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See Appendix PUBS – Expansion of the Public Space Selected Summary

See Appendix REF – A Reformation Example

“What the feminists want of me is something they haven’t examined because it comes from religion. They want me to bear witness. What they would really like me to say is, ‘Ha, sisters, I stand with you side by side in your struggle toward the golden dawn where all those beastly men are no more.’ Do they really want people to make oversimplified statements about men and women? In fact, they do. I’ve come with great regret to this conclusion.”

– Doris Lessing, *The New York Times*, July 25, 1982

Golden Dawn: ‘Golden Dawn’ has been used in many political contexts, both feminist and non-feminist. Perhaps Ms. Lessing was subtly referencing 19th Century women’s participation in The Hermetic Order of the Golden Dawn which is seen by historians to be part of a Victorian feminist movement (e.g., Dion Fortune, and later Wicca authors like Starhawk, discussed in *Down the Rabbit Hole*, 3 Kairotic Moments, p. 1443, *infra*)? However, I also have memory from my youth of “the golden dawn” as a feminist ideal and goal and thus her reference to that term immediately struck me in that meaning. An example of non-feminist uses of the phrase is the ultra-nationalist, far right Greek political party of that name who would certainly never be accused of harboring feminist sympathies (one of their members punched a female opponent on television).

- ✓ There is a distinction to be made in Ms. Lessing’s statement. It is not anti-feminist; rather, Ms. Lessing is complaining about the unexamined way in which radical feminist go about their cause. Note that the date coincides with the ERA era of feminism.

“As soon as a coin in the coffer rings / the soul from purgatory springs.”

– attributed to John Tetzels (but probably is older)

A Coin in the Coffer Rings: When a Reformation Coalesces, the target position will not be informed, no position will be informed, but the Concierge will know. The Concierge may resolve the Reformation at their discretion, but it should be resolved as quickly as possible before conditions change too much. As no position is informed of the Coalescence, Thesis Statements may be added by other positions during the process of resolving the Reformation.

It should not be assumed that external threats will derail a reformation, that the elements inside a civilization will stop fighting and turn to face an external threat. History does not support such an assumption; the entire process of the European Reformation occurred while Europe was under threat from the Ottoman Empire and fighting along the frontiers through Hungary and modern-day Romania (a country formed from Moldavia, Wallachia and Transylvania). The Ottoman Army reached Vienna, Austria, and besieged the city in 1529 (shortly after the German Peasant’s War) and again in 1683, between this time, the Habsburg-Holy Roman Empire was left devastated by the Thirty Years War (1618-1648) and had to be rescued by the Holy League.

- ✓ “...and others who happily use the recipes in the quantum cookbook appreciate that the rules that prove so reliable in the design of lasers and computers, or studies of genetic material, depend explicitly on the assumption that myriad ghost particles interfere with each other all the time, and only *coalesce* into a single real particle as the wave function collapses during an observation. What’s worse, as soon as we stop looking at the electron, or whatever we are looking at, it immediately splits up into a

new array of ghost particles, each pursuing their own path of probabilities through the quantum world. Nothing is real unless we look at it, and it ceases to be real as soon as we stop looking.” – John Gribbin, In Search of Schrödinger’s Cat (1984), p.173 (emphasis added to highlight game term).

- See full quote, 2 Expansion, EN 6, p. 904, *supra*.

- Here I Sit: *E pluribus unum*. The first step in resolving a Coalesced Reformation is to make a *collage* out of the Thesis Statements. The Concierge must look at the Thesis Statements, look at the civilization and try to find a theme into which they all fit, that can be expressed in one or two simple sentences. Not everything must be included, not every issue must be addressed, just try to find something central that fits the target position’s civilization in particular, and the game story in general. The resulting Collage does not need to be positive, happy, or fruitful in our sense of things (not all emergences or transformations are positive results to all viewers nor will all dissenters be pleased), but should be sweeping insofar as the target position’s civilization and contribute something to the game story arc.

This is possibly the most difficult single process in the game for the Concierge, but will be much easier if the Concierge is immersed and engaged in the game (not everyone can be a Concierge, just as not everyone is suited to GM a RPG, I was a terrible GM). This is art, this is an ‘interpretation,’ the Concierge must just do the best with the material (i.e. the Thesis Statements) provided by the participants and try to find something emergent from it.

- ✓ There are people who still believe that all questions of the Reformation have not been resolved, e.g., “The Reformation did not directly touch the question of the true character of God’s church.” – John Nelson Darby. Martin Luther was certainly questioning the ‘character’ of the Church (which may not be the same meaning as “God’s church” to John Nelson Darby, 300 years later) at least.
 - GGDM is a collage of quotes by really smart (usually dead) people with gibberish in between.
- The Ink Had Scarcely Dried: A Reformation is resolved in GGDM through a series of Interventions by the Concierge on the target position related to the Thesis Statements that make up the Reformation. To resolve the Reformation, the Concierge should create a ‘program’ of events that happen rapidly to the target position in one or two Regular Turns, through Interventions, that reflect the Thesis Statements of the Reformation and lead to the Collage formed by the Concierge previously. The Concierge does not need to inform the position that a Reformation is being resolved, until the end when the Collage is presented.
 - ✓ The resolution of a Coalesced Reformation should use a number of Interventions equal to *at least* the number of Thesis Statements including counter-reformation Thesis Statements (see 2 Reformation, p. 1391, *supra*), thus, counter-Thesis may increase the chaos later (the Ontic Numbers are irrelevant for this purpose). Intervention Potentials Plus (IP+) against the target position should be used first, and are considered two Interventions for this purpose. After that, the Concierge can draw from the pool of regular Interventions in the game (plus those attached by Black-ops and Pollution Potentials). The Concierge should use as many Interventions as necessary to make the Reformation story work out correctly, noting that these events will be occurring while the game is still moving and positions are still posting News Events.

- “But the ink had scarcely dried on Machiavelli’s pages before the theories of the *Principe* hardened into acts.” – Lynn Montross, *War Through the Ages* (3rd Ed., 1960), p. 205.

“Before the plantation, Ulster had been the most Gaelic province of Ireland, as it was the least anglicized and the most independent of English control.”

– from Wikipedia article, “Plantation of Ulster,” February 17, 2019

Beyond the Pale: The “Irish Question” dates from the late 19th Century, but the ‘troubles’ began in the late Middle Ages. The Normans invaded Ireland in 1169 A.D. (because that’s what Normans do, they were getting bored) but were assimilated in the following centuries, became semi-independent of England, and the English holdings shrank to an area of land around Dublin. The colloquial “beyond the Pale” (or “beyond Pale”) survives from this period, the Pale was the lowland area controlled by the English around Dublin and became also the name of the line of burrows and hedges formed by the English to keep out raiders from the West. The term Pale (area of jurisdiction) was not new to English in the 19th Century, it had, for example, been used in the Pale of Calis from the 14th Century to the mid-16th Century.

