industries benefit the City and in fact ARE the governance of the State, being in relation of the State anatomy itself, composed of masters and servants, and those who provide and receive; it is for the benefit of a city, that various employments deliver substance for its parts and work for the benefit of their common bond. These are all a governance of the State; how many hours you work, and what you are instructed and taught by these corporations, what you are told to behave and mimic... these are without a doubt part of the State governance in teaching its citizens or subjects.

. They try to imagine a family without a father. A shepherd without a flock. A body without a head. A political body without a State. All because they are so conceited in self-governance and having no directing power to arrange and orchestrate these all. It is the same thing over and over, with the democratic view of all having a hand in their affairs; though if it would be conceded that people are self-governing, it will not be without a union or sovereign power, to direct and govern, like Filmer says, but as for the directive power, the condition of human nature requires it, since civil society cannot be imagined without power of government and Archibald Kennedy says, And this political Authority has been allowed the supreme Director, in all States, in all Ages, and in all Places; and without it, there would be a Failure of Justice.

Archibald Kennedy

>There is, in every Family, a Sort of Government without any fixed Rules; and indeed it is impossible, even in a little Family, to form Rules for every Circumstance; and therefore it is better conceived than expressed; but perfectly understood by every Individual belonging to the Family. The Study of the Father or Master, is for the Good of the Whole; all Appeals are to him; he has a Power, from the Reason and Nature of Things, to check the Insolent, or Indolent, and to encourage the Industrious: In short, the whole Affairs of the Family are immediately under the Care or Direction of the Father or Master; and this is a natural Prerogative, known and acknowledged by every Man living, who has ever had a Family, or been any Ways concerned in a Family, in all Ages and in all Places. His Majesty, as he is our political Father, his political Prerogative, from the like Circumstances and Reasons, is equally necessary. And this political Authority has been allowed the supreme Director, in all States, in all Ages, and in all Places; and without it, there would be a Failure of Justice.

But like this pic related.

<"Every Father is bound by the Law of Nature to do his best for the preservation of his Family; but much more is a King always tied by the same Law of Nature to keep this general Ground, That the safety of the Kingdom be his Chief Law: 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 Public is to be preferred before the Private." -Sir Robert Filmer

■ ► **Anonymous** 2022-09-24 (Sat) 06:33:16 No.313958

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"Therefore it is apparent that Monarchy is the first Ordinance of all governments; a family being nothing else but a small Kingdom, wherein the paterfamilias had Regal power, & potestatem vita & necis, even over his own children, as I have elsewhere shown in the example of Abraham, and



elsewhere showed in the example of Abraham, and of other Heathens, that justly executed their own sons; and a Kingdom being nothing else but a great family, where the King hath paternal power, and more than fathers now have, because of the great abuse that diverse fathers committed, while they had their plenary authority. therefore it was thought fit to abridge them of that pristine power, and to place it all in the hands of the more public father."

- Gryffith Williams, Lord Bishop of Ossory,
Printed at Oxford, Ann. Dom. 1644



"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 whilst 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 2022-09-24 (Sat) 06:34:11 No.313959

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Birthday of the Kin....png)

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1280x720, dog chernobyl1280x720.jpg)

John Philips. On the Birthday of the King. Year 1666.

First, this day is Bonaventura regis. His Majesty's birthday. The
rejoicings of the birthdays of Kings, and Princes, was of an ancient
custom, and somewhat obsolete, among the Britons, Persians, and
Boschians. But it is lawful to commemorate the birthdays of Christian
Kings, so they be not abused to Prophanesse, but only thereby to take
occasion to give thanks for such worthy instruments which God in
mercy hath set up to the Church, and Commonwealth.

For though Jobs, and Jonath, carried the day wherein they were borne, and



only Pharaoh, Jacobson, and Herod, are remembered in Scripture to have made grave frolics on their birthday, as some have observed, yet that is not record of them as their sin.

For if Children be a great blessing in the World it assures us, that yet a
3. And if a Woman is loved, so soon as she is delivered of a child,
remembereth no more her anguish for joy that a man is born into the
World, as our Saviour saith, John 16. 22. Then certainly there is, and
ought to be much more joy for the birth of godly Kings, and the increase
of their Royal Pedigree. It being a part of the accomplishment of that
promise made unto them, Psal. 132. 17. Instead of thy Fathers, thou
shalt have Children, whom thou shalt make Princes in all the earth,
and I will make thy name to be remembered in all generations.

"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 Pater 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

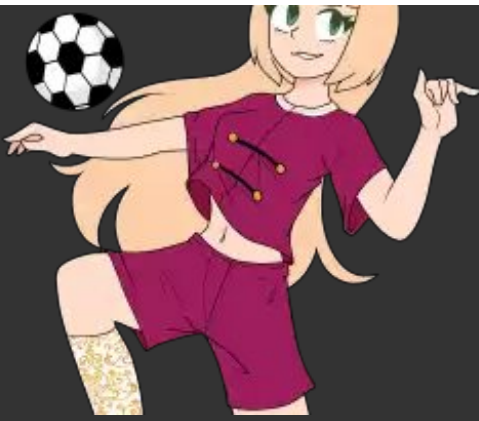
"For the association of a father with his sons bears the form of monarchy... it is the ideal of monarchy to be paternal rule." -Aristotle

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I know someone who didn't believe in a mixed State.

Jean Bodin

>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 [rule of the best] 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 that the mixed was the best type, but for his part he thought there were only three types, and all the 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...

Bodin claims Herodotus & tries to snatch Plato (despite crediting the mixed state w/ the dignity of antiquity)

>Then I think this—that the type of state of the Romans in the age of Polybius, and much more in the time of Dionysius and Cicero, was entirely popular. When they had driven the kings from the city, the first law about the government proposed by Brutus to the people was this, that annual consuls were to be created by the people. This Livy and Dionysius reported. From this it is evident that all consular authority ought to be sought and asked from the people.

>"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."

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 Commonwealths, 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."

>Let us therefore conclude, never any Commonwealth to have been made of an Oligarchy and popular estate; and so much less of the three states of Commonwealths, and that there are not indeed but three estates of Commonweales, as Herodotus first most truly said amongst the Greeks, whom Tacitus amongst the Latins imitating, saith, The people, the nobility, or one alone, do rule all nations and cities.

>Wherefore such states as wherein the rights of sovereignty are divided, are not rightly to be called Commonweales, but rather the corruption of Commonweales, as Herodotus hath most briefly, but most truly written.

Thomas Hobbes

>"For whereas the stile of the antient Roman Common-wealth, was, The Senate, and People of Rome; neither Senate, nor People pretended to the whole Power; which first caused the seditions, of Tiberius Gracchus, Caius Gracchus, Lucius Saturnius, and others; and afterwards the warres between the Senate and the People, under Marius and Sylla; and again under Pompey and Caesar, to the Extinction of their Democracy, and the setting up of Monarchy."

>"The third opinion: that the sovereign power may be divided, is no less an error than the former, as hath been proved, Part II. chap. XX, sect. 15. And if there were a commonwealth, wherein the rights of sovereignty were divided, we must confess with Bodin, Lib. II. chap. I. *De Republica*, that they are not rightly to be called commonwealths, but the corruption of commonwealths. ... And though monarchies stand long, wherein the right of sovereignty hath seemed so divided, because monarchy of itself is a durable kind of government; yet monarchs have been thereby diverse times thrust out of their possession. But the truth is, that the right of sovereignty is such, as he or they that have it, cannot, though they would, give away any part thereof, and retain the rest. As for example: if we should suppose the people of Rome to have had the absolute sovereignty of the Roman state, and to have chosen them a council by the name of the senate, and that to this senate they had given the supreme power of making laws, reserving nevertheless to themselves, in direct and express terms, the whole right and title of sovereignty (which may easily happen amongst them that see not the inseparable connection between the sovereign power and the power of making laws), I say, this grant of the people to the

senate is of no effect, and the power of making laws is in the people still... The error concerning mixed [State] has proceeded from want of understanding of what is meant by this word body politic, and how it signifieth not the concord, but the union of many men.

Rousseau

>"Whenever Sovereignty seems to be divided, there is an illusion: the rights of which are taken as being part of Sovereignty are really all subordinate, and always imply supreme wills of which they only sanction the execution."

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Elon Musk tweeted that the State is the largest corporation, not far from the truth.

>"And though in the charters of subordinate corporations, a corporation be declared to be one person in law, yet the same has not been taken notice of in the body of a commonwealth or city, nor have any of those innumerable writers of politics observed any such union." -Hobbes

So like Hobbes says, for his "Artificial Person of the State" is a kind of Monarch itself, being One Personification.

And like Bossuet says, "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."

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Confusion of laws divine, natural, & human

>And contrarywise, when as they shall limit and restrain the sovereign power of a Monarch, to subject him to the general estates, or to the council, the sovereignty has no firm foundation, but they frame a popular confusion, or a miserable Anarchy, which is the plague of all States; the which must be duly considered, not giving credit too their goodly discourses, which persuade subjects, that it is necessary to subject Monarchs, and to prescribe their prince a law; for that it is not only the ruin of the Monarch, but also of the subjects. It is yet more strange, that many hold an opinion that the prince is subject to his laws, that is to say, subject to his will, whereon the civil laws (which he has made) depend; a thing impossible by nature.

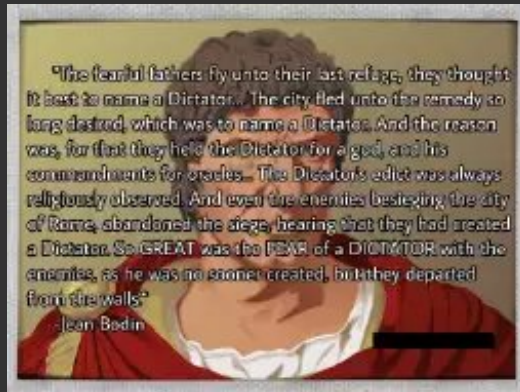
<And under this color and ill digested opinion, they make a mixture and confusion of civil laws with the lawes of nature, and of both jointly with the laws of God: so as they suppose, when the prince forbids to kill, to steal, or to commit adultery, that it is the prince's law.

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<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 [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. **But in a monarchy it is otherwise**, where every one in particular, and all the people in general, and (as it were) in one body, must swear to the observation of the laws, and their faithful allegiance to one sovereign monarch; who next unto God (of whom he holds his

scepter & power) is bound to no man. For an oath carries always with it reverence unto whom, or in whose name it is made, as still given unto a superiour."

From Generation of a Commonwealth, Hobbes Leviathan

>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 [the People], or rather (to speak more reverently) of that Mortal God, to which we owe under the Immortal God, our peace and defense.

Hobbes also makes the distinction of those united by fear of each other, and others united by fear of him who conquers them. I think the former being sovereignty by institution, and the latter sovereignty by acquisition.

From Hobbes De Cive

>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

<Jean Bodin: Fear of the Dictator

>"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."

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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."

"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."

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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 the 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 Common-wealth; 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 Man-kind, upon weak and false Principles, have neverthelesse 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.

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 conveighed 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:

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Promote then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.

>"Promote then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

George Washington, Farewell Address

>"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."

>"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."

>For he that deserteth the Means, deserteth the Ends... [Such as] of appointing

Teachers, and examining what Doctrines are conformable, or contrary to the Defense, Peace, and Good of the people. Secondly, it is against his duty, to let the people be ignorant, or misinformed of the grounds, and reasons of those his essential Rights

>"It is his Duty, to cause them to be so instructed; and not only his Duty, but his Benefit also, and Security..."

Hobbes on Instruction

■ ► **Anonymous** 2022-09-24 (Sat) 07:31:48 No.313989

The Herodotus Debate

*Between **Otanes** (Democracy), **Megabyzus** (Oligarchy), & **Darius** (Monarchy)*

As told by the Father of /his/tory, **Herodotus**

Among the oldest sources of Monarchist politics there is, next to Homer's monarchist maxim: Let there be One Lord, One King

Jean Bodin revives the spirit of Herodotus in our political discourse in maintaining 3 forms of State only, denying a mixed State, but only a govt to be mixed.

Others imitated Herodotus such as Josephus, Cassius Dio, & Philostratus, to follow the discourse between one, few, many.

Otanes (Democracy)

Otanes was for giving the government to the whole body of the Persian people. "I hold," he said, "that we must make an end of monarchy; there is no pleasure or advantage in it. You have seen to what lengths went the insolence of Cambyses, and you have borne your share of the insolence of the Magian. What right order is there to be found in monarchy, when the ruler can do what he will, nor be held to account for it? Give this power to the best man on earth, and his wonted mind must leave him. The advantage which he holds breeds insolence, and nature makes all men jealous. This double cause is the root of all evil in him; he will do many wicked deeds, some from the insolence which is born of satiety, some from jealousy. For whereas an absolute ruler, as having all that heart can desire, should rightly be jealous of no man, yet it is contrariwise with him in his dealing with his countrymen; he is jealous of the safety of the good, and glad of the safety of the evil; and no man is so ready to believe calumny. Nor is any so hard to please; accord him but just honour, and he is displeased that you make him not your first care; make him such, and he damns for a flatterer. But I have yet worse to say of him than that; he turns the laws of the land upside down, he rapes women, he puts high and low to death. But the virtue of a multitude's rule lies first in its excellent name, which signifies equality before the law; and secondly, in that its acts are not the acts of the monarch. All offices are assigned by lot, and the holders are accountable for what they do therein; and the general assembly arbitrates on all counsels. Therefore I declare my opinion, that we make an end of monarchy and increase the power of the multitude, seeing that all good lies in the many."

Megabyzus (Oligarchy)

Megabyzus' counsel was to make a ruling oligarchy. "I agree," said he, "to all that Otanes says against the rule of one; but when he bids you give the power to the multitude, his judgment falls short of the best. Nothing is more foolish and violent than a useless mob; to save ourselves from the insolence of a despot by changing it for the insolence of the unbridled commonalty — that were unbearable indeed. Whatever the despot does, he does with knowledge; but the people have not even that; how can they have knowledge, who have neither learnt nor for themselves seen what is best, but ever rush headlong and drive blindly onward, like a river in spate? Let those stand for democracy who wish ill to Persia; but let us choose a company of the best men and invest these with the power. For we ourselves shall be of that company; and where we have the best men, there 'tis like that we shall the best counsels.

Darius (Monarchy)

Darius was the third to declare his opinion. "Methinks," said he, "Megabyzus speaks rightly concerning democracy, but not so concerning oligarchy. For the choice lying between these three, and each of them, democracy, oligarchy and monarchy being supposed to be the best of its kind, I hold that monarchy is by far the most excellent. 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 to 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 the best. Again, the rule of the 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. This continues till someone rises to champion the people's cause and makes an end of such evil-doing. He therefore becomes the people's idol, and being their idol is made their monarch; so his case also proves that monarchy is the best government. But (to conclude the whole matter in one word) tell me, whence and by whose gift came our freedom — from the commonalty or an oligarchy or a single ruler? I hold therefore, that as the rule of one man gave us freedom, so that rule we should preserve; and, moreover, that we should not repeal the good laws of our fathers; that were ill done."

► **Anonymous** 2022-09-24 (Sat) 07:34:05 No.313990

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God forbid his anger destroy the army he commands.
The rage of kings is strong, they're nursed by the gods,
their honor comes from Zeus-
they're dear to Zeus, the god who rules the world."

When he caught some common soldier shouting out,
he'd beat him with the scepter, dress him down:
"You fool-sit still! Obey the commands of others,
your superiors-you, you deserter, rank coward,
you count for nothing, neither in war nor council.
How can all Achaeans be masters here in Troy?
Too many kings can ruin an army-mob rule!
Let there be one commander, one master only,
endowed by the son of crooked-minded Cronus
with kingly scepter and royal rights of custom:
whatever one man needs to lead his people well."

File (hide): 1663972444802-1.png (105.67 KB, 801x553, Caligula let there be onepng)

The Life of Caligula, 22-26

Suetonius - newel (p. 1) .k06

"So much for Caligula as emperor, we must now tell of his career as a monster.

After he had assumed various surnames (for he was called "Theotus" "Child of the Camp," "Father of the Arts," and "Greatest and Best of Caesars"), choosing to wear the same legs, who had come to Rome to pay their respects to him, dispensing an dinner about the nobility of their descent, he said:

"I am then to be one Lord and one King."

And he came near assuming a crown, as he was changing the semblance of a purple robe into the form of a monarchy. But as being reminded that he had risen above the decorum both of princes and kings, he began then to take care to lay claim to divine majesty, his chief going orders that such spheres of the gods as were especially famous for their severity in their attitude toward, including that of Jupiter of Olympus, should be brought from Greece, in order to remove their heads and put them on their place, he cut out a part of the Palace as far as the Forum, and making the temple of Castor and Pollux his residence, he often took his place between the deity's statues, and ordered his slaves to be seated upon the throne, his presence terrifying and awe-inspiring him as Jupiter himself. He also set up a special shrine to his own goddess, with priests and with victims of the choicest kind. In this temple was a life-sized statue of the emperor in gold, which was dressed each day in clothing such as he wore himself. The richest citizens used all their influence to secure the priesthood of his cult and bid high for the honors. The victims were human, swine, oxen, and birds, and the priests, dressed daily in robes such as their own king. At night he used constantly to walk the hall and nod and smile to his embassies and his bed, while in the daytime he would talk confidentially with Jupiter Capitolinus, now subsisting and thus in turn putting his ear to the mouth of the god, now in loud and even angry language, for he was heard to make the prayer: "I'll see up, or I'll let thee." But finally, worn by excessive, to be ignored, and even invited to dine with the god, he took in tribute over the temple of the Deified Augustus, and thus joined his Palace to the Capitol. Presently, to be nearest yet, he laid the foundations of a new house in the court of the Capitol.

File (hide): 1663972444802-2.jpg (208.49 KB, 2048x1182, Caligula quote.jpg)



Homer's Monarchist Maxim

How can all Achaeans be masters here in Troy?
Too many kings can ruin an army-mob rule!
"Let there be One commander, One master only
Endowed by the son of crooked-minded Cronus
With kingly scepter and royal rights of custom:
Whatever One man needs to lead his people well.

Caligula

Chancing to overhear some kings [PLURAL], who had come to Rome to pay respects to him, disputing at dinner about the nobility of their descent, he cried:
Let there be One lord, One king!

What Caligula says here is often the same attitude I have. I will not settle for many kings, no matter they be an aristocracy of kings; the very best kings, assembled as a few men oligarchically; I demand above all else one king.

This is a very monarchist opinion, by its most sincere definition. Only made controversial because of the wind of Tocquevillism, that makes people make all kinds of pretenses of a nobility and few men against the pre-eminent state of Monarchy and resist with everything they can muster and reason from the voice of Megabyzus himself, revived today to draw us away from Darius.

► **Anonymous** 2022-09-24 (Sat) 07:40:07 No.313996

File (hide): 1663972807013-0.png (147.07 KB, 550x616, Grace cropped.png)

File (hide): 1663972807013-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



This is where I will stop today.
Tho I did re-think and re-evaluate much a lot.

► **Anonymous** 2022-09-24 (Sat) 08:58:34 No.314027 >>314028

File (hide): 1663977513605-0.png (2.22 MB, 3419x3096, Grace recites.png)

File (hide): 1663977513605-1.mp4 (2.66 MB, 1280x720, Thus let united duty praymp4) [play once] [loop]



File (hide): 1663977513605-2.mp4 (2.44 MB, 640x360, Here's A Health Unto His M....mp4) [play once] [loop]





File (hide):
 1663977513605-
 3.mp3 (2.24
 MB, When the
 King Comes
 Home I....mp3)



► **Anonymous** 2022-09-24 (Sat) 09:07:47 No.314028

File (hide): 1663978067007-0.mp4 (4.5 MB,
 1280x720, For King and Country - Bri....mp4)
 [play once] [loop]

File (hide): 1663978067007-1.mp4 (2.2 MB,
 960x720, On Coronation Day.mp4) [play once]
 [loop]



File (hide): 1663978067007-2.mp4 (7.47 MB,
 640x360, When the King Comes Home i....mp4)
 [play once] [loop]



>>314027

► **Anonymous** 2022-09-24 (Sat) 09:35:19 No.314035

File (hide): 1663979719244-0.jpg
 (85.83 KB, 535x750, images-
 4.fill.size_535x750....jpg)

File (hide): 1663979719244-1.mp4 (6.75 MB,
 720x720, Be Welcome Then, Great Sir....mp4)
 [play once] [loop]





File (hide): 1663979719244-2.jpg (98.07 KB, 1140x797, APTOPIX-Britain-Royals-9-1....jpg)



▶ **Anonymous** 2022-09-24 (Sat) 12:44:38 No.314083

File (hide): 1663991078155-0.mp4 (13.01 MB, 1280x720, Rivers from their channels....mp4) [play once] [loop]

File (hide): 1663991078155-1.mp4 (12.29 MB, 1280x720, If then we've found the wa....mp4) [play once] [loop]



File (hide): 1663991078155-2.mp4 (3.86 MB, 1280x720, Come then change your note....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.

...

If then we've found the want of his rays,
Thank wicked contrivance
And ambition as vain
That sought t'have shortened our sovereign's days.
But kings, like the sun, sometimes have their clouds
To make them shine more bright,
Their greatness exhales the vapour that shrouds
And seeks to eclipse their light.

But heaven has now dispelled those fears
And here once again our monarch appears,
The delight of our eyes
To try if his subjects at length will grow wise.

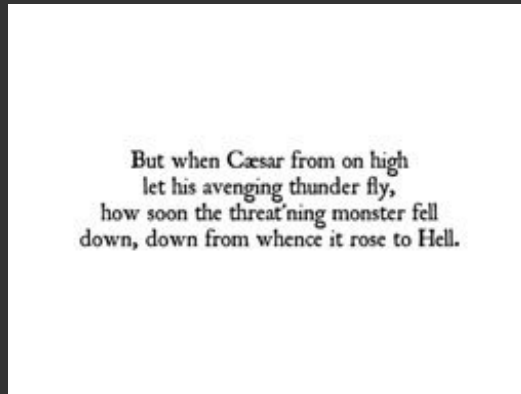
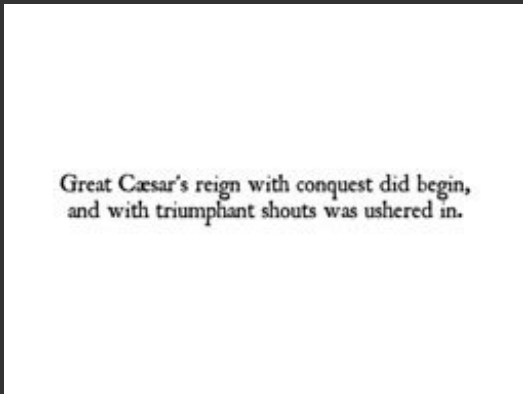
...

Come then, change your notes, disloyal crowd,
You that already have been too loud
With importunate follies and clamours;
tis no business of yours
To dispute the high powers,
As if you were the government framers;
But with heart and with voice
Join all to rejoice
With welcomes redoubled to see him appear,
Who brings mercy and peace
And all things to please
A people that knew not how happy they are.

▶ **Anonymous** 2022-09-24 (Sat) 12:47:51 No.314086

File (hide): 1663991271376-0.mp4 (1.55 MB, 480x360, Great Caesar's Conquest.mp4) [play once] [loop]

File (hide): 1663991271376-1.mp4 (2.16 MB, 480x360, accursed rebellion.mp4) [play once] [loop]



Great Caesar's reign with conquest did begin, and with triumphant SHOUTS (3x) was ushered in.

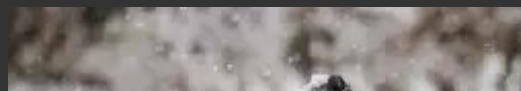
▶ **Anonymous** 2022-09-24 (Sat) 13:00:42 No.314090 >>314101

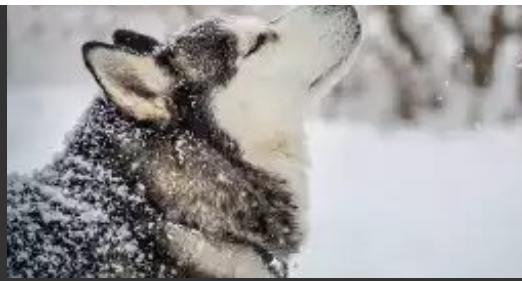
Thoughts on the kings and queens in Game of Thrones? Especially Aegon the Conqueror

▶ **Anonymous** 2022-09-24 (Sat) 13:37:55 No.314101 >>314115 >>314147

File (hide): 1663994275230-0.png (254.66 KB, 902x784, Grace soft crop.png)

File (hide): 1663994275230-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)





File (hide): 1663994275230-2.jpg (1.89 MB, 5673x2667, Bossuet Part 5.jpg)



>>314090

I have never watched Game of Thrones.

>>313343

I think very well of you, anon.

Though I know very well what Bossuet says.

<"Each side wanted to have the King: each passionate for him, envied others the glory of possessing him. Sedition would have come about if the prince—who is indeed a public good—had not given himself equally to all."

Anonymous 2022-09-24 (Sat) 15:26:39 No.314115 >>314122

>>314101

Why not, It's entirely about monarchy

Are you afraid it might change your view on it

Anonymous 2022-09-24 (Sat) 16:00:23 No.314122

>>314115

Grace is afraid of having her idealism about monarchies shattered by a vivid portrayal of Actually Existing Feudalism.

Anonymous 2022-09-24 (Sat) 17:49:28 No.314147

>>314101

>I have never watched Game of Thrones.

What a chad

Anonymous 2022-09-25 (Sun) 04:41:41 No.314318

File (hide): 1664048500586-0.jpg (85.83 KB, 535x750, images-4.fill.size_535x750....jpg)



File (hide): 1664048500586-1.jpg (340.08 KB, 1300x1329, britains-queen-elizabeth-i....jpg)





File (hide): 1664048500586-2.jpg (84.54 KB, 700x467, GettyImages-843781242-king...jpg)



Charles II w/ Cavalier K. Charles Spaniels
Elizabeth II w/ Corgis
Charles III w/ Jack Russell Terrier.

Anonymous 2022-09-25 (Sun) 08:53:40 No.314364

File (hide): 1664063620123-0.png (1.22 MB, 1024x1024, 1663871218980-1.png)

File (hide): 1664063620123-1.png (76.93 KB, 440x500, 3a826c1691b92bfaaffd41990....png)



tfw Grace shall give Alunya headpats
>Alunya looks like pic related too
Someday I should get another Grace & Alunya pic.

Anonymous 2022-09-25 (Sun) 08:59:20 No.314366

File (hide): 1664063959951-0.png (4.34 KB, 257x324, Grace MC preview.png)

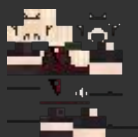
File (hide): 1664063959951-1.png (1.64 KB, 64x64, Grace ham edit 13.png)

File (hide): 1664063959951-2.png (6.37 KB, 259x312, Grace MC preview alunya.png)





File (hide):
1664063959951-
3.png (1.79
KB, 64x64,
Grace alunya
4.png)



I will re-post the Minecraft skins.
In case anyone missed them.

Anonymous 2022-09-25 (Sun) 09:00:21 No.314369

File (hide): 1664064021532-0.png
(5.04 KB, 231x306, Rodina MC
preview.png)



File (hide):
1664064021532-
1.png (1.62
KB, 64x64,
Rodina classic
6.png)



File (hide): 1664064021532-2.png
(6.5 KB, 253x351, Alunya MC
preview.png)

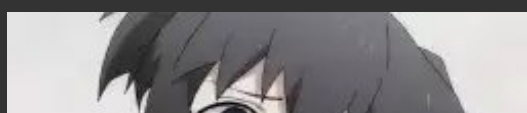


File (hide):
1664064021532-
3.png (1.59
KB, 64x64,
Alunya classic
skin lefty.png)

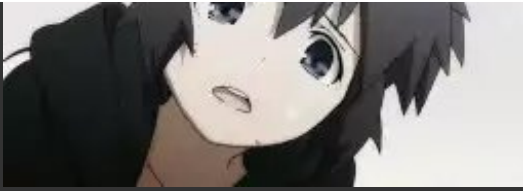


Anonymous 2022-09-26 (Mon) 02:57:50 No.314583 >>314585 >>314589

File (hide): 1664128670429.gif (890.84 KB, 500x281, crii.gif)



Is it true that Grace-
chan was beheaded?



■ ► **Anonymous** 2022-09-26 (Mon) 03:18:22 No.314585 >>314589

>>314583

I like to image board-tans are like Terraria NPCs and respawn whenever certain conditions are met.

■ ► **Anonymous** 2022-09-26 (Mon) 03:51:18 No.314589 >>314591

File (hide): 1664131877637-0.png (1.22 MB, 1024x1024, 1663871218980-2.png)



File (hide): 1664131877637-1.mp4 (18.01 MB, 480x360, Robert Carlyle as James Imp4) [play once] [loop]



File (hide): 1664131877637-2.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



>>314583

>Is it true that Grace-chan was beheaded?

Not true.

What an evil [REDACTED] gesture it is.

To cut off the Monarch's head...

Like K. James VI & I remarks.

The head is the supreme part of the body.

K. James VI & I

<The King towards his people is rightly compared... to a head of a body composed of diverse members.

>And the proper office of a King towards his Subjects, agrees very well with the office of the head towards the body, and all the members thereof: For from the head, being the seat of Judgement, proceeds the care and foresight of guiding, and preventing all evil that may come to the body or any part thereof. The head cares for the body, so does the King for his people. As the discourse and direction flows from the head...

& again

<And lastly, Kings are compared to the head of this Microcosme of the body of man.

>>314585

Siberians love Grace, so it can't be true.

■ ► **Anonymous** 2022-09-26 (Mon) 03:55:21 No.314591 >>314657

>>314589

Based , papist seething
t. this post was made by low church anglican gang

■ ► **Anonymous** 2022-09-26 (Mon) 04:47:58 No.314596

File (hide): 1664135278535.jpg (1.9 MB, 2823x3672, charles-stuart-bodhisatva.jpg)



I found this image of King Charles II as a Bodhisattva on one of my favorite blogs called Geotrickster.

■ ► **Anonymous** 2022-09-26 (Mon) 09:50:02 No.314657 >>314932 >>315343

>>314591

I kinda wish Anglicanism wasn't undermined by Puritans chopping off Charles I's head discrediting the title of Defender of the Faith and subjecting it to Parliament

■ ► **Anonymous** 2022-09-26 (Mon) 11:07:36 No.314681

File (hide): 1664158056005-0.png (807.6 KB, 3000x3000, Grace mic wink.png)

File (hide): 1664158056005-1.mp4 (5.65 MB, 854x480, leftypol choir- OURS (anar....mp4)
[play once] [loop]



Mine

As sung by Grace-chan

This workplace is mine
the choice of working hours,
this property,
from the bourgeoisie,
It's mine, mine, mine

This commune is mine
This barbers saloon is mine
The city streets
Beneath Both of your feet
They're all emphatically mine

It all belongs to me
That restaurant to that bus
North, south, east and west

I caress it, 'cause I possess it
I seized it and it's mine

The floor and ceiling is mine
All your property's mine
You always knew it
That's all there is to it
It's mine, mine, mine, mine, mine!

Hobbes

<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.

Bodin

>And therefore the kings of Persia denouncing war, demanded the earth and waters to show that they were absolute lords of all that was in the land & sea contained. Xenophon in Cyropedia writes, that it is a good & commendable thing among the Medes, that the prince should be lord & owner of all things.

Anonymous 2022-09-26 (Mon) 12:23:34 No.314698 >>314727

File (hide): 1664162614498-0.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)

File (hide): 1664162614498-1.jpg (168.1 KB, 1300x956, touch snow.jpg)



Daily reminder to touch snow, siberians.

Anonymous 2022-09-26 (Mon) 15:21:25 No.314727

>>314698
No snow here yet.

Anonymous 2022-09-26 (Mon) 21:54:09 No.314786 >>314821

>>313049
>This is not /yuri/ colony.

I beg to differ mademoiselle Grace, for it is as your loyal subjects want more according to them: >>313252 and >>313052.

As Ambassador I must do my job and help give the people what they want! After all lezzing Grace-chan with Alyuna is what they want. Now why would you deny your subjects such simple pleasures of .yuri/ and girls love.

Anyways hope my bros and others are doing well right now. We chilling have some birthday cake from Saturday, and we be giants. Standing on the shoulders of the Giants I should say its kinda cool up here. Join me comrades for we shall enjoy more Grace x Alyuna.

Anonymous 2022-09-27 (Tue) 02:24:50 No.314821

File (hide): 1664213090191-0.png (1.25 MB, 1024x1024, 1663871218980-3.png)

File (hide): 1664213090191-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



>>314786
AI Grace will not stand for these conspiracies.

>we shall enjoy more Grace x Alyuna
Access denied.

Anonymous 2022-09-27 (Tue) 02:42:56 No.314824 >>314827

File (hide): 1664214175771-0.png (615.47 KB, 3600x3300, Grace Memoriam 02 text whi....png)

File (hide): 1664214175771-1.png (605.4 KB, 3600x3300, Grace Memoriam 02 text bla....png)

In Memoriam
Queen Elizabeth II

In Memoriam
Queen Elizabeth II



File (hide): 1664214175771-2.png (1.37 MB, 3600x3300, Grace Memoriam 01 text whi....png)

In Memoriam
Queen Elizabeth II



File (hide): 1664214175771-3.png (1.36 MB, 3600x3300, Grace Memoriam 01 text bla....png)

In Memoriam
Queen Elizabeth II



Anonymous 2022-09-27 (Tue) 02:43:40 No.314825 >>314827 >>314828

File (hide): 1664214219883-0.png (167.59 KB, 1316x1339, Grace sad 01 black.png)

File (hide): 1664214219883-1.png (169.04 KB, 1316x1339, Grace sad 01.png)



Anonymous 2022-09-27 (Tue) 02:47:57 No.314827

>>314824

>>314825

Cute! I want to cheer her up...

Anonymous 2022-09-27 (Tue) 02:54:31 No.314828

>>314825

I dont like it when she's sad.

■ ► **Anonymous** 2022-09-27 (Tue) 04:16:17 No.314842 >>314844

File (hide): 1664219777476-0.png (491.19 KB, 1024x1024, ded grace.png)

File (hide): 1664219777476-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x...jpg)



>>313355

>File never existed

Did I accidentally delete those files?

I am sort of spooked.

■ ► **Anonymous** 2022-09-27 (Tue) 04:21:14 No.314843

File (hide): 1664220074128-0.png (147.07 KB, 550x616, Grace cropped.png)

File (hide): 1664220074128-1.jpg (191.7 KB, 1280x720, dog chemobyl1280x720.jpg)



>>312109

Maybe that password really did work.
But I was trying to delete a few things earlier.

■ ► **Anonymous** 2022-09-27 (Tue) 04:21:19 No.314844 >>314845

File (hide): 1664220079580.png (10.76 KB, 611x59, ClipboardImage.png)

kgbeast hidden 1 day /siberia/ Deleted file from post #313355
kgbeast hidden 1 day /siberia/ Deleted file from post #313355

>>314842

It was a mod.

What images were those?

■ ► **Anonymous** 2022-09-27 (Tue) 04:21:51 No.314845 >>314849

>>314844

It was the God Save the Queen video.

■ ► **Anonymous** 2022-09-27 (Tue) 04:35:51 No.314849 >>314953

>>314845

Why would that get deleted?

■ ► **Anonymous** 2022-09-27 (Tue) 11:38:59 No.314932

File (hide): 1664246338908-0.mp4 (15.55 MB, 480x360, The_Martyr.mp4) [play once] [loop]



File (hide): 1664246338908-1.mp4 (179.38 KB, 386x360, Sx2Tvr1neoHLqCXt.mp4) [play once] [loop]



File (hide): 1664246338908-2.mp4 (16.47 MB, 640x360, Fighting for Charlie larp ...mp4) [play once] [loop]



>>314657

■ ► **Anonymous** 2022-09-27 (Tue) 11:44:52 No.314934

File (hide): 1664246691234-0.mp4 (13.33 MB, 480x272, Axtel.mp4) [play once] [loop]



File (hide): 1664246691234-2.mp4 (19.32 MB, 480x272, Hugh Petets.mp4) [play once] [loop]

File (hide): 1664246691234-1.mp4 (19.86 MB, 480x272, John Cook.mp4) [play once] [loop]



File (hide): 1664246691234-3.mp4 (19.92 MB, 480x272, Thomas Harrison.mp4) [play once] [loop]



Anonymous 2022-09-27 (Tue) 11:47:46 No.314938

File (hide): 1664246866306-0.mp4 (2.62 MB, 720x404, KingCharlesISpeech01.mp4) [play once] [loop]

File (hide): 1664246866306-1.mp4 (9.78 MB, 1280x720, KingCharlesISpeech02.mp4) [play once] [loop]



File (hide): 1664246866306-2.mp4 (3.68 MB, 480x360, Remember.mp4) [play once] [loop]



Anonymous 2022-09-27 (Tue) 12:09:52 No.314941

File (hide): 1664248192527-0.png (301.65 KB, 600x912, Grace Eikon Basilike.png)

File (hide): 1664248192527-1.mp4 (2.1 MB, 640x360, Cromwell hung.mp4) [play once] [loop]



File (hide): 1664248192527-2.mp4 (2.51 MB, 720x720, Oliver Cromwell Lay Buried....mp4) [play once] [loop]





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 2022-09-27 (Tue) 12:33:16 No.314945

File (hide): 1664249596131-0.jpg (36.41 KB, 375x314, grace eyes glance.jpg)



File (hide): 1664249596131-1.png (96.14 KB, 1070x425, John Cook on pre-eminencepng)



File (hide): 1664249596131-2.png (34.84 KB, 437x501, Absolute Monarchy people p....png)

some Ambitious Democratical, Antimonarchical men; namely, That, *Constitutus est prius Constituto, Rex singuli major, universa minor; that The King is greater than any particular single man, but less than the whole Body of men*

in a Notion. What an absurd Tenet this is, will easily appear if it be duly examined; I would fain know of these men, whether the King is not bound as much to protect all his Subjects universally, as to protect any one singly; and are not all then bound no less universally than singly to honour the Kings Sacred Person, obey his Commands, and assist and defend him in all dangers? And another new devised State Quirk they had, to wit, That the King cannot be without the People, but the People may be without a King; and so conclude hence, The People are more excellent than the King. If there be any force in this way of arguing, by the same reason it will follow, that a Flock of Sheep are more Excellent than a Man, because the Shepherd is found out for the Sheep, and not the Sheep for the Shepherd; for if there were no Flocks of Sheep, there would be no need of a Shepherd. What a strange Inconsequence there is in this kind of Argument you may easily discern. This makes as much to

John Cook, regicide and lawyer from the trial of King Charles I.

Cook writes here, **Greater than any one, but less than all**

I have a few responses to this doctrine.

Aristotle

>and he who has this pre-eminence is in the relation of the Whole to a part

The pre-eminent Monarch is a whole other ballpark.

He brings up the Duke of Venice, what I guess John Cook means to say an elective kingdom and mixed state, and surely says this cannot refer to absolute Monarchs.

Yet an absolute Monarch has the relationship of the Whole, the State being unmixed and the Monarch a superior, not taking any turn or being mixed/

A mixed State (which absolutists deny) would set the Monarchy as a mere part, not a whole, in equal basis with other forms of state, mixed with them as another mere component and not as the whole itself.

This could be a Monarchy where the monarch is a subject of a superior form of state, whether it be oligarchy or democracy.

Jean Bodin

>But in a monarchy it is otherwise, where every one in particular, and all the people in general, and (as it were) in one body, must swear to the observation of the laws, and their faithful allegiance to one Sovereign Monarch; who next unto God (of whom he holdeth his scepter and power) is bound to no man. **For an oath carries with it reverence unto whom, or in whose name it is made, as still given unto a superiour.**

So the Monarch is a superior to both the people in particular and in general on Bodin's terms. Has a pre-eminence, or majesty, called Sovereignty.

Francis Theobald (3rd pic)

>"That the King is greater than any particular single man, but less than the whole body of men in a nation."

>"If there be any force in this way of arguing, by the same reason it will follow, that a flock of sheep are more excellent than a man, because the shepherd is found out for the sheep, and not the sheep for the shepherd; for if there were no flocks of sheep, there would be no need of a shepherd."

Thomas Hobbes

>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.

What I think John Cook is referring to is the food argument / water argument, that one wise man might outwit each person from a council, regardless they all together can bring more "food" to the table in terms of knowledge.

My opinion is pre-eminence is another ballpark: the pre-eminent Monarch has the relationship of the whole and like Aristotle says is a kind of god or beast; that's why Hobbes calls the Leviathan a "Mortal God". The question of pre-eminence is always whatever justifies this Monarch to be a superior or on par to them all in general and has the relationship of the general to particular.

Everyone knows Louis XIV's famous saying, "L'état, c'est moi". It is disputed whether Louis XIV said this.

His motto is "Nec Pluribus Imar". This motto means the same, because it means "Not Unequal to Many". Compare that with what John Cook poses, **Greater than any one, but less than all** and you see the significance of it.

■ ► **Anonymous** 2022-09-27 (Tue) 13:10:28 No.314948 >>314956

File (hide): 1664251826871-0.mp4 (5.85 MB, 1280x720, 'Put it back!' Labour MP g....mp4)
[play once] [loop]

File (hide): 1664251826871-1.mp4 (44.09 MB, 1280x720, Weird and Wonderful Tradit....mp4)
[play once] [loop]





File (hide): 1664251826871-2.mp4 (13.51 MB, 480x360, charles i enters house ofmp4) [play once] [loop]



<The silver-gilt mace, decorated with roses and thistles springing from a stem entwined by a plain spiral ribbon, dates back to the 17th century and is believed to have been made for Charles II.

<According to the Parliament website, it "is the symbol of royal authority" within the chamber. Without its presence in the chamber, Parliament cannot lawfully meet, debate or pass laws. This rule also dates back to the 17th century.

Black rod

>Black Rod (officially known as the Lady Usher of the Black Rod or, if male, the Gentleman Usher of the Black Rod) is an official in the parliaments of several Commonwealth countries. The position originates in the House of Lords of the Parliament of the United Kingdom.

>The office was created in 1350 by royal letters patent, though the current title dates from 1522.

>Black Rod is best known for their part in the ceremonies surrounding the State Opening of Parliament and the Speech from the throne. They summon the Commons to attend the speech and lead them to the Lords. As part of the ritual, the doors to the chamber of the House of Commons are slammed in the approaching Black Rod's face. This is to symbolise the Commons' independence of the Sovereign. Black Rod then strikes the door three times with the staff, and is then admitted and issues the summons of the monarch to attend.

>This ritual is derived from the attempt by King Charles I to arrest Five Members in 1642, in what was seen as a breach of the constitution. This and prior actions of the King led to the Civil War. After that incident, the House of Commons has maintained its right to question the right of the monarch's representative to enter their chamber, although they cannot bar them from entering with lawful authority.

■ ► **Anonymous** 2022-09-27 (Tue) 13:47:05 No.314953 >>314989

File (hide): 1664254025049-0.png (341.02 KB, 1500x1500, Grace growl.png)

File (hide): 1664254025049-1.png (319.42 KB, 611x556, bb947c987021f818b2f9fd6b49....png)





File (hide): 1664254025049-2.jpg (81.03 KB, 870x720, 9681bb6aeef7c350935d58c272....jpg)



>>314849

Your guess is as good as mine.

It could very well be...

That (((they))) infiltrated the mod team.

The Hibernian was enraged with (((ire)))

And struck out and deleted Her Majesty's jubilee video & Charles III's anthem.

■ ► **Anonymous** 2022-09-27 (Tue) 13:54:46 No.314956

>>314948

Truly, republicanism was a farce.

And adults are addicted to traditions.

■ ► **Anonymous** 2022-09-27 (Tue) 15:17:29 No.314989

>>314953

> Siberian

< Hibernian

Coincidence?

■ ► **Anonymous** 2022-09-28 (Wed) 17:37:53 No.315326 >>315411

File (hide): 1664354273159-0.png (728.36 KB, 3000x3000, Grace popcorn 2.png)

File (hide): 1664354273159-1.png (728.1 KB, 3000x3000, Grace popcorn 1.png)





■ ► **Anonymous** 2022-09-28 (Wed) 19:31:46 No.315343 >>315442

File (hide): 1664361106439.png (166.05 KB, 220x293, ClipboardImage.png)



>>314657

Charles was a cuck who gave in to laudian arminianism ,if he was tolerated he would have turned england into a puppet state of the vatican

■ ► **Anonymous** 2022-09-29 (Thu) 00:51:53 No.315411 >>315496

>>315326

What is she watching?

■ ► **Anonymous** 2022-09-29 (Thu) 03:12:30 No.315442 >>315711

>>315343

I always find it a difficult case to defend.
Because his later sons turned out to be Catholic.
And likewise his grandmother a Catholic martyr.
Along with his Catholic wife and Scottish pro-French history.
And today, the sympathy of many online Catholics w/ the Society of King Charles the Martyr.

His father, if you read his writings, was not a Vatican simp, and nevertheless Charles I himself was a Protestant Monarch and the regime had persecuted Catholics nonetheless.

King Charles II [REDACTED] and King James II, I have to confess make it more precarious because being King does also mean being head of the Church of England.

King James VI & I famously said,
No bishop, no king

Yet James I & Charles I wouldn't be keen on the pre-eminence of the King to be overshadowed.

So I don't think they would have been total simps for the Vatican when the next

emerging age was an age of realpolitik and politics itself began to take a more central role () and secular ideals of tolerance with the Enlightenment not too far away.

Even Louis XIV himself didn't stand for it too much.

Like many authors have lamented, the royalists were cast between the democratic passions of radical Protestants and the tradcaths.

► **Anonymous** 2022-09-29 (Thu) 04:36:20 No.315461

File (hide): 1664393780297-0.png (151.67 KB, 600x557, Grace Smile crop.png)

File (hide): 1664393780297-1.mp4 (5.19 MB, 640x360, James coins.mp4) [play once] [loop]



File (hide): 1664393780297-2.jpg (92.48 KB, 650x424, 188420570.jpg.article-962.jpg)



People refused to see the pre-eminence of the King.
In that time of religious divide.
Neither the importance of the State & the heart of royalism.
That stressed a bond of King and Country.
& what followed the onerous task of uniting the Kingdoms.

► **Anonymous** 2022-09-29 (Thu) 04:48:58 No.315468

File (hide): 1664394537725-0.jpg (213.48 KB, 866x1390, statue-of-king-james-i-or-....jpg)

File (hide): 1664394537725-1.jpg (715.5 KB, 935x1288, Enrique_VII_de_Inglaterra,....jpg)





File (hide): 1664394537725-2.mp4 (6.3 MB, 496x360, King James I history.mp4)
 [play once] [loop]



King James VI & I Speech

>What God hath conjoined then, let no man separate. I am the husband, and all the whole isle is my lawful wife; I am the head, and it is my body; I am the shepherd, and it is my flock. I hope therefore no man will be so unreasonable as to think, that I am that am a Christian king under the gospel, should be a polygamist, and husband to two wives, that I being the head, should have a divided and monstrous body, or that being the shepherd to so fair a flock, whose fold hath no wall to hedge it but the four seas, should have my flock parted in two.

>So my Sovereignty obliges me to yield to you love, government and protection: Neither did I ever wish any happiness to myself, which was not conjoined with the happiness of my people. I desire a perfect Union of Laws and persons, and such a Naturalizing as may make one body of both Kingdoms under me your King, that I and my posterity (if it so please God) may rule over you to the world's end; Such an Union as was of the Scots and Picts in Scotland, and of the Heptarchie over here in England. And for Scotland I avow such an Union, as if you had got it by Conquest, but such a Conquest as may be cemented by love, the only sure bond of subjection or friendship: that as there is over both but unus Rex, so there may be in both but unus Grex & una Lex

>First, by my descent lineally out of the loins of Henry the seventh, is reunited and confirmed in me the Union of the two Princely Roses of the two Houses of Lancaster and Yorke, whereof that King of happy memory was the first Uniter

Hobbes on the aim of James VI & I

>And this was it our most wise King, King James, aimed at, in endeavouring the Union of his two Realms of England and Scotland. Which if he could have obtained, had in all likelihood prevented the Civil wars, which make both those Kingdoms at this present, miserable.

■ ► **Anonymous** 2022-09-29 (Thu) 05:06:46 No.315478

File (hide): 1664395606720-0.png (302.41 KB, 600x912, Grace K James I True Law o....png)

File (hide): 1664395606720-1.jpg (98.71 KB, 524x452, james apotheosis pic pic.jpg)





(from a work K. James VI & I commissioned)

Philaethes:

>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?

Philaethes:

>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 Commonweal: 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 2022-09-29 (Thu) 05:16:29 No.315484

File (hide): 1664396189180-0.jpg (139.19 KB, 543x800, james1.jpg)



File (hide): 1664396189180-1.jpg (28.91 KB, 490x88, king james I civil and pri...jpg)

signific, that by your calling yee are mixed of both the professions; *Tegula*, as a Judge making and pronouncing the Law; *Paludatus*, by the power of the sword: as your office is likewise mixed, betwixt the Ecclesiasticall and civill estate: For a King is not mere laicus, as both the Papists and Anabaptists would have him, to the which error also the Puritanes incline over farre. But to returne

File (hide): 1664396189180-2.mp4 (8.83 MB, 720x404, K James Demonology Preface....mp4) [play once] [loop]



King James VI & I

<As your office is likewise mixed, betwixt the Ecclesiasticall and civil estate: For a King is not mere laicus, as both the Papists and Anabaptists would have him, to the which error also the Puritans incline over far.

>As a loving Father, and careful watchman, caring for them more than for himself, knowing himself to be ordained for them [his people], and they not for him; and

therefore countable to that great God, who placed him as a lieutenant over them, upon the peril of his soul to procure the weal of both **souls** and **bodies**.

■ ► **Anonymous** 2022-09-29 (Thu) 05:49:14 No.315496

File (hide): 1664398153650-0.png (728.1 KB, 3000x3000, Grace popcorn 1.png)

File (hide): 1664398153650-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x...jpg)



>>315411

Grace always has a big bag of popcorn.
On standby when browsing leftypol.org

■ ► **Anonymous** 2022-09-29 (Thu) 18:35:31 No.315711 >>315758 >>315773 >>315864

>>315442

The anglo-catholic(aka cryprto papist) cult around charles is the biggest cringe i have seen

Like armenians are at least reformed

■ ► **Anonymous** 2022-09-29 (Thu) 22:02:44 No.315758 >>315773

>>315711

>Armenians

■ ► **Anonymous** 2022-09-29 (Thu) 22:54:17 No.315773 >>315789

>>315711

Its also funny since he agreed to sell off the episcopate for scottish support ,the literal reason he was proclaimed a saint was cause people beleived he was martyred for not giving in to puritans

>>315758

Arminians*

■ ► **Anonymous** 2022-09-29 (Thu) 23:27:42 No.315789

>>315773

>the literal reason he was proclaimed a saint was cause people beleived he was martyred for not giving in to puritans

Nah it was because he (or someone pretending to be him) wrote a banging autobiography that I only know about because Gracefag has quoted it:

<The pathos of this dramatic presentation made it a master stroke of

Royalist propaganda. The book was extremely popular despite official disapproval during the Protectorate and the Restoration; it went into 36 editions in 1649 alone. In 1657 it even appeared in musical form, with a verse rendering by Thomas Stanley and music by John Wilson. The musical setting blended the austere style of the metrical psalter, favoured by the Puritans, with fashionable (and Catholic) instrumental accompaniment provided by an organ, theorbo or another such continuo instrument. Because of the favourable impression the book made of the King, Parliament commissioned John Milton to write a riposte to it, which he published under the title Eikonoklastes ("The Icon-Breaker") in 1649. Milton's response sought to portray the image of Charles, and the absolute monarchy he aspired to, as idols, claiming a reverence due only to God, and therefore justly overthrown to preserve the law of God. This theological counterattack failed to dislodge the sentimental narrative of the Eikon itself from public esteem.

<The Eikon Basilike and its portrait of Charles's execution as a martyrdom were so successful that, at the Restoration, a special commemoration of the King on 30 January was added to the Book of Common Prayer, directing that the day be observed as an occasion for fasting and repentance. On 19 May 1660, the Convocation of Canterbury and York canonised King Charles at the urging of Charles II, and added his name to the prayer book. Charles I is the only saint formally canonised by the Church of England.

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

■ ► **Anonymous** 2022-09-30 (Fri) 01:43:45 No.315864 >>315886

File (hide): 1664469824781-0.png (728.36 KB, 3000x3000, Grace popcorn 2.png)

File (hide): 1664469824781-1.jpg (1023.88 KB, 2400x3045, 97dc4277f1422e033956f98d84....jpg)



>>315711

>leftist on leftypol thinks royal martyrdom is cringe

Well... moving along.

Yours truly also has a copy of Eikon Basilike IRL.

■ ► **Anonymous** 2022-09-30 (Fri) 02:16:03 No.315882 >>315892

File (hide): 1664471763430.jpg (Spoiler Image, 64.98 KB, 1024x532, martyrs.jpg)





■ ► **Anonymous** 2022-09-30 (Fri) 02:21:14 No.315886 >>315896

>>315864

>Claims to be a monarchist

<Does not take theological debates seriously

Ok outside bunter , how do you feel about right wing fash monarchist ?,you seem to like us leftists but a lot of monarchist orgs seem to be filled with franco fags and other degenerates

■ ► **Anonymous** 2022-09-30 (Fri) 02:30:23 No.315892

>>315882

Literally who

■ ► **Anonymous** 2022-09-30 (Fri) 02:33:51 No.315896 >>315899

File (hide): 1664472831516-0.png (212.19 KB, 600x912, 1638614534178.png)

File (hide): 1664472831516-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



>>315886

<Does not take theological debates seriously

It can be a LOT worse than this.

The Church of England was founded on royal supremacy. So it's simple as.

>you seem to like us leftists

In the frenemy sort of way.

>monarchist orgs seem to be filled with franco fags

Franco pretty much restored the monarchy.

Though many royalists aren't happy Franco skipped his father in line & still most of r/monarchism condemns Franco's atrocities.

Fascism is often looked upon as cringe in royalist circles as well as nationalism.

Only a minority srsly like Fascism.

■ ► **Anonymous** 2022-09-30 (Fri) 02:43:04 No.315899

>>315896

And royalists generally have more reasons to be tolerable of Fascism than Far Leftism.

Since the Italian Fascists were simply absorbed and Mussolini made a Prime Minister and cooperated w/ the Italian royalty rather than overthrow them.

Though most contemporary royalists would prefer Far Leftists to Fascists for how divisive nationalism as a topic is and b/c there are a lot of progressives and even trads who frown upon it.

► **Anonymous** 2022-09-30 (Fri) 03:00:20 No.315903

File (hide): 1664474419918-0.jpg (79.04 KB, 507x244, King James I State of Mona....jpg)

File (hide): 1664474419918-1.jpg (491.89 KB, 2048x1694, 1c0cd22eeee136a71dce37c29d9....jpg)

The State of MONARCHIE is the supremest thing upon earth: For Kings are not onely Gods Lieutenants vpon earth, and sit vpon Gods throne, but even by God himselfe they are called Gods. There bee three principall similitudes that illustrates the state of MONARCHIE: One taken out of the word of God; and the two other out of the grounds of Politie and Philosophie. In the Scriptures Kings are called Gods, and so their power after a certaine relation compared to the Diuine power. Kings are also compared to Fathers of families: for a King is truly *Pater patriae*, the politique father of his people. And lastly, Kings are compared to the head of this Microcosme of the body of man.

◦ Kings are iustly called Gods, for that they exercise a manner or resemblance of Diuine power vpon earth: For if you wil consider the Attributes to God, you shall see how they agree in the person of a King. God hath power to create, or destroy, make, or vnmake at his pleasure, to giue life, or send death, to iudge all,



The State of MONARCHIE is the supremest thing vpon earth: For Kings are not onely Gods Lieutenants vpon earth, and sit vpon Gods throne, but even by God himselfe they are called Gods. There bee three principall similitudes that illustrates the state of MONARCHIE: One taken out of the word of God and the two other out of the grounds of Politie and Philosophie. In the Scriptures Kings are called Gods, and so their power after a certaine relation compared to the Diuine power. Kings are also compared to the Fathers of families, for a King is truly *Pater patriae*, the politique father of his people. And lastly, Kings are compared to the head of this Microcosme of the body of man. Kings are iustly called Gods, for that they exercise a manner or resemblance of Diuine power vpon earth: For if you wil consider the Attributes to God, you shall see how they agree in the person of a King. God hath power to create, or destroy, make, or vnmake at his pleasure, to giue life, or send death, to iudge all,

File (hide): 1664474419918-2.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

State of Monarchy

<The State of Monarchy is the supremest thing upon earth: For Kings are not only Gods Lieutenants upon earth, and sit upon Gods throne, but even by God himselfe they are called Gods. There be three principal similitude that illustrates the state of Monarchy: One taken out of the word of God; and the two other out of the grounds of Policy and Philosophy. In the Scriptures Kings are called Gods, and so their power after a certain relation compared to the Diuine power. Kings are also compared to Fathers of families: for a King is truly *Pater patriae*, the politique father of his people. And lastly, Kings are compared to the head of this Microcosme of the body of

man.

>Kings are justly called Gods, for that they exercise a manner or resemblance of Divine power upon earth: For if you will consider the Attributes to God, you shall see how they agree in the person of a King. God has power to create, or destroy, make, or unmake at his pleasure, to give life, or send death, to judge all.

► **Anonymous** 2022-09-30 (Fri) 03:06:52 No.315910

File (hide): 1664474811948-0.jpg (128.28 KB, 800x528, ce8b154cf700a0d9ff6c76dd42....jpg)



File (hide): 1664474811948-1.mp4 (8.25 MB, 640x360, Song of General Kim Il Sun....mp4) [play once] [loop]



File (hide): 1664474811948-2.jpg (312.88 KB, 1052x593, Pre-eminence Royal Virtue ...jpg)

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 Infogazish Series: <https://imgur.com/a/ACR6z8m>

"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 KING of the whole nation. For, as I said before, to give the 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 then, the only alternative is that HE should have the supreme power, and that mankind should OBEY him, not in turn, but always!"

"Such an one may truly be deemed a God among men. Hence we see that legislation is necessarily concerned only with those who are equal in birth and in capacity; and for men of pre-eminent virtue there is no law—They are themselves a law! (living law) —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!**

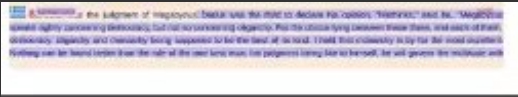
But when a whole family or some individual, happens to be so **pre-eminent** in virtue as to surpass all others, then it is just **that they should the royal family and supreme over all, or that this one citizen should be king of the whole nation.** For, as I said before, **to give them authority is 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!**

Such an one may truly be deemed a God among men. Hence we see that legislation is necessarily concerned only with those who are equal in birth and in capacity; and for men of pre-eminent virtue there is no law—They are themselves a law! (living law)

Anonymous 2022-09-30 (Fri) 03:08:31 No.315913

File (hide): 1664474910978-0.png (56.36 KB, 949x455, herodotus debate pro monar....png)

File (hide): 1664474910978-1.mp4 (9.71 MB, 720x404, Long live Generalissimo Ki....mp4) [play once] [loop]



Darius in the Herodotus Debate

>But (to conclude the whole matter in one word) tell me, whence and by whose gift came our freedom – from the commonalty or an oligarchy or a single ruler? I hold therefore, that as the rule of one man gave us freedom, so that rule we should preserve

Song of General Kim II Sung

>He severed the chains of the masses
>brought them liberty
>The Sun of Korea today
>Democratic and free

Anonymous 2022-09-30 (Fri) 03:09:45 No.315918

"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

"But when with a rational spirit you have surveyed the whole field, there is no social relation among them all the more close, none more dear than that which links each one of us with our country. Parents are dear; dear are children, relatives, friends; but one native land embraces all our loves; and who that is true would hesitate to give his life for her, if by his death he could render her a service?" -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 2022-09-30 (Fri) 03:11:24 No.315920

File (hide): 1664475084227-0.jpg (89.8 KB, 1022x726, kim jong il photo 2.jpg)

File (hide): 1664475084227-1.mp4 (17.51 MB, 638x360, [ENG]Moranbong Band - Worl....mp4) [play once] [loop]





File (hide): 1664475084227-2.mp4 (10.03 MB, 638x360, [ENG]One Great Family [Nor....mp4] [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

In Christianity, this royal bond prevails when Christians drink the blood of Christ, formally called the Eucharist, exactly what Aristotle said what prevailed for the royal bond.

Themistian Concept

The Themistian concept of the King as a caring Monarch who loves mankind. It is through the virtue of philanthropia that he is linked to God because of his love of his subjects shows that he is like God. An important aspect of the King's philanthropia is the good King's determination to mitigate the excessive harshness of inflexible statute law with its fixed penalties and its inability to take account of circumstance. The Sovereign demonstrates that 'He himself is Law and above the laws.' It is rooted in the concept of the King as 'ensouled law'. Here the King is both nomos empsuchos and nomos logikos 'By virtue of God's Providence', which has appointed him in his ignorance to be a lawgiver for men. The King is 'superior to the laws' on account of his closeness to God (which is the fundamental reason for his superiority).

Dante Alighieri on Monarchy & Philanthropia

Moreover, to extent however small that cupidity clouds the mental attitude toward 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 thought to be most loved by him."

■ ► **Anonymous** 2022-09-30 (Fri) 03:13:41 No.315923

File (hide): 1664475220896-0.jpg (557.53 KB, 3521x3521, 3214124214.jpg)



File (hide): 1664475220896-1.mp4 (9.79 MB, 640x360, DPR Korea - Free Soya Milk....mp4) [play once] [loop]



File (hide): 1664475220896-2.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** 2022-09-30 (Fri) 03:27:34 No.315929

File (hide): 1664476053969-0.png (147.07 KB, 550x616, Grace cropped.png)



File (hide): 1664476053969-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)





Monarchy is among the oldest politics there is.
 My monarchist outlook is political first and foremost.
 No need to stoop to denominational shitflinging to prove it.
 You yourself can read the Herodotus Debate.
 & ask yourself what Christian denomination Darius is debating.
 When Darius says that he supports Monarchy.

■ ► **Anonymous** 2022-09-30 (Fri) 03:50:07 No.315941

File (hide): 1664477407039-0.png (3.91 MB, 3400x3082, grace-reprimands.png)

File (hide): 1664477407039-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



I hate when people say Monarchy is of the Middle Ages only.
 As if there was no **before** & **after** the Middle Ages.
 Thanks to contemporary historians and popular media.
 And likewise that Monarchy = Feudalism only.
 & the politics of yours truly is a testimony that this is not so.

My maxim being:

As long as there is a State, there could be a Monarchy

That goes for the stages of history in leftist terms.

So long as there is one person.

It doesn't have to be a king even.

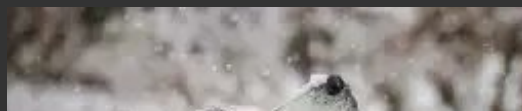
■ ► **Anonymous** 2022-09-30 (Fri) 04:58:41 No.315957

Suddenly 769 AD – 1453 AD was the only time for monarchy.

■ ► **Anonymous** 2022-09-30 (Fri) 05:05:59 No.315961 >>315963

File (hide): 1664481958638-0.png (169.04 KB, 1316x1339, Grace sad 01.png)

File (hide): 1664481958638-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)





Sniff. Sniff. [redacted]
Leftists leftsplaining to me.

[redacted]

Anonymous 2022-09-30 (Fri) 05:15:41 No.315963 >>317657

>>315961

Please do not post sad Grace-chan it makes me sad.

Anonymous 2022-10-01 (Sat) 17:23:31 No.316742 >>316754

File (hide): 1664612610982-0.png (631 KB, 3000x3300, Grace Alunya cosplay costu....png)

File (hide): 1664612610982-1.png (312.88 KB, 523x775, 2a58ce064e57af4a27f4a89a5b....png)



Anonymous 2022-10-01 (Sat) 17:37:34 No.316754 >>317657

>>316742

Really cute picture, I like this artist's style. I liked the previous ones, too, how do you always find so good artists?

Anonymous 2022-10-01 (Sat) 19:35:21 No.316792 >>316794 >>317657

lets just elect one king
but lets not call him president but king

Anonymous 2022-10-01 (Sat) 19:44:22 No.316794 >>316818 >>316819

>>316792

this but 50 kings
now its a democracy

■ ► **Anonymous** 2022-10-01 (Sat) 20:25:30 No.316818 >>317657

>>316794
why not make
every man a king

■ ► **Anonymous** 2022-10-01 (Sat) 20:25:49 No.316819

>>316794
in fact countrie often had something like that because of never ending royal drama

■ ► **Anonymous** 2022-10-03 (Mon) 09:11:18 No.317657 >>317710

File (hide): 1664755877768-0.png (77.87 KB, 1302x1550, Grace icup smile.png) File (hide): 1664755877768-1.jpg (48.05 KB, 868x316, leftypol siberia emerald.jpg)



>>316754
>I like this artist's style

>how do you always find so good artists?
You simply have to look in the right places.

>>316818
Because if everyone was a king, then nobody would be king.

>>316792
I prefer hereditary monarchy.

>>315963
There will be a coronation portrait.
& Grace-chan will have her crown jewels.
The emerald /siberia/ gave will be included.

■ ► **Anonymous** 2022-10-03 (Mon) 11:45:51 No.317710 >>317716

>>317657
Will Grace-chan transition to being Grace-kun with the ascension of Charles?

► **Anonymous** 2022-10-03 (Mon) 12:08:27 No.317716

>>317710

No, that would mean getting a male equivalent.

► **Anonymous** 2022-10-03 (Mon) 15:43:01 No.317797

File (hide): 1664779380757-0.jpg (437.74 KB, 1400x1193, E8Qxs-7UYAYcQsy.jpg)

File (hide): 1664779380757-1.jpg (428.51 KB, 1109x951, Nec_Pluribus_Impar.jpg)



File (hide): 1664779380757-2.mp4 (1.5 MB, 640x360, Le Roi Soleil scene.mp4) [play once] [loop]



Ebenezer Gay

>Light is an Emblem of Authority. It is the Firstborn of Things visible: Hath the **Pre-eminence** among them, or Predominancy over them:

>**Rulers are the light of a People**, and as when the Sun shineth brightly, there is a pleasant Day over the face of the Earth, so when they shine with Wisdom, Justice, Meekness and the like, and shed abroad the reviving Rays and benign Influences of good Govern|ment, there is a chearful Day of Prosperity enjoyed; truly their Light is sweet.

>The Law of Gratitude obligeth People continually to pray for their Rulers. They that exercise Authority upon Men are called Benefactors, Luk. 22.25. and if Magistrates duly exercise the Power they have over others, they highly merit this Title from them, for they do a great deal of Good. They are stiled Gods, not only in respect of their Dignity, but because they resemble him in their extensive Beneficence. **They are the Pillars of the Common-Wealth**, the main Supporters of it, without which the Fabrick would unavoidably sink.— **They are the Shields of the Earth**, defending a People from their Enemies. **They are the Shepherds of Israel**, that with tenderness and Compassion feed the People according to the Integrity of their Hearts, and guide them according to the Skilfulness of their Hands. To them under God People are indebted for the Protection of their Lives and Liberties, Names and Estates, for the Preservation of good Order and happy Peace, for the Security and

Comfort they have in all their Enjoyments. Rulers are God's Ministers for good to a People, attending continually on this very thing. Rom. 12.— They are vigilant and solicitous for the temporal Interest and spiritual Benefit of their People: studious in contriving, and industrious in prosecuting Measures for the advantage of the Publick. They take much Care and Pains to dispense Judgment, to encourage Virtue, and suppress Vice. Such Rulers are call'd Lam. 4.20. the Breath of a People's Nostrils, and under their Shadow they enjoy Safety, eat the Fruits of their Labour, "possess the Comforts and Conveniences of Life, with security from Rapine, from Contention, from Solicitude, from continual fears of Wrong and Outrage."

>It is true, that unjust and oppressive Rulers do a great deal of Mischief. Prov: 28.15. As a roaring Lion, and a ranging Bear, so is a wicked Ruler over the poor People. In|stead of feeding them as a Shepherd, he terrifies and devours them, like a roaring Lion and hungry Bear. Yet if Rulers are bad, People receive some Good from their Government, at least in comparison of the Mischiefs they would suffer from Anarchy, or a total want of Government.

>Magistrates are God's Representatives upon Earth, they bear his Character, and shine with some Rays of his Majesty; and ought therefore to be highly respected according to the dignity of their Station. Much Honour is put upon them by God, and much should be paid unto them by Men. They are the Heads of the Tribes, and more honourable than their Brethren. They are the Protectors of the civil and religious Liberties of a People, the Conservators of the publick Peace, and Revengers to execute Wrath upon those that disturb it; and should be esteemed greatly, and had in Reputation for their Work sake. **They are the Fathers of their Country**, and the fifth Commandment obligeth us to honour them * When Joseph was made Ruler over all the Land of Egypt, they cried before him, *Abrech, tender Father*, (which our Translators render, Bow the Knee, Gen. 41.43.) It is the Duty of People to express their Satisfaction in, and Thankfulness for, the wise, just and beneficial Administrations of their Rulers: and commend the Skill and Faithfulness which they discover in the management of arduous and important Affairs.

>People should not easily conceive Prejudices, nor utter Complaints against those in Authority. It is written, Thou shalt not speak evil of the Ruler of thy People, Act. 23.5. It may be as commonly from Ignorance, as ill-Will, that Men speak evil of Dignities: They are wont to accuse, arraign and censure those Proceedings, which they are incompetent Judges of, not having Capacity or Opportunity to know the Reasons thereof. There are Arcana Imperii, the Mysteries of State, which every one cannot penetrate into. People should be willing to believe, that ordinarily their Rulers are able to discern more and farther than they, having greater Advantages therefor. They should be cautious lest they speak evil of those things which they understand not; and not presume that they know the way better than their Leaders.

>People should take to themselves their share of the blame of the Mis-Conduct and Mal-Administration of the Government over them, and not impute it all to their Rulers. Much of the Fault is their own. Their Sins incense God's righteous Displeasure, so that he withholds or withdraws his Spirit and Presence from their Rulers, and then thro' the prevalence of Temptations, the Influence of bad Counsel, and the power of their own Lusts and Passions, they are misled into those Courses, which are destructive to the Weal and Tranquillity of a People

>And certainly much Praise is due unto good Rulers from an obliged People: It is a just Debt they owe to their Protectors and Benefactors. The prudent and tender Fathers of a Country should be acknowledged and blessed

>That our KING is a nursing Father, and our QUEEN a nursing Mother, who have express'd their tender Care of, and Concern for us, their poor but dutiful Children, in these distant parts of their Dominion.

Anonymous 2022-10-03 (Mon) 15:57:51 No.317802

File (hide): 1664780271426-0.jpeg File (hide): 1664780271426-1.mp4 (9.11 MB, 133.86 KB, 671x1024, 1 640x360, Versailles foundations.mp4) kU_nZek3W0JrYLO_TeXvCA.jpeg [play once] [loop]



File (hide): 1664780271426-2.png (1.9 MB, 872x837, bossuet-min-e1550254900982.png)



Bossuet on the King as the Light of his Kingdom

<"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 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.

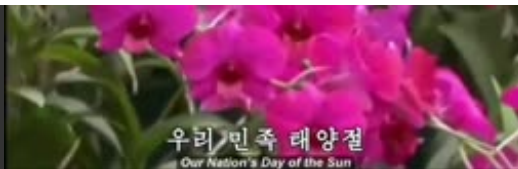
Anonymous 2022-10-03 (Mon) 16:18:51 No.317813

File (hide): 1664781530561-0.jpg File (hide): 1664781530561-1.mp4 (6.19 MB, 460.34 KB, 1532x2048, 84tiO7X8.jpg large.jpg) 720x404, DPRK Children's Song 'Themp4) [play once] [loop]



File (hide): 1664781530561-2.mp4 (9.36 MB, 640x360, Let's Sing of the Day of t....mp4) [play once] [loop]





File (hide): 1664781530561-3.mp4 (19.53 MB, 640x360, Moranbong Band - Our Leade....mp4) [play once] [loop]



I have to admire North Korea for this.

Kim II Sung, I've read, also means "one who becomes the sun". The North Koreans understand like Ebenezer Gay tells us: **<Rulers are the light of a People**

Anonymous 2022-10-03 (Mon) 16:46:53 No.317829 >>317838

>>312104 (OP)
i like this image, she looks a content santa, very chill
who drew this?

Anonymous 2022-10-03 (Mon) 17:16:48 No.317838 >>317839

File (hide): 1664785008229-0.png (356.98 KB, 761x723, Grace chan amorous.png) File (hide): 1664785008229-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



>>317829
Very chill. I wanted a /comfy/ pic of Grace.

Anonymous 2022-10-03 (Mon) 17:31:38 No.317839 >>317841

File (hide): 1664785898643.png (1.21 MB, 1400x700, ClipboardImage.png)



>>317838
Whada you mean



you can't tell my
your sources?!??

Who is your
source, why are
you protecting

them!

Anonymous 2022-10-03 (Mon) 17:43:13 No.317841 >>317848

File (hide): 1664786592613-0.png (728.36 KB,
3000x3000, Grace popcorn 2.png)

File (hide): 1664786592613-1.jpg (76.33 KB,
850x850, sample-c8277df7fd4a9a1accd....jpg)



File (hide): 1664786592613-2.jpg (70.21 KB,
850x850, sample-ac45e6671f1d4a2f752....jpg)

File (hide): 1664786592613-3.jpg (81.78 KB,
850x850, sample-08619b8c995eb4c9cb0....jpg)



>>317839

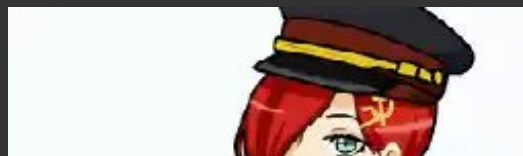
Why don't you tell me who & where this communism-chan art is coming from?
I like this style.

If only I could get Grace art stylistically consistent like this.
I wonder what /siberia/ thinks of this tan.

Anonymous 2022-10-03 (Mon) 17:59:08 No.317842 >>340909

File (hide): 1664787548067-0.jpg (97.65 KB,
600x480, 2e3f9ff628b7b07cf5702ae9e2....jpg)

File (hide): 1664787548067-1.jpg (51.58 KB,
850x680, sample-a29b270a3930693ab48....jpg)





File (hide): 1664787548067-2.jpg (67.14 KB, 850x850, sample-f775673aedbcdaca28a....jpg)



File (hide): 1664787548067-3.jpg (69.36 KB, 850x850, sample-34d34a005209ff7b1cf....jpg)



Anonymous 2022-10-03 (Mon) 18:07:22 No.317845 >>340908

File (hide): 1664788042031-0.png (631 KB, 3000x3300, Grace Alunya cosplay costu....png)

File (hide): 1664788042031-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



Anonymous 2022-10-03 (Mon) 18:19:42 No.317848 >>317850

>>317841

where did you find the art, that will give us a good headstart on finding this "communism-chan" artist
lemme do a reverse google search on baidu

Anonymous 2022-10-03 (Mon) 18:20:31 No.317849

<using paid pics

cringe, thats why they look suvless

Anonymous 2022-10-03 (Mon) 18:21:50 No.317850 >>340909

>>317848

<https://stickers.wiki/es/telegram/blinchik007/>

https://yandere-simulator.fandom.com/wiki/Student_Council?file=CouncilNewIllustration.png

looks to be some kind of russian telegram sticker inspired by some game

Anonymous 2022-10-04 (Tue) 04:50:50 No.318066 >>318070

File (hide): 1664826650478-0.png (1.73 MB, 2236x2236, Integralist evola book.png)

File (hide): 1664826650478-1.png (568.8 KB, 788x753, 219cd89b8597d53fbeatfb4046c....png)



Anonymous 2022-10-04 (Tue) 05:02:11 No.318070 >>319389 >>319678

File (hide): 1664827331245-0.png (281.36 KB, 600x912, Grace Bodin 01.png)

File (hide): 1664827331245-1.png (302.41 KB, 600x912, Grace K James I True Law o....png)

File (hide): 1664827331245-2.png (286.53 KB, 600x912, Grace Patriarcha book.png)



File (hide): 1664827331245-3.png (286.56 KB, 600x912, Grace Leviathan.png)





>>318066

Yours truly has also shilled some books.