- ✓ The real troubles began when the Tudors reconquered Ireland from 1529 to 1603 (during The Reformation and before the Thirty Years War), re-imposed English language, laws, taxation, nobility and aristocracy on Ireland, and emigrated by force and coercion English, Scot and Welsh settlers to form new colonies (“plantations”¹) at Laois and Offaly in the 1550s, Ulster in the 1570s, Munster in the 1580s (in GGDM terms, forced Balkanization). Ulster in particular became a sore point, because it was the center of Gaelic culture. Thus, English colonization of Ulster has been interpreted as a direct assault on Gaelic culture by the English (i.e. cultural imperialism, similar to Charlemagne’s destruction of the sacred groves in Saxony), and six of the nine counties of Ulster became modern-day Northern Ireland, Anglican and under English control.²

Thus, when peace finally came to Northern Ireland (the 1994 ceasefire, the 1998 Good Friday Agreement, the 1999 admission of Sinn Féin to the power-sharing arrangement, the 2001 disarmament and the 2004 Comprehensive Agreement), it occurred to me that Northern Ireland was the last conflict of the Reformation, ‘resolved’ 350 years after the end of the Thirty Years War.

- ✓ If you were alive then and remember those events, you witnessed the end of a historical cycle probably without realizing the implications. I generally remember news coverage of the IRA, and attacks, but my most specific memory is of an evening news report video where, in Northern Ireland, a group of Catholic schoolchildren had to be escorted to school each day by armed soldiers. And the children dressed in their finest school clothes went up a street or walkway with mobs of angry Protestants on both sides screaming at them, throwing things; the children were walking on broken glass. And this happened every day. And I thought, what (the hell) is wrong with these people? These are just primary school children, just like in Birmingham, Alabama. What are you teaching these soon-to-be juveniles and adults? I don’t remember the date of the report, but I assume it was in the early 1990s.

*Oh if you could see how
How small everything seems from
here
So trivial, so shallow
The meaningless drama so precious
on Earth
Seen from the timeless stardust*

Xandria, “Stardust” (2014)

*Far away in a distant memory
There is lush
There is green
There’s you and me
Now all blood in our hollow hearts is
stardust, stardust*

Delain, “Stardust” (2014)

A Soul from Purgatory Springs: Upon completion of the Reformation resolution, the Collage becomes a new ‘rule’ for the target position. The position should henceforth operate within the parameters of the Collage resulting from the Reformation. The Collage is not a rule in a game mechanical sense that the position will be prevented from violating the rule – for example, like a position will be prevented from moving at twice its current maximum ship speed without any special enhancements or new Ship Speed technology (unless the Concierge uses an Intervention ☺) – but rather, the Collage (not to be confused with Colleges) is like a Fundamental Reality, only much closer, much, much closer, to the current reality, and thus, the Concierge may assess an Intervention Potential Plus (IP+) against the position for apparent or continued violation of the Collage. That means the Concierge must be paying attention to the game...

- ✓ Adverse News Events posted by the position should not be considered violations of the Collage (or even Fundamental Realities) because, as stated in *The Nature of News Events*, 2 Dreamtime, p. 146, *supra*, the source of the adverse News Event is not the ‘cause’ of the event.

When the Collage is presented, the Reformation is ‘resolved’ and the Coalesced Thesis Statements are set aside (but not forgotten). Their Ontic Numbers are no longer counted, and thus do not count toward the next Reformation (see Pontic Event, 2 Reformation, p. 1395), the resolution is a reset. But the same issues may come up again later, previous Thesis Statements may be considered in future resolution of Coalesced Reformations, because history is never really over...

- **Built Spaces:** The Reformation process, an Expose’ News Event (see *Edge of Reality*, 4 Writs, p. 452, *supra*), hegemony (see *In Spite of Ourselves*, 4 Order, p. 554, *supra*), and Era progression (see *All Things are in Motion*, 1 Eras, p. 760, *supra*) are the only means in the game to expand the Public Space *directly*; the Diplomatic Space (see *Fourth Direction*, 2 Diplomacy, p. 1117, *supra*) is also an expansion, but is shared with another and traces to the Public Space only through the Capital Colony. After the Reformation is resolved, in addition to the new restrictions of the Collage, the target position may receive additional Monads on the Public Space determined by a yes/no die roll (i.e. 50%) for each Intervention used in the Reformation resolution. Thus, the more Interventions used, the more Monads that can be gained (small consolation...). Enlightenment cannot be applied to this roll because there is no Power Activation involved.

- ✓ “Base space, also known as reality space, presents the interlocutors’ shared knowledge of the real world. Space builders are elements within a sentence that establish spaces distinct from, yet related to the base space constructed. Space builders can be

expressions like prepositional phrases, adverbs, connectives, and subject-verb combinations that are followed by an embedded sentence. They require hearers to establish scenarios beyond the present point of time. A built space depicts a situation that only holds true for that space itself, *but may or may not be true in reality*. *The base space and built spaces are occupied by elements that map onto each other*. These elements include categories that may refer to specific entities in those categories.

According to Fauconnier's Access Principle, *specific entities of a category in a space can be described by its counterpart category in another space even if it differs from the specific entity in the other space*. An example of a built space can be seen in the example 'Mary wants to buy a book.' In this case, the built space is not that of reality, but Mary's desire space. Though the book in reality space refers to any book in general, it can still be used to describe the book in Mary's desire space, which may or may not be a specific book..." – from Wikipedia article, "Mental Space," captured February 19, 2019 (emphasis added).

- In GGDM, the Public Space contains some parts of Galactic Space (what most people call objective reality) and the holders of the Public Space (i.e. population) exist in Galactic Space but operate in both spaces, based on what is in their Public Space. Simple, right?
- Mental Space: Because random insertion of new Monads into an active and full Public Space could destroy adjacencies and formations, and distances of colonies from Government Titles, it should/might/will probably be done manually by the Concierge; however, Reformations (Era Progressions and Expose') do tend to upset existing arrangements and connections, therefore, random insertion by the computer assistant would not be entirely improper. The Concierge should decide initially how this will be handled and be consistent through the game, but knowing human predilections, it is likely that insertions will be done randomly by the computer assistant. As with Diplomatic Spaces (see Shared Spaces, 2 Diplomacy, p. 1118, *supra*), insertion of Monads will simply displace everything a space because the edges of the Public Space are considered to wrap around, such that things on the edge may be considered adjacent to things on the other edge.
 - ✓ "The mental space is a theoretical construct proposed by Gilles Fauconnier corresponding to possible worlds in truth-conditional semantics. The main difference between a mental space and a possible world is that a mental space does not contain a faithful representation of reality, but an idealized cognitive model. Building of mental spaces and establishment of mappings between those mental spaces are the two main processes involved in construction of meaning. It is one of the basic components in Gilles Fauconnier and Mark Turner's blending theory, a theory within Cognitive semantics." – from Wikipedia article, "Mental Space," captured February 19, 2019. [i.e., philosophy's *is* and *ought*]
- Talking Past Each Other: This is part of the historical process by which our perceptions of reality are expanded and changed. For example, Buddha, Christianity and the Fall of the Western Roman Empire, and Sir Francis Bacon's empiricism and the early Scientific Age. Make no mistake, our perception of what is real, and our public discourse, is vastly different than our distant ancestors due to science and empiricism, and the Abrahamic Traditions. A face to face conversation with our ancestors (for example, Roman citizens or people from the

Middle Ages) would be very difficult; in many areas, we'd be talking past each other because of our differing perceptions of reality. Television fiction never does this justice because it would be too difficult for the audience to grasp.

- ✓ “The idiomatic expression is an allusion to the interaction between Thrasymachus and Socrates over the question of ‘justice’ in Plato’s *Republic I*. In their dialogue, neither man addressed any of the issues raised by the other and two different concepts which need not have been disputed are somehow confused.” – from Wikipedia article, “Talking Past Each Other,” captured August 20, 2019 (emphasis in original).

The discussion of ‘Understanding the Question’ in 1 Reformation, p. 1377, *supra*, can be thought of as the Catholics and Protestants ‘talking past each other’ – somewhat deliberately it seems, a form of Willful Ignorance, discussed in 2 Information, p. 1353, *supra*.

- ✓ “And how many words have I got to say, And how many times will it be this way, With your arms around the future, And your back up against the past.” – Moody Blues, “The Voice” (1981).

“Time, among all concepts in the world of physics, puts up the greatest resistance to being dethroned from ideal continuum to the world of the discrete, of information, of bits. ... Of all obstacles to a thoroughly penetrating account of existence, none looms up more dismayingly than ‘time.’ Explain time? Not without explaining existence. Explain existence? Not without explaining time. To uncover the deep and hidden connection between time and existence ... is a task for the future.”

– John Archibald Wheeler, “Herman Wyle and the Unity of Knowledge,” (1986)

Just Don’t Call Me Late for Dinner: In the spring of 1990, Dr. Stan Wilk at Lycoming College was my instructor for Anthropology 101. I remember he started the first class by saying, you can call me professor, doctor, or Stan, just don’t call me late for dinner!

In a later class, he told this revealing story. At some point in the 1960s, he was in Yucatan, Mexico working in a field expedition at Mayan ruins. He befriended a local farmer and they would meet for lunch every day under a certain tree. Stan would arrive around noon or shortly before and sit until the farmer arrived; which sometimes was also around noon, sometimes closer to 1 p.m. and sometimes even 1:30 p.m. The farmer would do his morning work, and when the sun was high in the sky and he was tired and hungry and felt he had done enough, he would take his lunch break. It does not appear the farmer had a watch, he simply went by the sun and how long he felt he had worked that morning.

His concept of time was much different than ours, in our world, we all have clocks, in the mid-20th Century, there were analog clocks on the walls in homes, buildings (I had teachers who put the clocks in the back of the room because only *they* needed to know what time it was), and on the streets even (e.g., the historical Kauffman Clock on Smithfield Street in Pittsburgh), and now few wear watches, but everyone has phones, Fitbit trackers, and computers that constantly keep digital time in front of us. From the 17th Century onward, a watch was a sign of wealth, successful merchants and business owners had watches. Ship captains had watches, army officers had watches.

- ✓ The discussion of time-sense is in the same category with other equally-profound subjects that have affected human civilization, for example, how clothes changed civilization (and the development of ‘style’ and personal hygiene) – for example, by looking at cultures that never developed clothing until European arrival, or whom the authorities attempted to force the introduction of clothing. I would highly recommend reading Loren Eiseley’s essay, “How Flowers Changed the World” (1957).

The modern time sense developed during the Enlightenment and afterwards. If we say we will meet for lunch at noon, and someone arrives 15 minutes late, we might get annoyed. For example, I called the pet memorial service at 12:25 p.m. and spoke to the fellow there for a few minutes. He said that he had a 2:30 p.m. euthanasia at the vet clinic down the hill and that he would be at my house in about an hour. What does that mean? He arrived at my house almost three hours later, offering excuses which showed clearly that he had no reasonable expectation that he would be at my house in about an hour at the time he said it. That is, of course, considered very rude and/or very poor customer service to waste someone’s afternoon waiting.

- ✓ A big timid semi-feral orange tom cat comes around late at night looking for food on my front porch. Over time, we have become friends: He likes to have his head scratched, but he’s still semi-feral and probably no one has ever treated him well; he gets a little excited when I pet him and I have to watch closely that he doesn’t nip or scratch me in his happiness. He is not an existential threat to me, as I am to him. But, he’s a cat, I cannot say, be here at 11:00 p.m. for food because I want to go to bed. He shows up whenever and I look for him.

We measure our lives, tasks, sleep, in hours and minutes, and this has spread to most of the world through urban and industrialized populations. The revolution was felt during the 18th Century industrialization as farmers, losing their lands to enclosure,³ flocked to the cities to work in factories, where one punched in and out of a clock at a specific time. Mom and pop small businesses lost out to big business and industrial manufacturing and they too had to work in factories and offices on the clock, instead of whenever they wanted or needed to work in their home businesses. Children had to be to school at a certain time, finish tasks in an allotted time. A significant loss of freedom was felt in the transition, there was an elevation of stress (e.g., expressed in Charles Dickens’ stories, see *Gradgrind*, 1 *Colleges*, p. 463, *supra*) which is still felt today. The world has seemed to move faster than ever, events that took years previously now happen in months or weeks, we become impatient with waiting, *we live both faster and longer, multiplying the effects of each life, each cohort, each generation.*

- ✓ “Time is perhaps our prime yardstick. The distance to a friend’s home is generally calculated by how long it takes to get there rather than by the number of actual miles it is, for time is the reality given varying road, traffic and weather conditions, and alternate routes, and distance isn’t, not really.... we surround ourselves with realities that depend on one other dominant reality, the inexorable passage of time, a precisely measurable phenomenon.” – Roger Caras, *A Cat is Watching* (1989), p. 194.