■ ► **Anonymous** 2022-10-04 (Tue) 05:52:13 No.318123 >>319389 >>319678

File (hide): 1664830333380-0.png (273.71 KB, 600x912, Grace De Monarchia Dante b....png)

File (hide): 1664830333380-1.png (240.02 KB, 600x912, Grace book Bodin methodus.png)

File (hide): 1664830333380-2.png (306.12 KB, 600x912, Grace Nakaz Instruction of....png)



File (hide): 1664830333380-3.png (273.12 KB, 600x912, Grace Reflections of a Rus....png)



■ ► **Anonymous** 2022-10-04 (Tue) 05:53:40 No.318125 >>318127 >>318160 >>319389 >>319678

File (hide): 1664830420428-0.png (240.68 KB, 600x912, Grace Bossuet Politics boo....png)

File (hide): 1664830420428-1.png (270.51 KB, 600x912, gracebookredneck.png)

File (hide): 1664830420428-2.png (224.17 KB, 600x912, grace_book_template.png)



■ ► **Anonymous** 2022-10-04 (Tue) 05:56:27 No.318127
File (hide): 1664830587471.png (212.19 KB, 600x912, 4496ae2a58bca1c9543db6678a....png)

>>318125
I like this one the best!



■ ► **Anonymous** 2022-10-04 (Tue) 06:48:37 No.318147 >>318160
File (hide): 1664833717410.png (238.97 KB, 600x912, grace-doujin.png)



■ ► **Anonymous** 2022-10-04 (Tue) 07:26:30 No.318160 >>318161

>>318125
>second book

M-may i ask where you've been shilling that book? :o

>>318147

This manhwa was great. Kind of depressing though!

■ ► **Anonymous** 2022-10-04 (Tue) 07:29:33 No.318161

>>318160

>M-may i ask where you've been shilling that book?

Only in /siberia/ when you released it.

■ ► **Anonymous** 2022-10-06 (Thu) 14:01:42 No.319364 >>319384

File (hide): 1665032502650-0.png (341.02 KB, 1500x1500, Grace growl.png)

File (hide): 1665032502650-1.png (275.05 KB, 600x436, graceposter cat(1).png)



File (hide): 1665032502650-2.mp4 (1.32 MB, 854x480, Large Dog Growling Soundsmp4) [play once] [loop]



<'ate mixed constitutionalism
<'ate tocquevillism
<'ate juvenel
<'ate neofeuds
<'ate von hallerfags
<'ate hoppeans
<'ate BAP
<'ate anarchists

>luv me absolute monarchy
>luv me pre-eminence
>luv me bodin
>luv me dante
>luv me king james
>luv me filmer, heck ebin luv me hobbes
>luv me bossuet
>luv me sun king
>luv me kim jong un
>luv me graceposter

Simple as.

■ ► **Anonymous** 2022-10-06 (Thu) 15:20:37 No.319384 >>319389

>>319364

You know Alunya is anarchist?

■ ► **Anonymous** 2022-10-06 (Thu) 15:24:49 No.319389 >>319403 >>319474

File (hide): 1665037488968-0.png (169.04 KB, 1316x1339, Grace sad 01.png)

File (hide): 1665037488968-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



>>318070 (You)

>>318123 (You)

>>318125 (You)

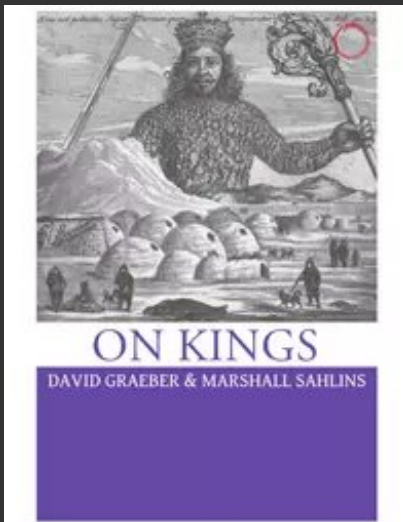
I am running out of reading materials...

>>319384

Sometimes you love what you hate.

■ ► **Anonymous** 2022-10-06 (Thu) 15:35:05 No.319403 >>319406

File (hide): 1665038105080.pdf (5.98 MB, 197x255, Sahlins-and-Graeber-On-Kin....pdf)



>>319389

This should keep you busy for a while.

■ ► **Anonymous** 2022-10-06 (Thu) 15:36:08 No.319406

>>319403

I haven't read that front to cover.

But I am familiar with this book.

■ ► **Anonymous** 2022-10-06 (Thu) 19:12:19 No.319463 >>319475

>to go to the only communist pub in town, named "communist pub".

>push the door

>grab a seat next to a random woman in royal clothes and a catgirl kissing each other.

<say alunya, how about we leave this common pub to get warm in my colony *wink*

<i would love that *chuckle*

<i wanted to ask you this for a long time, but how did alunya become your name?

<im a catgirl, my name is alunya,cat+alunya=catalunya=catalonia

<oh, how did i not see that before?

■ ► **Anonymous** 2022-10-06 (Thu) 19:47:59 No.319474

>>319389

Read of Blackshirts and Reds

It's about the monarchy and it's accomplishments

■ ► **Anonymous** 2022-10-06 (Thu) 19:48:26 No.319475

>>319463

fuck you

i actually thought there are communist pubs called "Communist pub"

■ ► **Anonymous** 2022-10-07 (Fri) 05:01:42 No.319678 >>319700 >>319751

File (hide): 1665086502088.png (1.73 MB, 816x1144, ClipboardImage.png)



>>318070

>>318123

>>318125

>Bodin

A lib ,like most French prods(he was a mystic) hoped that a liberal king can unify the country with nationalism to stop the cucktholic majority from killing them ,this ofcourse was proven false and nationalism along with toleration of religious minorities came with republican revolutions

>Hobbes

A typical pseudomaterialist of his time ,his state of nature is disproven ,outdated like Bodin

>Robert Filmer

Completely out of place in this list ,he was a classic reactionary whose mindset is opposite to the others

This list is ultracringe ,you clearly are some aesthetic lib who likes crowns , and the weird shit is that you could attempt some more up to date(by royalist standards at least) monarchist with some basis on class analysis and political economy like the young english or the high church anglicans but no you have to with the meme stuff

■ ► **Anonymous** 2022-10-07 (Fri) 05:19:21 No.319700

>>319678

Gracefag is the sovereign in this colony

Anonymous 2022-10-07 (Fri) 09:11:57 No.319751 >>319757 >>319877

File (hide): 1665101517217-0.png (2.25 MB, 3192x3000, grace_blush.png)

File (hide): 1665101517217-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



>>319678

<Robert Filmer

<Completely out of place in this list ,he was a classic reactionary

Robert Filmer gets a large influence from Bodin.

He even made pamphlets that were pretty much direct citations of Jean Bodin. Though I'm not surprised you'd say that, given you sound like an NRx dweeb & Filmer is who they're only familiar with.

>lib, lib lib

I would rather be a lib than peddle NRx jizz.

The rest sounds like you read a wikipedia article for the first time.

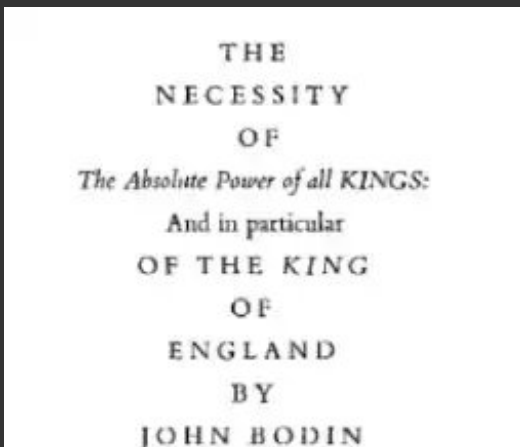
>he was a classic reactionary

I'm not here merely to be reactionary or anti-liberal. This criteria of yours is another vapid, dotard take.

Anonymous 2022-10-07 (Fri) 09:55:57 No.319757 >>319877

File (hide): 1665104157490-0.jpg (19.76 KB, 415x354, rob filmer as john bodin 0....jpg)

File (hide): 1665104157490-1.jpg (31.13 KB, 431x116, rob filmer as john bodin 0....jpg)



The Power consists entirely of extracts from the République. It repeats some of the passages quoted in Filmer's other works, notably Patriarcha, and reveals the source of many of the arguments which he presents as his own, especially in the Anarchy. It is valuable as a measure of Filmer's dependence on Bodin, and of that thinker's influence on English Royalist thought. It also indicates the contemporary interest in the study of comparative institutions.)

>>319751

To prove that Filmer's relationship w/ Bodin...

2 screencaps related.

Filmer was such a Bodin fanboy, that Filmer went under the alias John Bodin. &

Filmer read the Richard Knolles translation of Bodin's Six Bookes of a Commonwealth and largely cited it.

► **Anonymous** 2022-10-07 (Fri) 10:53:54 No.319772 >>319877

File (hide): 1665107634502-0.jpg (36.41 KB, 375x314, grace eyes glance.jpg)

File (hide): 1665107634502-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x...jpg)



Jean Bodin

>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.

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."

<came with republican revolutions

Do you know what also undermined Monarchy?

2 Kings being killed for being deemed "too Protestant" before the French Revolution. The various conspiracies, martyrdoms, & regime change in the British Isles for being deemed "too Catholic".

The nobles who would revolt against the monarchy and the primacy of Oligarchism today under the wind of Tocquevillism and Megabyzus himself.

Even the Church undermined political authority and made it permissible to destroy these monarchies way even prior to these nationalist tendencies.

I'll concede to the damage of the Reformation, but these are beans that had already been spilled. There is nothing worse than a house divided against itself.

The political authority should have never been so pitifully neglected and neither should have the Stately majesty.

>that a liberal king can unify the country with nationalism

This is more than mere nationalism or nation-states.

This is a return to politics.
As it should be.

Anonymous 2022-10-07 (Fri) 15:31:43 No.319831 >>319835 >>319843 >>320039

File (hide): 1665124302636-0.png (169.04 KB, 1316x1339, Grace sad 01.png)



File (hide): 1665124302636-1.mp4 (37.28 MB, 1280x712, In The End [Official HD Mu....mp4) [play once] [loop]



File (hide): 1665124302636-2.mp4 (21.17 MB, 1280x534, Crawling [Official HD Musi....mp4) [play once] [loop]



File (hide): 1665124302636-3.mp4 (8.52 MB, 640x304, Linkin Park Numb.mp4) [play once] [loop]



>tfw anon calls you a liberal

Anonymous 2022-10-07 (Fri) 15:40:48 No.319835

>>319831

The singer is wearing a Subcomandante Marcos shirt in Numb.

Anonymous 2022-10-07 (Fri) 15:55:08 No.319843 >>319869

>>319831

>liberalism is when many kings

Anonymous 2022-10-07 (Fri) 15:58:46 No.319846 >>319849 >>319869

Shouldn't liberals be against heritable privileges?

Anonymous 2022-10-07 (Fri) 16:07:28 No.319849 >>319869

>>319846

literally what stops you
there were many liberal kings b t w

■ ► **Anonymous** 2022-10-07 (Fri) 16:10:20 No.319850 >>319869

there were russian-swedish king (of russia) that said russian are unwashed subhumans that should be killed and that nobelty is not much better but he was killed few years after and didn't rule even 10 years probably

■ ► **Anonymous** 2022-10-07 (Fri) 16:51:48 No.319869

File (hide): 1665129108163-0.png (151.67 KB, 600x557, Grace Smile crop.png) File (hide): 1665129108163-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



I am here to shill absolute monarchy.
Whether you call it liberal or illiberal doesn't move me.
Don't also be mistaken that this is only about being a king.
This is about the pre-eminence of one person.
You would be mistaken whether this is about the two camps: "conservative vs liberal" where the conservative vainly yaps about the other liberal counterpart and vice versa.
I do not care for that kind of reactionary politics.

>>319849

>>319843

>>319846

>>319850

This is why I don't like /his/fags.

■ ► **Anonymous** 2022-10-07 (Fri) 17:02:04 No.319877 >>319881

>>319751

>>319757

>>319772

What you don't see to understand is that through time these people have nothing in common, a liberal who advocates for an enlightened king has a lot more common with fellow liberals than with reactionary monarchist.

Same with a feudal socialist who has a lot more in common with a socialist (like myself) than with you.

Your reply is irrelevant, i don't care about who undermined monarchy, it was class antagonisms.

I

■ ► **Anonymous** 2022-10-07 (Fri) 17:09:43 No.319881 >>319882

File (hide): 1665130183154-0.png (254.66 KB, 902x784, Grace soft crop.png)



File (hide): 1665130183154-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x...jpg)



>>319877

>through time these people have nothing in common

Wrong.

For example, Filmer said that he admired the structure of Hobbes, but simply disliked the foundation.

Whatever advocates the pre-eminence of one person as a Monarch, I advocate.

>a liberal who advocates for an enlightened king has a lot more common with fellow liberals than with reactionary monarchist.

And I said, that I'm not here to yap about the liberal and conservative camps. Such a thing didn't exist in the Herodotus Debate, again, it wasn't like Darius talked in terms of liberal and conservative. In fact, a bit of both, since he said that his Monarchy has so preserved the freedom of his people, but likewise that they should keep the laws of the old king.

>a feudal socialist

Ok, your opinion is discarded.
Your reply is irrelevant.

■ ► **Anonymous** 2022-10-07 (Fri) 17:14:51 No.319882 >>319883

>>319881

many ppl would call NK feodal, because you're in fact tied to the state

■ ► **Anonymous** 2022-10-07 (Fri) 17:17:42 No.319883 >>319886

>>319882

feudal people be like "what the hell is a state"?

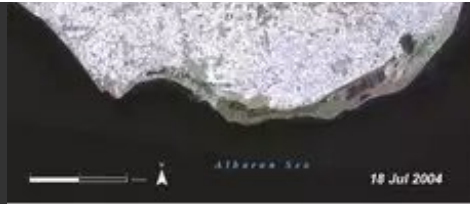
■ ► **Anonymous** 2022-10-07 (Fri) 17:20:44 No.319884

File (hide): 1665130843821-0.jpg (101.14 KB, 960x540, camp22splash2-2164523263.jpg)



File (hide): 1665130843821-1.jpg (19.67 KB, 230x250, 250px-Almeria_Spain_satell...jpg)





File (hide): 1665130843821-2.jpg (158.85 KB, 1300x956, a-tomato-and-peach-farm-in....jpg)



equal shared misery
prosperity that is seen from space

▶ **Anonymous** 2022-10-07 (Fri) 17:24:07 No.319886

>>319883
just different part of the state technically

▶ **Anonymous** 2022-10-08 (Sat) 03:03:05 No.320039

File (hide): 1665165785040.webm (2.65 MB, 480x480, Linkin Bark - Numb [nWZMP....webm) [play once] [loop]

LINKIN BARK - NUMB

>>319831



▶ **Anonymous** 🇺🇸 2022-10-08 (Sat) 08:07:55 No.320110 >>320289 >>320368

File (hide): 1665184075155.jpg (191.63 KB, 1200x1013, leasbianwolves.jpg)



I have come once more to announce that today is a good day. For Grace has finally embrace the light of /yuri/ and will be the next icon for the lesbian home in the Siberian outpost known as Cat's love. I repeat this is a major new move.

This has been you ambassador speaking, it is a



pleasure to be your comrade through these new developments. We should congratulate Grace-chan for embracing cute girls doing cute things trope. For inside of Grace-chan there are two wolves. One is gay, the other is gay. They are gay.

Anonymous 2022-10-08 (Sat) 19:30:41 No.320289

>>320110
what

Anonymous 2022-10-08 (Sat) 23:35:27 No.320368 >>320577

>>320110
imma be real with you anon I have no idea what you're talking about but I like what I'm hearing

Anonymous 2022-10-09 (Sun) 04:29:30 No.320485

bump

Anonymous 2022-10-09 (Sun) 06:54:11 No.320518

made grace lewds with fancy ai

Anonymous 2022-10-09 (Sun) 12:31:46 No.320577 >>320585 >>320606

>>320368
Hey that's all that matters, I come here post nonsense to make Grace poster question their sanity.

We shall make this colony into a /yuri/ colony where the loving Grace-chan can be with her cat girl waifu Alyuna and they grow old together and have lots of kinky sex. So who is with me then? Who wants more yuri of these two because I know I do.

That is all for tonight and remember stay cool folks.

Anonymous 2022-10-09 (Sun) 12:50:07 No.320585 >>320655 >>320664 >>321930

File (hide): 1665287407098-0.png (483.33 KB, 512x704, 1665286343652.png)

File (hide): 1665287407098-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x...jpg)



I earnestly request anons to politely abstain from lewdposting here.
Seeing the new technology that coomers have obtained.
& likewise the other ██████████ art.
At least, not in this thread.

>>320577

Your /yuri/ revolution is canceled.

■ ▶ **Anonymous** 2022-10-09 (Sun) 13:17:37 No.320606 >>320664 >>321930
File (hide): 1665289057775.png (496.11 KB, 512x704, 1665284896270-3.png)



>>320577

Plus the technology is not
advanced enough.
To do /yuri/ pics.

■ ▶ **Anonymous** 2022-10-09 (Sun) 15:55:43 No.320655 >>321796

>>320585

wtf I hate monarchism now

■ ▶ **Anonymous** 2022-10-09 (Sun) 16:30:48 No.320664
File (hide): 1665300647881.png (220.94 KB, 888x900, life-is-sour.png)



>>320585

>>320606

Damn I
thought we got
a new artist

■ ▶ **Anonymous** 2022-10-10 (Mon) 15:49:21 No.321130 >>321147

Uhh, bros??

>>320903

■ ▶ **Anonymous** 2022-10-10 (Mon) 15:54:16 No.321134 >>321172



[Embed][Proxy]

Who is Grace's official court composer?

Anonymous 2022-10-10 (Mon) 16:18:40 No.321147

File (hide): 1665386320034-0.png (496.11 KB, 512x704, 1665284896270-3.png)

File (hide): 1665386320034-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x...jpg)



>>321130

The bizarre thing is... That was someone else graceposting.

Anonymous 2022-10-10 (Mon) 16:20:50 No.321148

File (hide): 1665386450475-0.png (728.1 KB, 3000x3000, Grace popcorn 1.png)

File (hide): 1665386450475-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



(plus their image was thumbnail size, 206x245)Z So it wasn't the real Graceposter.

Anonymous 2022-10-10 (Mon) 19:17:09 No.321172

File (hide): 1665397028876-0.jpg (265.73 KB, 1920x1080, Grace w Louis XIV.jpg)



File (hide): 1665397028876-1.mp4 (3.14 MB, 1280x720, Lully Xerxes Ballet - Airmp4) [play once] [loop]



File (hide): 1665397028876-2.mp4 (9.31 MB, 640x480, lully lulli follies d'espera....mp4) [play once] [loop]

File (hide): 1665397028876-3.mp4 (1.86 MB, 480x360, Lully, Phaéton Troupe d'As....mp4) [play once] [loop]

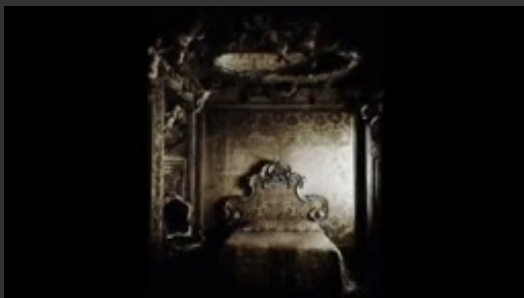


>>321134
Lully

Anonymous 2022-10-10 (Mon) 20:15:10 No.321196

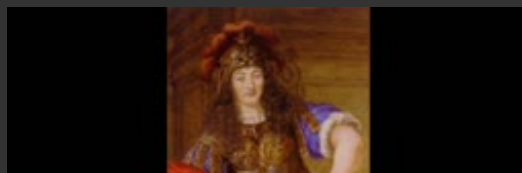
File (hide): 1665400509490-0.mp4 (7.38 MB, 640x360, Air pour Les Démons - J.B.....mp4) [play once] [loop]

File (hide): 1665400509490-1.mp4 (4.82 MB, 360x360, Air des espagnols.mp4) [play once] [loop]



File (hide): 1665400509490-2.mp4 (4.36 MB, 640x480, Louis_XIV_second_compilati....mp4) [play once] [loop]

File (hide): 1665400509490-3.mp4 (8.25 MB, 640x360, Publiions en tous lieux.mp4) [play once] [loop]





We must admire him everywhere

Anonymous 2022-10-10 (Mon) 20:31:29 No.321206

File (hide): 1665401489129-0.mp4 (13.93 MB, 1280x720, Menuet - Jean B. Lully.mp4) [play once] [loop]

File (hide): 1665401489129-1.mp4 (8.69 MB, 1280x720, French Baroque Music - Bal...mp4) [play once] [loop]



File (hide): 1665401489129-2.mp4 (8.41 MB, 640x360, Menuet des Trompettes.mp4) [play once] [loop]

File (hide): 1665401489129-3.mp4 (3.14 MB, 640x360, Lully - Entrée des divinit...mp4) [play once] [loop]



Anonymous 2022-10-10 (Mon) 21:02:03 No.321217

File (hide): 1665403323572-0.png (631 KB, 3000x3300, Grace Alunya cosplay costu...png)

File (hide): 1665403323572-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x...jpg)



I will post some music.
And sleep soon.

Anonymous 2022-10-10 (Mon) 21:08:58 No.321220

File (hide): 1665403737819-0.mp4 (11.68 MB, 480x360, Dr livesey phonk walk.mp4) [play once] [loop]



File (hide): 1665403737819-1.gif (218.51 KB, 483x643, Grace Chan caramelldansn f....gif)



Anonymous 2022-10-10 (Mon) 21:18:50 No.321224

File (hide): 1665404330147-0.jpg (229.15 KB, 1000x1000, 1664586466715-0.jpg)



File (hide): 1665404330147-1.mp4 (7.22 MB, 1920x1080, Shine - OSRS Music Remaste....mp4) [play once] [loop]



File (hide): 1665404330147-2.mp4 (2.7 MB, 640x360, Fanfare - OSRS.mp4) [play once] [loop]



File (hide): 1665404330147-3.mp4 (2.31 MB, 640x360, Sea Shanty2 - OSRS.mp4) [play once] [loop]



Anonymous 2022-10-10 (Mon) 21:40:56 No.321233

File (hide): 1665405655860-0.mp4 (7.53 MB, 640x360, Snow Miser ANIMATIC (2).mp4) [play once] [loop]



File (hide): 1665405655860-2.mp4 (4.22 MB, 640x360, Sus Miser.mp4) [play once] [loop]



File (hide): 1665405655860-1.mp4 (4.59 MB, 640x360, Heat Miser ANIMATIC.mp4) [play once] [loop]



File (hide): 1665405655860-3.mp4 (4.75 MB, 640x360, High Miser & Baked Miser.mp4) [play once] [loop]



Anonymous 2022-10-10 (Mon) 21:56:13 No.321234 >>321724

File (hide): 1665406572964-0.mp4 (3.79 MB, 320x240, 「手書き」ゆっくりでいいさ (English ver....mp4) [play once] [loop]



File (hide): 1665406572964-2.mp4 (5.62 MB, 320x240, Dimension of Love Tenchi M....mp4) [play once] [loop]



File (hide): 1665406572964-1.mp4 (6.12 MB, 480x360, Talent for Love Tenchi MUYO! Universe (End....mp4) [play once] [loop]



File (hide): 1665406572964-3.mp4 (3.96 MB, 480x360, Tenchi MUYO! Universe (End....mp4) [play once] [loop]



Anonymous 2022-10-11 (Tue) 23:00:25 No.321708 >>321731 >>321988

File (hide): 1665496824853-0.png (1.37 MB, 3000x3000, Grace mic icup.png)



File (hide): 1665496824853-1.mp4 (26.05 MB, 1280x720, Ember McLain - Remember (O....mp4) [play once] [loop])



File (hide): 1665496824853-2.jpg (522.2 KB, 1920x1080, 1984-4 Leviathan.jpg)



File (hide): 1665496824853-3.mp4 (11.99 MB, 640x360, sheep shepherd voice.mp4) [play once] [loop]



*Grace you will remember
You will remember my name~*

On the Cult of Personality

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

King James I

>It is a true old saying, That a King is as one set on a stage, whose smallest actions and gestures, all the people gazingly do behold

>Be careful then, my Son, so to frame all your indifferent actions and outward behaviour, as they may serve for the furtherance and forth-setting of your inward virtuous disposition

>But it is not enough to a good King, by the scepter of good Laws well execute to

govern, and by force of arms to protect his people; if he join not therewith his virtuous life in his own person, and in the person of his Court and company; by good example alluring his Subjects to the love of virtue, and hatred of vice. And therefore (my Son) see all people are naturally inclined to follow their Princes example (as I showed you before) let it not be said, that ye command others to keep the contrary course to that, which in your own person ye practice, making so your words and deeds to fight together: but by the contrary, let your own life be a law-book and mirrour to your people; that therein they may read the practice of their own Laws; and therein they may see, by your image, what life they should lead

>I remember Christ's saying, My sheep hear my voice, and so I assure myself, my people will most willingly hear the voice of me, their own Shepherd and King.

Jean Bodin on Plato on the Prince as Mirror to People

>For nothing more divine ever was said by a prophet than what was said by Plato, "As are the princes in a state, so will be the citizens." By lasting experience we have found this abundantly true. For examples it is unnecessary to seek farther than Francis I, king of the French. As soon as he began to love literature, from which his ancestors had always turned away, immediately the nobility followed suit. Then the remaining orders studied the good arts with such zeal that never was there a greater number of learned people.

Hobbes on the Persona

<The word Person is latine; instead whereof the Greeks have Prosopon, which signifies the Face, as Persona in latine signifies the Disguise, or Outward Appearance of a man, counterfeited on the Stage; and sometimes more particularly that part of it, which disguiseth the face, as a Mask or Visard:

>And from the Stage, has been translated to any Representer of speech and action, as well in Tribunals, as Theaters. So that a Person, is the same that an Actor is, both on the Stage and in common Conversation; and to Personate, is to Act, or Represent himself, or an other; and he that acts another, is said to bear his Person, or act in his name; (in which sense Cicero uses it where he says, "Unus Sustineo Tres Personas; Mei, Adversarii, & Judicis, I bear three Persons; my own, my Adversaries, and the Judges;") and is called in diverse occasions, diversely; as a Representer, or Representative, a Lieutenant, a Vicar, an Attorney, a Deputy, a Procurator, an Actor, and the like."

Shakespeare

<All the world's a stage, and all the men and women merely players; They have their exits and their entrances; And one man in his time plays many parts.

What people mistake in the cover of Hobbes' Leviathan is they presume the head is the Sovereign Monarch. This is wrong.

The Sovereign Monarch is the soul of the Commonwealth. Who, in Hobbes' term, is the People. It is more the persona (or face on the head) that shows the Monarch, that persona of the soul of the commonwealth. Yet all the people who constitute the body are the Monarch in that image, in that same sense that by the sovereignty they have a union, that gives the people a soul; the sovereign monarch and the people are one. As the Sovereignty impresses itself upon those people who constitute it, educating them, giving them roles to play in order to govern them, giving them a distinct culture, a soul.

Max Stirner (allegedly)

>But only look at that Sultan who cares so lovingly for his people. Is he not pure unselfishness itself, and does he not hourly sacrifice himself for his people? Oh, yes, for "his people." Just try it; show yourself not as his, but as your own; for breaking away from his egoism you will take a trip to jail

<The Sultan has set his cause on nothing but himself; he is to himself the only one, and tolerates nobody who would dare not to be one of "his people".

Thomas Hobbes

>"From whence it follows, that where the publique and private interest are most closely united, there is the publique most advanced. Now in Monarchy, the private interest is the same with the publique. The riches, power, and honour of a Monarch arise onely from the riches, strength and reputation of his Subjects. For no King can be rich, nor glorious, nor secure; whose Subjects are either poore, or contemptible, or too weak through want, or dissention, to maintain a war against their enemies."

King James VI & I

>"**For if the King want, the State wants**, and therefore the strengthening of the King is the preservation and the standing of the State; And woe be to him that divides the weal of the King from the weal of the Kingdom. And as that King is miserable (how rich soever he be) that reigns over a poor people, (for the hearts and riches of the people, are the King's greatest treasure.)"

Anonymous 2022-10-11 (Tue) 23:52:54 No.321724

>>321234

I love Tenchi Muyo so much but everything after TV/Universe is garbage.

Anonymous 2022-10-12 (Wed) 00:12:51 No.321730 >>321796 >>322085 >>322446

>>312104 (OP)

Who is this bitch anyway and why do people care about a monarchist?

Anonymous 2022-10-12 (Wed) 00:17:08 No.321731 >>321988

File (hide): 1665501428209-0.jpg (225 KB, 1536x1022, Qu1KdDzZ.jpg)



File (hide): 1665501428209-1.mp4 (15.68 MB, 720x404, Name of Kim Jong II.mp4)

[play once] [loop]

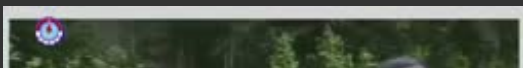


File (hide): 1665501428209-2.mp4 (14.37 MB, 638x360, DPRKNorth Korea The Song W....mp4)

[play once] [loop]



File (hide): 1665501428209-3.mp4 (14.37 MB, 638x360, DPRKNorth Korea The Song W....mp4) [play once] [loop]





Entirely to Kim Jong Un

>>321708

This Kim Jong Un parody is a good example.

For it isn't merely the head of KJU, but also the whole outline of his form, and when it comes to the head more importantly his persona.

Like Hobbes says, the head is more about the senses. And Hobbes credits this to the council / assembly, that receives information for the Sovereign Monarch to use, so that the Sovereign Monarch, like the soul, may command the body-politic.

Thomas Hobbes

>A Court of Counsellors is rather to be compared with the head, or one Counsellor, whose only Counsell (if of any one alone) the chief Ruler makes use of in matters of greatest moment: for the office of the head is to counsell, as the soules is to command.

<It is therefore necessary to the defence of the City, First, that there be some who may as near as may be, search into, and discover the counsels and motions of all those who may prejudice it. For discoverers to Ministers of State, are like the beames of the Sunne to the humane soule, and we may more truly say in vision politicall, than naturall, that the sensible, and intelligible Species of outward things, not well considered by others, are by the ayre transported to the soule, (that is to say to them who have the Supreme Authority) and therefore are they no lesse necessary to the preservation of the State, than the rayes of the light are to the conservation of man; or if they be compared to Spiders webs, which extended on all sides by the finest threds, doe warn them, keeping in their small holds, of all outward motions; They who bear Rule can no more know what is necessary to be commanded for the defence of their Subjects without Spies, than those Spiders can when they shall goe forth, and whether they shall repair, without the motion of those threds.

I have seen people point fingers at DPRK about their cult of personality, and /DPRK/'s finger pointing back at those accusations, for example, the cult of personality of America, with Mt. Rushmore, or the pre-eminence of Washington.

With North Korea, the cult of personality is stretched out.

But all States have a cult of personality no less than North Korea.

Take North Korea an example, stretched out to better understand, and use it as a mirror to look back at our own States.

Anonymous 2022-10-12 (Wed) 02:48:48 No.321796

File (hide): 1665510528143-0.jpg (72.34 KB, 900x1200, Grace chan portrait.jpg)

File (hide): 1665510528143-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)





>>320655

<wtf I hate monarchism now

I am sorry, anon.

I don't know how I can make it up to you.

>>321730

I was invited here.

They like Grace & her crossovers w/ Alunya, I suppose.

>why do people care about a monarchist?

Your guess is as good as mine.

I guess Grace is to leftypol what Alunya was to the rest of 8chan back in the day.

Grace is also like what James Dresnok, an American defector to North Korea, was to North Koreans. Played the role of the villain in North Korean movies and they liked him for it. Or someone you love to hate.

Anonymous 2022-10-12 (Wed) 08:15:55 No.321930 >>321950

File (hide): 1665530155006.png (752.4 KB, 752x806, Communist Cats with ak-47s.png)



>>320585

>>320606

I will not be stopped the Revolution is here! It has begun and my fellow Anons will fight for what they want. They want the /yuri/ there is no stopping us. You are only one against the all of us united for more girl's love that is soft and sexy.

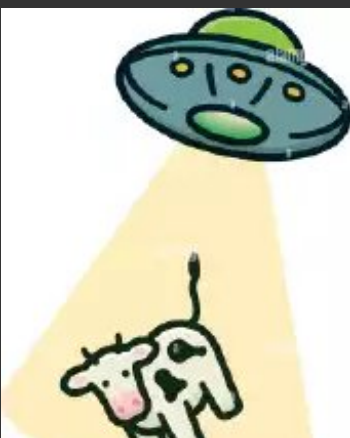
Do not worry we will get advanced enough technology we already got the auitists on /g/ to create a image AI that makes anime so what's next its /yuri/ time. Then what will you do Grave poster there is nothing stopping us expect for the fact that I am sure most of us suck at drawing. But hat doesn't matter instead what does matter

is the heart. We will continue to fight our battle and steal the cows of the royal pastures until we be probing. For its probin' time.

Anonymous 2022-10-12 (Wed) 08:59:53 No.321950

File (hide): 1665532793341-0.jpg (62.06 KB, 935x1390, ufo-abducting-a-cow-cartoo...jpg)

File (hide): 1665532793341-1.png (169.04 KB, 1316x1339, Grace sad 01.png)



>>321930

>We will continue to fight our battle and steal the cows of the royal pastures

<For its probin' time

Sniff, sniff.

No, not the royal cows!

Anonymous 2022-10-12 (Wed) 12:53:47 No.321988

File (hide): 1665546827361-0.jpg (949.33 KB, 2433x1825, Mountrushmore2-1-bde257d63....jpg)



File (hide): 1665546827361-1.jpg (227.16 KB, 1200x630, Fascismo-Mussolini.jpg)



File (hide): 1665546827362-2.jpg (143.32 KB, 802x430, 4123125124d.jpg)



>>321708

>>321731

>>321977

Anonymous 2022-10-12 (Wed) 13:02:15 No.321990

File (hide): 1665547335203-0.jpg (75.39 KB, 650x420, 383941a868ed6f816a171e686e....jpg)



File (hide): 1665547335203-1.mp4 (16.06 MB, 640x360, Statue of Khafre Rebirth o....mp4) [play once] [loop]



File (hide): 1665547335203-2.jpg (1.06 MB, 3264x1836, ozymandias-1.jpg)



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."

Ramses 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."

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."

■ ► **Anonymous** 2022-10-12 (Wed) 13:49:37 No.321999 >>322079

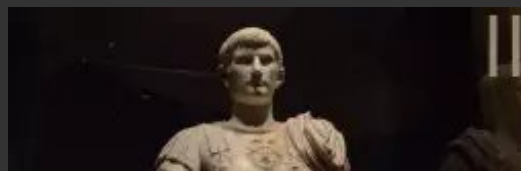
better question: why its in anime style

do we have a hip anime monarchism

■ ► **Anonymous** 2022-10-12 (Wed) 14:05:48 No.322003

File (hide): 1665551148093-0.jpg (520.15 KB, 2048x2048, Caligula series 01.jpg)

File (hide): 1665551148093-1.jpg (415.6 KB, 2048x2048, Caligula series 02.jpg)



Gaius "Caligula"

Everything you think you know about Caligula is a lie. That is no exaggeration. The first thing to keep in mind about the popular portrayal of Caligula is that there are virtually no impartial sources concerning Emperor Gaius "Caligula". He was, ultimately, assassinated and his successor, Emperor Claudius, had to justify the murder of Caligula and thus his own elevation while also maintaining the imperial system. Making Caligula out to be a villain, and a particularly evil one at that, was in the interests of those who recorded his life for posterity.

There are, in fact, only two contemporary sources that have survived to the present day. Seneca, the Roman philosopher and playwright who disliked Caligula because the Emperor did not care for his writing and who opposed Caligula politically, the exact details of which, we don't know. The other contemporary source is the Jewish writer Philo who hated Caligula as he considered him an enemy of the Jews. Both, then, can be counted on to say nothing kind or fair and impartial about Caligula but rather had personal reasons for portraying him in the worst way possible.

File (hide): 1665551148093-2.jpg (428.77 KB, 2048x2048, Caligula series 03.jpg)



The later accounts are, again, only two: the Roman biographer Suetonius and the Greek writer Cassius Dio. In the case of Suetonius, he wrote a great deal of gossip which was very largely interesting but was only that: gossip. Cassius Dio wrote about 200 years after the fact and was not a critical historian. He too often simply collected gossip and tall tales and wrote them down as fact, mixing every unproven story they came across. It is from these early available sources that the name 'Heracles of Caligula' has had enough after time to make his name a normal, common-sense word with his name, who was a persecuted, victimistic, egomaniac. It's his audience that is also awfully biased.

Caligula came to power after the death of Emperor Tiberius who had adopted as his grandson, Caligula and his cousin Germanicus. They shared the estate but at that early stage in the Roman imperial hierarchy, did not automatically inherit his position as emperor. That was left to the Senate. It was Marco, commander of the Praetorian Guard, who announced the succession of Caligula to the Senate. They were along with his public, based on his popularity due to being the son of the beloved Nero Germanicus, and because he was young and the Senate thought the inexperienced youth could be easily dominated.

File (hide): 1665551148093-3.jpg (408.84 KB, 2048x1534, Caligula series 04.jpg)



The 24-year-old emperor was granted complete authority by the Senate in 37 AD, as soon as he arrived in the city to the delight of his youth. However, he was not the son to be manipulated and those not able to manipulate inevitably resent those who do and this is why Caligula first became hostile toward the Senate. The last traces of his madness are empty battles.