Time is perhaps the single most important phenomenon to humanity; think of the amount of time we spend obsessing over it (and how many time travel movies?). The reformation of humanity’s time sense from agrarian to industrial, urban modernity (precision timekeeping is part of the modernity worldview, Olympic gold medals are measured in hundredths of seconds) – like a time-less child moving into the adult world now – changed us in ways and at a depth that we have not

fully understood yet (sort of an *Uber Alles* effect). It separated us by yet another order of magnitude from our pets and the animals, whose time sense is more akin to that of a human child (e.g., longer, shorter, and the march of the seasons and whenever they get hungry).

- ✓ “Ours is increasingly a world in which spacetime between individuals is generally measured in how long it takes for a message to fly between mobile devices, short-circuiting the 3D spacetime of the mere physical world. As such, linear time seems to be fading out, increasingly replaced by virtual sites on the Internet which update and mutate in webs in relation to each other. And while the web does seem to tend towards something like consistency, it still allows quite a few paradoxes to exist in powerfully entangled states.

Either way, this new spatiotemporal reality is increasingly moving from the realm of fantasy to everyday. And so, a film like *Looper* then is likely to resonate with a wide many who’ve never encountered quantum physics, but simply feel what it’s like to live everyday in our hypermodernity. And as our everyday life increasingly begins to take on quantum aspects, with micro and macro levels of our worlds echoing each other as in fractal images, perhaps films like this can help us intuit some new ways to navigate the challenges of our age.” – Christopher Vitale, “Collapsing the Fuzzy Wave: Rian Johnson’s ‘Looper’ (2012), Quantum Logics, and the Structures of Time Travel Films,” networkologies (blog), written in 2012, updated and reposted, October 31, 2014.

On the other side of that reformation, technology has allowed us to be somewhat freer in some respect than our industrial ancestors – sort of like we passed the narrow neck of an hour glass – for example, recordings and watch-on-demand (we can now watch and listen anywhere on phones and tablets), flex schedules, telecommute and it has also eased time-zone difficulties allowing more globalization of culture (Buckminster Fuller used to wear three watches...).

- Violating Mortality: Recording and playback technology might be as important and revolutionary as the printing press. It allows us to violate mortality in the same way as the invention of writing, except that the voice we hear is outside our heads and not inside. Some people find this is a fundamental problem with modern civilization, *always longing for the next distraction*:

- ✓ “Why are you so petrified of silence? Here can you handle this? [music stops, moment of silence] Did you think about your bills, your ex, your deadlines? Or when you think you’re going to die? Or did you long for the next distraction?” – Alanis Morissette, “All I Really Want” (1995).

Ironically, Alanis Morissette, when *Jagged Little Pill* (1995) was new and receiving regular play, *was the next distraction*.⁴ It was her high-pitched, overdoes-it inner voice you heard caterwauling outside your head, instead of the voice *inside* your head. Moving on...

Historically, we know of famous urban theatre performers and singers of the late 19th Century who were said to be the greatest of their time, the best ever and other puffery, but we do not have any recordings of them to compare or enjoy. The only recording of Scott Joplin are seven (error-filled) piano rolls from 1916 when he was ill. So we are now *about five generations into building a storage of recorded performances* and the new literary format, movies. We have been digitizing, remastering and recoloring older recordings of earlier technology.

- ✓ Recording technology has allowed Natalie Coal to sing a striking, ‘timeless’ duet with her deceased father, Nat King Cole in 1991. While it gave some listeners pause for a moment and passed by, some others may have seen the deeper implications.
 - ✓ Holograms have allowed us to ‘resurrect’ Tupac Shakur and Michael Jackson (with live choreographed dancers), and the news has hinted at holograms of deceased performers Selena and Ronnie James Dio and Amy Winehouse. This was enough to give people some pause (and chills), and it is still new enough to be an event. We don’t even know where this is going yet, but a video on YouTube by Popsugar points out that a hologram of an anime character (Hatsune Miku) is selling out stadiums performing with live musicians on stage.
 - ✓ The Dr. Who TV series has long been on the trail of this idea, inserting clips of older doctors (some of them whose actors are deceased) into specials where multiple incarnations of the Doctor come together (e.g., the Day of the Doctor (2013)) or when they need history (such as “The Magicians Apprentice” episode (2015)).
- Time Sense: Merriam-Webster online dictionary does not define “*time sense*” in the way it is used here but I believe that my use is that of anthropology. There are two qualities in which time sense can be used, first, “an ability to feel the lapse of time and to estimate and compare intervals especially of short duration” (Merriam-Webster definition) which is what Roger Caras discusses regarding cats and a second quality in which a civilization measures with precision and awareness the passage of time in daily lives and in history, and by some extension, the rate at which events happen.
- ✓ This latter quality is probably a function of “the ‘extended’ self-conception of humans, requiring *autobiographical memory*.” – Prof. Antonio Damasio quoted by Jason Pontin, “The Importance of Feelings,” MIT Technology Review, June 17, 2014 See full feature quote in 3 The Big Bang, p. 9, *supra*.
 - ✓ Roger Caras points out: “...I have never been able to accept time judgment as an actual sense independent of other stimulation, but some people still claim it is just that.” – Roger Caras, A Cat is Watching (1989), p. 93.^{5[Full Quote]}

When they teach the five senses to young schoolchildren, time is not included. To have time as a sense rather than as a perception-judgment based on external stimuli, we would need to experience time like we feel wind on our face, smell flatulence, or taste butter-pecan ice cream. No one has made such a claim, but it would be an epochal development of humanity, to feel the wind of time. Yet, the Merriam-Webster online dictionary (*Id.*) might imply that time sense is an actual sense, e.g., “the ability to *feel* the lapse of time”; it is unclear from the dictionary definition whether the feeling is innate or whether it is perception of external stimuli. I am betting the wording is designed to avoid taking a position on this issue.

The time sense discussion in the above commentary clearly expresses as a perception of the speed at which the world moves (or history progresses) on a macrosocial (technology + SQ) level regardless of how it is perceived in a sensory capacity. But the phenomenon of increase doesn’t suggest that time is somehow moving faster now than it was in the past; we have no evidence that the flow of time has changed (wouldn’t that be interesting!) on a cosmic scale or local scale through human history, but rather, that human perception of time has changed (as a child growing to adulthood), our cognitive world has changed.

- ✓ “It is the way cats seem to expect things to happen. They wait and they watch and things come full circle. The minor glitches pass (if they don’t kill you first) and the important things happen in their own good time. That is probably why it pays for cats to sleep so much. It makes the waiting time pass more quickly for them.” – Roger Caras, *A Cat is Watching* (1989), p. 198.
 - This may be the way our ancestors experienced time: Dr. Mason (Duke University) opined in one lecture on the History of the Enlightenment that our ancestors didn’t talk more than we do now, but slept more.
- Humanity in a Box: It is common or has been in my youth for people to think of time as the ‘fourth dimension.’ I am not sure now that this is correct. The fourth dimension is the direction of a hypercube or tesseract to which we cannot point, but which casts a shadow in the third dimension. Is that the same as time? If not, then what is time and why does it only seem to go in one direction? Dimensions as we know them spatially, are two directional, up-down, left-right, back-forward, pitch, yaw, roll. It has been theorized that time can flow backward (which is not the same as us going back in time, clarity), but not demonstrated, and there is no impediment to movement in both directions in the other three dimensions, so if time is a dimension, why the impediment?
 - ✓ “Viewing time as the fourth dimension is appealing for a number of reasons. The first is that we naturally have experience with time coordinates. ... So, establishing the meeting uniquely requires three spatial coordinates and one time coordinate. ... Of course, it is possible for time to change independently of the spatial coordinates – all you have to do is sit relatively still and your time coordinate will change while your position will not. ...

There are a couple of problems with considering time the fourth dimension, however. The first is that you aren’t entirely free to ‘move around’ in the time dimension. In fact, you are pretty much stuck moving forward at a rate that you cannot control (but that, according to Einstein, is not necessarily the same for everybody). So, time allows only a partial degree of freedom. The second problem is that, while you can change your time coordinate without changing your spatial coordinates, the reverse is not true: how could you move from point A to point B without a passage (i.e., change in ‘position’) of time? So, time’s role as a fourth dimension may be debatable on some philosophical level, but for practical purposes, it works quite well.

In fact, Einstein treated time as inseparable from the three dimensions of space and gave us the concept of ‘spacetime,’ which is the four-dimensional equivalent of a surface, something that we discuss in some depth in other units. This spacetime, however, is curved by massive objects, which suggests that there might be a fifth dimension that allows this curvature to take place.” – “5.3 Journey into the Fourth Dimension,” Annenberg Learner, *Mathematics Illuminated*, captured February 15, 2019.

 - ✓ “Philosophers have debated the nature of time long before Einstein and modern physics. But in the 106 years since Einstein, the prevailing view in physics has been that time serves as the fourth dimension of space, an arena represented mathematically as 4D Minkowski spacetime. However, some scientists, including Amrit Sorli and Davide Fiscaletti, founders of the Space Life Institute in Slovenia, argue that time exists completely independent from space. In a new study, Sorli and Fiscaletti have shown

that two phenomena of special relativity – time dilation and length contraction – can be better described within the framework of a 3D space with time as the quantity used to measure change (i.e., photon motion) in this space. The scientists have published their article in a recent issue of *Physics Essays*. The work builds on their previous articles, in which they have investigated the definition of time as a ‘numerical order of material change.’” – Lisa Zyga, “Physicists continue work to abolish time as fourth dimension of space,” *phys.org*, April 14, 2012.

- ✓ “When we think about how we can move through the Universe, we immediately think of three different directions. Left-or-right, forwards-or-backwards, and upwards-or-downwards: the three independent directions of a Cartesian grid. All three of those count as dimensions, and specifically, as spatial dimensions. But we commonly talk about a fourth dimension of a very different type: time. But what makes time a dimension at all? ...

But spacetime is even more complicated than space, and it’s easy to see why. The chair you’re sitting in right now can have its location described by those three coordinates: x , y and z . But it’s also occupied by you right now, as opposed to an hour ago, yesterday or ten years from now. In order to describe an event, knowing where it occurs isn’t enough; you also need to know when, which means you need to know the time coordinate, t . This played a big deal for the first time in relativity, when we were thinking about the issue of simultaneity. Start by thinking of two separate locations connected by a path, with two people walking from each location to the other one. You can visualize their paths by putting two fingers, one from each hand, at the two starting locations and ‘walking’ them towards their destinations. At some point, they’re going to need to pass by one another, meaning your two fingers are going to have to be in the same spot at the same time.

In relativity, this is what’s known as a simultaneous event, and it can only occur when all the space components and all the time components of two different physical objects align. This is supremely non-controversial, and explains why time needs to be considered as a dimension that we ‘move’ through, the same as any of the spatial dimensions. But it was Einstein’s special theory of relativity that led his former professor, Hermann Minkowski, to devise a formulation that put the three space dimensions and the one time dimension together. We all realize that to move through space requires motion through time; if you’re here, now, you cannot be somewhere else now as well, you can only get there later.

In 1905, Einstein’s special relativity taught us that the speed of light is a universal speed limit, and that as you approach it you experience the strange phenomena of time dilation and length contraction. But perhaps the biggest breakthrough came in 1907, when Minkowski realized that Einstein’s relativity had an extraordinary implication: mathematically, time behaves exactly the same as space does, except with a factor of c , the speed of light in vacuum, and a factor of i , the imaginary number $\sqrt{-1}$.” – Ethan Siegel, “Ask Ethan: Why Must Time Be A Dimension?” *Forbes.com*, November 26, 2016.

“As the story is usually told, one of the main arch villains of the Protestant Reformation was Johann Tetzel, papal seller of indulgences. It was he who played a key role in provoking Luther in regard to the 95 Theses. ... It is usually taken as absolute fact that Tetzel often used this jingle while preaching his indulgence sermons. It may be surprising to find out that attributing this exact jingle to Tetzel isn't as easy as one may think. Roman Catholics have a valid gripe if they question if Tetzel was the originator of the jingle 'As soon as the coin in the coffer rings, the soul out of purgatory springs' (Sobald der Pfennig im Kasten klinget, die Seele aus dem Fegfeuer springt).

Sometimes Protestants think this phrase was unique to Tetzel, sort of like the way the phrase 'your best life now' is attached to Joel Osteen. There is no evidence I know of that Tetzel came up with this jingle. The main reason why there's a dispute over whether or not Tetzel actually used the jingle is because it does not appear in his extant written sermons. Heinrich Boehmer points out the news of Tetzel's indulgence sermons being preached in the district of Magdeburg provoked Luther, but there are no precise records of what Tetzel preached in that area. That is, no one wrote his sermons down. ... I've never read anything suggesting Luther simply made the phrase up.

No, the jingle certainly had a life of its own, and provoked the Augustinian monk to write against it. Luther appears to have come across it by those who reported back indulgence sermons they had heard. ... This phrase may actually be traced back to a much earlier date. Martin Brecht notes the University of Paris complained about this popular jingle as early as 1482 ... but doesn't provide any helpful documentation. Heinrich Boehmer notes the idea behind this phrase wasn't anything new when Tetzel came on the scene... But while Tetzel may not have coined the phrase, he certainly taught its sentiment. Even Roman Catholic historian Hartmann Grisar (who defends Tetzel) reluctantly admits it...”