Yes, Caligula was incredibly cruel to his subjects and his lack of mercy was not only a source of contention making his horse central. It was about halfway through his reign when the Senate presented their regular list of candidates for the consulship. That, it seems, Caligula made a sarcastic speech about his horse, being more capable of being consul than the political elites on the Senate's list. There was no more to it than that.

He did have a very sarcastic sense of humor and eventually those hostile to him whose interests have been passed down: ours have received only living comment, only seldom remark in sarcastic play and presented at an hour when it seems a serious fact.



The story of Caligula's effort to conquer Britain, resulting in legionaries marking their spears into the sea and then collecting sea shells as booty to display in his triumph is another gross misrepresentation. Caligula did not decide to invade Britain on a whim, it simply isn't possible to move an army, then or now, from Italy to northern France at the drop of a hat. Logistics are what they are. This was no spur of the moment decision by a deranged man.

Rather what happened was that the army moved to the English Channel and the conditions for a crossing did not look good. However, a British prince crossed earlier and surrendered himself to Caligula, pledging allegiance to Rome. Caligula seized on this prince as a representative of Britain and decided an invasion was not necessary: Britain had just surrendered to him. So, he took his army home. As for the seashells, as Britain was associated with the sea, these were merely meant as tokens of the submission of Britain to Roman authority.

Anonymous 2022-10-12 (Wed) 14:06:18 No.322004

File (hide): 1665551177786-0.jpg (345.12 KB, 2048x2048, Caligula series 05.jpg)



The greatest story that claims to support the idea that Caligula was deranged and delusional is that he demanded to be worshipped as a living god. In fact, the Roman emperors, outside of Italy, were considered gods and were worshipped as gods as a show of obedience. However, since Italy, the emperors were considered to have god-like qualities. It also looks at the cult of Caligula; there is not a single mention of his being divine on any inscription. There is also no contemporary depiction of Caligula wearing the radiant robes which emperors often wore to suggest that the emperor had divine qualities.

There is only speculation about when this particular story came from but it is only that: speculation. The fact is that there is no contemporary evidence of Caligula being portrayed as a living god and it is also a fact that many already considered the emperors to be gods or to at least have godlike qualities, even in Italy. This was also something found up in the ancient world, with naturally. The pharaohs of Egypt were considered gods, the Jewish kings were called the sons of God and the original Roman monarchy came down from their first king, Romulus, who was the son of a god, Mars, and was later regarded as a god himself. To associate the emperor with divine status was nothing new, nothing unusual and not at all out of the ordinary.

File (hide): 1665551177786-2.jpg (464.29 KB, 2048x2048, Caligula series 07.jpg)



Caligula, in fact, was never very unpopular with the common people of Rome at all. He was, however, very unpopular with the upper class, the patrician and senatorial class and they, or their retinas, are the likely source of the most lurid gossip spread about the emperor, becoming more credible with each retelling. He was unpopular with the Senate because he refused to be manipulated by them, wanted their role and insisted on acting like a monarch, which he was, and had no time for including their republican pretensions. More broadly speaking, he also angered the upper class by imposing a number of taxes on them when traditionally Rome had not been subject to direct taxation. One of those was a tax on prostitution and this was the source of the story that he had turned the palace into a brothel. A tax on a favorite pastime of the upper class was resented by them, portrayed in the most negative way possible and then exaggerated until it comes down to us as Caligula making his palace a brothel and forcing the senators' wives to whore themselves.

File (hide): 1665551177786-3.jpg (388.22 KB, 2048x2048, caligula series 08.jpg)



is - unique, as I am
unique, nothing is more to
me than myself

my God.*

File (hide): 1665562937787-2.jpg (189.91 KB,
849x476, DPRK People are God doctri...jpg)



From Generation of a Commonwealth, Hobbes Leviathan

>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 [the People], or rather (to speak more reverently) of that Mortal God, to which we owe under the Immortal God, our peace and defense.

From Hobbes De Cive

>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

Which is the closest, imo, any Western political treatise has come to the Juche doctrine that "The People are God".

■ ► **Anonymous** 2022-10-12 (Wed) 17:42:45 No.322079

File (hide): 1665564165017-0.png File (hide): 1665564165017-1.jpg (43.74 KB,
(238.32 KB, 441x697, 612x422, istockphoto-464487026-612x...jpg)
gracecute3.png)



>>321999

>why its in anime style

Would leftypol trade me for another monarchist?
Or am I your favorite monarchist ever?

>do we have a hip anime monarchism

It's my style.

Which leftists do I intrigue more? The anarchists or the marxists? If any at all.

■ ► **Anonymous** 2022-10-12 (Wed) 18:09:46 No.322085 >>322096

>>321730

It's possible to like people you disagree with.

Anonymous 2022-10-12 (Wed) 19:00:20 No.322096

File (hide): 1665568819825-0.png (804.96 KB, 3000x3000, Grace Santa hat candy cane.png)

File (hide): 1665568819825-1.jpg (1.46 MB, 3000x3000, Grace santa hat candy cane....jpg)



File (hide): 1665568819825-2.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



>>322085

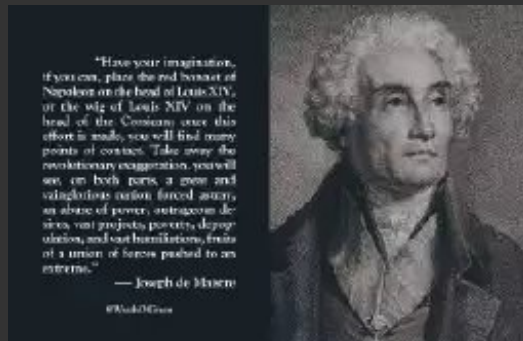
Anonymous 2022-10-13 (Thu) 00:49:28 No.322156

Why don't the yuri fans post in >>>/siberia/314664

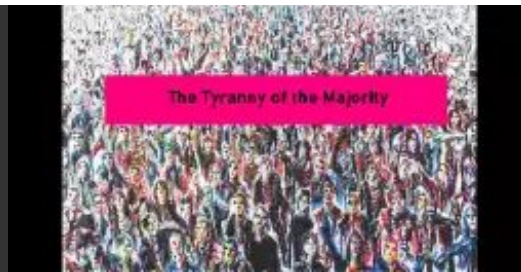
Anonymous 2022-10-13 (Thu) 15:45:23 No.322421

File (hide): 1665643523226-0.png (368.29 KB, 883x822, Grace commie LARP.png)

File (hide): 1665643523226-1.jpg (329.35 KB, 1280x840, Ohpeov4ejM1uaxri9o1_1280(1....jpg)



File (hide): 1665643523226-2.jpg (296.59 KB, 1280x720, tyranny of the majority(1).jpg)



Joseph de Maistre on King People

<But of all monarchies, the hardest, most despotic, and most intolerable is King People... whose despotism, always harder and more capricious than that of kings, increases in intensity as the number of subjects grows.

The other quote too.

Maistre on Louis XIV / Napoleon

>Have your imagination, if you can, place the red bonnet of Napoleon on the head of Louis XIV, or the wig of Louis XIV on the head of the Corsican; once this effort is made, you will find many points of contact. Take away the revolutionary exaggeration, you will see, on both parts, a great and vainglorious nation forced astray, an abuse of power, outrageous desires, vast projects, poverty, depopulation, and vast humiliations, fruits of a union of forces pushed to an extreme.

...

I looked on /leftypol/ and drew passages from a book by Domenico Losurdo. They are relevant here.

<In Lord Acton's view, even more so than the demand by unions for alleged economic and social rights... It was "absolutist and retrograde", since it favored the expansion of the state and of despotism... In conclusion, rather than classical antiquity as for Constant, Jacobinism, socialism and sometimes democracy itself were now accused of cultivating nostalgia for the ancien regime

>The latter theme found fullest expression in de Tocqueville, according to whom, with their statist pathos, radicalism, Jacobinism and socialism were in a line of continuity with the statism, "administrative centralization" and "paternal government" of the ancien regime. However, this was an argument which, albeit with timely variations, proved especially dear to defenders of the ancien regime themselves! In Berlin the Berliner politische Wochenblatt never tired of repeating that revolution and absolutism were "identical, when regarded from a higher viewpoint". In citing Louis XIV's motto "L'etat c'est moi!"), the journal observed that "revolutionary freedom... is reconciled with this centralization, this bureaucratic despotism, with this tutelage through ministerial assistants of the provinces and the community, with this Hobbesian governmental omnipotence". De Tocqueville stressed the revolutionary role played, even before 1789, by the figure of the "intendant" and "public administration", which had in fact already expelled the nobility. The periodical cited above arrived at the same conclusion, identifying and branding in the figure of the 'civil servant' the author of the cancellation of "local liberties" and all intermediate bodies liable to overshadow "state power". According to de Tocqueville, 'those peoples who are so constituted as to have the utmost difficulty in getting rid of despotic government for any considerable period are the ones in which aristocracy have ceased to exist and can no longer exist.' But this was precisely the guiding thread of the condemnation of the French Revolution pronounced by the organ of the Prussian nobility.

I like to make Grace cosplay as Alunya for this reason.

Reposted b/c I got all wrapped up last post

I get annoyed w/ a lot of the stuff above, esp. where Tocqueville & Lord Action are mentioned.

I'm not sure anons here would understand my frustration deep down.

Anonymous 2022-10-13 (Thu) 17:42:04 No.322446 >>322761

File (hide): 1665650524599-0.png (472.79 KB, 512x704, 1665284896270-1.png)

File (hide): 1665650524599-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x...jpg)



>>321730

They say sometimes it's better to be a stranger than a citizen.

I think if I was a tankie or anarchist, that there would be more aggro than if I was a monarchist.

Anonymous 2022-10-13 (Thu) 18:12:51 No.322452 >>322464

File (hide): 1665652371652-0.png (147.07 KB, 550x616, Grace cropped.png)

File (hide): 1665652371652-1.jpg (56.28 KB, 800x600, d6a8135209f521fda73f2f62a1...jpg)



I'm not vying with any leftists for the fate of leftism.

+ monarkiddie LARP isn't taken srsly as a foe as other /pol/ rivalries.

Anonymous 2022-10-13 (Thu) 18:47:46 No.322464

File (hide): 1665654465828.jpg (81.12 KB, 634x533, 63405749-11309551-King_Cha...jpg)



>>322452

>Ms Truss, who is facing an avalanche of criticism over her tax policies, greeted the King by saying: 'Your Majesty. It is good to see you again.'



>Charles, smiling, said: 'Back again?' Ms Truss replied: 'It's a great pleasure.'

>But the King, seemingly looking to fill a brief awkward silence, then said: 'Dear oh dear,' before quickly following up with an 'Anyway... now.'

based King Charles III

Anonymous 2022-10-14 (Fri) 06:19:26 No.322761

>>322446

no one should be a tankie (only maolist is acceptable)

Anonymous 2022-10-15 (Sat) 10:19:19 No.323288

File (hide): 1665796759713-0.png (240.86 KB, 512x445, crop 1.png)

File (hide): 1665796759713-1.png (380.82 KB, 512x486, crop 2.png)



File (hide): 1665796759713-2.png (102.36 KB, 300x263, crop 3.png)

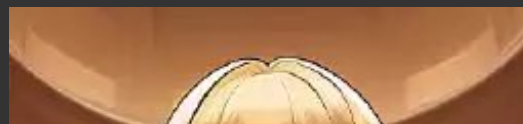
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Anonymous 2022-10-15 (Sat) 10:19:49 No.323289

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File (hide): 1665796789083-1.png (177.74 KB, 356x332, crop 6.png)





File (hide): 1665796789083-2.png (253.36 KB, 468x362, crop 7.png)



File (hide): 1665796789083-3.png (201.3 KB, 419x393, crop 8.png)



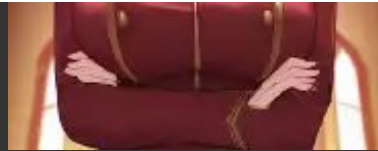
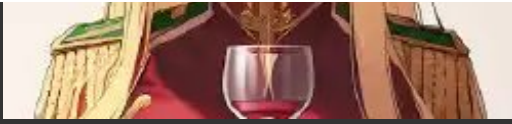
part 2

Anonymous 2022-10-15 (Sat) 10:20:32 No.323290

File (hide): 1665796831875-0.png (263.69 KB, 450x459, crop 9.png)

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 (496.11 KB, 512x704,
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File (hide): 1665796831875-3.png
 (490.53 KB, 512x640,
 1665292327339.png)



End w/ 3 AI generated Graces that pass w/o cropping

► **Anonymous** 2022-10-15 (Sat) 15:05:55 No.323343

I love Grace-chan so much

► **Anonymous** 2022-10-15 (Sat) 17:27:31 No.323379 >>323454 >>323751 >>342632

File (hide): 1665822450700-0.png
 (245.69 KB, 734x867, Grace VR.png)

File (hide): 1665822450700-1.jpg (43.74 KB,
 612x422, istockphoto-464487026-612x....jpg)



Here are Grace vrm & vroid files.

<https://filetransfer.io/data-package/xsnLHVLS#link>

These are more petite (small-chested) versions:

<https://filetransfer.io/data-package/1K6WqnXr#link>

Here are glb files.

<https://filetransfer.io/data-package/ZOyCmipd#link>

These links will expire next month

I used VTuber Gallery: Anime Pose for pic related.
& you can test them out here easy & free video game.
<https://unityroom.com/games/aguroshoutest>

Anonymous 2022-10-15 (Sat) 18:07:56 No.323382

File (hide): 1665824875903-0.png (97.95
KB, 420x464, Grace VR 5.png)

File (hide): 1665824875903-1.png (87.72
KB, 406x490, Grace VR 6.png)



File (hide): 1665824875903-2.png (103.38
KB, 470x523, Grace VR 2.png)



Anonymous 2022-10-15 (Sat) 18:46:23 No.323389

File (hide): 1665827182985-0.png (179.32 KB,
679x667, Grace VR 10.png)

File (hide): 1665827182985-1.png (157.73
KB, 691x731, Grace VR 9.png)



File (hide): 1665827182985-2.png (285.65 KB, 794x838, Grace VR 7.png)



File (hide): 1665827182985-3.png (224.22 KB, 740x947, Grace VR 8.png)



Anonymous 2022-10-15 (Sat) 18:47:05 No.323390

File (hide): 1665827225507-0.png (217.37 KB, 631x753, Grace VR 12.png)



File (hide): 1665827225507-1.png (199.21 KB, 640x856, Grace VR 11.png)



File (hide): 1665827225507-2.png (270.79 KB, 676x869, Grace VR 14.png)



File (hide): 1665827225507-3.png (212.75 KB, 660x919, Grace VR 13.png)



Anonymous 2022-10-16 (Sun) 00:38:31 No.323454 >>323461 >>323463

>>323379

Is there any Free (as in freedom) Software that lets me take upskirt pictures of her?

Anonymous 2022-10-16 (Sun) 00:50:05 No.323461

[Embed][Proxy]



>>323454
Looks like
blender
can do it.
It takes a
plugin.

Anonymous 2022-10-16 (Sun) 00:52:29 No.323463 >>323471

>>323454

Her panties are simply black.
There isn't too much detail.

Here are videos related for software.

<https://youtu.be/gYgLPirS9SM>

<https://youtu.be/sqbgxNu8clU>

<https://youtu.be/dFtkrWnwftw>

Anonymous 2022-10-16 (Sun) 01:20:46 No.323471

>>323463

She's a princess, she should have more luxurious underwear.

Anonymous 2022-10-16 (Sun) 16:06:33 No.323751

>>323379

just upload it to opengameart or arch ive org or something

Anonymous 2022-10-18 (Tue) 17:54:12 No.324335 >>325478

File (hide): 1666083252513-0.png (87.72 KB, 406x490, Grace VR 6.png) File (hide): 1666083252513-1.mp4 (10.01 MB, 320x240, BDSM Oujosama to Oyobi (Ca....mp4) [play once] [loop]





Such impudence! Very well, I'll teach you a lesson. Sasami!

File (hide): 1666083252513-2.png (157.01 KB, 327x328, 1665286304566-0001.png)



Anonymous 2022-10-18 (Tue) 19:14:18 No.324349

File (hide): 1666088058481-0.jpg (129.32 KB, 792x446, Grace stonks.jpg)

File (hide): 1666088058481-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



>2 anti-royal topics
>another thread discussing regicide /siberia/ is so needy.
Trying to bait me to their threads!

Anonymous 2022-10-20 (Thu) 23:39:37 No.325457 >>325780

File (hide): 1666276777667-0.png (97.95 KB, 420x464, Grace VR 5.png)

File (hide): 1666276777667-1.png (20.89 KB, 685x124, yarvin on costume monarchi....png)



Curtis Yarvin / Moldbug: I am not even a costume monarchist — I am not in it for the castles, weddings, and funny hats. I actually think of monarchy as a legitimate form of government.

I don't always agree w/ Moldbug, but I strongly agree here.

Anonymous 2022-10-21 (Fri) 00:32:42 No.325478 >>325780

>>324335

Okay Grace poster I unironically love you. I haven't seen that little Tenchi Muyo short before, Ayeka looks beautiful in it.

Anonymous 2022-10-21 (Fri) 14:32:22 No.325780 >>326044

File (hide): 1666330342391-0.png (217.37 KB, 631x753, Grace VR 12.png)

File (hide): 1666330342391-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x...jpg)



>>325457

<"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." -Bossuet

"The Emperor has no clothes"
or
"Why, the Emperor is naked!"

These phrases don't bother me.
Not the slightest.

>>325478

>Okay Grace poster I unironically love you
I am so flattered.

Anonymous 2022-10-21 (Fri) 21:02:25 No.325894 >>325895

File (hide): 1666353744812-0.png (1.37 MB, 3000x3000, Grace mic icup.png)

File (hide): 1666353744812-1.jpg (80.94 KB, 830x414, Song of King Charles III.jpg)





Song of K. Charles III

edited by Graceposter

but originally from a burgeranon on 4chan

Ben Nevis reaches across
To shape our beautiful land.
Cheers resound all over the land,
Hailing our dear King.
He's the leader of the people,
Carrying forward the Queen's cause.
All hail, all hail, King Charles The Third!

All blossoms on this earth
Tell of his love, broad and warm.
Blue Irish and North Seas sing
His exploits in their song.
He is the artist of great joy,
Glorifying the garden of the throne.
All hail, all hail, King Charles The Third!

Royal cause he defends
With iron will and courage.
He raises British honor
Far and wide throughout the world.
He is the champion of justice,
Standing for independence.
All hail, all hail, King Charles The Third!

■ ► **Anonymous** 2022-10-21 (Fri) 21:09:50 No.325895

>>325894
oh come on
he's clearly some old fart with too much money

■ ► **Anonymous** 2022-10-22 (Sat) 05:40:55 No.326044

>>325780
I we didn't live in hell we would be friends at least.

■ ► **Anonymous** 2022-10-24 (Mon) 10:34:30 No.327043 >>327193

File (hide): 1666575270217-0.png (169.04 KB,
1316x1339, Grace sad 01.png)

File (hide): 1666575270217-1.jpg (43.74 KB,
612x422, istockphoto-464487026-612x....jpg)





Sniff, sniff.

My description of the monarkiddie sphere.

>[r/monarchism](#) (most "active" monarkiddie place I know)

[r/monarchism](#) has nearly 40k people.

& that subreddit is majority constitutionalist (w/ some ceremonialists & the most loyal opposition of so-called absolutists). Tho I doubt most of those people there who support absolute monarchy have (in leftypol terms) "read theory" & prob have a /his/fag view or a vague outlook of pre-eminence that I believe characterizes their faction.

The other redditors identify as "semi-constitutionalist", though imo that flock is retarded & grasping at thin air.

>[r/MonarchoSocialism](#)

[r/MonarchoSocialism](#) has 2.8k

According to the polls, it is largely social democrats w/ ceremonialist views & some constitutionalists.

[r/monarchism](#) is the biggest monarkiddie hub I know.

& it's so small. 39.5k people.

[r/AbolishTheMonarchy](#) has 48.8k people.

[r/Anarchism](#) has 250k people.

[r/Anarcho_Capitalism](#) has 191k.

[r/neoliberal](#) has 139k.

There are the [fbi.govs](#)

The blogsphere (lots of bloggers), a few Youtubers, NRx (NeoReaction), "Neoabsolutists" also a thing, & pockets of traditionalists. I'd say the bloggers and trads are more significant here.

The right libertarians I'd say mingle a lot with the trads / bloggers (Mises.org avid readers get into the blogs). The right libertarian to monarchist pipeline via Hoppe's Democracy the God That Failed. Then there's Erik von Kuehnelt-Leddihn, Jouvenel (who the "Neoabsolutists" make their intellectual founder), & von Hallerfags were gained spotlight. Though a lot of right libertarian ancaps & hoppeans, typically, an "anarcho-monarchist" is usually a right libertarian.

Most neofeuds / feudfags are typically right libertarian dorks or trad or a combination of these two. Something, something, decentralization/centralization. That's how neofeuds usually talk or they're peddling some crypto-oligarchist crap.

There are pockets on 4chan /his/ & /pol/. I don't like /his/ board culture that much.

I personally don't like hanging out w/ most of these & they usually don't like my ilk either.

As I said before, another reason I visit /siberia/ is to go on vacation and get away.

>>327043

what about r/better_korea ?

Anonymous 2022-10-24 (Mon) 22:11:20 No.327227 >>327295

File (hide): 1666617080017-0.png (169.04 KB, 1316x1339, Grace sad 01.png)

File (hide): 1666617080017-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



Sniff, sniff.

The monsocks are going to get me ostracized.

& booted from leftypol.org. It is only a matter of time.

Anonymous 2022-10-24 (Mon) 23:46:30 No.327249

File (hide): 1666622790181-0.png (212.19 KB, 600x912, 1638614534178.png)

File (hide): 1666622790181-1.png (175.94 KB, 571x552, 9c975e7c09d77ba68c416542b2....png)



File (hide): 1666622790181-2.png (42.73 KB, 628x442, 97e03f55c9ce2d8ccf7180c013....png)



I am not a redditor.
Before any anons ask.



Anonymous 2022-10-25 (Tue) 01:07:18 No.327274 >>327277

File (hide): 1666627638656-0.jpg (681.25 KB, 1920x1280, 1920px-Lleida_-_panoramio_....jpg) File (hide): 1666627638656-1.png (108.23 KB, 1268x1020, 29yvvhz6sxsq11-3450928620.png)



im still developing some of my fringe tech machine

what it can do ?

uhm run things

pic unrelated, i would just post frog

it got pretty interesting in fact, im trying to make it now something like wikidata-
'smart'

like this:

<https://www.wikidata.org/wiki/Q483269>

Anonymous 2022-10-25 (Tue) 01:22:18 No.327277 >>327282

File (hide): 1666628538236.png (54.51 KB, 976x850, _91408619_55df76d5-2245-41....png)



>>327274

would be nice if i could run some north korean city with it or maybe small town

but its still more fantasy than reality because nobody actually have something like this irl

even if you run whole country thats still fantasy

on the other hand this thing is built in such a way that its possible to build this in reality too

Anonymous 2022-10-25 (Tue) 01:32:32 No.327282 >>327283 >>327284

File (hide): 1666629152542-0.png (173.93 KB, 649x588, Grace vomits crop.png) File (hide): 1666629152542-1.png (249.52 KB, 1800x1800, 2f63854a1353a98c79f2ab6785....png)





>>327277
Ew, frogposter.
Where are my Alunya x Grace /yuri/ fans?
Have they abandoned me in my hour of need?

■ ▶ **Anonymous** 2022-10-25 (Tue) 01:35:49 No.327283

>>327282
im a fan but i dont have any pics ToT

■ ▶ **Anonymous** 2022-10-25 (Tue) 01:37:01 No.327284 >>327285

>>327282
frog posting is not a crime

■ ▶ **Anonymous** 🍌 2022-10-25 (Tue) 01:37:57 No.327285 >>327286

>>327284
it should be

■ ▶ **Anonymous** 2022-10-25 (Tue) 01:38:15 No.327286 >>327288

>>327285
no

■ ▶ **Anonymous** 🍌 2022-10-25 (Tue) 01:50:58 No.327288

>>327286
yes

■ ▶ **Anonymous** 2022-10-25 (Tue) 02:15:22 No.327295

>>327227
I will never let that happen.

■ ▶ **Anonymous** 2022-10-25 (Tue) 16:05:02 No.327687

Grace-chan

■ ▶ **Anonymous** 2022-10-26 (Wed) 11:20:57 No.327993

File (hide): 1666750857206-0.png
(217.37 KB, 631x753, Grace VR
12.png)

File (hide): 1666750857206-1.jpg (43.74 KB,
612x422, istockphoto-464487026-612x...jpg)





>For before there was either City or citizen, or any form of a Commonweale amongst men, every master of a family was a master in his own house, having power of life and death over his wife and children: but after that force, violence, ambition, covetousness, and desire of revenge had armed one against another, the issues of wars and combats giving victory unto the one side, made the other to become unto them slaves: and amongst them that overcame, he that was chosen chief and captain, under whose conduct and leading they had obtained the victory, kept them also in his power and command as his faithful and obedient subjects, and the other as his slaves. Then that full and entire liberty by nature given to every man, to live as himself best pleased, was altogether taken from the vanquished, and in the vanquishers themselves in some measure also diminished, in regard of the conquerour; for that now it concerned every man in private to yield his obedience unto his chief sovereign; and he that would not abate any thing of his liberty, to live under the laws and commandment of another, lost all. So the word of Lord and Servant, of Prince and Subject, before unknown unto the world, were first brought into use.

>Yea Reason, and the verie light of nature, leadeth vs to beleue very* force and violence to haue giuen course and beginning vnto Commonweals. And albeit [C] that there were no reason therefore, it shal be hereafter declared by the vndoubted- testimonies of the most credible historiographers, that is to say, of Thucydides, Plutarch, Caesar, & also by the laws of Solon, That the first men that bare rule, had no greater honour and vertue, than to kill, massacre and rob men, or to bring them in slauerie. These be the words of Plutarch. Yet haue we more also the witnesse of the sacred hilstory, where it is said, that Nimroth the nephew of Cham, was the first that by force and violence brought men into his subiection, establishing his kingdome in the countrey* of Assyria: and for this cause they called him the Mightie hunter, which the Hebrews interpret to be a theefe and robb•.... Which thing also Philo the Iew, and Iosephus by their testimonies confirme, viz. <◇> by his wealth and power to haue first exerciſed [D] tyrannie. Wherein it appear <◇> Demosthenes, Aristotle, and Cicero, to haue mistaken* themselues, in following the errour of Herodotus, who saith, That the first kings were chosen for their iustice and vertue; and haue hereof faigned vnto vs I wot not what heroicall and golden worlds: an opinion by me by most certaine arguments and testimonies elswhere refelled; seeing that the first Cities and Commonweals, long before the time of Abraham were full of slaues

<And it is not yet past seuentie yeares that the people of Gaoga in Africke had neuer felt or heard of any king or lord whatsoever, vntill that one amongst them a trauell or [E] had in his trauell seene and noted the maiestie of the king of Tombut: and thereupon conceiuing a desire to make himselfe a king also in his owne countrey, hee at first to begin withall, killed a rich marchant; and so possessed of his horses armes

and marichandise, diuided them amongst his nie kinsfolks and friends, acquainted with his purpose; by whose aid he by force and violence subdued now some, and after others, killing the richest, and ceasing vpon their goods: in such sort that his sonne became rich with the robberies of his father, made himselfe king, whose successor hath so continued after him in great power, as we read in Leo of Africke. This was the beginning of the kings of Gaoga, which in short time greatly encreased.

Anonymous 2022-10-26 (Wed) 11:23:45 No.327994

File (hide): 1666751025424-0.png (97.43 KB, 452x414, 35fedec34888a9963e1f69675f....png)

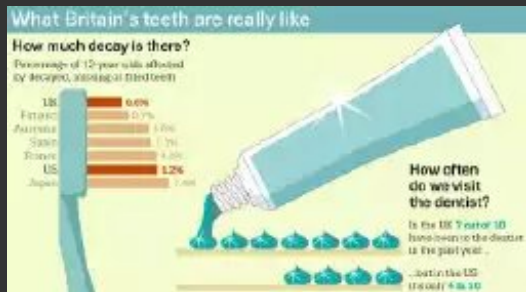
File (hide): 1666751025424-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



I am going to take a nap.

Anonymous 2022-10-26 (Wed) 11:49:41 No.328000 >>328001 >>328005

File (hide): 1666752581745.jpg (103.24 KB, 624x348, 20221025_105924.jpg)



Hey graceposter did u know queen cleopatra killed herself via snake bite due to the immense pain of a rotting tooth and gums

Anonymous 2022-10-26 (Wed) 11:55:02 No.328001 >>328002 >>328004

>>328000

As a burger, I always felt like we were worse off in the teeth department. I guess that's what all the teeth whitening toothpaste is about, to create the illusion of healthier teeth.

Anonymous 2022-10-26 (Wed) 11:56:43 No.328002

>>328001

I thought it was because they drink téa with sugar

Anonymous 2022-10-26 (Wed) 11:58:20 No.328004

>>328001

It's like a monkey shaving its hair, powdering its skin and pretending to be a human

Anonymous 2022-10-26 (Wed) 11:58:32 No.328005 >>328012

File (hide): 1666753112309-0.png (169.04 KB, 1316x1339, Grace sad 01.png)



File (hide): 1666753112309-1.png (1015.86 KB, 1600x1000, 038f2ba9b5dbde9b0a3cf8e81a....png)



File (hide): 1666753112309-2.png (4.93 MB, 2591x3624, 579efd2145ac0e33e323f5d3dd....png)



>>328000
Sniff, sniff.
Dentistry and toothaches spook me.

■ ▶ **chihuahua icool gang!** 2022-10-26 (Wed) 12:25:51 No.328012 >>328013

>>328005 this is **literally** triggering me i'm literally crying and shaking

■ ▶ **Anonymous** 2022-10-26 (Wed) 12:30:04 No.328013

>>328012
I used to get cavities all the time.
Until flossing with easy picks and using the right mouthwash made drastic improvements.

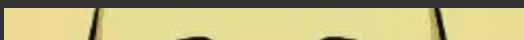
■ ▶ **Anonymous** 2022-10-26 (Wed) 23:47:42 No.328183 >>328192

problem I have is king Charles III is probably far better than any pedo Tories or Sir Keir Starmer, I'd rather have him as absolute monarch at this point, but that defeats the purpose of the stability of constitutional monarchy, where the monarch hovers in the background doing nothing and staying out of politics like jvipitr.

■ ▶ **Anonymous** 2022-10-27 (Thu) 00:12:19 No.328192 >>328237

File (hide): 1666797139026-0.png (31.52 KB, 269x143, 122.png)

File (hide): 1666797139026-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)





>>328183

There is no such thing as a constitutional monarchy from my point of view. Only absolute monarchies. That's how historians frame it. But if you asked Bodin or Hobbes, they'd say the only such monarchies are absolute sovereign monarchies. & so my opinion is likewise.

Anonymous 2022-10-27 (Thu) 01:24:41 No.328237

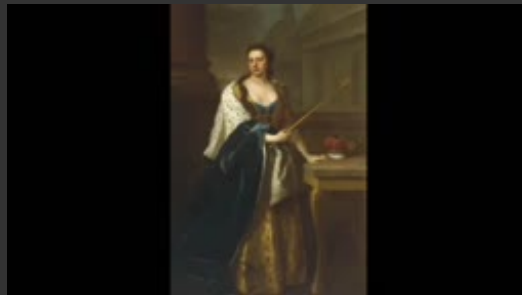
>>328192

Constitutional monarchies turn the crown into a petting zoo. It's kind of based actually - rather than merely killing the king, they let him stick around and pretend to run the show, whilst having less real power than even the average B-list celebrity. They turn him into a tourist attraction for Disney adults.

Anonymous 2022-10-27 (Thu) 01:47:06 No.328253

File (hide): 1666802825944-0.png (807.6 KB, 3000x3000, Grace mic wink.png)

File (hide): 1666802825944-1.mp4 (6.29 MB, 640x360, Vicar of Bray.mp4) [play once] [loop]



The Vicar of Bray is a good song to describe... the mood swings in terms of politics & historical frame of reference-

The Vicar of Bray

The Restoration of K. Charles II after the execution of K. Charles I-

King Charles II

>In good King Charles' golden time, **when loyalty no harm meant,**

<A zealous high churchman was I, and so I gained preferment.

>To teach my flock, I never missed: **Kings are by God appointed**

<And **damned are those who dare resist** or touch the Lord's annointed.

After the Glorious Revolution of 1688-

King William III

>When William was our King declared, to ease the nation's grievance,
<With this new wind about I steered, and swore to him allegiance.
>**Old principles I did revoke**; Set conscience at a distance,
>**Passive obedience was a joke, a jest was non-resistance.**

Queen Anne

>When Royal Anne became our queen, the Church of England's glory,
<Another face of things was seen, **and I became a Tory.**
>Occasional conformists base; **I blamed their moderation**;
<And thought the Church in danger was from such prevarication.

House of Hanover–

King George I

>When George in pudding time came o'er, **and moderate men looked big, sir**
<My principles I changed once more, **and I became a Whig, sir.**
>And thus preferment I procured From our new Faith's Defender,
<And almost every day abjured the Pope and the Pretender.

>The illustrious house of Hanover and Protestant succession
<To these I do allegiance swear – while they can hold possession.
>For in my faith and loyalty I never more will falter,
<And George my lawful king shall be – until the times do alter.

I'd say the song is accurate.

& from my own personal experience, reading through royalist pamphlets from the 1600s through 1700s, I'd say it's accurate to say by the time of K. George I, constitutionalism was back in fashion & absolute monarchy (as well as passive obedience / non-resistance) was out of fashion & ridiculed widely.

In the 1700s, those pre-eminent views of Monarchy were much more rare & that sermon by Ebenezer Gay (who was a loyalist) was one of the few instances of its kind (the Jamesian kind) among his peers.

It was in 1576, when Bodin's political magnum opus, Les Six livres de la République (or, The Six Books of a Commonwealth, translated by Knolles into English in 1606) was written & later that K. James VI & I would endorse that kind of politics, True Law of Free Monarchies, published in 1598, that was when the politics of absolute monarchy were fashionable, & by the early 1700s waned in the Anglosphere & late 1700s waned in continental Europe.


■ ► **Anonymous** 2022-10-27 (Thu) 03:28:27 No.328303 >>328442

File (hide): 1666808906956-0.jpg
(252.03 KB, 791x1040, Grace
picture fold.jpg)



File (hide): 1666808906956-1.jpg (43.74 KB,
612x422, istockphoto-464487026-612x...jpg)





I will say, that also constitutionalist politics were the norm prior to 1576. Such examples as Aristotle, Polybius, Dionysius, Cicero, Aquinas, John Fortescue (who ridiculed a pure regal monarchy as being French & despotic), Machiavelli, & Thomas More.

Bodin as well concedes that.

There has always been tension between those who advocate the pure & pre-eminent style of Monarchy as opposed to the other partisans who advocate a mixed constitutional State.

& for our part, as Bodin & myself confide, it goes back to Herodotus, who was the first to formally talk about three forms of pure States. That is where the ideal of a pure Monarchy originated for us. & the lofty view borrowed from Plato's philosopher king & Aristotle for the pre-eminent Monarch who had the relationship of the whole State and was to be obeyed. Later the Roman Emperors pre-eminence & the maxims on absolute power, such as *princeps legibus solutus* & *quod principi placuit legis habet vigorem*. These altogether were altogether foundational and a part of our historical narrative. I would also include Dante Alighieri's *De Monarchia*, who out of all the Medievales, appeals to monarchical pre-eminence the strongest. Bodin's achievement was taking from Herodotus a pure monarchy and from Aristotle a pre-eminence, then making a formalized pre-eminence called Sovereignty or Majesty, and indivisible at that to allow for a revival of Herodotus' 3 pure forms of State.

Historically speaking, there wasn't a pre-eminence of kings as much b/c like Hobbes points out, the Greeks & Romans shunned the name of kings after settled with consuls and dictators. A king was simply among many other kings. It was the Emperor or the Pope who were revered as pre-eminent Monarchy. That gradually waned out with the Constantine Donation, the Investiture Controversy, the Reformation & Wars of Religion. It was the gradual work of the French kings & Henry VIII who seized for kings a pre-eminence, & what everyone talks about now in a more contemporary fashion the divine right of kings, but that's simply another case of pre-eminence and there have always been appeals like that in history. People somewhat take royal monarchy for granted as well as styles of majesty, that historically had great significance.

>A TRIVIAL circumstance first discovered the effects of this great elevation upon the mind of Charles. In all the publick writs which he issued as king of Spain, he assumed the title of Majesty, and required it from his subjects as a mark of their respect. Before that time, all the monarchs of Europe were satisfied with the appellation of Highness, or Grace; but the vanity of other courts soon led them to imitate the example of the Spanish. The epithet of Majesty is no longer a mark of pre-eminence. The most inconsiderable monarchs in Europe enjoy it, and the arrogance of the greater potentates has invented no higher denomination.

There's always a dispute in the narrative & I think historians try to compromise, b/c some constitutionalists would say there's no such thing as absolute monarchy and those who make the case for absolute monarchy would say no such thing as a constitutional monarchy. Part of that goes to the Middle Ages & neofeuds today, but they conveniently forget that if you asked Bodin or Hobbes their views would be universal and applied to all monarchies historically.

...

I watched Hoppe talk about trying to find a historical narrative for right libertarians, & that they're in the works and sifting through history. & my problem is their blame game almost always takes a Tocquevillist turn, putting the blame all on absolute monarchy for everything wrong in the world & that's the problem I am confronted with. It's not any better when the students of Tocquevillism such as Jouvenel & Hoppe are widely received from the NRx circles / blogosphere & even appropriated. –

Their embrace of a historical narrative and their rise is also my downfall. & my frustration with the Right, knowing they'll always swoon to Locke's refutation of Filmer, to Lord Action's maxim "absolute monarchy corrupts absolutely", & that Tocquevillist tendency, esp. among traditionalists, to espouse the few (oligarchy) & nobility and to always spurn absolute monarchy & the pre-eminence of one person. That is, if it hadn't already been apparent, what I am faced with, & where my resentments are.