– James Swan, “Did Tetzel Really Say ‘As soon as the coin in the coffer rings, the soul from purgatory springs?’” beggarsallreformation.blogspot, January 7, 2012

Comedy, Not Funny: Criticism of the practice – where the rich could do whatever they wanted, which led to the 95 Thesis in 1517 was not new; Dante had complained in “Inferno” (the first part of The Divine Comedy (1320)) two centuries earlier of the grant of absolution of sin by priests as a recruiting tactic for the Crusades. He explicitly rejected the notion that a man could absolve another of sins, whether a clergyman or not. Dante had personal enmity toward certain members of the Magisterium, most notably, Pope Boniface VIII, which then extended to challenges of Papal authority and certain Church practices in general (this issue was still not resolved five centuries later, e.g., Italian Freemasons such as Giuseppe Garibaldi and the Carboneria).

The difference between the two is this: The Black Death and the discovery of the New World in the two intervening centuries. Dante's acrimony and criticism was bound up with his involvement in Florentine politics and exile. But he was still an Italian and was not a clergyman and thus was revered for his innovative use of Italian (instead of Latin) in his works. Martin Luther was an ordained clergyman (Augustan Friar) and a Doctor of Theology, and lived on the troublesome northern frontiers of the Holy Roman Empire in Germany. He translated the Bible into vernacular German, which was followed by translations into other languages over the next 50 years.

Thus, in the two centuries intervening, criticism of the Church in all respects had moved from the political outside into the heart of the local clergy. And that is the Reformation.⁶

Insurance Agent: Johann Tetzel was a sort of licensed insurance agent. He had a product to sell and if you could afford it and thought it was for you, he was the guy. *Results are not guaranteed!* He was just trying to make a living and move up the company ladder. On the flip side of this, because he was an agent of the Archbishop of Mainz (and a Dominican friar), his word on doctrine was taken as both learned and official, just like a modern insurance agent and his agency can be held legally responsible for misrepresenting what is being sold.

- ✓ “Fresh scope was given to his activity in 1517 by archbishop Albrecht of Mainz. Albrecht had been elected at the age of twenty-four to a see already impoverished by frequent successions and payments of annates to Rome. He had agreed with Pope Leo X to pay his first-fruits in cash, on condition that he were allowed to recoup himself by the sale of indulgences. Half the proceeds in his province were to go to him, half to Leo X for building the basilica of St Peter’s at Rome.

Tetzel was selected as the most efficient salesman; he was appointed general sub-commissioner for indulgences, and was accompanied by a clerk of the Fuggers from whom Albrecht had borrowed the money to pay his first-fruits. Tetzel’s efforts irretrievably damaged the complicated and abstruse Catholic doctrine on the subject of indulgences; as soon as the coin clinks in the chest, he cried, the soul is freed from purgatory. In June he was at Magdeburg, Halle and Naumburg; the elector of Saxony excluded him from his dominions, but Albrecht’s brother, the elector Joachim of Brandenburg, encouraged him at Berlin in the hope of sharing the spoils, and by the connivance of Duke George of Saxony he was permitted to pursue his operations within a few miles of the electoral territory at Wittenberg.

Luther was thus roused to publish his momentous ninety-five theses on the subject of indulgences on October 31, 1517. Even Albrecht was shamed by Luther’s attack, but he could not afford to relinquish his profits already pledged for the repayment of his debts; and Tetzel was encouraged to defend himself and indulgences. Through the influence of Conrad Wimpina, rector of Frankfurt, Tetzel was created D.D. of that university, and with Wimpina’s assistance he drew up, in January 1518, a hundred and six theses in answer to Luther’s.

But the storm overwhelmed him: sober Catholics felt that his vulgar extravagances had prejudiced Catholic doctrine, and Miltitz, who was sent from Rome to deal with the situation, administered to him a severe castigation. He hid himself in the Dominican convent at Leipzig in fear of popular violence, and died there on the 4th of July 1519, just as Luther was beginning his famous disputation with Eck.” – Albert Frederick Pollard, 1911 Encyclopædia Britannica (now in the public domain).

There’s an image to behold: A Dominican friar accompanied by a clerk from Fuggers⁷ as he travelled through Germany selling indulgences under questionable doctrine while conniving local hereditary rulers sought to get a piece of the action. There is not much an apologist can do with that, except to cite to the milieu.

I am not here to suggest that Johann Tetzel in any way ‘caused’ the Reformation or the Protestant revolt. Rather, I think he thought he was being quite clever, exploiting cracks in Church doctrine and human social and psychological needs to make a few coins and maybe move up the ladder. Like Pharma-bro and Michael Milken, he failed to anticipate the public blowback, how his technical exploitation would be seen, that he would be the catalyst for dissent.

According to H. Ganss, in The Catholic Encyclopedia (1912):

- ✓ “...Tetzel, deserted by the public, broken in spirit, wrecked in health, retired to his monastery at Leipzig in 1518. Here in the middle of January, 1519, he had to face the bitter reproaches and unjust incriminations of Carl von Meltitz. It was at this time that Luther magnanimously penned a letter [to Tetzel] in which he tries to console him by declaring ‘that the agitation was not that of his [Tetzel’s] creation, but that the child had an entirely different father.’ Tetzel died soon after, received an honourable burial, and was interred before the high altar of the Dominican church at Leipzig.”
 - The Catholic Encyclopedia article on Johann Tetzel is in the public domain and was transcribed into the online encyclopedia of New Advent (at <http://www.newadvent.org/cathen/14539a.htm>) by Bob Elder.
 - Many, from the comments I heard in conversations with people I know, believe that the same sort of effect happened to Head Coach Joe Paterno (aka “JoePa”) after the Sandusky scandal; his health deteriorated rapidly after dismissal from the University and he died before the criminal trials, his long life and career legacy destroyed by willful ignorance of criminality on his staff. Prior, JoePa was admired for his vibrant energy at an advanced age, still coaching when other men would have long-ago retired.
- ✓ “Bonhoeffer argues that as Christianity spread, the Church became more ‘secularised,’ accommodating the demands of obedience to Jesus to the requirements of society. In this way, ‘the world was Christianised, and grace became its common property.’ But the hazard of this was that the gospel was cheapened, and obedience to the living Christ was gradually lost beneath formula and ritual, so that in the end, *grace could literally be sold for monetary gain*. But all the time, within the church, there had been a living protest against this process: the monastic movement. This served as a ‘place where the older vision was kept alive.’ Unfortunately, ‘monasticism was represented as an individual achievement which the mass of the laity could not be expected to emulate’; the commandments of Jesus were limited to ‘a restricted group of specialists’ and a double standard arose: ‘a maximum and a minimum standard of church obedience.’

This was dangerous, Bonhoeffer says, because whenever the church was accused of being too worldly, it could always point to monasticism as ‘the opportunity of a higher standard within the fold – and thus justify the other possibility of a lower standard for others.’ So the monastic movement, instead of serving as a pointer for all Christians, became a justification for the status quo. *Bonhoeffer remarks how this was rectified by Luther at the Reformation, when he brought Christianity ‘out of the cloister.’ However, he thinks that subsequent generations have again cheapened the preaching of the forgiveness of sins, and this has seriously weakened the church: ‘The price we are having to pay today in the shape of the collapse of the organised church is only the inevitable consequence of our policy of making grace available to all at too low a cost. We gave away the word and sacraments wholesale, we baptised, confirmed, and absolved a whole nation without condition. Our humanitarian sentiment made us give that which was holy to the scornful and unbelieving... But the*

call to follow Jesus in the narrow way was hardly ever heard.” – from Wikipedia article, “Cost of Discipleship” (summary), quoting Dietrich Bonhoeffer throughout, captured May 26, 2019 (emphasis added).

- See previous discussions of Anabaptist regarding reduction of baptism to religious magic ritual and critical quotes from Desiderius Erasmus about Roman Catholic monastic culture.⁸

Rhetorical Question: Can Dietrich Bonhoeffer’s argument in *The Cost of Discipleship* (1937) be made without reference to God or to the alleged divinity of Jesus? Can Jesus, in this case, be treated and questioned, as Dr. Stephen Griffith (Lycoming College) suggested in one of my philosophy courses (and as the secularized French do of *any* religious figure – as I recall was commented on after the Charlie Hebdo massacre), as any other philosopher? Can Bonhoeffer’s argument proceed from that basis? Without reference to an ‘objective truth’ in the form of God (or some other supreme being)? See discussion about adding God to any argument, *Invoking God*, 1 Reformation, p. 1384, *supra*.

- ✓ “For me, [Nagarjuna] is just a philosopher like any other; his interest in Buddhism is incidental (as is his saintly status in the eyes of many).” – Avi Sion, *Paradoxes and Their Resolutions: A Thematic Compilation*, p. 209.

“We are also thankful for our critics, detractors, and slanderers, who provided us with an important sounding board and reality check as well as new material for our show.”

– Rev. Craig Donofrio and Rev. Bill Cwirla (“The Manly Doctors of Divinity”), from godwhisperers.org

Endnotes.

¹ **Citation & Commentary:** According to Merriam-Webster online dictionary, “plantation” – a word that Americans associate with slavery, the Civil War, Cuba and the Caribbean Islands – originated in the English language in the 15th Century, meaning “a large group of plants, usually trees, under cultivation.” *Id.* Sometime in the following century, it must have developed into a meaning of “a settlement in a new country or region” (*Id.*, Merriam-Webster online dictionary gives the example, Plymouth Plantation), being subsequently used for the Tudor conquest and resettlement of Ireland. Later, at least in the United States, it meant a large labor-intensive farm growing cash crops (e.g., cotton and tobacco).

- ✓ Some articles I read a few years ago suggested that the original Celtic population of the British Isles and Ireland had a genetic lactose intolerance until late Neolithic migrations reached them, changing their genetics (e.g., Zara Zhuang, “Ancient Europeans lactose intolerant for 5,000 years,” *Irish Times*, October 23, 2014). As indicated in the previous discussion, *Immoral History*, 2 Disruption, p. 277, *supra*, **invasion and resettlement** are the history of humanity, regardless of morals and ethics. And standing in our present time, it is difficult to repudiate the results – which is us. Just as it would be difficult for any crowd-funded game to repudiate the invention of the internet, the concept of Kickstarter or bemoan how crowd funding has destroyed the traditional game company control over the game publishing industry.

² **Commentary:** I heard about this all while I was growing up, it was a favorite subject of my mother who knew much about Queen Elizabeth I. Clearly that was her interpretation and she blamed Queen Elizabeth I for The Troubles. This countered the historical glow of Queen Elizabeth in other aspects (historical, romantic and feminist). But certainly, I don’t think my mother was the only one who interprets events in this fashion.

³ **Citation:** “The decision by English landlords to opt for intensification, greater yields, and rational stockbreeding, placed pressure on the traditional social structures of rural life. Landowners saw the need to increase the size of

their holdings through the consolidation of several farms into one. This procedure was called *engrossing*. Landowners also wished to consolidate into compact holdings the scattered strips tilled in the time-honored ways by lease-holding village peasants. This was known as *enclosing*. Neither engrossing nor enclosing was new. Since the sixteenth century landowners had tried to secure the advantages that might accrue from assuming common village rights over arable and pasturelands. Following acquisition of the property, the landowner would surround his holdings with fences or hedges, plant crops in one area, and raise cattle in another. However, common sense had prevailed against transforming peasant leaseholders into mere renters, agricultural laborers or vagrants. The social menace produced by the dispossession of large numbers of people was a very real fear. Still, during the second half of the seventeenth century fewer voices were heard against enclosing and engrossing, and it has been estimated that during this period more enclosing took place than at any comparable period before or after.

By 1700 around half of England's arable land was enclosed. Cultivation was extended and estates were enlarged. Landlords replaced traditional tenure arrangements with higher rent charges. To finance improvements, they borrowed heavily. In order to better their social status as they invested in modernizing agriculture, wealthy city merchants purchased rural property and became country squires. They, and others like them, showed tenants and renters alike the material benefits of improved farming techniques, higher yields of traditional crops, and experimentation with new ones. Elegant manor houses filled with tapestries, French furniture, marble, and mirrors sprouted throughout the English countryside. Fine gardens, grottos, and parks embraced the new structures. Improving agriculture became fashionable as well as profitable." – Raymond Birn, *Crisis, Absolutism, Revolution: Europe 1648 to 1789* (2nd Ed., 1992), pp. 50-51.

⁴ Commentary: I didn't really notice Jagged Little Pill or know about Alanis Morissette until early 1997. I remember hearing her song on the radio while riding in the firm van over to the warehouse and that would have been in early 1997. The driver of the van that day, a 30something guy who was also in a part-time local rock band, commented that she was 'one seriously pissed off female.'