Anonymous 2022-10-27 (Thu) 04:29:01 No.328319
File (hide): 1666812541270.png (591.54 KB, 600x906, 60c.png)

<grace



Anonymous 2022-10-27 (Thu) 10:29:08 No.328442

>>328303

I wouldn't be too disheartened Grace-chan. American right-libertarians aided the Falangists and Carlists in the Spanish Civil War, most notably by violating embargo to ship them a shit ton of oil. Scratch a libertarian and a fascist bleeds, etc.

Anonymous 2022-10-27 (Thu) 11:54:31 No.328449 >>328450
File (hide): 1666839270602.png (558.81 KB, 2270x2001, w9o5wb5z3se01.png)

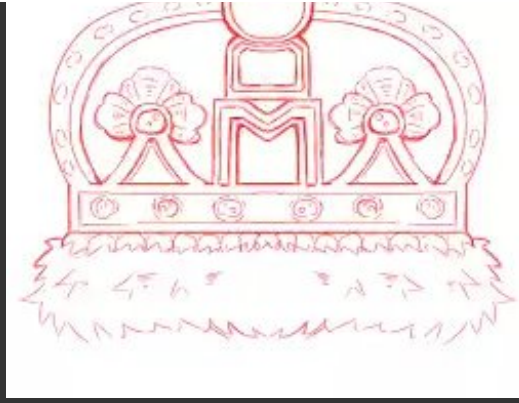


Graceposter what do you think of purple flags? I used to dislike monarchists for hogging the color purple but then I realized that very few countries that currently exist deserve to have such a pretty color represent them.

Anonymous 2022-10-27 (Thu) 12:11:26 No.328450 >>328452
File (hide): 1666840286056-0.png (141.59 KB, 851x900, 1666814326383.png) File (hide): 1666840286056-1.png (898.18 KB, 2000x2000, crown draft.png)

dayum





>>328449
I like purple enough.
There will be a purple color and a monogram.
With Grace-chan's crown jewels.
Pic related is a draft of the crown jewels.
The /siberia/ emerald will be included.

Anonymous 2022-10-27 (Thu) 12:40:28 No.328452 >>328453

>>328450
purple is my favorite color which is why i designed my own flag to be lavender :3

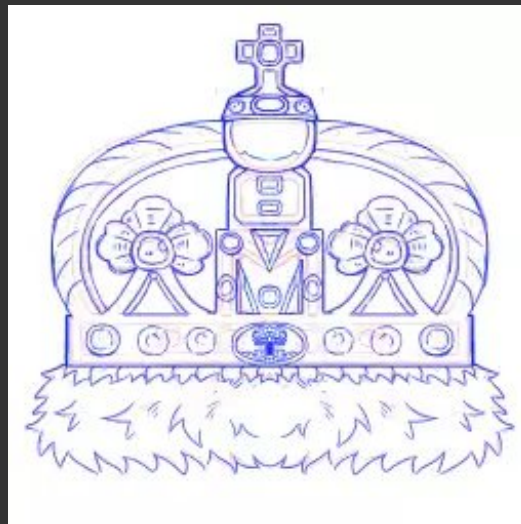
Anonymous 2022-10-27 (Thu) 12:43:03 No.328453

>>328452
oh nvm it's purple rather than lavender but i like both anyway

Anonymous 2022-10-27 (Thu) 12:53:14 No.328457 >>328458

File (hide): 1666842794447-0.png (741.39 KB, 2000x2000, Grace laptop transparent.png)

File (hide): 1666842794447-1.png (1.49 MB, 2000x2000, crown draft 2.png)



Each jewel is from a board's donation.

Anonymous 2022-10-27 (Thu) 12:55:36 No.328458 >>328459

>>328457
that's a pretty crown but i think it needs spikes! not tiny ones but two or three big tall ones on top!

Anonymous 2022-10-27 (Thu) 12:59:03 No.328459 >>328460

File (hide): 1666843143130-0.png (199.21 KB, 640x856, Grace VR 11.png)



File (hide): 1666843143130-1.jpg (137.02 KB, 800x800, gems 07.jpg)



File (hide): 1666843143130-2.jpg (42.85 KB, 519x516, gems 04.jpg)



File (hide): 1666843143130-3.png (516.54 KB, 1500x1125, gems 01.png)



>>328458

There is one more jewel to be requested.
You can give a jewel on behalf of /leftypol/
& you can give it a name.

Anonymous 2022-10-27 (Thu) 13:03:32 No.328460 >>328462

File (hide): 1666843411884.jpg (47.3 KB, 640x640, photo_2022-10-20_06-07-14.jpg)



>>328459



so siberia is an emerald?
what other gems are
taken already?

Anonymous 2022-10-27 (Thu) 13:06:16 No.328461

gem

Anonymous 2022-10-27 (Thu) 13:11:09 No.328462 >>328475

>>328460

Used jewels

<Opal, onyx, emerald, diamond, aquamarine, amethyst, sapphire, ruby, pearl.

Anonymous 2022-10-27 (Thu) 13:26:18 No.328475 >>328479

File (hide): 1666844778052.jpg (234.86 KB, 893x1280, photo_2022-09-17_19-15-30.jpg)



>>328462

i think /leftypol/ would be mad if i said the gem should be anything other than a red one, but i do like the idea of a slightly purple tinged red gemstone like an almandine garnet, tourmaline, purplish topaz, purple tanzanite, a reddish kunzite, jasper might work. alternatively i think ametrine would be very nice. i used to really like ametrine back in my new ageist phase because i thought wearing it would prevent me from being befuddled or confused.

Anonymous 2022-10-27 (Thu) 13:31:53 No.328479 >>328480

File (hide): 1666845113183-0.png (340.15 KB, 2000x2000, Grace smug pupils shade.png)

File (hide): 1666845113183-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x...jpg)





>>328475

I recommend using this wheel.
<https://pickerwheel.com/>
Put your selection there & let it randomly pick.
Then you can tell me which one.

▶ **Anonymous** 2022-10-27 (Thu) 13:34:03 No.328480 >>328482

File (hide): 1666845243151.png (106.04 KB, 1281x764, Opera Snapshot_2022-10-27_....png)



>>328479

welp at least it's easily recognizable

▶ **Anonymous** 2022-10-27 (Thu) 13:39:51 No.328482 >>328483 >>328490

File (hide): 1666845590844-0.jpeg (15.67 KB, 420x330, jasper t.jpeg)

File (hide): 1666845590844-1.png (549.15 KB, 1800x1800, Grace Alunya cosplay trans....png)



>>328480

Do you want to name the jewel?
It can be called the Alunya jewel, the Shay jewel, the X leftist leader jewel.

▶ **Anonymous** 2022-10-27 (Thu) 13:40:11 No.328483

>>328482

Those are examples of names*

▶ **Anonymous** 2022-10-27 (Thu) 13:53:52 No.328490 >>328497

>>328482

It shall be called "The Jasper of Ambition", both because ambition has connotations of both optimistic views of the future, but is grounded in reality and achievements within it, and can be a fitting representation of leftypol. Furthermore it is what we

should aspire to be when we aren't bickering about internet drama.

► **Anonymous** 2022-10-27 (Thu) 14:02:30 No.328497

>>328490

Addendum; it should be explicitly "Alunya's Jasper of Ambition". It ties it to our board representative :)

► **Anonymous** 2022-10-27 (Thu) 14:32:13 No.328513

File (hide): 1666848732825.jpeg (43.58 KB, 446x687, images - 2022-10-27T15290...jpeg)



In the name of soyjak.party I bequeath this [REDACTED] for her majesties crown

► **Anonymous** 2022-10-28 (Fri) 02:24:31 No.328664 >>328667

File (hide): 1666891471860.webm (517.56 KB, 1280x720, apple.webm) [play once] **[loop]**



Did you end up using the apple of fbi.gov?

► **Anonymous** 2022-10-28 (Fri) 02:27:04 No.328667 >>328668

>>328664

Grace will hold it in the coronation portrait.

► **Anonymous** 2022-10-28 (Fri) 02:28:16 No.328668 >>328671

File (hide): 1666891696504.gif (318.17 KB, 500x281, bueno.gif)



>>328667

There will be a coronation portrait?

► **Anonymous** 2022-10-28 (Fri) 02:37:44 No.328671

>>328668

Grace will wear the crown.
& have a scepter and orb.

► **Anonymous** 2022-10-28 (Fri) 22:37:20 No.329099

I'll take soyjak anon as a legit representative of soyjak.party.
& place the soyjak.party jewel on the crown.

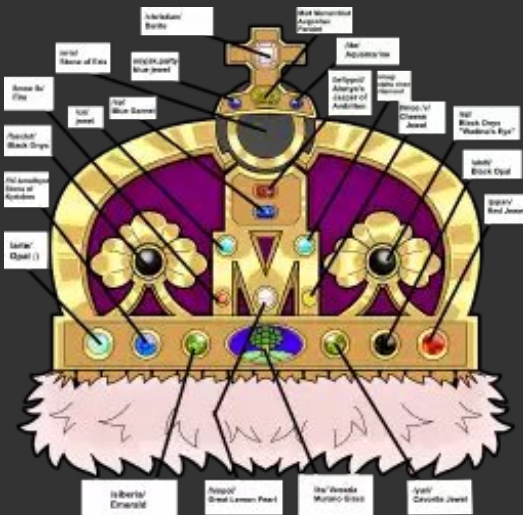
► **Anonymous** 2022-10-30 (Sun) 00:27:34 No.329468 >>329472 >>329479 >>329939

File (hide): 1667057253724-0.png
(270.79 KB, 676x869, Grace VR
14.png)

File (hide): 1667057253724-1.png (799.53 KB,
2000x2000, CROWN JEWELS TRANSPARENT
F....png)



File (hide): 1667057253724-2.png (999.27 KB,
2000x2000, crown jewels boards donati....png)



Grace chan's crown jewels are finished.
& here are all the boards who granted us a jewel or two.

► **Anonymous** 2022-10-30 (Sun) 00:32:34 No.329472 >>329477

>>329468

A r-red jasper...? That must be the rarest gem ever discovered!

► **Anonymous** 2022-10-30 (Sun) 00:35:59 No.329477

>>329472

Oh no. I googled it and apparently theyre pretty common.
I was thinking, if siberia's emerald mines produced grace's emerald, then where did leftypol's jasper come from? Angola?

Anonymous 2022-10-30 (Sun) 00:36:34 No.329479 >>329684

File (hide): 1667057793868.jpg (24.21 KB, 322x365, gross.jpg)



>>329468

> /abdl/

So the rumours
are true...

Anonymous 2022-10-30 (Sun) 02:11:30 No.329512

File (hide): 1667063490218-0.png (429.67 KB, 2000x2000, crown jewel plain.png) File (hide): 1667063490218-1.png (451.68 KB, 1140x1140, 166706330221329691.png)



File (hide): 1667063490218-2.png (230.75 KB, 1140x793, crown badge transparent dr....png)



Anonymous 2022-10-30 (Sun) 10:42:34 No.329684 >>329686 >>329854 >>329865

>>329479

it's worse than what you imagine <https://8chan.moe/abdl/res/80.html>

▶ **Anonymous** 2022-10-30 (Sun) 10:49:45 No.329686

>>329684

no, this is gotta be a psyop or someone has hijacked grace

▶ **Anonymous** 2022-10-30 (Sun) 11:21:26 No.329692

Not gonna lie the queen wearing diapers is pretty tame for monarch standards. Just look at thailand's current king and his crossdressing habit. Anyway girls have weaker bladders and surely grace wouldnt shit her diaper so its cool.

▶ **Anonymous** 2022-10-30 (Sun) 15:45:23 No.329762

How considerate of Grace to wear a diaper - it helps a lot with the post-guillotine cleanup.

▶ **Anonymous** 2022-10-30 (Sun) 21:29:21 No.329854

>>329684

dayyum all my respect for the diaper duchess disappeared

▶ **Anonymous** 2022-10-30 (Sun) 23:22:28 No.329865 >>329895

>>329684

i'd be more surprised if someone rping as a queen on obscure imageboards turned out to be completely normal tbh. still, on the fetish tier list diapers have to be somewhere near the bottom with feet

▶ **Anonymous** 2022-10-31 (Mon) 00:43:47 No.329895 >>329896

File (hide): 1667144627801-0.png (264.22 KB, 767x699, Grace look pic transparent....png)

File (hide): 1667144627801-1.png (182.04 KB, 440x500, alunyaCrankyMute.png)



I'm not a diaperfag.

>>329865

>turned out to be completely normal tbh

I wouldn't say I have bizarre fetishes.

Anonymous 2022-10-31 (Mon) 00:48:26 No.329896 >>329899 >>329956

>>329895

What are your fetishes then?

Anonymous 2022-10-31 (Mon) 00:53:18 No.329899 >>329904

File (hide): 1667145198704-0.png (31.52 KB, 269x143, 122.png)

File (hide): 1667145198704-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x...jpg)



>>329896

Like I would tell leftypol

Anonymous 2022-10-31 (Mon) 01:19:36 No.329904 >>329926 >>330120

File (hide): 1667146776759.png (450.48 KB, 620x714, sad_hina.png)



>>329899

So it is diapers after all.

Anonymous 2022-10-31 (Mon) 03:44:50 No.329926

File (hide): 1667155490027.png (147.07 KB, 550x616, Grace cropped.png)



>>329904

No, not diapers.

Anonymous 2022-10-31 (Mon) 04:53:04 No.329939 >>329947

>>329468

the british crown is really ugly now that I see it like that. (at least it's not the Reichskrone,I guess),the fur really looks terrible on it.

Anonymous 2022-10-31 (Mon) 05:39:47 No.329947

File (hide): 1667162386814-0.png (169.04 KB, 1316x1339, Grace sad 01.png)

File (hide): 1667162386814-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



>>329939

Sniff... I like the the fur on the crown.
plus it's not like anyone talks about other crowns w/o fur.
not even the russian crown.

Anonymous 2022-10-31 (Mon) 06:01:35 No.329956

File (hide): 1667163694786-0.png (546.03 KB, 2133x2462, Grace qt blushing 2.png)

File (hide): 1667163694786-1.png (413.02 KB, 966x1179, 1633990012003.png)



File (hide): 1667163694786-2.png (45.82 KB, 661x606, e00adf5d08d08e2573ebfa5ad1....png)





>>329896

I suppose, /yuri/?
what I don't like

<Silly deviant art tier stuff & gross stuff

Anonymous 2022-10-31 (Mon) 07:57:55 No.329997 >>330005 >>330007 >>330017

What are some good books on constitutional monarchy? It seems to occupy a nether realm of lacking temporal power yet still being figureheads of the state which seems superfluous.

Anonymous 2022-10-31 (Mon) 08:32:45 No.330005 >>330119 >>330185

File (hide): 1667172764935-0.png (248.93 KB, 1014x1108, 166717112297189628.png) File (hide): 1667172764935-1.png (248.7 KB, 1014x1108, Grace drawing.png)



>>329997

>What are some good books on constitutional monarchy?

You're in the wrong neighborhood. >_<

Go to r/monarchism for constitutionalism b/c that's not the politics of this royal colony

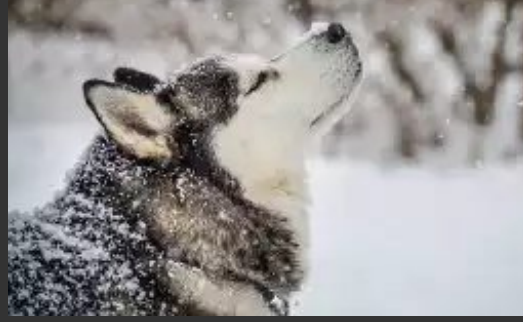
Anonymous 2022-10-31 (Mon) 08:34:22 No.330007

>>329997

I think Hegel also shilled constitutional monarchy, so you can also read him.

Anonymous 2022-10-31 (Mon) 08:40:49 No.330011

File (hide): 1667173249106-0.png (97.43 KB, 452x414, 35fedec34888a9963e1f69675f....png) File (hide): 1667173249106-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



I also see books get shilled like Ernst Kantorowicz's *The King's Two Bodies* & Erik von Kuehnelt-Leddihn's *Liberty or Equality* [REDACTED].
I'm obviously not well versed, so that's what you'll get.

▶ **Anonymous** 2022-10-31 (Mon) 08:43:16 No.330012

Charles A. Coulombe is another person I'd recommend.
You can watch his YT videos & look into his books.

▶ **Anonymous** 2022-10-31 (Mon) 08:48:48 No.330013

File (hide): 1667173727563-0.png (147.07 KB, 550x616, Grace cropped.png)

File (hide): 1667173727563-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



Now skedaddle.
[REDACTED]

▶ **Anonymous** 2022-10-31 (Mon) 08:59:37 No.330017

>>329997

>It seems to occupy a nether realm of lacking temporal power yet still being figureheads of the state

It depends.

Some constitutionalists advocate royalty involved in political affairs as an executive and others advocate a purely symbolic royalty. Some are Kaiserboos that advocate the Imp. German model & others the British model. At least, that is what I hear.

▶ **Anonymous** 2022-10-31 (Mon) 15:19:15 No.330119 >>330152 >>330156 >>330185

File (hide): 1667197154811-0.png (248.93 KB, 1014x1108, 166717112297189628.png)

File (hide): 1667197154811-1.mp4 (2.26 MB, 640x360, Sonic & Knuckles Mushroommp4)
[play once] **[loop]**



>>330005
Does anyone like this style?

Anonymous 2022-10-31 (Mon) 15:21:55 No.330120 >>330896

File (hide): 1667197315224-0.png
(256.83 KB, 1302x1550, grace smile flip.png)

File (hide): 1667197315224-1.png (17.32 KB, 757x215, ticklefags.png)



/tkr/ aka ticklefags are also going to make fetish parodies / edits of Grace. It is worse >>329904 than anon thinks.

Anonymous 2022-10-31 (Mon) 16:42:12 No.330152

>>330119
jazzy

Anonymous 2022-10-31 (Mon) 16:59:55 No.330156

>>330119
Yeah, it's soft, but clearly defined. Odd approach to drawing the nose, but for a single line it's impressively effective, I like it.

Anonymous 2022-10-31 (Mon) 18:55:23 No.330185

>>330005
>>330119
It's pretty moe.

Anonymous 2022-10-31 (Mon) 19:10:39 No.330198

What the fuck they stole our thread: >>>/draw/2935
What the fuck were they thinking

Anonymous 2022-10-31 (Mon) 23:15:19 No.330251

File (hide): 1667225718995-0.png
(212.75 KB, 660x919, Grace VR
13.png)

File (hide): 1667225718995-1.png (631 KB,
3000x3300, Grace Alunya cosplay
costu....png)



File (hide): 1667225718995-2.png (259.56 KB,
1800x1800, Grace Alunya cosplay color....png)

File (hide): 1667225718995-3.png (6.37
KB, 259x312, Grace MC preview
alunya.png)



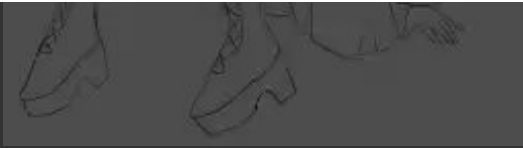
Grace cosplaying as Alunya for Halloween.

Anonymous 2022-10-31 (Mon) 23:23:08 No.330255 >>330264

File (hide): 1667226188072.png (45.63 KB, 745x743, sneak peek.png)



A preview of
new Grace art.



Anonymous 2022-10-31 (Mon) 23:56:04 No.330264 >>337726

File (hide): 1667228164819.gif (2.35 MB, 235x200, 200.gif)



>>330255

Anonymous 2022-11-01 (Tue) 02:22:45 No.330305 >>330307

File (hide): 1667236965134-0.png (540.9 KB, 1500x1500, Grace cookie no blush.png)

File (hide): 1667236965134-1.png (542.14 KB, 1500x1500, Grace full body no blush p....png)



File (hide): 1667236965134-2.png (545.15 KB, 1500x1500, Grace cookie full body.png)

File (hide): 1667236965134-3.png (546.27 KB, 1500x1500, Grace full body transparen....png)



Anonymous 2022-11-01 (Tue) 02:27:21 No.330307 >>330682

>>330305

She's eating cookie :)

Anonymous 2022-11-01 (Tue) 02:30:08 No.330310

I just ate some cookie like that too, she's just like me fr

Anonymous 2022-11-02 (Wed) 00:04:03 No.330682 >>330689

>>330307

I bet Alunya gave that cookie.

Anonymous 2022-11-02 (Wed) 00:30:45 No.330689

File (hide): 1667316645320.jpg (Spoiler Image, 258.74 KB, 1920x1080, cookie.jpg)



>>330682

Do you think...?

Anonymous 2022-11-02 (Wed) 06:02:27 No.330866

[Embed][Proxy]



Grace

coronation theme

Anonymous 2022-11-02 (Wed) 07:06:48 No.330896 >>330898

File (hide): 1667340408330.png (Spoiler Image, 756.91 KB, 1000x1000, 38b6d32a7c1bb6e21f081c6169....png)



>>330120

Oh shi-

Is Alunya going to rescue Grace from /tkr/?

Anonymous 2022-11-02 (Wed) 07:12:25 No.330898

>>330896

Feet with a hint of armpits? The press will call it terrorism but it's propaganda of the deed to me.

Anonymous 2022-11-02 (Wed) 08:02:01 No.330918

File (hide): 1667343721301-0.png (194.88 KB, 1140x1140, 166734247412778234.png)

File (hide): 1667343721301-1.jpg (2.67 MB, 2545x2240, Villars_a_Denain1.jpg)



File (hide): 1667343721301-2.mp4 (11.55 MB, 640x360, Vic 3 Glory to the Queen.mp4) [play once] [loop]



File (hide): 1667343721301-3.png (451.68 KB, 1140x1140, 166706330221329691.png)



/siberia/ is called upon to join the coalition against /tkr/
For their treachery in capturing Grace, an act of war.

Anonymous 2022-11-02 (Wed) 10:09:24 No.330978

File (hide): 1667351364314-0.png (368.29 KB, 883x822, Grace commie LARP.png)

File (hide): 1667351364314-1.mp4 (4.75 MB, 640x360, the grand alliance.mp4) [play once] [loop]



We're conscripting Siberians of our Royal Colony to join the war. Someone go RP attack the /tkr/ meta thread and say you're a /siberia/ or leftypol conscript.

Anonymous 2022-11-02 (Wed) 10:44:21 No.330983 >>330984

File (hide): 1667353460833.mp4 (10.24 MB, 1280x720, Mahum Bi Ummati Ahmadin.mp4) [play once] [loop]



where do they host?

Anonymous 2022-11-02 (Wed) 10:44:48 No.330984

>>330983
8moe /tkr/

Anonymous 2022-11-02 (Wed) 13:30:47 No.331021

File (hide): 1667363446937-0.png (224.58 KB, 902x1034, 1660200731244.png)

File (hide): 1667363446937-1.png (473.16 KB, 1341x650, japan tkr.png)



We have had early victories in the /tkr/-/monarchy/ war.
The /siberia/ volunteers unleashed our royal huskies upon them.
/tkr/ yet refuses to release Grace & is looking for allies.
They ticklefags will rebound soon after our initial invasion.

► **Anonymous** 2022-11-02 (Wed) 14:37:45 No.331041

File (hide): 1667367464811-0.jpg (184.63 KB, 705x470, 8moe civil war.jpg)

File (hide): 1667367464811-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



Our dog vs their dog.

► **Anonymous** 2022-11-02 (Wed) 16:11:35 No.331064

I don't want them to bully Grace-chan.

► **Anonymous** 2022-11-04 (Fri) 02:33:58 No.331554 >>331579

Jean Bodin / Confusion of laws divine, natural, & human

>And contrarywise, when as they shall limit and restrain the sovereign power of a Monarch, to subject him to the general estates, or to the council, the sovereignty has no firm foundation, but they frame a popular confusion, or a miserable Anarchy, which is the plague of all States; the which must be duly considered, not giving credit too their goodly discourses, which persuade subjects, that it is necessary to subject Monarchs, and to prescribe their prince a law; for that it is not only the ruin of the Monarch, but also of the subjects. It is yet more strange, that many hold an opinion that the prince is subject to his laws, that is to say, subject to his will, whereon the civil laws (which he has made) depend; a thing impossible by nature.

<And under this color and ill digested opinion, **they make a mixture and confusion of civil laws with the lawes of nature, and of both jointly with the laws of God:** so as **they suppose**, when the prince forbids to kill, to steal, or to commit adultery, that it is the prince's law.

My Random Selection of Hobbes Quotes

>For in a way beset with those that contend on one side for too great Liberty, and on the other side for too much Authority, 'tis hard to passe between the points of both unwounded. But yet, me thinks, the endeavour to advance the Civill Power, should not be by the Civill Power condemned; nor private men, by reprehending it, declare they think that Power too great.

>Nature (the art whereby God hath made and governes the world) is by the art of man, as in many other things, so in this also imitated, that it can make an Artificial Animal. For seeing life is but a motion of Limbs, the begining whereof is in some principall part within; why may we not say, that all Automata (Engines that move themselves by springs and wheelles as doth a watch) have an artificiall life? For what

is the Heart, but a Spring; and the Nerves, but so many Strings; and the Joynts, but so many Wheelles, giving motion to the whole Body, such as was intended by the Artificer? Art goes yet further, imitating that Rationall and most excellent worke of Nature, Man. For by Art is created that great LEVIATHAN called a COMMON-WEALTH, or STATE, (in latine CIVITAS) which is but an Artificiall Man; though of greater stature and strength than the Naturall, for whose protection and defence it was intended; and in which, the Sovereignty is an Artificiall Soul, as giving life and motion to the whole body; The Magistrates, and other Officers of Judicature and Execution, artificiall Joynts; Reward and Punishment (by which fastned to the seat of the Sovereignty, every joynt and member is moved to performe his duty) are the Nerves, that do the same in the Body Naturall; The Wealth and Riches of all the particular members, are the Strength; Salus Populi (the Peoples Safety) its Businesse; Counsellors, by whom all things needfull for it to know, are suggested unto it, are the Memory; Equity and Lawes, an artificiall Reason and Will; Concord, Health; Sedition, Sicknesse; and Civill War, Death. Lastly, the Pacts and Covenants, by which the parts of this Body Politique were at first made, set together, and united, resemble that Fiat, or the Let Us Make Man, pronounced by God in the Creation.

>Concerning the first, there is a saying much usurped of late, **That Wisedome is acquired, not by reading of Books, but of Men.** Consequently whereunto, those persons, that for the most part can give no other proof of being wise, take great delight to shew what they think they have read in men, by uncharitable censures of one another behind their backs. But there is another saying not of late understood, by which they might learn truly to read one another, if they would take the pains; and that is, **Nosce Teipsum, Read Thy Self:** which was not meant, as it is now used, to countenance, either the barbarous state of men in power, towards their inferiors; or to encourage men of low degree, to a sawcie behaviour towards their betters; But to teach us, that for the similitude of the thoughts, and Passions of one man, to the thoughts, and Passions of another, whosoever looketh into himselfe, and considereth what he doth, when he does Think, Opine, Reason, Hope, Feare, &c, and upon what grounds; he shall thereby read and know, what are the thoughts, and Passions of all other men, upon the like occasions. I say the similitude of Passions, which are the same in all men, Desire, Feare, Hope, &c; not the similitude or The Objects of the Passions, which are the things Desired, Feared, Hoped, &c

<He that is to govern a whole Nation, **must read in himselfe,** not this, or that particular man; **but Man-kind;** which though it be hard to do, harder than to learn any Language, or Science

>When the Actor doth any thing against the Law of Nature by command of the Author, if he be obliged by former Covenant to obey him, not he, but the Author breaketh the Law of Nature: for though the Action be against the Law of Nature; yet it is not his: but contrarily; to refuse to do it, is against the Law of Nature, that forbiddeth breach of Covenant.

>For the Lawes of Nature (as Justice, Equity, Modesty, Mercy, and (in summe) Doing To Others, As Wee Would Be Done To,) if themselves, without the terrour of some Power, to cause them to be observed, are contrary to our naturall Passions, that carry us to Partiality, Pride, Revenge, and the like. And Covenants, without the Sword, are but Words, and of no strength to secure a man at all. Therefore notwithstanding the Lawes of Nature, (which every one hath then kept, when he has the will to keep them, when he can do it safely,) if there be no Power erected, or not great enough for our security; every man will and may lawfully rely on his own strength and art, for caution against all other men. And in all places, where men have lived by small Families, to robbe and spoyle one another, has been a Trade, and so farre from being reputed against the Law of Nature, that the greater spoyles they gained, the greater was their honour; and men observed no other Lawes therein, but the Lawes of

Honour; that is, to abstain from cruelty, leaving to men their lives, and instruments of husbandry. And as small Families did then; so now do Cities and Kingdomes which are but greater Families (for their own security) enlarge their Dominions, upon all pretences of danger, and fear of Invasion, or assistance that may be given to Invaders, endeavour as much as they can, to subdue, or weaken their neighbours, by open force, and secret arts, for want of other Caution, justly; and are remembered for it in after ages with honour.

>Also, Unwritten Customes, (which in their own nature are an imitation of Law,) by the tacite consent of the Emperour, in case they be not contrary to the Law of Nature, are very Lawes.

<For as amongst masterlesse men, there is perpetuall war, of every man against his neighbour; no inheritance, to transmit to the Son, nor to expect from the Father; no propriety of Goods, or Lands; no security; but a full and absolute Libertie in every Particular man: So in States, and Common-wealths not dependent on one another, every Common-wealth, (not every man) has an absolute Libertie, to doe what it shall judge (that is to say, what that Man, or Assemblie that representeth it, shall judge) most conducing to their benefit. But withall, they live in the condition of a perpetuall war, and upon the confines of battel, with their frontiers armed, and canons planted against their neighbours round about.

>**The Law of Nature, and the Civill Law, contain each other, and are of equall extent.** For the Lawes of Nature, which consist in Equity, Justice, Gratitude, and other morall Vertues on these depending, in the condition of meer Nature (as I have said before in the end of the 15th Chapter,) are not properly Lawes, but qualities that dispose men to peace, and to obedience. When a Common-wealth is once settled, then are they actually Lawes, and not before; as being then the commands of the Common-wealth; and therefore also Civill Lawes: for it is the Sovereign Power that obliges men to obey them. For in the differences of private men, to declare, what is Equity, what is Justice, and what is morall Vertue, and to make them binding, there is need of the Ordinances of Sovereign Power, and Punishments to be ordained for such as shall break them; which Ordinances are therefore part of the Civill Law. The Law of Nature therefore is a part of the Civill Law in all Common-wealths of the world. Reciprocally also, the Civill Law is a part of the Dictates of Nature. For Justice, that is to say, Performance of Covenant, and giving to every man his own, is a Dictate of the Law of Nature. But every subject in a Common-wealth, hath covenanted to obey the Civill Law, (either one with another, as when they assemble to make a common Representative, or with the Representative it selfe one by one, when subdued by the Sword they promise obedience, that they may receive life;) And therefore Obedience to the Civill Law is part also of the Law of Nature. **Civill, and Naturall Law are not different kinds, but different parts of Law;** whereof one part being written, is called Civill, the other unwritten, Naturall. But the Right of Nature, that is, the naturall Liberty of man, may by the Civill Law be abridged, and restrained: nay, the end of making Lawes, is no other, but such Restraint; without the which there cannot possibly be any Peace. And Law was brought into the world for nothing else, but to limit the naturall liberty of particular men, in such manner, as they might not hurt, but assist one another, and joyn together against a common Enemy.

► **Anonymous** 2022-11-04 (Fri) 02:40:47 No.331558

<But for the second, how he can be bound to obey them; it is not so hard. For if the Law declared, be not against the Law of Nature (which is undoubtedly Gods Law) and he undertake to obey it, he is bound by his own act; bound I say to obey it, but not bound to believe it: for mens beliefe, and interiour cogitations, are not subject to the commands, but only to the operation of God, ordinary, or extraordinary. Faith of Supernaturall Law, is not a fulfilling, but only an assenting to the same; and not a

duty that we exhibite to God, but a gift which God freely giveth to whom he pleaseth; as also Unbelief is not a breach of any of his Lawes; but a rejection of them all, except the Lawes Naturall

>For in this consisteth Equity; to which, as being a Precept of the Law of Nature, **a Sovereign is as much subject, as any of the meanest of his People.**

<Concerning the Offices of one Sovereign to another, which are comprehended in that Law, which is commonly called the Law of Nations, I need not say any thing in this place; because the Law of Nations, and the Law of Nature, is the same thing. And every Sovereign hath the same Right, in procuring the safety of his People, that any particular man can have, in procuring the safety of his own Body. And the same Law, that dictateth to men that have no Civil Government, what they ought to do, and what to avoyd in regard of one another, dictateth the same to Common-wealths, that is, to the Consciences of Sovereign Princes, and Sovereign Assemblies; there being no Court of Naturall Justice, but in the Conscience onely; where not Man, but God raigneth; whose Lawes, (such of them as oblige all Mankind,) in respect of God, as he is the Author of Nature, are Naturall; and in respect of the same God, as he is King of Kings, are Lawes.

>But by the Law of Nature (which is a better Principle of Right and Wrong, than the word of any Doctor that is but a man) **the Civill Sovereign in every Common-wealth, is the Head, the Source, the Root, and the Sun, from which all Jurisdiction is derived.** And therefore, the Jurisdiction of Bishops, is derived from the Civill Sovereign.

>For to every End, the Means are determined by Nature, or by God himselfe supernaturally: but the Power to make men use the Means, is in every nation resigned (by the Law of Nature, which forbiddeth men to violate their Faith given) to the Civill Sovereign.

<That wee have of Geometry, which is the Mother of all Naturall Science, wee are not indebted for it to the Schools. Plato that was the best Philosopher of the Greeks, forbad entrance into his Schoole, to all that were not already in some measure Geometricians. There were many that studied that Science to the great advantage of mankind: but there is no mention of their Schools; nor was there any Sect of Geometricians; nor did they then passe under the name of Philosophers. The naturall Philosophy of those Schools, was rather a Dream than Science, and set forth in senselesse and insignificant Language; which cannot be avoided by those that will teach Philosophy, without having first attained great knowledge in Geometry: For Nature worketh by Motion; the Wayes, and Degrees whereof cannot be known, without the knowledge of the Proportions and Properties of Lines, and Figures. Their Morall Philosophy is but a description of their own Passions. For the rule of Manners, without Civill Government, is the Law of Nature; and in it, the Law Civill; that determineth what is Honest, and Dishonest; what is Just, and Unjust; and generally what is Good, and Evill: whereas they make the Rules of Good, and Bad, by their own Liking, and Disliking

>For in the condition of men that have no other Law but their own Appetites, there can be no generall Rule of Good, and Evill Actions. But in a Common-wealth this measure is false: Not the Appetite of Private men, but the Law, which is the Will and Appetite of the State is the measure. And yet is this Doctrine still practised; and men judge the Goodnesse, or Wickednesse of their own, and of other mens actions, and of the actions of the Common-wealth it selfe, by their own Passions; and no man calleth Good or Evill, but that which is so in his own eyes, without any regard at all to the Publique Lawes; except onely Monks, and Friers, that are bound by Vow to that simple obedience to their Superiour, to which every Subject ought to think himself bound by the Law of Nature to the Civill Sovereign. And this private measure of

Good, is a Doctrine, not onely Vain, but also Pernicious to the Publique State.

► **Anonymous** 2022-11-04 (Fri) 02:45:08 No.331561 >>331575 >>331583

Was the princess saved?

► **Anonymous** 2022-11-04 (Fri) 02:50:41 No.331563 >>331574

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That's my reading for now.

I recall the NRx Neoabsolutist talking point about liberal or anarchist ontology, that there exists a pre-society, or stateless Nature, (I guess, opposed to Aristotle, who says men by nature are political animals, or that the whole (the state) comes before the part), & also as part of this stateless place, an absolute liberty or equality, that they often contrast with Robert Filmer's work Patriarcha & Filmer did also review Hobbes' Leviathan.

► **Anonymous** 2022-11-04 (Fri) 03:11:16 No.331574

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Myles Cooper

- >Great shade of Locke, immortal Sage!
- >Eight Glory of thy Land, and Age.
- >
- >The choicest Boon, of bounteous Heaven;
- >To curb the lawless Tyrants Rule;
- >And rescue Slaves from Filmer's School;
- >Relieve what Hobbes, what Oxford dreamt,
- >And shew the Ends, of Government;
- >TO ridicule the biggest Rules;
- >Which Knaves deus'd to govern Fools;
- >To prove in spite of pedant claims,
- >God made not Men, for Charles, or James;
- >But bid them Tyrant Pow'r control;
- >Nor let a Part, enslave the Whole.

Here's an utter rejection of monarchical pre-eminence.

>>331563

You can read Patriarcha here:

<https://oll.libertyfund.org/title/filmer-patriarcha-or-the-natural-power-of-kings>



► **Anonymous** 2022-11-04 (Fri) 03:30:56 No.331575

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from himself, the former from the prince or the people. No proof of the coming downfall of a state seemed greater to Plato than that the magistrate was supreme over the law, not the law over the magistrate. It is really dangerous for a king to be created so that there are no legal restrictions whatever upon his power and he directs all things by his nod and will. This problem was given serious consideration by Aristotle in the passage where he inquired whether it was more excellent to grant authority to a man than to the law. Although he said that it is better that a good man should command⁸⁶ if only such a one can be found in the state, he later commented, "power is given to God, when it is given to the law, but when it is given to a man, a monster is added."⁸⁷ because men are

On this account Demosthenes rejected the law of Leptines, because it would have overthrown the form of government. Leptines brought to the people a rogation making it illegal to give anyone immunity from the people; anyone who should seek immunity should suffer capital punishment. But when the Romans had decreed by a sacred law that it should be illegal for anyone to propose immunities, they added, "except to the *comitia centuriata*," otherwise the people would not have had the power of repealing their own measure, which is absurd, since no one can proclaim a law for himself without being permitted to recede from it—in the title "About the Law," stating "If any one at first" and in the

⁸⁶ Aristotle Politics III. 1, 1284b 30–31.