⁵ Citation: "Cats do have ways of judging time, not as time elapsed, but as time arrived. I doubt that any cat ever had the means of telling three hours, three days, or even three weeks have elapsed since such-and-such happened, but they certainly have ways of knowing from their own body's signals that the time has come to raise cain over there being no food in their dish. You don't need a clock to tell you that you are hungry and neither does a cat. That is one reason why I have never been able to accept time judgment as an actual sense independent of other stimulation, but some people still claim it is just that." – Roger Caras, *A Cat is Watching* (1989), p. 93.

- ✓ Or as the sign on my veterinarian's wall read: "There is no snooze button on a cat who wants breakfast."
- ✓ "Time is actually an event for a cat, not a sequence, and too many people, I think, make rather too much of that fact." – Roger Caras, *A Cat is Watching* (1989), p. 95.
 - Working backwards, this is interesting. It suggests that human perception of time as infants is in terms of events (and that seems likely based on the child psychology experiments I recall) and as we grow into adults, it becomes increasingly a sequence (e.g., memory, pattern perception, cyclic). Mr. Caras states (paraphrasing) that the relationship between humans and our pets is always infantile, cats like to be petted because it reminds them of their mother bathing them while they nursed.
- ✓ "Two years is a human concept based on some rather refined astronomical measurements and it seems clear enough that a cat couldn't grasp any of it, not as a precise calculation. But *long time*, as we have indicated elsewhere, could be a reality. For Xnard, what had it been, and could he have anticipated it would come to an end? ... We have discussed how cats take seasonal clues and other elapsed time measurements not as time, but as triggers and alarms when there are things they have to do. But when Xnard closed his eyes, did he know it had been a long time and what did he feel because of it? As far as I can tell, and judging from conversations I have had with other people who know animal behavior, those are questions we are not likely ever to be able to answer, though *ever* remains a very troublesome word for me. Unless, though, there is some incredible breakthrough that allows us to discuss abstract concepts with animals as bright as cats and dogs (and that just doesn't seem likely at the moment), how could we ever know?" – Roger Caras, *A Cat is Watching* (1989), pp. 193-194 (emphasis in original).

⁶ Citation: "The book's concept of God, in fact, is what makes [Philip] Pullman's work so threatening. His trilogy is not filled with attacks on Christianity, but with attacks on authorities who claim access to one true interpretation

of a religion. Pullman's work is filled with the feminist and liberation strands of Catholic theology that have sustained my own faith, and which threaten the power structure of the church. Pullman's work is not anti-Christian, but anti-orthodox.

This emerging controversy, then, is deeply unusual. It features an artist who claims atheism, but whose work is unabashedly theistic. And it features a series of books that are at once charming and thrilling children's literature, and a story that explores some of the most divisive and fascinating issues in Catholic theology today.

This view of Dust echoes many of the theological ideas that the Catholic Church finds threatening today. The most obvious thread is liberation theology, the Marxist and socially progressive rereading of the Gospels born among Catholic theologians in Latin America in the 1960s. Liberation theology teaches that Jesus is a political revolutionary who loves all that God has created and wants all creation to flourish on this earth, not just in heaven. Liberation theology also holds that believers should disregard doctrine that leads to oppression.

This is not an idea in favor with the current leadership of the church. In placing the common welfare above the dictates of church authorities, this movement has sparked a long running battle with the Catholic hierarchy." – Donna Freitas, "God in the dust – What Catholics attacking 'The Golden Compass' are really afraid of," The Boston Globe (boston.com), November 25, 2007.

⁷ Citation: "Fugger is a German family that was historically a prominent group of European bankers, members of the fifteenth- and sixteenth-century mercantile patriciate of Augsburg, international mercantile bankers, and venture capitalists. Alongside the Welser family, the Fugger family controlled much of the European economy in the sixteenth century and accumulated enormous wealth. The Fuggers held a near monopoly on the European copper market. This banking family replaced the de' Medici family, who influenced all of Europe during the Renaissance. The Fuggers took over many of the Medicis' assets and their political power and influence. They were closely affiliated with the House of Habsburg whose rise to world power they financed. Unlike the citizenry of their hometown, they never converted to Lutheranism as presented in the Augsburg Confession but rather remained with the Roman Catholic Church. Jakob Fugger 'the Rich' was elevated to the nobility of the Holy Roman Empire in May 1511 and assumed the title Imperial Count of Kirchberg and Weissenhorn in 1514. Today he is considered to be one of the wealthiest people ever to have lived. The company was dissolved in 1657, however the Fuggers remained wealthy landowners and ruled the County of Kirchberg and Weissenhorn. The Babenhausen branch became Princes of the Holy Roman Empire in 1803, the Glött branch princes in the Kingdom of Bavaria in 1914." – from Wikipedia article, "Fugger," captured February 15, 2019.

✓ Thus, 'you old Fugger!' wasn't exactly an insult.☺

⁸ Commentary: Anabaptists backed the revolutionaries in the German Peasant's War (1524-1525 A.D.), which ended in a great slaughter, both of which have been mentioned previously in GGDM. The Roman Catholics and the Habsburg rulers of the Holy Roman Empire *were having their own problems*, e.g., the Sack of Rome in 1527 by Habsburg mercenaries, the Siege of Vienna in 1529 by the Ottoman Turks and Henry VIII's break from the Church in 1532, and those are just the highlights of a tumultuous period. The Anabaptist movement radicalized and turned apocalyptic very quickly, seized the city of Münster, the largest bishopric see in Germany, in the Münster Rebellion of 1534-1535. There they installed a prophetic apocalyptic theocratic government, burned all books except the Bible and instituted polygamy and proto-socialism, gospel commune systems using redistributed stolen wealth until the city was recaptured by the deposed Prince-bishop leading an allied Catholic army in the summer of 1535. After the fall of Münster, and public torture and execution of leaders, the movement flamed out and fragmented with much of the movement declaring non-resistant pacifist intent (e.g., the Mennonites, followers of Menno Simon).

✓ As mentioned previously, Martin Luther opposed the German Peasant's War and backed the magnates and electors; so naturally, he considered Anabaptists as heretics who should be executed. So the Lutherans didn't like the Anabaptists either and the Lutherans either fled or were expelled from the messianic communist theocracy of Münster. The Global Anabaptist Mennonite Encyclopedia Online (gameo.org) admits in the article on Martin Luther that Luther did not understand the Anabaptists, and the Anabaptists did not try hard to understand Luther. These are the surest signs of ideological radicalization.

✓ A century later, the ambitious Christoph Bernhard von Galen, Prince-bishop of Münster launched expeditions into the Netherlands where the Anabaptists had fled, attempting to forcibly reconvert the Netherlands to Roman Catholicism, extending his ecclesiastical and temporal authority.