⁸⁷ *ibid.*, III. 1, 1289a.

went to be diverted from justice by all sorts of emotions. While the law needs interpretation and in view of the changing circumstances of place, time, and cause cannot comprehend all possible cases, he thought it necessary that whatever could be included within the compass of the laws ought to be. The rest we must leave to the equity and conscience of mankind. If this is true, it seems to apply, not to princes or to those who have the highest power in the state, but to the magistrates. For those who decree law ought to be above it, that they may repeal it, take from it, invalidate it, or add to it, or even if circumstances demand, allow it to become obsolete. These things cannot be done if the man who makes legislation is held by it.

TYPE OF GOVERNMENT IN STATES 203

in the "About the Term Pledge," starting "By Titius."⁸⁸ This seems to have been one reason why first Augustus and then Vespasian, having recovered dominion over the empire, was released from the laws by the senate, but in this respect, however, deception was often practiced upon the empire.

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Indeed, it is a fine sentiment that the man who decrees law ought to be above the laws, for the reasons we have given; but once the measure has been passed and approved by the common consent of everyone, why should not the prince be held by the law which he has made? On this account the tribonian law of Cornelius was promulgated, whereby it was provided that praetors were bound by their own edicts and that they could not reorder regulations already made or change them, although they had been accustomed to decree arbitrarily and ostentatiously contrary to what they had once pronounced, as Accursus wrote. The same reasoning, therefore, that applies to the praetor with reference to his edict applies also to the prince or the people with reference to the law. If it is just that a man shall be held by whatever he decrees for another, how much more just is it that the prince or the people shall be held by their own laws? For that reason the Roman people used to swear to the legislation which they had ordered, as may be read in Appian, Book 1. On this account Metellus Numidicus, because he did not approve the Agrarian⁸⁹ Laws and did not wish to swear to them, was sent into exile. Then, since the people were held by their own law until it was more equitable to repeal it, it follows that the princes also were held. But the princes use sophistry against the people when they say that they themselves are released from the laws so that not only are they superior to the laws but also in no way bound by them and, what is even more base, that whatever pleases them shall have the force of law. This opinion Pomponius and Ulpian favored somewhat more than is fitting for juriconsults. Paul made the significant

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somewhat more than is fitting for juriconsults. Paul made the significant statement, "It is shameful for the prince to appropriate anything from an imperfect testament; and it befits the majesty of princes to protect those laws from which they seem to be released." In the same period Alexander Severus first confirmed this in his own rescript. Afterwards Theodosius and Valentinian, in a royal speech, clearly acknowledged that they were bound by the laws. "It is a decision worthy of royal majesty," they said, "to confess that the prince himself is bound by the laws. Indeed,

⁸⁸ *De qua in principib. de leg.* refers to *Dig.* 1. 5. 22. and *Titius, de serv. arbitrat.* refers to *Dig.* 43. 1. 108.

⁸⁹ Text gives Agrarian laws, but the original passage in Appian reads Agrarian.

204 TYPE OF GOVERNMENT IN STATES

on the force of justice our own authority depends, and in truth it is of importance for the government to subordinate the crown to the laws.

>>331561

It is commonly said that Bodin was less of an absolutist in his early works. Though Methodus delves into Sovereignty and even has important insights to find later for Six Books.

I sort of contest that notion, b/c not only does Bodin deny a mixed State that constitutionalists love, but also sets the framework for Majesty / Sovereignty, & likewise even the absolutist views they see more in the Six Books.

A lot of what Bodin says here, I think K. James VI & I also says in the same vein, that the Sovereign Monarch, while having an absolute power, should also rule by example, & is in that sense bound to his law (since it is his law after all). I'd call this absolutist, & even though some contest it b/c the sovereign is subject to the laws of God and Nature, that doesn't invalidate it being absolutist imo.

Anonymous 2022-11-04 (Fri) 03:32:22 No.331576

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By the language of the present edict we do not consider that it is permitted to us to do what we forbid to others." Few princes consider that this law was passed for them—not the kings of the Turks, or the Persians, or the Scythians, or the Britons, or the Abyssinians. Nay, not even the Roman pontiffs were willing to be held by any laws, and to use their own words, they never tied their own hands. Therefore, when they say that they are masters of the laws and of all things, they resemble those kings whom Aristotle calls lords, who, like fathers of families, protect the state as if it were their own property. It is not contrary to nature or to the law of nations that the prince should be master of all things and of laws in the state, only he must duly defend the empire with his arms and his child with his blood, since the father of a family by the law of nature is

From these things it becomes plain, I think, that Aristotle was wrong when he wrote that the kings who were bound by the laws were not kings. For if they have the sovereignty, of course they are kings, or else not even the Roman people had the sovereignty in the state, since they were bound by the laws under oath. Yet the interpreters of the juriconsults did most harm when they affirmed that the sayings of Ulpian and Pomponius about the Roman princes (whom they not only freed from the laws, but even said that their will was law) applied to all princes. Even more base is the fact that Jason,⁹⁰ when interpreting in the presence of King Louis XII a chapter of law well explained by Azo,⁹¹ affirmed recklessly that all things are the property of the prince. This interpretation violates not only the customs and laws of this kingdom but also all the edicts and advices

owner not only of the goods won by him but also of those won by his servants, as well as of his servants. Thus, then, is the first kind of prince.

of all the emperors and jurisconsults. All civil actions would be impossible if so one were owner of anything. "To the kings," said Seneca, "power over all things belongs; to individual citizens, property." And a little later he added, "While under the best king the king holds all within his authority, at the same time the individual men hold possessions as private property." All things in the state belong to Caesar by right of authority, but property is acquired by inheritance.⁸⁴

Pics also related.

► **Anonymous** 2022-11-04 (Fri) 03:49:42 No.331579

I'll only concede that in Methodus, he does sort of shy away from what he later says in the Six Books >>331554 here:

>And contrarywise, when as they shall limit and restrain the sovereign power of a Monarch, to subject him to the general estates, or to the council, the sovereignty has no firm foundation, but they frame a popular confusion, or a miserable Anarchy, which is the plague of all States; the which must be duly considered, not giving credit too their goodly discourses, which persuade subjects, that it is necessary to subject Monarchs, and to prescribe their prince a law; for that it is not only the ruin of the Monarch, but also of the subjects. It is yet more strange, that many hold an opinion that the prince is subject to his laws, that is to say, subject to his will, whereon the civil laws (which he has made) depend; a thing impossible by nature.

But nevertheless I still see a lot of the case for absolutism even in Methodus. That's where I disagree slightly w/ the consensus of some contemporary authors / biographers.

► **Anonymous** 2022-11-04 (Fri) 04:05:26 No.331583

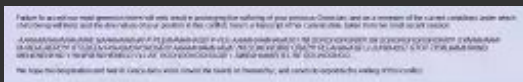
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>>331561

>Was the princess saved?

We are trying to make a peace agreement with /tkr/. In exchange for Grace being canonically released.

► **Anonymous** 2022-11-04 (Fri) 04:18:41 No.331586

File (hide): 1667503121129-0.mp4 (3.33 MB, 422x360, Bloody Assizes.mp4) [play once] [loop]

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The trial of /tkr/ war criminals once this conflict is over:
I can hear a cackling ticklefag from 40 miles, you are sentenced to be hanged!

► **Anonymous** 2022-11-05 (Sat) 07:15:26 No.332113 >>332535

File (hide): 1667600126479.png (1.42 MB, 1532x1904, 8b4f6751538f526f9018ad7815....png)



what if there was a queen, but she was like a super intelligent AI robot?

► **Anonymous** 2022-11-06 (Sun) 05:10:29 No.332535

>>332113

Would be great, but I imagine there would be a few problems.

For example, who created the AI robot?

Can an AI sympathize with its royal subjects like a human? And vice versa, can the royal subjects love an AI queen?

Like with a human, they can claim the AI robot is malfunctioning and install a regency [REDACTED]

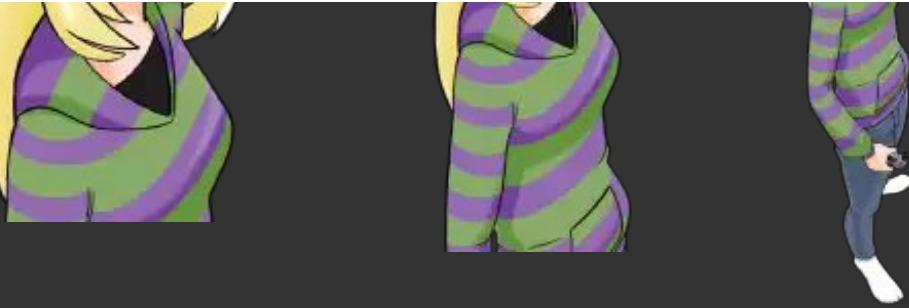
► **Anonymous** 2022-11-06 (Sun) 05:11:18 No.332536 >>333042

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Grace in a /v/ Vivian James cosplay.

Anonymous 2022-11-06 (Sun) 05:11:32 No.332537

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File (hide): 1667679092001-1.png (539 KB, 1072x1914, Grace Vivian cosplay.png)



Anonymous 2022-11-06 (Sun) 06:45:58 No.332601 >>333046

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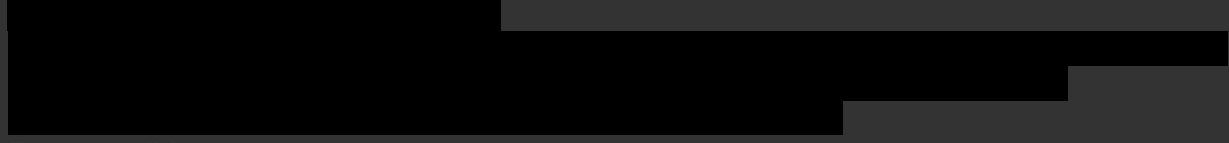
Perhaps an odd question, but how do you feel about lawn grass and the anti-lawn movement, Grace?
No this isn't a 'touch grass' joke.

Anonymous 2022-11-06 (Sun) 08:35:13 No.332641

Monarchia Triumphans,
by P. Dormer. Year 1666.

>The Persian sages after long contest
>Of Arguments prov'd Monarchy the best
^reference to the Herodotus Debate

More Random Excerpts:



Excerpt #1:

Without a Sovereign Power had peace or Health,
Acted by Artificial Kings and men,
Or to a Babel all return'd again.
What did our Slaves States do in twelve years space,
But Sword mens wills o're those in highest Place?
Without Chymerian Kings was no conclusion,
Unless in jarring, Factions, and Confusion:
If such with Native Kings you shall compare,
You men, they Kings in cloth of Aras are;
Then are Republicans the worst of Traytors,
May Cities Gates yield unto such Heads, Quarters.
Kings but in Nonage have Superiors;
Assemblies ever are inferiors
To Consuls, Projectors, and Dictators,
To Generals, Presidents, Prolocutors;
Thus had the old Lacaedemonians
Their Ephori, Censors th' Athenians,
And Cosmosses the Carthaginians,
Tribunes the Romans, Doges the Venetians

Excerpt #2:

O're every sort of creature Kings to fit,
Requires a Tome, their Nomenclators wit;
Each Master rules as Monarch Politique,
His Children; Servants as King Despotique.

Excerpt #3:

Base Locusts, Grashoppers, Insects, and Flies,
Who have no King, by their confusion dyes.
Others live long, as th' Ant and Royal Bee.
A Guard who keeps, lives, dyes in Majesty.
Their Hives, Walls, Combs, Cities, Holes, Houses are,
Stings are their Arms, one rules in peace and war.

Excerpt #4:

Herds have their leaders, Rams their flocks of Sheep,
All Beasts to th' Lion, like Jackals do creep.
O're all the scaly Monsters in the Sea,
The Whale's the Tyrant, him they must obey.

Excerpt #5:

Ducks have their Drakes, Cranes have their Kings they say,
All feathered Creatures their chief Males obey,
But o're them all the Eagle bears the sway

Excerpt #6:

If you'll believe Saint Hugh who pearcht in tub,
He was in Hell, there's but one Belzebub.

Thus from the highest Heavens to the lowest pit,
The worlds Grand Monarch, Monarchy hath writ
In his vast Volume of the world, that here
Men might their God, and his Vicegerent fear.

Excerpt #7:

By all the Laws of God. our Charlemain
Is plac't in's Throne, obey your Sovereign.
Mark how our State's natural Course [they] pervert,
When they the rule of many would assert;
Suppose more Gods than one to rule the world,
It soon to Antique Chaos would be hurl'd.
Were Satan, Gog, and Magog, heads oth' Kirk,
If Christ help not with Saints, they'd make mad work.

■ ► **Anonymous** 2022-11-06 (Sun) 08:36:20 No.332642

Excerpt #8:

A Commonwealth's a state Hermophradite,
Where He's by day vote, She's unvote by night

Excerpt #9:

Nay, what's a Common-wealth [Republic], but Common Whore?
With Nobles Honors prostrates to each Boor.
Our Common-wealth it was a Common Pander,
To Sects and Factions, which about did wander
A Common-wealth's a common Pestilence,
Where Passions vote 'gainst Reasons Common sense.

Excerpt #10:

New Lords, new Laws, new Gods, new Troubles bring
As was in Layish Israel, when no King;
And in the Persians five days liberty,
Which made them love their Kings, hate Anarchy.
So when we had a thousand Kings and more,
As many Jarrs, who should be King them o're,
They tired us all, and made us loudly thump,
And cry, God save the King, and hang the Rump:

Excerpt #11:

One Head rules Soul and Body without Schismes,
All Figures rise from one, one makes all Dismes.
Thus in the body Politique we see,
One multiply'd to make a Family;
And Families makes Towns, Towns Cities make,
Both Provinces, whence Kingdoms being take.

Excerpt #12:

All Powers, Force, Counsel, in Immortal Man
Call'd King are joyn'd; what they cannot he can.
David must stay, not go to th' Camp to fight,
His life's worth Armies, Israel loves her light.

■ ► **Anonymous** 2022-11-06 (Sun) 08:36:45 No.332644

Excerpt #13:

With Alpha and Omega to Begin,
Of Monarchs Monarch, of all kings the King;

Doth he not govern all the World alone?
That Realm's lik'st his, that ruled is by one.
The Sovereign Power is Forces union;
Monstrous, weak in many; strong, right, in one.
Pythagoras ascribes to one what's due to God,

Excerpt #14:

Who loves a rule by many let him try,
He shall have plagues enough in's family.
Set Generals o're each army two or more,
They'll thrive like ours who did to Haiti go.
Three Colonels each Regiment lets loop,
Four Captains to each Company and Troop,
Five Admirals in chief one Fleet command,
Ne're shall Victoria light upon their hand.
Six Pilots set o're every Snip you have,
Then Port in Seas they'll sooner find a Grave:
Seven Lords to each Mannor, to each Family,
Eight Husbands to one Wife as well agree.
Nine Heads to each body, such a comely sight,
The Devil out of's wits perchance would fright.
Ten Rams, Bulls, Bucks, to lead your Herds and Flocks,
Would Horn each others pate, with bloody knocks.
Fancy there were in each Hive eleven Kings,
A cruel Fight you'd see with deadly stings;
Twelve Cocks o'th Game set free out of your pens,
They'll fight till death for Lordship o're your Hens.
Thus topsie turvey they the World do turn,
And all the Creatures which at Monarchs spurn

Excerpt #15:

Jesus of Nazareth, King of the Jews,
And Gentiles too, as Sacred Writ you shews;
In whom vvere all the Prophecies made good,
Which e're were made to Judah's line and blood:
As he by Priests his Laws to men doth teach,
So o're the world by Kings his reign doth reach.
Kings are his lively Image, his Vicegerents,
Who best his Power and Glory represents.
Since Christ's the King of Kings, of Lords the Lord,
Then Anti-Kings are Anti-Christ's by th' word.
God promised to Abraham Kings of his seed;
Of his sworn truths world you make lies? take heed:
And Kings and Queens unto his Church he'd raise,
Fathers and Mothers to its good, his praise;

Excerpt #16:

For Kings by Gods Power, Rule, live, die; and when
He's pleas'd, he hath done wonders by lewd men:
Our valiant Henrys, Edwards, Richards face
Who darst, we leave their Virtues to Gods Grace.
If Crowns from wicked Kings Subjects might take,
Mad work i' th' world as oft it did, would make:
Why then was David unto Saul so tender,
Who for revenge true Loyalty did render?
He darst not touch the Lords Anointed;
Many Rechabs were for this disjointed.
Unkinging Kings to Jews brought days of doom;

Excerpt 17:

The Books of Kings, more foes to Kingly Race,
And many Traitors to sad ends do trace;
Besides their Armies which in battle fell,
Without remorse it knoles your pass to Hell,
Amend, repent, so live, and so dye well.
Though Sacred Writ we value most of all,
Each History is full of Traitors fall.
Each Age and Country shew sad Presidents,
Of Rebels Fates, to force them to repent.
Two hundred thirty cursed Plots and Treasons,
'Gainst Kings and Kingship without all reasons,
We since the Normans times and Reigns have seen,
But th' authors of them still have hanged been;
And so must they who dare to shew such tricks,
For they against Gods Laws and men do Kick

■ ► **Anonymous** 2022-11-06 (Sun) 08:37:32 No.332646

Excerpt on K. Charles II – Praise:

His comely presence, meekness, majesty,
Do Adamantine lustre far out-vie;
If to be highly born it is great bliss,
VWhat Prince for Birth may you compare with his?

...

He patiently endur'd heavens indignation,
Until he wrought his Restauration.
He griev'd to see his Mother Church so torn
By Sects; so stript, left Rachel like, forlorn,
He did for her the best he thought or could,
What modest Church-men either wisht or would.

...

But Just Kings winged Courts of Justice are:
Hence Kings in Thrones of Justice with the eye
Are said to scatter all Iniquity.

...

Behold your King then thousands is more tall.
In Grace, Power, Virtues, higher then you all.
When Kingship, Persons, Virtues thus you see
All meet in one, happy's that Monarchy.
Not Solomon in's Glory may compare
With British Rose, and Lillies, they'r so rare.
Caesars best wishes. Subjects votes and Praise
His Head crown, and to th' highest Heavens up raise;
Of millions Prayers as he the Subject is,
So may heavens Blessings shower on him and his

■ ► **Anonymous** 2022-11-07 (Mon) 03:58:19 No.333042 >>333046

>>332536

That character is still a thing?

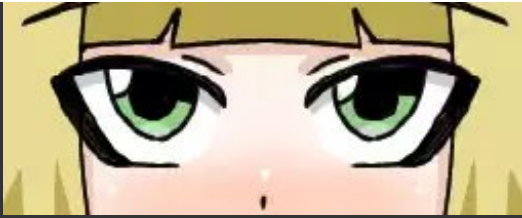
■ ► **Anonymous** 2022-11-07 (Mon) 04:09:38 No.333046

File (hide): 1667761777820-0.png (31.52 KB,
269x143, 122.png)

File (hide): 1667761777820-1.png (57.66
KB, 459x524, Louis XIV Memoirs.png)



«But, to return to the emperors of today, it will be easy for you, my son, to understand [...] that they are not in any way what



Charlemagne was [...]. They must be considered only as emirs and captains-general of a fairly new republic of Germany in comparison with several other states, which is neither so large nor so powerful that it must claim any superiority over neighboring nations. Its most important resolutions are submitted to the deliberations of the states of the Empire; when choosing them, the conditions that you want are imposed on them. Most of the members of the republic, that is to say, of the princes and cities of Germany, do not grant their orders more than they please. In this quality of emperors, they have very little income, and if they did not own other hereditary estates for their part, they would be reduced to having for their abode in the whole empire only the single city of Bamberg [...].

I do not see why, then, my son, the kings of France, hereditary kings who can boast that there is today in the world, without exception, a better house than theirs, nor a more ancient monarchy, nor a greater power, nor more powerful authority, absolute, they would be inferior to these elective princes.

Louis XIV, Memoirs for the Dauphin, 1661

File (hide): 1667761777820-2.png (39.14 KB, 444x363, Louis XV speech.png)

«It is only in my person where the sovereign power resides, whose proper character is the spirit of advice, justice and reason; it is to me that my courtiers owe their existence and their authority; the fullness of their authority, which they exercise only in my name, always resides in me and can never be turned against me; To me alone belongs the legislative power without dependency and without division; it is by my authority that the officers of my Court proceed not to the formation, but to the registration, publication and execution of the law [...]; public order emanates from me, and the rights and interests of the Nation, of which a separate body from the Monarch is usually made, are necessarily united to mine and rest only in my hands».

Louis XV's speech at the Paris Parliament session, March 30, 1766, read by his adviser Joly de Fleury.

File (hide): 1667761777820-3.jpg (120.5 KB, 835x351, Goldsmith Vicar of Wakefie...jpg)



Goldsmith, The Vicar of Wakefield (1769), Boston, MA, 1940

Interesting quotes I found.

>>333042

Yes.

>>332601

I'm not sure.

I suppose in regions of water scarcity, the anti-lawn movement is in the right.

Anonymous 2022-11-07 (Mon) 04:32:03 No.333055 >>333058

File (hide): 1667763122943.png (118.55 KB, 375x314, ClipboardImage.png)



Whenever I see this image I get really hard

Anonymous 2022-11-07 (Mon) 04:39:08 No.333058

File (hide): 1667763548409.mp3 (72.87 KB, grace.mp3)



>>333055

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,id murder the entire global pedo elite if she orders so ,id 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 suvivors 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 cospasta anymore,this is a cry from loneliness.

Anonymous 2022-11-07 (Mon) 15:34:36 No.333356

Sovereignty is the absolute and perpetual power of a commonwealth [La Souveraineté est la puissance absolue & perpetuelle d'une République], which the Latins call maiestas; the Greeks akra exousia, kurion arche, and kurion politeuma; and the Italians signora, a word they use for private persons as well as for those who have full control of the state, while the Hebrews call it tomech shévet – that is the highest power of command.

Anonymous 2022-11-07 (Mon) 15:44:26 No.333357 >>333378

File (hide): 1667803465928-0.png (2.42 MB, 2560x1440, 83acffb57fce9ba860b0e55cac....png)

File (hide): 1667803465928-1.jpg (36.41 KB, 375x314, grace eyes glance.jpg)



/tkr/ released new art of their b-tan tickle monster. It looks like they enjoy getting royally dommed.

Anonymous 2022-11-07 (Mon) 16:13:04 No.333376 >>341454

File (hide): 1667805184757.png (118.55 KB, 375x314, ClipboardImage.png)



It's like she's undressing you with those eyes

Anonymous 2022-11-07 (Mon) 16:16:10 No.333378 >>333380

File (hide): 1667805369917-0.png (43.11 KB, 244x140, ClipboardImage.png) File (hide): 1667805369917-1.jpg (132.03 KB, 760x540, bueno.jpg)



>>333357

Anonymous 2022-11-07 (Mon) 16:17:44 No.333380 >>334300

>>333378
>there are feetfags on lefypol
<in /siberia/

Anonymous 2022-11-08 (Tue) 17:24:38 No.333950

File (hide): 1667895877952-0.png (132.35 KB, 512x512, grace ex grrr.png) File (hide): 1667895877952-1.png (341.72 KB, 512x450, 47192bc0999297bbfd1ac95c23....png)



Anonymous 2022-11-08 (Tue) 17:36:25 No.333957 >>334300

File (hide): 1667896585359.png (636.9 KB, 750x737, ClipboardImage.png)



► **Anonymous** 2022-11-09 (Wed) 06:46:45 No.334300

>>333380

>>333957

wow guys you repeated the funny meme

► **Anonymous** 2022-11-11 (Fri) 08:27:43 No.335248 >>335413

File (hide): 1668122863226-0.png (156.07 KB, 600x912, Grace joker cosplay.png)

File (hide): 1668122863226-1.mp4 (10.21 MB, 1280x720, Joker Kills Murray Scene -....mp4) [play once] [loop]



<Anon: "Ok... I think... I might understand – this is to start a movement? ...to become a symbol?"

>Clown Grace: "Come on, anooun; do I look like the kind of tyrant that could start a movement? I killed those nobles because they were awful: everybody is awful these days. It's enough to make anyone crazy."

<Anon: "Ok. So that's it. You're crazy. That's your defense for killing three young noblemen?"

>Clown Grace: "Nah. They couldn't read Bodin to save their lives. Sure, he didn't really recommend to kill nobles, but they were traitors–"

traditionalist crowd groaning

>Clown Grace: "Ughhh, why is everybody so upset about these nobles? If it was me, ur Sovereign, dying on the sidewalk, you'd walk right over me. I pass you everyday and you don't notice me, but these guys – what – because Alexis de Tocqueville cried about them on TV?"

<Anon: "You have problem with Alexis de Tocqueville...?"

>Clown Grace: "YES, I DO... Have you seen what it's like out there, anon? Do you ever actually leave the board? Everybody just yells and screams centralization/decentralization at each other. Nobody's sovereign anymore! Nobody thinks what it's like to be the Monarch guy... You think men like Alexis de Tocqueville ever think what it's like to be an absolutist like me? To be somebody but their nobles? they don't. They think that I'll just sit there and take it, like good little kings, that we won't CALIGULA and go WILD!"

<Anon: "Ya finished? I mean, it's so much self-pity, Gracefag. You sound like you're making excuses for killing those young noblemen. Not every oligarchist, and I'll tell you this, not every noble, is awful."

>Clown Grace: "You're awful, anon."

<Anon: "Me? I'm a feudfag? Oh yeah, how am I awful?"

>Clown Grace: "Visiting my thread. Replying to me. You just wanted to make FUN of me. You're just like the REST of 'em!"

<Anon: "You don't know the first thing about me, pal. Look at what happened because of what Louis XIV did. What you absolute monarchists did. What it lead to. There was despotism out there. Two noblemen are in critical condition. You're laughing. You're laughing. Some noble was disgraced today because of what YOU said."

>Clown Grace: "I know~ *giggle* How about another joke, anon?"

<Anon: "No, I think we had enough of your jokes--"

>Clown Grace: "What do ya get..."

<Anon: "No, I don't think so--"

>Clown Grace: "When you cross a mentally ill monarchist with a NOBILITY that ABANDONS HER and treats me like TRASH! I'll tell you what you get--"

<Anon: "Resistance theory - resist Absolute Monarchy-What about the Nobility?--"

>Clown Grace: "**YOU GET WHAT YOU FUCKING DESERVE!**"

■ ► **Anonymous** 2022-11-11 (Fri) 10:27:32 No.335301 >>335330 >>335422
File (hide): 1668130052469-0.png (Spoiler Image, 1.04 MB, 2500x2000, c23709c10dd72ecffa9b873c18....png)
File (hide): 1668130052469-1.png (Spoiler Image, 899.54 KB, 2500x2000, ab1af66c591d8fda3310e7c08b....png)



/tkr/ autism

■ ► **Anonymous** 2022-11-11 (Fri) 11:42:50 No.335330 >>335335
>>335301
Who the FUCK is that supposed to be

■ ► **Anonymous** 2022-11-11 (Fri) 11:47:46 No.335335 >>335353 >>335361
File (hide): 1668134866010-0.png (1.32 MB, 3346x4001, 110bed92a3594f67502f377ffe....png)
File (hide): 1668134866010-1.png (147.06 KB, 650x640, c7d0b9253152010de17ea7fc9c....png)





File (hide): 1668134866010-2.png (170.64 KB, 840x661, c28a8d37b5b227b511e6fbad02....png)



>>335330
/tkr/ board tan

► **Anonymous** 2022-11-11 (Fri) 11:51:40 No.335339 >>335342

>Grace-chan art has been reduced to tickling fetish art
Quite the fall from grace I say

► **Anonymous** 2022-11-11 (Fri) 11:54:49 No.335342

File (hide): 1668135289026-0.png (132.35 KB, 512x512, grace ex grrr.png)

File (hide): 1668135289026-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



>>335339
It is those darn ticklefags!

Anonymous 2022-11-11 (Fri) 12:23:28 No.335353

>>335335

I haven't touched any fucking 8chan clone since it died, okay
But she's sexy

Anonymous 2022-11-11 (Fri) 12:56:13 No.335361

>>335335

Nice tan bro.

Anonymous 2022-11-11 (Fri) 16:15:20 No.335413

>>335248

CLOWN SEX WITH GRACE-CHAN!!

Anonymous 2022-11-11 (Fri) 16:22:36 No.335422

>>335301

> can't see Grace's armpits from those hands
what the fuck were they thinking

Anonymous 2022-11-12 (Sat) 12:37:46 No.335723

File (hide): 1668224265921.jpg (83.41 KB, 640x640, 1668198741460011.jpg)

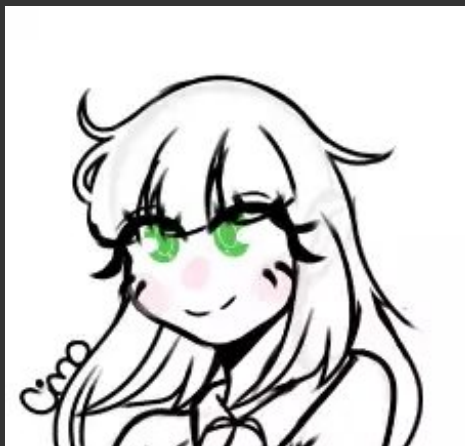


god save the king

Anonymous 2022-11-14 (Mon) 10:02:15 No.336746 >>336829 >>337521 >>337522

File (hide): 1668387735599-0.png (319.82 KB, 925x1030, Grace Xmas Sketch 01.png)

File (hide): 1668387735599-1.png (296.16 KB, 925x1030, Grace Xmas Sketch 02.png)



File (hide): 1668387735599-2.png (330.07 KB, 925x1030, Grace Xmas Sketch 03.png)



► **Anonymous** 2022-11-14 (Mon) 14:45:50 No.336821 >>336938

>>336757

isnt the monarch head of the military? he could if he could convince his forces.

► **Anonymous** 2022-11-14 (Mon) 16:07:40 No.336829

>>336746

cute

► **Anonymous** 2022-11-14 (Mon) 23:55:00 No.336938

>>336821

since the 1600s the British Army has been officially loyal to Parliament and not the monarch because Parliament won in the English Civil War. That's why they aren't called Royal like their Air Force and Navy.

► **Anonymous** 2022-11-16 (Wed) 03:58:25 No.337410 >>337435 >>337461

What's the proper way to address Grace-hime-sama?

► **Anonymous** 2022-11-16 (Wed) 05:06:55 No.337435 >>337461

>>337410

Hey sugar toots

► **Anonymous** 2022-11-16 (Wed) 05:49:49 No.337461 >>337474

>>337410

>>337435

Her Grace

Your Grace

It is a matter of preference.

Anonymous 2022-11-16 (Wed) 06:05:56 No.337474 >>337514 >>337740

File (hide): 1668546356401.gif (236.95 KB, 500x281, uhh.gif)



>>337461
My Grace?

Anonymous 2022-11-16 (Wed) 08:06:33 No.337514 >>337740

File (hide): 1668553593519.png (516.51 KB, 1000x779, ClipboardImage.png)



>>337474
OUR Grace

Anonymous 2022-11-16 (Wed) 08:39:33 No.337521 >>337641

File (hide): 1668555573095-0.png (1.47 MB, 1850x2060, Grace qt 01.png)

File (hide): 1668555573095-1.png (1.54 MB, 1850x2060, Grace qt 02 Santa hat.png)



File (hide): 1668555573095-2.png (1.45 MB, 1850x2060, Grace qt 03 Xmas.png)

File (hide): 1668555573095-3.png (1.68 MB, 1850x2060, Grace qt 04 Xmas snow.png)





>>336746

► **Anonymous** 2022-11-16 (Wed) 08:40:53 No.337522 >>337524 >>337641

File (hide): 1668555653462-0.png (1.69 MB, 1850x2060, Grace qt 06 pearls snow.png)

File (hide): 1668555653462-1.png (1.46 MB, 1850x2060, Grace qt 05 pearls.png)



File (hide): 1668555653462-2.png (1.44 MB, 1850x2060, Grace qt blank.png)



>>336746
Grace art.

► **Anonymous** 2022-11-16 (Wed) 08:43:35 No.337524 >>337525

>>337522
need a line between her Schlera and skin cuz because there is none it blends together

► **Anonymous** 2022-11-16 (Wed) 08:45:58 No.337525

>>337524

Not my art.

■ ► **Anonymous** 2022-11-16 (Wed) 16:10:39 No.337641 >>337718

>>337521

>>337522

> Grace qt

That filename does not lie!

■ ► **Anonymous** 2022-11-16 (Wed) 20:37:13 No.337717

File (hide): 1668598632595-0.jpg (266.6 KB, 1280x1520, Grace painted color - Copy.jpg)



File (hide): 1668598632595-1.mp4 (5.64 MB, 640x360, Age of Absolutism Rap song.mp4) [play once] [loop]



File (hide): 1668598632595-2.jpg (69.49 KB, 1000x667, WFG_shutterstock_323552327...jpg)



They first & foremost feel uncomfortable w/ the idea of one person having so much influence.

There are a couple core absolutist things that traditionalists hate.

Like

>1. The Monarch is an absolute Sovereign & has power over his laws w/o their consent & is a superior to the people

<+ Supporting any notion of absolute power is a highly controversial political take & the standard trad case is to simply support the rule of law to its fullest extent and separation of powers: it's controversial even though Bodin concedes that the Sovereign is subject to the laws of God & Nature, even though he thinks the Sovereign should rule by his laws and should have laws, even though he supports the fundamental laws even.

>2. There are 3 forms of State only: Monarchy, Oligarchy, Democracy.

<+ Traditionalists hate this b/c they simply want Aristocracy vs Tyranny (good or bad government) to define the types of State, but absolutists prefer their 3 pure forms & don't define their form of State like this.

<+ This pisses off the constitutionalists (which is, frankly, the more trad position to take, as Bodin himself concedes) b/c they want a check & balance of the estates to be a mixed State rather than a pure monarchy

<+ Hobbes outright denies there being such thing as tyranny. Filmer too. While Bodin does acknowledge a royal, lordly, & tyrannical kind of monarchy.

>3. Thomas Hobbes.

<+ He was a core philosopher of the Enlightenment & is pretty much the public face of absolute monarchy today. People don't even know about the other names—if they know anyone it's Hobbes. & Hobbes was anti-Catholic, a materialist, a nominalist, individualist, liberal w/ regards to freedom in a state of nature, egalitarian, etc. Said that men aren't political animals in the way Aristotle asserts. That the State is Artificial. And also a Mortal God. Felt the Civil Authority had power over the clergy or "The Cathedral" as NRx calls it, – & so on.

<+ When NRx people complain about "rights", this is what they're talking about, & why Filmer had been popular w/ in the past

<+ When traditionalists lament about a "machine government" or "state apparatus" & so on, it's usually them putting a cookie in Hobbes' cookie jar

>4. Contemporary histories depiction of "Enlightened Despots" or "Enlightened Absolutism".

<+ Names like Emp. Peter I, HRE Joseph II, Catherine II, Prussian King Frederick II.

<+ w/ things in mind such as secularization and reforms

>5. Fear of tyrannical monarchs like Henry VIII or another Julian the Apostate or Nero

<+ They generally view "Divine Right of Kings" as a Protestant theory, referencing K. Henry VIII & Thomas Cranmer

>6. Non-resistance theory.

<+ This will aggro a LOT of people. Tyrannicide theory / Sic Semper Tyrannis sentiments are what trads are comfortable with. The Pope gets a part in their ideal of checks / balances by deposing rulers.

>7. Being a statist in general.

<+ Obviously annoys the libertarians, anarchists, & theocrats who want the supremacy of the Church over State

<+ Credited w/ inventing the Modern State w/ the theory of Sovereignty & mumbo jumbo on centralization/decentralization.

<+ Pretty much their historical narrative will pin everything wrong w/ the world today on us. Esp. in the right libertarian circles.

>8. Monarch > Nobles

<+ Pisses off aristocratic trads / oligarchyfags

>9. Monarchy > Democracy

<+ Pisses off populists / democracyfags

>10. Pure Monarchy.

<+ Nobody rilly argues in the framework of the Herodotus Debate anymore. & when Bodin re-introduced the emphasis on pure monarchy, a mixed constitution was the trad approved formula w/ the authority of so many names. That means pure monarchy it's somewhat an innovation / new. Not trad enough.

>11. Being of the late 16th / 17th century politics

<+ Trad prefer Medievalism / Middle Ages. & that gets a huge bonus b/c pop culture & high fantasy also reinforces Medievalism over Early Modernity.

>12. Centralization / Decentralization.

<+ Absolutist views are generally seen as unitary.

>13. Absolute power corrupts absolutely.

<+ You're bound to find trads touting Lord Action's famous phrase.

<+ Lord of the Rings & pretty much most Western pop culture reinforces this view

>14. The infamous pattern of Charles I, Louis XVI, Nicholas II

<+ This is why I bitch about historical narrative – b/c there are plenty of other royals who've been overthrown & royal states destroyed, but we get the baddest rap here b/c if anyone knows anything it's these threefold names.

>15. KJV onlyists / King James VI & I

<+ Love him or hate him. A lot of trads hate it. At least some on /christian/ like it.

<+ wrote treatises on Monarchy & speeches to parliament

>16. Hereditary Monarchy > Elective Monarchy

<+ This is the absolutist verdict. Bodin is a strong defender of hereditary State. Hobbes said Monarchy can only be hereditary (said even if the Monarch chooses his successor, it is hereditary). & the implication is usually that elective monarchies are

oligarchies, such as the HRE, Venetians, Poland, Scandinavians, Malaysia, & so on.
<+ Many Catholic states were elective, including the Pope, so another indirect conflict w/ Catholicism.

>17. Bound to piss of Germanophiles / Wehraboos

<+ Bodin was a French chauvinist, said HRE was an Oligarchy, & ridiculed the HRE worse than Voltaire

<+ Trads love the HRE, so -100 reputation points

>18. Anglophiles too

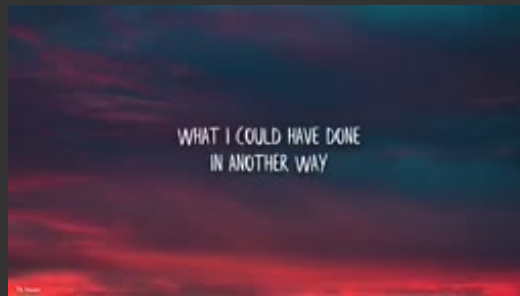
<+ Anglophiles tend to endorse constitutional monarchy

>19. Many, many, many more things that doesn't sit well w/ the traditionalists

It's really the most black sheep politics you can have.

■ ► **Anonymous** 2022-11-16 (Wed) 20:38:20 No.337718

File (hide): 1668598699811-0.png (546.03 KB, 2133x2462, Grace qt blushing 2.png) File (hide): 1668598699811-1.mp4 (1.74 MB, 640x360, Lovefool.mp4) [play once] **[loop]**



>>337641

>tfw anon thinks Grace is qt

■ ► **Anonymous** 2022-11-16 (Wed) 20:39:03 No.337719

File (hide): 1668598743871-0.png (Spoiler Image, 2.38 MB, 2500x2000, 5071e8a24fda9a7f6fbbddd18a....png) File (hide): 1668598743871-1.png (Spoiler Image, 2.01 MB, 2500x2000, 68f619280d98e1566a109b3423....png)



/tkr/ propaganda

■ ► **Anonymous** 2022-11-16 (Wed) 20:51:34 No.337726

File (hide): 1668599493957-0.jpg (243.67 KB, 1920x1080, 1668599493957-0.jpg) File (hide): 1668599493957-1.mp4 (21.68 MB, 1920x1080, 1668599493957-1.mp4)

KB, 1708x2048, 1643679542925-0.jpg)

1280x720, Our Father Kim Il Sung son....mp4)
[play once] [loop]



File (hide): 1668599493957-2.mp4 (11.65 MB,
638x360, Our Leader Loved by the Pe....mp4)
[play once] [loop]



>>330264

tfw Juche anons notice you

► **Anonymous** 2022-11-16 (Wed) 21:41:14 No.337740

File (hide): 1668602474366-0.png
(217.37 KB, 631x753, Grace VR
12.png)

File (hide): 1668602474366-1.jpg (43.74 KB,
612x422, istockphoto-464487026-612x....jpg)



>>337514

>>337474

<My Grace

>Our Grace

Calm down, anons.

Grace has the power of these words.

Mine, Thine, His, Ours.

Meum et Tuum.

& for what is held in common.

Like so many names >>313933 testify.

► **Anonymous** 2022-11-17 (Thu) 03:07:38 No.337823 >>337889 >>337930

im new to these threads uh why is grace a thing on here

► **Anonymous** 2022-11-17 (Thu) 06:32:06 No.337889 >>337897 >>337947

File (hide): 1668634326818-0.png (31.52 KB, 269x143, 122.png)

File (hide): 1668634326818-1.png (91.89 KB, 270x270, 1627016714489.png)



>>337823
Because I was invited.
I suppose, Grace doesn't really belong on leftypol.

► **Anonymous** 2022-11-17 (Thu) 07:00:12 No.337897

>>337889
the Charles II of the left

► **Anonymous** 2022-11-17 (Thu) 09:03:06 No.337930

>>337823
Just accept it
Grace still existing here proves her Mandate of Heaven

► **Anonymous** 2022-11-17 (Thu) 09:20:27 No.337947

>>337889
We love you anyways though <3 you can remain as a puppet socialist monarch

► **Anonymous** 2022-11-18 (Fri) 17:11:24 No.338573 >>338594 >>338890

File (hide): 1668759084118-0.png (286.56 KB, 600x912, Grace Leviathan.png)

File (hide): 1668759084118-1.png (1.93 MB, 1000x1500, HobbesLockeandVerySillyHat....png)

File (hide): 1668759084118-2.png (1.49 MB, 1000x1500, CalvinandThomasHobbes.png)





File (hide): 1668759084118-3.png
 (1.72 MB, 1000x1500,
 218f8321e9cd61a5e6893d73a2....png)



I have a guilty pleasure / soft spot for Hobbes.
 Tho Hobbes is referenced as the granddaddy of liberalism.
 Reading Hobbes is like reading TES IV Oblivion: the Political Philosophy.

► **Anonymous** 2022-11-18 (Fri) 17:55:39 No.338580

File (hide): 1668761738474-0.png (1.33 MB,
 1522x1100, 2 Oblivion.png)

File (hide): 1668761738474-1.mp4 (26.89 MB,
 640x360, OBLIVION BEST GLITCHY
 FUNN....mp4) [play once] [loop]



File (hide): 1668761738474-2.mp4 (27.39 MB,
 640x360, Oblivion - 7 Minutes of Fu....mp4)
 [play once] [loop]



File (hide): 1668761738474-3.mp4 (611.92 KB,
 640x360, We Need More Snow.mp4)
 [play once] [loop]





Other Oblivion-tier books.
I guess, Erasmus *In Praise of Folly*.

► **Anonymous** 2022-11-18 (Fri) 18:45:27 No.338594

>>338573

The 1st comic reminds me of the COVID-19 mask mandate situation verbatim.

► **Anonymous** 2022-11-18 (Fri) 19:42:16 No.338605

File (hide): 1668768136215-0.png (31.52 KB, 269x143, 122.png)

File (hide): 1668768136215-1.png (94.29 KB, 901x407, Hobbes hopes Leviathan fal....png)



have the Administration of the Sovereign Power: I am at the point of believing this my labor, as useless, and the Commonwealth of Plato: For he also is of opinion that it is impossible for the sinners of State, and change of Government by Civil Wars, ever to be taken away. All Sovereigns be Philosophers. But when I consider again, that the Science of Natural Justice, is the only Science necessary for Sovereigns, and their principall Ministers; and that they need not be charged with the Sciences Mathematicall, (as by Plato they are.) further, than by good Lawes to encourage men to the study of them; and that neither Plato, nor any other Philosopher hitherto, hath put into order, and sufficiently, or probably proved all the Theoremes of Moral doctrine, that man may learn thereby, both how to govern, and how to obey: I recover some hope, that one time or other, this writing of mine, may fall into the hands of a Sovereign, who will consider it himselfe, (for it is short, and I think clear,) without the help of any interested, or envious Interpreter; and by the exercise of entire Sovereignty, in protecting the Publique teaching of it, convert this Truth of Speculation, into the Utility of Practice."

Hobbes says he hopes his book will fall into the hands of a Sovereign who will implement his work.

"I recover some hope, **that one time or other, this writing of mine [Leviathan], may fall into the hands of a Sovereign**, who will consider it himselfe, (for it is short, and I think clear,) without the help of any interested, or envious Interpreter; and by the exercise of entire Sovereignty, in protecting the Publique teaching of it, convert this Truth of Speculation, into the Utility of Practice."

► **Anonymous** 2022-11-18 (Fri) 22:26:07 No.338682

File (hide): 1668777965423-0.mp4 (4.52 MB, 1280x720, [Vinesauce] Joel - NELS.mp4) [play once] [loop]

File (hide): 1668777965423-1.mp4 (4.28 MB, 320x240, Rimalus Bruiant loves dogs....mp4) [play once] [loop]



File (hide): 1668777965423-2.mp4 (569.89 KB, 640x360, Walls of Cheydinhal.mp4) [play once] [loop]



Anonymous 2022-11-19 (Sat) 07:17:07 No.338890

>>338573

>Reading Hobbes is like reading TES IV Oblivion: the Political Philosophy.
Very internet monarchist post

Anonymous 2022-11-19 (Sat) 07:19:09 No.338892 >>339277

Grace-chan is so cute I daydream about her a lot

Anonymous 2022-11-20 (Sun) 00:34:50 No.339241 >>339244 >>339341 >>339372

File (hide): 1668872090666-0.png (169.04 KB, 1316x1339, Grace sad 01.png) File (hide): 1668872090666-1.jpg (191.7 KB, 1280x720, dog chernobyl1280x720.jpg)



tfw you are sick
Hopefully Alunya sends a **get well** card.

Anonymous 2022-11-20 (Sun) 00:39:34 No.339244 >>339366 >>339474

File (hide): 1668872374657.png (459.55 KB, 800x600, bb9a2738052b08a81d4568a7f2....png)



>>339241

Et well soon!

Anonymous 2022-11-20 (Sun) 02:11:44 No.339277 >>339278 >>339474

>>338892

I like to imagine grace is the queen of granada after the communists decided to respect the constitutional monarchy of britain but eventually they decided to replace the english monarchs with someone else like the ottoman monarchs and grace is treated like a celebrity there and people play along just because they dont think its worth removing her and because they like her

Anonymous 2022-11-20 (Sun) 02:13:14 No.339278 >>339474

>>339277



Anonymous 2022-11-20 (Sun) 05:26:28 No.339341 >>339348 >>339474

>>339241

Get well soon your sapphonian highness

Anonymous 2022-11-20 (Sun) 05:49:43 No.339348 >>339523

>>339341

Has there ever been an actual lesbian monarch?

Anonymous 2022-11-20 (Sun) 07:20:25 No.339366 >>339372

>>339244

>>339244

>>339244

I swear if i have a sick friend to look after im using that line.

Anonymous 2022-11-20 (Sun) 07:25:13 No.339372

>>339366

But anon, you have a sick friend: >>339241

Anonymous 2022-11-20 (Sun) 11:25:59 No.339474 >>339897

File (hide): 1668911159294-0.png (1.44 MB, File (hide): 1668911159294-1.jpg (411.54 KB, 1850x2060, Grace qt blank.png) 1369x933, 54ef23cfd20c241bb45821dd29....jpg)



>>339341

>>339278

>>339277

>>339244

Requesting an anon to make

A get well card like 2nd pic related from Alunya

Anonymous 2022-11-20 (Sun) 16:45:20 No.339523 >>339952

>>339348

the imperative of the monarch is to produce successors, so even if they're lesbian they have to procreate out of utility.

Anonymous 2022-11-21 (Mon) 20:21:03 No.339897 >>339902

>>339474

I can't draw :(
Are you feeling better?

Anonymous 2022-11-21 (Mon) 20:32:34 No.339902 >>339916

File (hide): 1669030354069-0.png
(212.75 KB, 660x919, Grace VR
13.png)

File (hide): 1669030354069-1.png
(12.18 KB, 507x686,
EYEqmMgUcAEBtBH.png)



File (hide): 1669030354069-2.png (45.82 KB,
661x606, e00adf5d08d08e2573ebfa5ad1....png)

File (hide): 1669030354069-3.png
(207.26 KB, 540x652,
106756b50d0857970de3f0de99....png)



>>339897

I am feeling better.
But not fully yet.

>I can't draw :(

I was thinking a card or some format w/ one of these pictures on it.
Plenty of Alunya pics to use.

Anonymous 2022-11-21 (Mon) 20:44:17 No.339907

File (hide): 1669031057403-

File (hide): 1669031057403-

File (hide): 1669031057403-2.png (636.76

0.png (37.87 KB, 256x440, Alunya pic 01.png)



1.png (30.93 KB, 250x439, Alunya pic 02.png)



KB, 853x893, dbshezc-7cd5c288-7d47-4429....png)



File (hide): 1669031057403-3.png (34.28 KB, 400x236, 8ee6c5b2242e3ca6e9f43a82dd....png)



Or these pics would look good.

► **Anonymous** 2022-11-21 (Mon) 21:00:13 No.339910

File (hide): 1669032007464-0.jpg File (hide): 1669032007464-1.png (215.92 KB, 459.5 KB, 1912x2896, 753x711, 77238ba664cfa268a6b5fad38f...jpg) 804d824198b52a6c5b280c175b....png)



File (hide): 1669032007464-2.png (20 KB, 350x281, c7b1396d6d96e294f3c59633e3....png)





File (hide): 1669032007464-3.png (30.24 KB, 583x583, 1667712841182.png)



Anonymous 2022-11-21 (Mon) 21:16:30 No.339912 >>341454

File (hide): 1669032990778.png (90.09 KB, 294x531, ClipboardImage.png)



<< 345 MB

Grace-hime-sama, am I obsessed with you?

Anonymous 2022-11-21 (Mon) 21:30:40 No.339916 >>339920

File (hide): 1669033840268.png (147.39 KB, 723x1003, Untitled.png)



>>339902

I'm not very good at this.

Get well soon,
comrade!

■ ▶ **Anonymous** 2022-11-21 (Mon) 21:33:23 No.339918

>>339917

too kind of you to help complete the collection, but i also saved all your Caligula walls of texts if you don't mind.

■ ▶ **Anonymous** 2022-11-21 (Mon) 21:34:27 No.339919

>>339917

We need more pictures of Grace-chan in glasses!

■ ▶ **Anonymous** 2022-11-21 (Mon) 21:37:38 No.339920

>>339916

cute

im using this

■ ▶ **Anonymous** 2022-11-21 (Mon) 21:43:42 No.339922 >>339929

File (hide): 1669034621930.jpg (7.36 KB, 176x150, IMG_20221028_051318.jpg)



>glasses?

■ ▶ **Anonymous** 2022-11-21 (Mon) 21:56:47 No.339928

>>339924

for now, I guess it's completed, all I need is the webms you may delete your post, thank you so much again.

■ ▶ **Anonymous** 2022-11-21 (Mon) 21:59:40 No.339929

File (hide): 1669035580355.png (659.56 KB, 658x599, 06a.png)



>>339922

Anonymous 2022-11-21 (Mon) 22:06:53 No.339933 >>339934

>>339931
exactly

Anonymous 2022-11-21 (Mon) 22:10:32 No.339934

File (hide): 1669036231856-0.png (458.77 KB, 1022x814,
816bc6145ddc0259eb88a62d87....png) File (hide): 1669036231856-1.jpg (243.67
KB, 1708x2048, 1643679542925-0.jpg)



File (hide): 1669036231856-2.jpg
(72.34 KB, 900x1200, Grace chan
portrait.jpg)

File (hide): 1669036231856-3.jpg
(460.34 KB, 1532x2048,
84tiO7X8.jpg large.jpg)



>>339933
the collection is ever-growing,

Anonymous 2022-11-21 (Mon) 22:26:36 No.339939

>>339935
dew it

Anonymous 2022-11-21 (Mon) 23:11:04 No.339952

>>339523
>not having an adoptive lesbian monarchy

Anonymous 2022-11-22 (Tue) 14:42:57 No.340218 >>340961

File (hide): 1669095777372-0.png (97.43 KB, File (hide): 1669095777373-1.png (85.18 KB,

452x414, 35fedec34888a9963e1f69675f....png) 560x315, snarling-dog.png)



tfw still sick

Anonymous 2022-11-23 (Wed) 06:47:06 No.340526 >>340560

File (hide): 1669153626094.jpg (108.86 KB, 811x1236, tumblr_59ace3635004d61f790....jpg)



I saw this and thought you'd find it funny, Grace.

Anonymous 2022-11-23 (Wed) 08:04:55 No.340560

File (hide): 1669158295767.png (132.35 KB, 512x512, grace ex grrr.png)



>>340526
jacobin
posadists?

Anonymous 2022-11-24 (Thu) 10:06:40 No.340908

>>317845

Anonymous 2022-11-24 (Thu) 10:07:24 No.340909 >>344092

File (hide): 1669252044294-0.jpg (211.76 KB, 1024x750, 4d52b86062121bdfab6d1ab303...jpg)

File (hide): 1669252044294-1.jpg (416.63 KB, 1500x1024, 55b66fe9351d4f620700a1f311...jpg)



>>317850

>>317842

Whenever I see some old communist anime girl fanart, I assume it's some old 2ch board-tan I'm not aware of

Anonymous 2022-11-24 (Thu) 16:09:34 No.340961 >>341454

>>340218

I hope you are feeling better now.

Anonymous 2022-11-25 (Fri) 20:29:52 No.341454 >>341456

File (hide): 1669375791926.mp4 (4.51 MB, 720x404, Alunya x Grace Your Emeral...mp4) [play once] [loop]



>>340961

>>339912

>>333376

Anonymous 2022-11-25 (Fri) 20:35:22 No.341456

>>341454

love this

Anonymous 2022-11-27 (Sun) 12:22:37 No.341971 >>341978 >>342203

File (hide): 1669519356632-0.png (288.57 KB, 738x635, 1669317581406.png)

File (hide): 1669519356632-1.mp4 (4.09 MB, 480x360, Green Hill Zone.mp4) [play once] [loop]






File (hide): 1669519356632-2.mp4 (2.26 MB, 640x360, Sonic & Knuckles Mushroommp4) [play once] [loop]



File (hide): 1669519356632-3.mp4 (29.74 MB, 640x360, SonicAdventure2 Escape fro....mp4) [play once] [loop]



I am a Sonic fan now.
My first gaming experience was on a Sega Genesis.
I played Bubsy, Golden Axe, Sonic the Hedgehog, Sonic & Knuckles, Aladdin.
My top 10 Sonic soundtracks.
1. Green Hill Zone
2. Mushroom Hill
3. Escape from the City

Anonymous  2022-11-27 (Sun) 12:23:25 No.341972

File (hide): 1669519404761-0.mp4 (2.2 MB, 480x360, Spring Yard Zone.mp4) [play once] [loop]

File (hide): 1669519404761-1.mp4 (1.81 MB, 480x360, Emerald Hill Zone.mp4) [play once] [loop]



File (hide): 1669519404761-2.mp4 (3.57 MB, 384x288, Chao Garden Theme.mp4) [play once] [loop]





- 4. Spring Yard Zone
- 5. Emerald Hill Zone
- 6. Chao Garden

► **Anonymous** 2022-11-27 (Sun) 12:24:58 No.341973

File (hide): 1669519498154-0.mp4 (12.02 MB, 480x360, Sonic Adventure DX Boss Ch....mp4) [play once] [loop]



File (hide): 1669519498154-2.mp4 (6.29 MB, 640x360, Emerald Coast Azure Blue W....mp4) [play once] [loop]



File (hide): 1669519498154-1.mp4 (6.79 MB, 480x360, Sonic Adventure Mystic Rui....mp4) [play once] [loop]



File (hide): 1669519498154-3.mp4 (4.81 MB, 360x360, Welcome to Station Square.mp4) [play once] [loop]



- 7. Chaos Boss 0, 2, 4
- 8. Mystic Ruins
- 9. Emerald Coast Azure Blue World
- 10. Welcome to Station Square

► **Anonymous** 2022-11-27 (Sun) 12:47:05 No.341978

>>341971

>My first gaming experience was on a Sega Genesis

my first gaming experience was on PC but i did later inherit a sega master system from my cousin, no sonic games though

Anonymous 2022-11-28 (Mon) 08:01:40 No.342203 >>342282 >>342401

>>341971

Sonic is Alunya's thing

Grace would play Mario and refer to Peach as herself

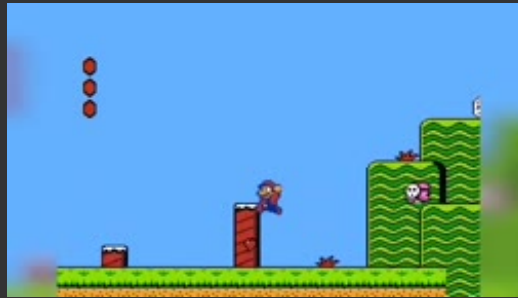
Anonymous 2022-11-28 (Mon) 14:15:27 No.342282

File (hide): 1669612526718-0.png (5.05 MB, 3000x4000, Grace stainglass detailed.png)



File (hide): 1669612526719-1.mp4 (3.87 MB, 640x360, Super Mario 64 - Bomb-ombmp4) [play once] [loop]

File (hide): 1669612526719-2.mp4 (6.69 MB, 640x360, Super Mario Bros 2 OST - O....mp4) [play once] [loop]



File (hide): 1669612526719-3.mp4 (14.28 MB, 640x360, Super Mario 64 OST - Staff....mp4) [play once] [loop]



>>342203

leftypol will not like whatever I choose.

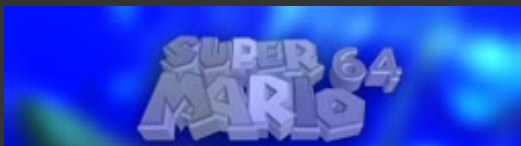
My top 10 Mario music

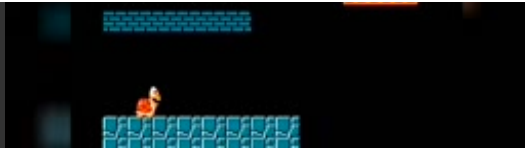
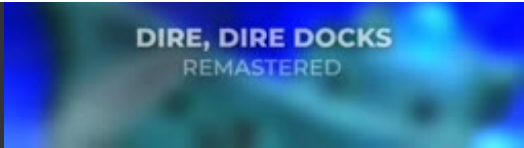
1. Bomb-omb Battlefield
2. SMB2 Overworld
3. Mario 64 Staff Roll

Anonymous 2022-11-28 (Mon) 14:17:17 No.342283

File (hide): 1669612636606-0.mp4 (16.22 MB, 640x360, Dire, Dire Docks.mp4) [play once] [loop]

File (hide): 1669612636606-1.mp4 (9.74 MB, 640x360, Super Mario Bros OST - Mai....mp4) [play once] [loop]





File (hide): 1669612636606-2.mp4 (3.36 MB, 640x480, Mario 64 - Slider.mp4) [play once] [loop]



- 4. Dire Dire Docks
- 5. Super Mario Bros Main Theme
- 6. Super Mario 64 Slider

Anonymous 2022-11-28 (Mon) 14:19:05 No.342286

File (hide): 1669612744761-0.mp4 (11.96 MB, 640x360, Yoshi's Island OST - Mainmp4) [play once] [loop]

File (hide): 1669612744761-1.mp4 (7.05 MB, 640x360, Mario Sunshine - Ricco Har....mp4) [play once] [loop]



File (hide): 1669612744761-2.mp4 (9.01 MB, 640x360, Super Mario World -Donut P....mp4) [play once] [loop]

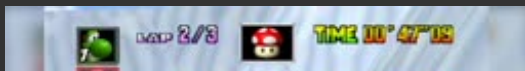
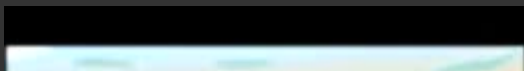


- 7. Yoshi's Island Flower Garden
- 8. Mario Sunshine - Ricco Harbor
- 9. Super Mario World Donut Plains

Anonymous 2022-11-28 (Mon) 14:22:23 No.342288

File (hide): 1669612943548-0.mp4 (3.15 MB, 320x240, Mario Kart 64 Music - Kali....mp4) [play once] [loop]

File (hide): 1669612943548-1.mp4 (10.21 MB, 640x360, Mario Kart 64 OST Sherbetmp4) [play once] [loop]





10. Mario Kart 64 Kalimari Desert + Sherbet Land Frappe Snowland

Anonymous 2022-11-28 (Mon) 21:40:35 No.342401 >>342698

File (hide): 1669639234923-0.png (77.87 KB, 1302x1550, Grace icup smile.png) File (hide): 1669639234923-1.png (131.69 KB, 443x709, Alunya video games.png)



File (hide): 1669639234923-2.mp4 (4.62 MB, 640x360, Green Grove Zone - Sonic 3....mp4) [play once] [loop]

File (hide): 1669639234923-3.mp4 (6.9 MB, 640x360, The Air ~ Windy Valley.mp4) [play once] [loop]



>>342203
>Sonic is Alunya's thing
Does Alunya prefer 2D or 3D Sonic?

Anonymous 2022-11-29 (Tue) 03:08:28 No.342503 >>342738

Picture idea: Grace-chan

Anonymous 2022-11-29 (Tue) 11:57:20 No.342632

>>323379
These links are expired btw.

Anonymous 2022-11-29 (Tue) 16:12:57 No.342698

>>342401

3D Sonic should serve as a lesson to developers that it's better to focus on mechanics, and to not bother with a story at all if it's gonna suck. Mario and Pokemon don't make sense at all but they're still mechanically solid games, trying to take a goofy setting seriously can only go poorly

Anonymous 2022-11-29 (Tue) 18:26:23 No.342738 >>342769

File (hide): 1669713983778.jpg (33.35 KB, 1302x1047, IMG_20221129_161211_5862 -... .jpg)



>>342503

Anonymous 2022-11-29 (Tue) 19:32:30 No.342769

File (hide): 1669717950094.png (125.87 KB, 432x494, ClipboardImage.png)



incredible

>>342738

Incredible.

Anonymous 2022-11-30 (Wed) 19:34:13 No.343154 >>343161

File (hide): 1669804453440-0.png (2.22 MB, 3000x2000, Monarchia Triumphans 03.png)



File (hide): 1669804453440-1.png (2.54 MB, 3000x2000, Monarchia Triumphans 02.png)



File (hide): 1669804453440-2.png (2.59 MB, 3000x2000, Monarchia Triumphans 01.png)





Anonymous 2022-11-30 (Wed) 19:35:39 No.343155 >>343161

File (hide): 1669804539401-0.png (1.16 MB, 2000x3500, Grace crown wt bg.png)

File (hide): 1669804539401-1.png (1.28 MB, 2000x3500, Grace crown transparent bg.png)



Anonymous 2022-11-30 (Wed) 20:56:48 No.343161

>>343155
>>343154
dayum

Anonymous 2022-11-30 (Wed) 23:40:18 No.343191 >>343194 >>344115

File (hide): 1669819218693.jpg (33.35 KB, 1302x1047, IMG_20221129_161211_5862 -....jpg)



There will be more Grace art soon.

Anonymous 2022-12-01 (Thu) 00:13:57 No.343194

>>343191
lets goooooo

Anonymous 2022-12-02 (Fri) 05:17:59 No.343915 >>343983 >>344115

File (hide): 1669925879231-0.jpg (263.2 KB, 2387x2244, IMG_20221201_161119_2712 - ...jpg)



File (hide): 1669925879231-1.mp4 (3.48 MB, 640x360, Doctor Robotnik Theme (AoS....mp4) [play once] [loop]



File (hide): 1669925879231-2.mp4 (2.4 MB, 480x360, Sonic Labyrinth Zone.mp4) [play once] [loop]



File (hide): 1669925879231-3.mp4 (2.72 MB, 480x360, Sonic 2 Special Stage them....mp4) [play once] [loop]



Anons talking about Grace x Alunya.
They make the case that everyone would love Grace...
If only Grace-chan would accept being a constitutional monarchy...
Grace-chan thinks Alunya should drop that notion immediately.
Alunya should become a social democrat instead.
& like Ferdinand Lassalle says throw those constitutional theories in the lumber room.

Anonymous 2022-12-02 (Fri) 05:21:37 No.343916 >>344115

File (hide): 1669926096985-0.jpg (377.14 KB, 2735x2862, IMG_20221201_165133_9382 - ...jpg)

File (hide): 1669926096985-1.jpg (294.68 KB, 2510x2440, IMG_20221201_180239_6402 - ...jpg)





Anonymous 2022-12-02 (Fri) 08:26:20 No.343983 >>344049

>>343915

Why would being a social democrat be any better?

Anonymous 2022-12-02 (Fri) 12:33:48 No.344049 >>344053 >>344064

File (hide): 1669952027727-0.png (807.6 KB, 3000x3000, Grace mic wink.png)

File (hide): 1669952027727-1.jpg (136.32 KB, 850x998, 0c4.jpg)



File (hide): 1669952027727-2.jpg (109.46 KB, 619x1000, d72044acc1b39091d359aad52b....jpg)



>>343983

Ferdinand Lassalle

>I have come to the conviction **that nothing could have a greater future or a more beneficent role than the monarchy**, if it could only make up its mind to become a social monarchy. In that case I would passionately bear its banner, and the constitutional theories would be quickly enough thrown into the lumber room

Plus I've been to r/monarchosocialism and it's full of social democrats.

▶ **Anonymous** 2022-12-02 (Fri) 12:49:37 No.344053 >>344056

>>344049

>Gracefag is an unironic monsoc

▶ **Anonymous** 2022-12-02 (Fri) 12:56:16 No.344056

File (hide): 1669953375943-0.png (132.35 KB, 512x512, grace ex grrr.png)

File (hide): 1669953375943-1.jpg (16.86 KB, 612x366, istockphoto-647512421.jpg)



>>344053

I only have one priority.
[REDACTED]

▶ **Anonymous** 2022-12-02 (Fri) 13:22:35 No.344064 >>344070 >>344096

>>344049

Social monarchy always sounded to me like wishful thinking anyway, like the monarch actually has the power to just go full socdem because muh divine right and muh constitooshon!!! and not immediatly get executed by the real powers that be. It goes well with succdems still in denial with the death of the traditional left.

▶ **Anonymous** 2022-12-02 (Fri) 13:48:15 No.344070

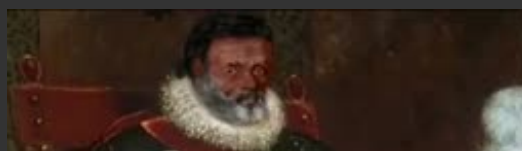
>>344064

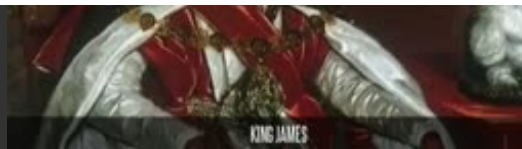
thats not wishful thinking, some people are just retarded

▶ **Anonymous** 2022-12-02 (Fri) 14:25:04 No.344075

File (hide): 1669958703619-0.jpg (36.41 KB, 375x314, grace eyes glance.jpg)

File (hide): 1669958703619-1.mp4 (22.48 MB, 640x360, King James Was A Black Man....mp4) [play once] [loop]





File (hide): 1669958703619-2.mp4 (8.09 MB, 514x360, Kanye West video 5 ethopia....mp4) [play once] [loop]



YE24

Anonymous 2022-12-02 (Fri) 17:04:36 No.344092 >>344109

File (hide): 1669968276868.gif (13.83 KB, 300x100, .gif)



>>340909
mate its
from iichan

<http://cf.iichan.ru/>

Anonymous 2022-12-02 (Fri) 17:22:26 No.344096

File (hide): 1669969346510.png (108.56 KB, 456x239, feudal leaders realizing t....png)

Against "The Rich." An aspect of Cortés almost entirely ignored by contemporary scholars is his conservative anti-plutocracy. Like his Austrian admirer, the "conservative socialist" Metternich, Cortés believed monarchy had the duty of social paternalism. In a brutally frank letter of 1851 to his friend, Queen Isabella's mother, Cortés said the rich had betrayed their Christian duty of charity to the poor. He predicted social revolution unless the united Christian monarchs of Europe started a new epoch of social ethics by helping the poor, curtailing the rich: "Today the only question is of distributing adequately the wealth which is being badly distributed. . . . If the rulers of nations do not resolve it, socialism will come to resolve the problem. . . ."

>>344064
The monarchists themselves
believed it to be possible
though

Anonymous 2022-12-02 (Fri) 18:42:34 No.344109

>>344092
You mean iichan.ru, which is now iichan.hk

Anonymous 2022-12-02 (Fri) 19:01:51 No.344115 >>344116 >>344486

>>343916
>>343915
>>343191
Will these get inked and coloured? So cute!

Anonymous 2022-12-02 (Fri) 19:03:03 No.344116

>>344115

Yes, they will.
There will be 7 or 8 total.

► **Anonymous** 2022-12-03 (Sat) 19:33:23 No.344486

File (hide): 1670063602736-0.png (98.67 KB, 500x500, Grace1.png)

File (hide): 1670063602736-1.mp4 (5.71 MB, 480x360, Hung, Drawn, and Quartered.mp4) [play once] [loop]



>>344115

► **Anonymous** 2022-12-04 (Sun) 03:41:08 No.344580

File (hide): 1670092868022-0.jpg (243.67 KB, 1708x2048, 1643679542925-0.jpg) File (hide): 1670092868022-1.jpg (985.1 KB, 1920x1125, 1669584777942.jpg)



File (hide): 1670092868022-2.jpg (49.27 KB, 690x388, 1668841936939246.jpg)



File (hide): 1670092868022-3.jpg (298.43 KB, 1920x1279, 1668857308021879.jpg)



I want to believe
RED DYNASTY
RED DYNASTY
RED DYNASTY

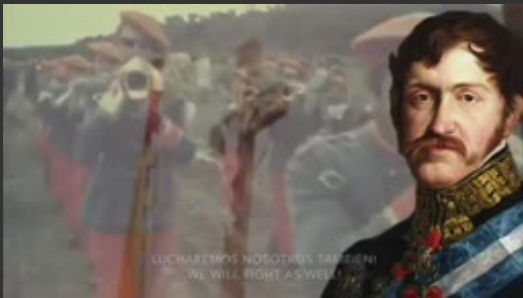
Hobbes / Right Of Succession
<Or, By Presumption Of Natural Affection

>But where neither Custom, nor Testament hath preceded, there it is to be understood... 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... so still the nearer in blood, rather than the more remote, because it is always presumed that the nearer of kin, is the nearer in affection; and 'tis evident that a man receives always, by reflexion, the most honour from the greatness of his nearest kindred.

Until KJU's son is revealed, I am hoping.

▶ **Anonymous** 2022-12-04 (Sun) 03:42:40 No.344581 >>344584

File (hide): 1670092960399.mp4 (8.73 MB, 640x360, 1668595478783.mp4) [play once] [loop]



▶ **Anonymous** 2022-12-04 (Sun) 04:10:27 No.344584

File (hide): 1670094627444-0.png (147.07 KB, 550x616, Grace cropped.png)

File (hide): 1670094627444-1.png (154.26 KB, 566x513, Bodin salic law and womenpng)



The most ancient law of the kingdom is said to be the Salic. This may be seen in the laws of the Salians; it removes women from succession to the throne, although there is doubt as to whether it was ratified or not. However this may be, of course, Bakhus and many juriconsults acted stupidly when in interpreting the Salic Law they confused the rights of inheritance with the majesty of empire as though they were discussing booty and the possession of goods. Moreover, it is not peculiar to this kingdom, but is common to Assyrians, Persians, Hebrews, Egyptians, Greeks, Romans, Abyssinians, Carthaginians, Germans, and Scythians, who kept women far from power. Not so long ago the Aragonese accepted Petronilla, the Castilians, Isabella, the Mantuans, Matilda, the Neapolitans, both Juans, and Norway, Margaret, then Navarre and Lorraine also transferred sovereignty to women. Yet Roderick the historian definitely stated that by an ancient law of the Spanish the rule was denied to women and, moreover, that serious complaints were often heard from the people because the display and favoritism of Isabella had violated the laws. Even Guicciardius left testimony of this. Finally, the Britons, who in early days always abhorred the rule of women, recently allowed Mary and her sister to reign, whereby, of course, not only divine laws were violated, which explicitly subject women to the rule of men, but even the laws of nature itself, which gave to men the power of ruling, judging, assembling, and fighting, and kept the women away. The laws are disregarded, not only of nature, but also of all races, which never allowed women to rule. Zenobia, of course, invaded Palmyra with thirty

>>344581

It is interesting you bring up Carlists. Wherein Hobbes would contest that the Sovereign Monarch is presumed to favor his own offspring, male and female, before any other (and among his offspring, preferably male).

Whereas Jean Bodin definitely would also remove female offspring in accordance to

Salic Law and as a law of Nature. Though I think he would agree with the rest of his quote.

Though I

>Jean Bodin on Salic Law

<The most ancient law of the kingdom is said to be the Salic. This may be seen in the laws of the Salians; it removes women from succession to the throne, although there is doubt as to whether it was ratified or not. However this may be, of course, Baldus and many jurisconsults acted stupidly when in interpreting the Salic Law they confused the rights of inheritance with the majesty of empire as though they were discussing the booty and the possession of goods. Moreover, it is not peculiar to this kingdom, but is common to Assyrians, Persians, Hebrews, Egyptians, Greeks, Romans, Abyssinians, Carthaginians, Germans, and Scythians, who kept women far from power. Not so long ago the Aragonese accepted Petronilla, the Castilians, Isabella, the Mantuans, Matilda, the Neapolitans, both Joans, and Norway, Margaret; then Navarre and Lorraine also transferred sovereignty to women. Yet Roderick the historian definitely stated that by an ancient law of the Spanish the rule was denied to women and, moreover, that serious complaints were often heard from the people because of the display and favoritism of Isabella had violated the laws. Even Guicciardini left testimony of this. Finally, the Britons, who in early days always abhorred the rule of women, recently allowed Mary and her sister to reign, whereby, of course, not only divine laws were violated, which explicitly subject women to the rule of men, but even the laws of nature itself, which gave to men the power of ruling, judging, assembling, and fighting, and kept the women away. The laws are disregarded, not only of nature, but also of all races, which never allowed women to rule.

Seeing Bodin chastise the English and Hobbes allow for it really makes you think.

▶ **Anonymous** 2022-12-06 (Tue) 16:33:28 No.345374

Thinking about Grace-chan.

▶ **Anonymous** 2022-12-10 (Sat) 02:16:52 No.346464 >>346604

Are you still with us?

▶ **Anonymous** 2022-12-10 (Sat) 11:15:53 No.346604 >>346607 >>346736 >>346763 >>346767

>>346464

>no posts in 6 days

It's over

▶ **Anonymous** 2022-12-10 (Sat) 11:42:25 No.346607 >>346619

File (hide): 1670640144924.jpg (51.39 KB, 800x1046, anti-wojak gang.jpg)



>>346604



Anonymous X 2022-12-10 (Sat) 12:11:38 No.346611 >>346613 >>346767

did 8ch.moe take her hostage again?

Anonymous 2022-12-10 (Sat) 12:13:52 No.346613 >>346767

>>346611
oh my marx its the DIAPERFAGS AGAIN

Anonymous 2022-12-10 (Sat) 14:02:11 No.346619 >>346652

>>346607
the fact that someone got so ass blasted at soyjaks they had to make that pic is kinda depressing

Anonymous 2022-12-10 (Sat) 15:56:27 No.346631 >>346666 >>346767

File (hide): 1670655387587.png (409.96 KB, 512x450, ClipboardImage.png)



This is probably what's happening to Grace chan right now

Anonymous 2022-12-10 (Sat) 20:13:56 No.346652

>>346619
They just replaced a small part of the text.

Anonymous 2022-12-10 (Sat) 21:06:54 No.346666

>>346631
Why did you crop her feet out?

Anonymous 2022-12-11 (Sun) 03:31:05 No.346736 >>346767

File (hide): 1670697064902.gif (490.57 KB, 480x250, Worried 001.gif)



>>346604
What if something is wrong??

Anonymous 2022-12-11 (Sun) 05:20:14 No.346763 >>346767

>>346604

<https://8chan.moe/monarchy/res/4915.html#q6112>

She posted on the 9th on 8moe, so 3 days but still. She was sick recently, maybe she's still sick.

Anonymous 2022-12-11 (Sun) 05:38:59 No.346767 >>346774

File (hide): 1670704738973.png (132.35 KB, 512x512, grace ex grrr.png)



>>346604

>>346613

>>346611

>>346631

>>346736

>>346763

I am okay,
anons.

There are no
Graceposts yet.



Anonymous 2022-12-11 (Sun) 05:58:49 No.346774 >>346807

File (hide): 1670705928522.png (337.88 KB, 792x720, a-bit-closer-to-heaven.png)



A BIT CLOSER TO HEAVEN.

>>346767

That's good to hear.



Anonymous 2022-12-11 (Sun) 07:36:24 No.346807

File (hide): 1670711784454.png (31.52 KB, 269x143, 122.png)



>>346774

Tomorrow there might be new pictures.

▶ **Anonymous** 2022-12-11 (Sun) 21:02:54 No.346941 >>346960
File (hide): 1670760174030.png (721.79 KB, 720x1472, ClipboardImage.png)



>among the detained were a german prince
prince
ahh shit grace-chan what are you doing?

▶ **Anonymous** 2022-12-11 (Sun) 23:10:16 No.346960
File (hide): 1670767816352-0.png (31.52 KB, 269x143, 122.png)



File (hide): 1670767816352-1.mp4 (10.81 MB, 480x360, Wir wollen unseren alten K....mp4)
[play once] [loop]

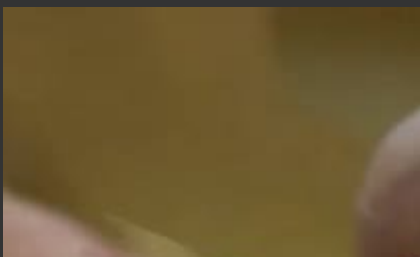


File (hide): 1670767816352-2.mp4 (6.55 MB, 640x360, 42b187876b3fb1613f0c55ca27....mp4)
[play once] [loop]



>>346941

▶ **Anonymous** 2022-12-12 (Mon) 01:52:53 No.346994 >>347004
File (hide): 1670777573322.mp4 (5.27 MB, 480x600, cats can have a little sal....mp4) [play once] [loop]





■ ► **Anonymous** 2022-12-12 (Mon) 02:12:42 No.347004

>>346994
very fancy choker

■ ► **Anonymous** 2022-12-15 (Thu) 06:42:51 No.347810 >>347811

File (hide): 1671054171418-0.png
(256.83 KB, 1302x1550, grace smile
flip.png)

File (hide): 1671054171418-1.jpg
(125.05 KB, 1559x2048,
Person_attlee2.jpg)



Here are a few excerpts from Clement Attlee, Prime Minister & of the Labour Party.
I myself do not really shill the brand of constitutional monarchy. [REDACTED]

This is to showcase a few talking points.

Clement Attlee

>I have never been a republican even in theory, and certainly not in practice.

>The Labour Party has never been republican. British Socialists, with their own experiences of the long reign of Queen Victoria, differ from their Continental colleagues, with their memories of Habsburgs, Hohenzollerns and Bourbons.

>I remember Jimmie Maxton quoting John Wheatley as saying that he saw no point in substituting a bourgeois president for a bourgeois king... Capitalism, not monarchy, was the enemy.

A King Every Four Years

>The most stable and successful republic is that of the United States of America, and Americans are currently supposed to be most critical of what they call 'this King business.' Yet America is really more monarchical than Britain.

>In effect, what they do is to elect a king for a period of four years. The powers of the President are much the same as those enjoyed by our King William III. What he does with those powers depends largely on his personal will. There is all the

difference in the world between a Roosevelt and a Coolidge, just as there was between a Henry III and an Edward I.

>There is the serious disadvantage of combining in one person the symbol of the nation and the party leader.. At the end of dinner the British general rose, glass in hand, and gave 'The Queen,' adding 'God bless her.' He then gave 'The President of the United States.' The President was a Democrat. The American general, a Republican, said 'The President,' and added 'God help us.'

>A British king making himself a dictator is unthinkable, but many thoughtful Americans would not deny that a President might do so.

The Advantage of Constitutional Kingship

>The advantage of constitutional kingship is, in my view, every simple. The Monarch is the general representative of all the people and stands aloof from the party political battle. A president, however popular, is bound to have been chosen as representative of some political trend, and as such is open to attack from those of a different view. A monarch is a kind of referee, although the occasions when he or she has to blow the whistle are nowadays very few.

>The monarchy attracts to itself the kind of sentimental loyalty which otherwise might go to the leader of a faction. There is, therefore, far less danger under a constitutional monarchy of the people being carried away by a Hitler, a Mussolini or even a de Gaulle. The monarchy gives a certain stability and continuity to the government. The substitution of one political leader for another causes no upset. The Queen's Government is carried on. The institution was not seriously affected even by the abdication of King Edward VIII, which elsewhere might have caused very serious trouble.

Common Symbol of Unity

>One may ask here whether it is the institution or the monarchs who have maintained it in being. Britain has been well served by its last three monarchs, but it is noteworthy also that the greatest progress towards the democratic Socialism in which I believe has been made not in republics but in limited monarchies.

>Norway, Sweden, and Denmark are probably the three countries where there is the highest degree of equality of well-being. They, like Britain, have been fortunate in having monarchs who are democratic and imbued with the spirit of service, while the leading statesmen have been, and are, practical men who understand the needs of their people and are tolerant. It may be said that in all these countries the persons have flattered the institution.

>There is one other very practical point in favour of monarchy. The British Commonwealth is made up of a great variety of peoples. More and more they need a common symbol of unity. Some of these peoples are inheritors to a high degree of the sentiment of loyalty to the monarch; others have this to a lesser degree. Yet others are now republics, but the monarch is there as head of the Commonwealth, a living symbol of unity which cannot be replaced by a formula, still less by a president elected by all the constituent peoples of the Commonwealth.

■ ► **Anonymous** 2022-12-15 (Thu) 06:44:34 No.347811

File (hide): 1671054274154-0.png (147.07 KB, 550x616, Grace cropped.png)

File (hide): 1671054274154-1.jpg (135.44 KB, 1050x840, mev-13146473.jpg)





>>347810

My nitpicks

<The most stable and successful republic is that of the United States of America, and Americans are currently supposed to be most critical of what they call 'this King business.' Yet America is really more monarchical than Britain.

I've been saying this for a while, but w/ a constitutionalist outlook on Monarchy... this view that "America is really more monarchical than Britain" is inevitable. B/c they are shy in advancing a monarchical pre-eminence like absolutists do, & consider the Monarch more like a part in relation to the whole... that is, as an executive, and consigned to that – some have even said that the monarch should be viewed as merely another official. And when it comes to regarding a limited monarch without sovereign power, this is inevitably the result that they too will lack a pre-eminence or majesty and be viewed as on par with these statesmen who are swapped in and out (because they too are viewed as truly limited monarchs, limited by party coalitions, term limits, and replaced, without a perpetual and sovereign power).

When constitutionalists make talking points like this, it is counter-productive to their appeal to the monarch being the unity of the State. They use that word symbol of the State. This phrasing I'm personally not too fond of.

<The Monarch is the general representative of all the people and stands aloof from the party political battle.

I agree.

Though aloofness from catfights shouldn't be taken for being apolitical. There is a very crucial role Monarchy can fulfill in politics.

There has been much praise for a limited monarchy & even Bodin appealed to that in his Methodus at a time. though we advance an absolute monarchy, it is true I'll talk about my problems with this next quote.

<There is, therefore, far less danger under a constitutional monarchy of the people being carried away by a Hitler, a Mussolini or even a de Gaulle.

This talking point right here nags me the most.

1st, b/c it's not true: Mussolini himself was a Prime Minister under a constitutional monarchy & that's not an isolated incident because many dictators have been prime ministers also.

2nd, I sense a disguised / concealed anti-monarchy sentiment: that the only good thing the royals have to offer is preventing another monarchical power.

3rd, the want of monarchical power.

My problem with this mentality. It first and foremost depicts one person rule as bad in the first place.

Using royalty as a cockblock

Plainly put, the Monarch is sitting in the chair, & this dictator can't sit there b/c that seat is already taken.

Except the way constitutionalists frame it leaves us with exactly that: a want of monarchical power. That should proceed from the Royal Monarch to satisfy that want and not any dictator.

Instead, what you get is a dictator sitting on the royal's lap & this insecurity the

dictator feels will only lead to more conflict.

...

The rest of Attlee's points I agree with, mostly.

► **Anonymous** 2022-12-17 (Sat) 04:46:35 No.348283 >>348293

File (hide): 1671219995506-0.png (357.79 KB, 1189x1104, Grace 03 crop.png)



File (hide): 1671219995506-2.mp4 (3.4 MB, 640x360, [EARRAPE] Mother Anarchy L....mp4) [play once] [loop]



Bodin - Against Anarchism

>The tyranny of one absolute prince is pernicious, & of many much worse... yet is it not so bad as Anarchia.

>The sovereignty has no firm foundation, but they frame a popular confusion, or a miserable Anarchy, which is the plague of all States.

>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.

► **Anonymous** 2022-12-17 (Sat) 05:42:22 No.348293

File (hide): 1671223342326.jpeg (151.36 KB, 853x1200, 1668544023466.jpeg)



>>348283

Anarchy is the best!

Anonymous 2022-12-17 (Sat) 06:04:16 No.348295 >>348302

Grace was taking the power of the purse away from the British crown and forcing it to live on an allowance from Parliament a crime against monarchy?

Anonymous 2022-12-17 (Sat) 07:11:27 No.348302

File (hide): 1671228687566-0.jpg (266.6 KB, 1280x1520, Grace painted color - Copy.jpg)



>>348295

This is a complicated problem.

I'd say that what's more difficult to discern is not the allowance, but that statute and long-held practice Hobbes refers to as the "restraining the levying of money without consent of Parliament".

Jean Bodin defended this & Hobbes did grant that it was good as far as it was done without sin (that is, without obstruction of the defense and necessity of the Commonwealth, which I think Bodin too would agree with).

>a crime against monarchy?

The form of State being the fundamental law of the State, that is, that the fundamental law of monarchy itself (or any other form of State) is for the monarch to maintain his monarchy.

It's no exception that royal monarchies also tend to be wealthy enough that this is a non-issue in the first place... except when it is. The Saudis, for example, already have the wealth to not really need to resort to this policy. & various other royal monarchs throughout history have had monopolies and other means.

Bodin says its against the law of nature to levy money on a whim and really defends it there.

>Grace

I have ambivalent feelings about this problem.

On one hand, it is the ideal of Monarchy to be the father.. so having to ask for an allowance like children from their parents sounds counter-productive to the ideal of Monarchy... and it has been the source of conflict for Charles I, but I generally write off that the religious divide was at fault.

My right libertarian counterparts usually point to Bodin's testimony and like to be obnoxious and annoying about it, so I also sympathize with Hobbes' account of it.

I think it's an okay practice, but under certain contexts also pernicious.

I'll recycle a few oldposts from the previous royal colony threads.

Anonymous 2022-12-17 (Sat) 07:13:01 No.348303

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 Commines 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 discouring; 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.

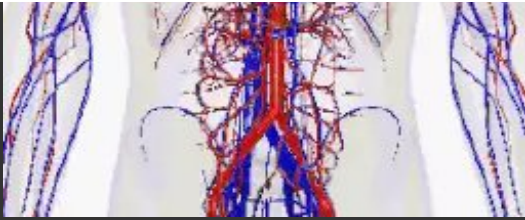
■ ► **Anonymous** 2022-12-17 (Sat) 07:15:43 No.348307

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Disease of Commonwealth; Obstruction of Veins and Blood Flow

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 Bloud; 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.

■ ► **Anonymous** 2022-12-17 (Sat) 07:16:21 No.348309

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 wresting 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 foreign Enemies

Anonymous 2022-12-23 (Fri) 02:30:27 No.350071 >>350085

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>be me
>beat sonic 1 (w/o emeralds)
>sega genesis
<labyrinth zone

Anonymous 2022-12-23 (Fri) 03:11:05 No.350085

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>>350071

Anonymous 2022-12-24 (Sat) 00:44:20 No.350557

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Me and the boys when we see a gracepost.

▶ **Anonymous** 2022-12-27 (Tue) 03:44:55 No.351620 >>352612

Merry Christmas Grace-poster and Grace-chan

▶ **Anonymous** 2022-12-27 (Tue) 04:38:16 No.351634 >>352612

did you like king Charles speech?

▶ **Anonymous** 2022-12-29 (Thu) 08:14:21 No.352612

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Sonic 1 > Sonic 2 > Sonic & Knuckles > Sonic 3

>>351620

Merry (belated) Christmas

>>351634

Yes.

▶ **Anonymous** 2023-01-01 (Sun) 13:25:59 No.353855

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there will be more Grace OC

Anonymous 2023-01-01 (Sun) 14:52:43 No.353871

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There was a strong Loyalist, or "Tory," party in America, including Episcopalians (Anglicans), people with strong cultural, political and economic commitment to the Atlantic states, or those who simply feared taking the step into rebellion. It included German and Scottish settlers, who felt little kinship with the "Roundheads." This view was so strongly shared in Scotland—where colonists for new regions came readily from formerly Jacobite clans—that some Whigs denounced the conflict as "a Scotch war." A prominent North Carolina Tory was Flora MacDonnell, sister of Bonnie Prince Charlie thirty years before. A crucial episode in the conflict was held by Shawnee, Creek, Mohawk, Delaware, Cherokee, Iroquois and other nations, who feared invasion if the colonists could overturn the 1763 Proclamation. Their support for the Crown was the largest and most sustained native American effort the continent would ever see.¹⁰ They sought an alternative within the empire to the prospect of long-driven-out genocide which daily followed American independence, brought about by disease, armed force and forced relocation.¹¹ Loyalist ranks were also swelled by enslaved Africans, after freedom was proclaimed for any rebel-owned slave joining Crown forces. Whenever British forces approached, hundreds, even thousands of slaves would join them, seeking freedom in a British uniform. Up to 100,000 slaves joined the empire's main troops, including many belonging to George Washington.¹² British and American Whigs were outraged. Paine denounced "the barbarous and British power which hath stirred up the Indians and Negroes to destroy us"¹³—in comment that really meant Johnson the fact "the leaders respect for them" came from the desire of slaves.



Substitution, also required leaving white indentured servants to go to prison, the colonies getting the first to be kept under British control. A Bill of Rights in 1783, which has been described as "the Indian Bill of Rights," recognized indigenous land ownership and set a western boundary to settlement. It was recognized by mutual alliance between the Crown and "the American states," which, roughly translated, were several guarantees by signed documents to recognize, were now recognized as having a right to protection against the violent land hunger of the Indians. The mother Indian representative, for William Johnson, was an adopted member of the Mohawk nation, spoke their language, and was married to a Mohawk princess. Government (initially known as Molly Bland, or "the Indian Lady Johnson"). This was Johnson became involved in the British army. Their house, Johnson Hall, which still stands in upper New York, was a center of a greater British-Indian society. Delegates were received in London and were met the King. A Mohawk document, Red Jacket Charter, provided some 800 names in English in the 1790s.¹⁴ Just as important, the converted French, in communities to the north and the north of the British colonies, would have to be integrated into the empire by parliamentary legislation to recognize their Catholic religious rights and their own legal system.

... cultural, political and economic commitment to the Atlantic states, or those who simply feared taking the step into rebellion. It included German and Scottish settlers, who felt little kinship with the "Roundheads." This view was so strongly shared in Scotland—where colonists for new regions came readily from formerly Jacobite clans—that some Whigs denounced the conflict as "a Scotch war." A prominent North Carolina Tory was Flora MacDonnell, sister of Bonnie Prince Charlie thirty years before. A crucial episode in the conflict was held by Shawnee, Creek, Mohawk, Delaware, Cherokee, Iroquois and other nations, who feared invasion if the colonists could overturn the 1763 Proclamation. Their support for the Crown was the largest and most sustained native American effort the continent would ever see.¹⁰ They sought an alternative within the empire to the prospect of long-driven-out genocide which daily followed American independence, brought about by disease, armed force and forced relocation.¹¹ Loyalist ranks were also swelled by enslaved Africans, after freedom was proclaimed for any rebel-owned slave joining Crown forces. Whenever British forces approached, hundreds, even thousands of slaves would join them, seeking freedom in a British uniform. Up to 100,000 slaves joined the empire's main troops, including many belonging to George Washington.¹² British and American Whigs were outraged. Paine denounced "the barbarous and British power which hath stirred up the Indians and Negroes to destroy us"¹³—in comment that really meant Johnson the fact "the leaders respect for them" came from the desire of slaves.

... englandbros, I...

Anonymous 2023-01-01 (Sun) 20:09:43 No.353909

Happy new year Graceposter and Grace-chan

Anonymous 2023-01-02 (Mon) 07:48:45 No.354054 >>354072

Hobbes / State Form & Fundamental Law / Change of State, Destruction of State

A Fundamentall Law What

>For a Fundamentall Law in every Common-wealth is that, which being taken away, the Common-wealth faileth, and is utterly dissolved; as a building whose Foundation is destroyed. And therefore a Fundamentall Law is that, by which Subjects are bound to uphold whatsoever power is given to the Sovereign, whether a Monarch, or a Sovereign Assembly, without which the Common-wealth cannot stand

What men are to be taught

>And (to descend to particulars) the People are to be taught, First, that they ought not to be in love with any forme of Government they see in their neighbour 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 Aristocraticall, or Democraticall assembly, commeth not from Aristocracy, nor from Democracy, but from the Obedience, and Concord of the Subjects; nor do the people flourish in a Monarchy, because one man has the 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 onely not flourish, but in short time be dissolved. And they that go about by disobedience, to doe no more than reforme the Common-wealth, 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 Counsell of Medea, cut him in pieces, and boyle 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 Gods Commandements: For there God says, Non Habebis Deos Alienos; Thou shalt not have the Gods of other Nations

>In Monarchy there is but One Man Supreme; and all other men that have any kind of Power in the State, have it by his Commission, during his pleasure; and execute it in his name: And in Aristocracy, and Democracy, but One Supreme Assembly, with the same Power that in Monarchy belongeth to the Monarch, which is not a Mixt, but an Absolute Sovereignty. And of the three sorts, which is the best, is not to be disputed, where any one of them is already established; but the present ought always to be preferred, maintained, and accounted best; because it is against both the Law of Nature, and the Divine positive Law, to doe any thing tending to the subversion thereof

Disease of Commonwealth: Imitation Of Neighbour Nations

>And as False Doctrine, so also often-times the Example of different Government in a neighbouring Nation, disposeth men to alteration of the forme already settled. So the people of the Jewes were stirred up to reject God, and to call upon the Prophet Samuel, for a King after the manner of the Nations; So also the lesser Cities of Greece, were continually disturbed, with seditions of the Aristocraticall, and Democraticall factions; one part of almost every Common-wealth, desiring to imitate the Lacedaemonians; the other, the Athenians. And I doubt not, but many men, have been contented to see the late troubles in England, out of an imitation of the Low Countries; supposing there needed no more to grow rich, than to change, as they had done, the forme of their Government. For the constitution of mans nature, is of it selfe subject to desire novelty: When therefore they are provoked to the same, by the neighbourhood also of those that have been enriched by it, it is almost impossible for them, not to be content with those that solícite them to change; and love the first beginnings, though they be grieved with the continuance of disorder; like hot blouds, that having gotten the itch, tear themselves with their own nayles, till they can endure the smart no longer.

Jean Bodin / Destruction of Sovereignty, of State form

>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.

► **Anonymous** 2023-01-02 (Mon) 08:34:21 No.354061 >>354062 >>354072

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Anonymous 2023-01-02 (Mon) 08:39:25 No.354062 >>354072

>>354061

>Democracy = America/NATO

<Dictatorship = Any country that opposes America/NATO

It's very hard for me not to see Hobbes' nominalism

B/c it's true that it becomes namecalling.

The dictatorship meme reminds me of tyrannophobia.

Anonymous 2023-01-02 (Mon) 09:00:49 No.354072

>>354062

>>354061

Trads & rightwingers would detest it.

But that's what this all seems.

Namecalling based on their appetites and their aversions.

>>354054

We are seeing a resurgence in an appeal to sovereignty.

With phrases like "threat to democracy" & "majesty of the people".

The only difference is these are not monarchies.

They made the world "safe for democracy" by the destruction of Monarchy.

To be an enemy of Monarchy itself was to be an enemy of the most fundamental law of State.

That justified the worst punishments: like being hung, drawn, and quartered.

Whether /leftypol/ believes said State is really a democracy,

All that should really be understood is that "threat to democracy" roughly translates to **you are an enemy of State.**

& the crackdown on the monarchists in Germany is a good show of this, and I have also heard an appeal of "majesty of the people" from politicians.

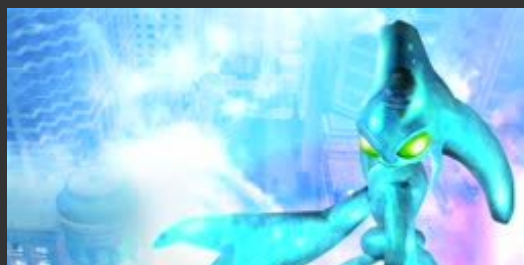
Anonymous 2023-01-02 (Mon) 10:59:24 No.354094 >>354097

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Bodin – The citizens in particular & the people in general

<"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.** 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.** But in a monarchy it is otherwise, where every one in particular, and all the people in general, and (as it were) in one body, must swear to the observation of the laws, and their faithful allegiance to one sovereign monarch; who next unto God (of whom he holds his scepter & power) is bound to no man. For an oath carries always with it reverence unto whom, or in whose name it is made, as still given unto a superiour."

Hobbes - The Multitude vs. the People

>In the last place, it's a great hindrance to Civil State, 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; none of these can properly be said of a Multitude. The People rules in all States, for even in Monarchies the People Commands; for the People will by the will of One Man; but the Multitude are Citizens, that is to say, Subjects. In a Democracy, and Oligarchy, the Citizens are the Multitude, but the Court is the People. And in a Monarchy, the Subjects are the Multitude, and (however it seem a Paradox) the King is the People. The common sort of men, and others who little consider these truths, do always speak of a great number of men, as of the People, that is to say, the City; they say that the City has rebelled against the King (which is impossible) and that the People will, and nill, what murmuring and discontented Subjects would have, or would not have, under the pretense 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 tainted do easily Tumult. And forasmuch as in all manner of Stately Majesty is to be preserv'd by him, or them who have the Supreme Authority, the crimen laesae Majestatis naturally cleaves to these Opinions.

Let's refresh our memories, what Hobbes says.

>"And though in the charters of subordinate corporations, a corporation be declared to be one person in law, yet the same has not been taken notice of in the body of a commonwealth or city, nor have any of those innumerable writers of politics observed any such union." -Hobbes

So like Hobbes says, for his "Artificial Person of the State" is a kind of Monarch itself, being One Personification.

...

We know that they call a corporation to be **One Person.**

And Bodin also contrasts citizens to the universal body of the People; or the Commonwealth or City or State.

So when Hobbes says that citizens revolt against the City, we also extend this view of politics to States in general.

So like a corporation goes under a name as one person (like SEGA, for Sonic memes), so also a State or City, whether it be a city-state like Athens or a larger extent like the USA or France). We absolutists ultimately see the traditionalists quipping about city-state vs nation-state, as well as centralization vs decentralization, to be trivial, b/c of this fundamental understanding of sovereignty.

► **Anonymous** 2023-01-02 (Mon) 11:08:59 No.354097

>>354094

Many traditionalists have also called this an Enlightenment trend. Or lambasted the notion of "Common Good" or "Community of Goods" also an Enlightenment principle alone. Wrong. There has long been a notion of body-politic as far as the Ancients (which they also appeal to). What they don't realize also is that Sovereignty supercedes their notions of centralization vs decentralization. It is the indivisible, supreme, majestic power for all States, united in that great Monarch, hailed to be One Person. & those traditionalists who call themselves monarchists and revolt against this— Making pretenses of individualism vs collectivism, atomism vs organicism— Don't realize that this assertion of Sovereignty has been a monarchist framework to its very core. In establishing the pre-eminence of One Person.

► **Anonymous** 2023-01-03 (Tue) 16:15:56 No.354585

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King James VI & I briefly touching on Lordly / Royal Monarchy

>For it is a great difference between a King's government in a settled State, and what Kings in their original power might do in Individuo vago. As for my part, I thank God, I have ever given good proof, that I never had intention to the contrary: And I am sure to go to my grave with that reputation and comfort, that never King was in all his time more careful to have his Laws duly observed, and himself to govern thereafter, then I.

A Jamesian Axiome

<I conclude then this point touching the power of Kings, with this Axiome of Divinity, That as to dispute what God may do, is Blasphemy; but quid vult Deus, that Divines may lawfully, and do ordinarily dispute and discuss; for to dispute A Posse ad Esse is both against Logic and Divinity; So is it sedition in Subjects, to dispute what a King may do in the height of his power; But just Kings will ever be willing to declare what they will do, if they will not incur the curse of God. I will not be content that my power be disputed upon; but I shall ever be willing to make the reason appear to all my doings, and rule my actions according to my Laws.

► **Anonymous** 2023-01-03 (Tue) 16:17:42 No.354586

Hobbes on Lordly / Royal Monarchy, by terms of Sovereignty by Acquisition / Institution

<Sovereigne, And Subject, What

>And he that carryeth this Person, as called SOVERAIGNE, and said to have Sovereigne Power; and every one besides, his SUBJECT.

>The attaining to this Sovereign Power, is by two ways. One, by Natural force; as when a man makes his children, to submit themselves, and their children to his government, as being able to destroy them if they refuse, or by War subdues his enemies to his will, giving them their lives on that condition. The other, is when men agree amongst themselves, to submit to some Man, or Assembly of men, voluntarily, on confidence to be protected by him against all others. This later, may be called a Political Common-wealth, or Common-wealth by Institution; and the former, a Common-wealth by Acquisition. And first, I shall speak of a Common-wealth by Institution.

<First therefore, seeing Sovereignty by Institution, is by Covenant of every one to every one; and Sovereignty by Acquisition, by Covenants of the Vanquished to the Victor, or Child to the Parent;

<A Common-wealth by Acquisition, is that, where the Sovereign Power is acquired by Force; And it is acquired by force, when men singly, or many together by plurality of voyces, for fear of death, or bonds, do authorise all the actions of that Man, or Assembly, that hath their lives and liberty in his Power.

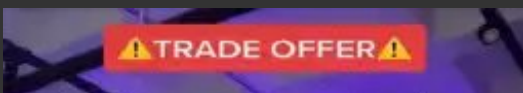
Wherein Different From A Common-wealth By Institution

>And this kind of Dominion, or Sovereignty, differeth from Sovereignty by Institution, onely in this, That men who choose their Sovereign, do it for fear of one another, and not of him whom they Institute: But in this case, they subject themselves, to him they are afraid of. In both cases they do it for fear: which is to be noted by them, that hold all such Covenants, as proceed from fear of death, or violence, voyd: which if it were true, no man, in any kind of Common-wealth, could be obliged to Obedience. It is true, that in a Common-wealth once Instituted, or acquired, Promises proceeding from fear of death, or violence, are no Covenants, nor obliging, when the thing promised is contrary to the Lawes; But the reason is not, because it was made upon fear, but because he that promiseth, hath no right in the thing promised. Also, when he may lawfully performe, and doth not, it is not the Invalidity of the Covenant, that absolveth him, but the Sentence of the Sovereign. Otherwise, whensoever a man lawfully promiseth, he unlawfully breaketh: But when the Sovereign, who is the Actor, acquitteth him, then he is acquitted by him that exorted the promise, as by the Author of such absolution.

The Rights Of Sovereignty The Same In Both

>But the Rights, and Consequences of Sovereignty, are the same in both. His Power cannot, without his consent, be Transferred to another: He cannot Forfeit it: He cannot be Accused by any of his Subjects, of Injury: He cannot be Punished by them: He is Judge of what is necessary for Peace; and Judge of Doctrines: He is Sole Legislator; and Supreme Judge of Controversies; and of the Times, and Occasions of Warre, and Peace: to him it belongeth to choose Magistrates, Counsellours, Commanders, and all other Officers, and Ministers; and to determine of Rewards, and punishments, Honour, and Order. The reasons whereof, are the same which are alledged in the precedent Chapter, for the same Rights, and Consequences of Sovereignty by Institution.

▶ **Anonymous** 2023-01-03 (Tue) 16:41:33 No.354606
File (hide): 1672731693442.png (314.07 KB, 500x500, siberia.png)



>>354588



Anonymous 2023-01-03 (Tue) 16:45:37 No.354608 >>354609
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>>354588

Anonymous 2023-01-03 (Tue) 16:47:25 No.354609 >>354616

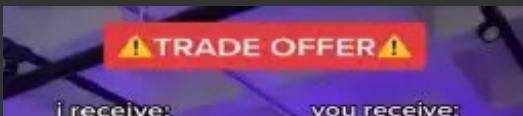
>>354608
No.

Anonymous 2023-01-03 (Tue) 17:12:43 No.354616
File (hide): 1672733563121.jpg (60.21 KB, 990x677, tradition.jpg)



>>354609
Yes.

Anonymous 2023-01-03 (Tue) 21:47:38 No.354701 >>355548
File (hide): 1672750058095-0.png (363.99 KB, 500x500, GraceTradeOffer.png) File (hide): 1672750058095-1.png (158.29 KB, 500x500, Grace pik 1.png)





File (hide): 1672750058095-2.png (136.81 KB, 500x500, Grace pik 2.png)



File (hide): 1672750058095-3.png (149.83 KB, 500x500, Grace pik 3.png)



■ ► **Anonymous** 2023-01-03 (Tue) 23:19:31 No.354712

File (hide): 1672755570960.png (1.21 MB, 2600x1992, Grace pik 4.png)



■ ► **Anonymous** 2023-01-04 (Wed) 07:07:42 No.354973

File (hide): 1672783662673.mp4 (29.59 MB, 640x358, Kim Jong Un Has Photo Sess....mp4) [play once] [loop]



The respected Marshal Kim Jong Un, the great Sun of socialist Korea and benevolent father of the large family of the whole country.

Saying that it is a great courage and pleasure for the Party, state and people advancing, convinced of the validity of the sacred cause for the future, to spend the first day of the new year of the country's prosperity.

Anonymous 2023-01-04 (Wed) 08:25:56 No.355047 >>355106

When are you leaving this website for good?

Anonymous 2023-01-04 (Wed) 10:41:20 No.355106 >>355276

File (hide): 1672796480327-0.jpg (36.41 KB, 375x314, grace eyes glance.jpg)

File (hide): 1672796480327-1.jpg (16.86 KB, 612x366, istockphoto-647512421.jpg)



>>355047
I could leave.

Anonymous 2023-01-04 (Wed) 10:50:21 No.355110 >>355113 >>355115 >>355276

File (hide): 1672797021511-0.png (169.04 KB, 1316x1339, Grace sad 01.png)

File (hide): 1672797021511-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)




I guess I should pack my bags.

Anonymous 2023-01-04 (Wed) 10:59:40 No.355113

File (hide): 1672797580012.png (1.08 MB, 1298x864, into the trash it goes.png)



>>355110
Colonies don't last forever. Your homeland needs attention.

► **Anonymous**  2023-01-04 (Wed) 11:01:56 No.355115

>>355110

You dont have to leave. It may not sound like much coming from me because most people dont like my posts but i think youre one of our good posters :)

► **Anonymous** 2023-01-04 (Wed) 21:52:43 No.355228 >>355243

File (hide): 1672836762987-0.png (147.07 KB, 550x616, Grace cropped.png)

File (hide): 1672836762987-1.mp4 (1.72 MB, 638x360, Marie Antoinette.mp4) [play once] [loop]



This talking point

<**Constitutional Monarchy is the future; it is innovative!**

>1st:

This isn't the 1800s / Victorian era anymore.

It was a staple of British hegemony, much like American hegemony today & Democracy praise, but I'd hardly say it's anything new, revolutionary, exciting, fashionable in the year 2023.

>2nd:

I deny it ever was.

I have traditionalists barking in my ears that constitutional monarchy always was the Medieval tradition and then progressives talking about absolute monarchy as Middle Ages tier. How contemporary historians and political authors paint the picture only adds to the confusion. **If I were forced to acknowledge either side, I would rather go along with the conservatives who appeal to it as old fashion.** Since many names I talk about in Royal Colony were far more innovative than most people let onto, & their political takes challenged many of the conventions and re-introduced monarchical pre-eminence: it is the constitutionalists who repeat same old, same old & take the path of least resistance.

Like Bodin's testimony tells us.

>**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 that the mixed was the best type, but for his part he thought there were

only three types, and all the 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.

So ask yourselves, who is pushing against the current? Not the constitutionalists. Even said theirs had the dignity of antiquity. It was status quo even back in the 1500s. The only difference that they puff up a written constitution and spiel about liberties. It's only a convenience for them to make this case of how new it is. I don't know why anyone goes along when this rhetoric when it's been centuries and this testimony in mind and pretty much the majority of monarchies they call constitutional monarchies anyways. It only looks that way in stark contrast to some theocratic states compared to their own secular principles. That's all barely pertinent to how I see it.

► **Anonymous** 2023-01-04 (Wed) 22:20:45 No.355243 >>355247

>>355228

ConMon is a certified bitch pussy move
Saudi chads stay winning

► **Anonymous** 2023-01-04 (Wed) 22:57:48 No.355247 >>355248

File (hide): 1672840668265-0.jpg (283.76 KB, 2657x2124, IMG_20230104_212651_5512 - ...jpg)

File (hide): 1672840668265-1.png (85.18 KB, 560x315, snarling-dog.png)



>>355243

They are like the *how do you do, fellow kids* meme.
So what if my politics around 400 years old.

► **Anonymous** 2023-01-04 (Wed) 23:10:33 No.355248 >>355545

>>355247

I miss the scourge sent by the Great Tengri, lord of the blue world, Ikh Chinggis Khaan
admittedly, not absolute but an elective monarch which I find interesting
you don't see those much anymore, having a king of the people

► **Anonymous** 2023-01-05 (Thu) 02:03:16 No.355276 >>355534

>>355110

>>355106

Don't go we want you here!!

► **Anonymous** 2023-01-05 (Thu) 13:21:47 No.355531

File (hide): 1672892507290-0.png

File (hide): 1672892507290-1.mp4 (13.7 MB,

(256.83 KB, 1302x1550, grace smile flip.png)



638x360, tower of london.mp4) [play once] [loop]



File (hide): 1672892507290-2.mp4 (6.03 MB, 720x404, Hanging, Drawing and Quart...mp4) [play once] [loop]



I rllly like this guy in the videos

► **Anonymous** 2023-01-05 (Thu) 13:23:54 No.355534

File (hide): 1672892634557-0.png (125.27 KB, 500x500, Grace pik 6.png)

File (hide): 1672892634557-1.png (176.98 KB, 500x500, Grace pik 5.png)



>>355276

I suppose I will stay a little longer.

► **Anonymous** 2023-01-05 (Thu) 13:55:58 No.355545

>>355248

it just ends up being rule of the nobles like in the commonwealth, or warlord-era electric boogaloo.

► **Anonymous** 2023-01-05 (Thu) 14:01:56 No.355548 >>355553 >>355556

>>354701

When do you make a Grace mod for Civ 6 / 5 / HOI4 / EU4 / CK3 / Vic 3?

Anonymous 2023-01-05 (Thu) 14:02:17 No.355549 >>355552

File (hide): 1672894937415-0.png (177.29 KB, 500x500, Grace pik 6 charles i.png)

File (hide): 1672894937415-1.png (181.04 KB, 500x500, Grace pik 6 james vi & i.png)



File (hide): 1672894937415-2.png (195.26 KB, 500x500, Grace pik 6 louis xiv.png)

File (hide): 1672894937415-3.png (188.21 KB, 500x500, Grace pik 6 caligula.png)



File (hide): 1672894937415-4.png (181.75 KB, 500x500, Grace pik 6 jean bodin.png)



Anonymous 2023-01-05 (Thu) 14:03:49 No.355552

>>355549

i will probably have more of these soon
like henry viii, kim jong un, and other names.

▶ **Anonymous** 2023-01-05 (Thu) 14:04:38 No.355553

>>355548
i don't play paradox games
i prefer playing certain rts games over mapgame

▶ **Anonymous** 2023-01-05 (Thu) 14:10:11 No.355556 >>355557

>>355548
you just want Grace on the british flag in the eu4 anime mod or to replace a portrait in hoi4 ? you can do that in 20 seconds,if you want something more deep,you need more of a theme to it,like an entire country called "gracetopia" with wall of texts everywhere.

▶ **Anonymous** 2023-01-05 (Thu) 14:11:28 No.355557

>>355556
we need Gracetopia absolutism flavor mod

▶ **Anonymous** 2023-01-05 (Thu) 14:44:04 No.355562 >>355576

File (hide): 1672897444244-0.png (176.98 KB, 500x500, Grace pik 5.png) File (hide): 1672897444244-1.jpg (43.74 KB, 612x422, istockphoto-464487026-612x....jpg)



I am srsly surprised nobody rushed for the last post here.

▶ **Anonymous** 2023-01-05 (Thu) 16:10:12 No.355576

>>355562
I was sleeping. Grace-chan mad is really cute!

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