

A Response to Five  
Questions Concerning  
Targeted Individuals

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The following material encompasses much – but not all – of an interview that was conducted by Dr. Len Ber of Targeted Justice -- <https://www.targetedjustice.com/> -- in late January of 2024 and which recently has been posted on YouTube at:

(<https://www.youtube.com/watch?v=heaOJAhD9Vo>)

For those who are unfamiliar with the term, “Targeted Individuals” are people who are being terrorized everyday of the week by: Various government agents, would-be overlords of the corporate sector, medical people who lack ethics and integrity, academic experimenters who care only about their careers, military black operatives, abusers of the policing system (on a federal, state, and local level), as well as independent contractors who are willing to torture people for a buck. These perpetrators use a variety of protocols governing wireless networks of energy that have been established by the IEEE (Institute of Electrical and Electronics Engineers) and which have enabled unscrupulous, greedy, and self-serving individuals to subject people all over the world (estimated to consist of some 6,000,000 individuals) to programs (operated both through systems of artificial intelligence as well as manual apps on mobile phones, iPads, or computers) that seek to impose physical, emotional, and cognitive torture as well as mind-control programs on innocent people. The phenomenon of the Havana Syndrome is but one expression of the world-wide program of terror that is being run by people that many modalities of media are actively protecting and attempting to keep hidden from a more, wide-spread public awareness.

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1) Please tell us about your professional and spiritual journey.

Before I begin addressing your question, there are a few things that should be said. First, I have been informed that if I had the opportunity to do so, Sabrina Dawn Wallace wanted me to pass on the following message to you, Len, and I believe that the present time is such an opportunity. The message that Sabrina wanted me to pass on to you is: “May God Bless you and thank you for speaking up.”

Secondly, whatever your audience might think about what is said during the following semi-oral-history, I want to acknowledge the tremendous sacrifices and suffering that have been endured by the members of the targeted community. This acknowledgement is being given at the beginning of this presentation because I do not want it to get lost in the shuffle of other facets of what might be said by me.

Some Targeted Individuals have been targeted because they are whistleblowers of one kind or another.

Some Targeted Individuals have been targeted because of what they know about various topics – scientific, technical, or otherwise -- and the people who are operating the campaign of terror against such individuals of knowledge and understanding deeply fear what those Targeted Individuals know.

Some Targeted Individuals have been emotionally, mentally, and physically bullied because the people who are perpetrating the abuse have no respect for the race, ethnicity, religion, financial status, intelligence, character and/or political interests of such Targeted Individuals.

Other individuals have been targeted because, without their consent, they have been selected to be data points in a set of experiments designed to gather data about the dynamics of remote mind control, torture, and murder ... data that will be used to shape what the torture overlords will undertake – perhaps in the not-too-distant future -- with respect to the rest of humanity.

Whatever the criteria are that have placed someone in the crosshairs of the terrorists who are getting paid to bring misery and pain into the lives of innocent individuals, nevertheless, because of the integrity, resilience, courage, strength, and perseverance of the members of the Targeted Individuals community, the members of that community have become the tripwire that has provided others, such as myself, with the very hard-won intelligence that there is something deeply corrupt, pathological, and evil which is taking place all around us in conjunction with an agenda that is seeking to make everyone but the terrorist overlords into Targeted Individuals.

I want to thank Targeted Individuals for their service to humanity. Indeed, there are Targeted Individuals all over the world whose lives are in on-going danger who have been fighting for many years against the war of terror that is being waged against the people of the world and who desperately have been trying to get people to listen to, and learn from, the decades of difficult, painful experiences that have been endured by tens-of-thousands if not millions of Targeted Individuals around the world.

Targeted Individuals are the people who are manning the front lines and have been taking considerable punishment and going through incredible difficulties, and, in the process, they have provided the rest of us with a tremendous amount of direct, experiential evidence as well as some precious

time of forewarning to, God willing, try to find ways of countering what is taking place – that is, as indicated earlier, a concerted attempt is being made with respect to the vast majority of the population – at least those who might survive – to turn the rest of humanity into Targeted Individuals.

Walter Lippmann, an American journalist and writer, who died in 1974 once said: “There can be no higher law in journalism than to tell the truth and to shame the devil.” Targeted Individuals who have tried to make their life experiences known to the world are citizen journalists who exemplify, at considerable cost to themselves, the principles set forth by Lippmann – they have told the truth, and in doing so, they have shamed the devil, but, as usual, the devil is too narcissistically enamored with himself to understand the nature of the shame that has become the crown which is being worn on his head.

When Targeted Individuals share their life stories, their experiences bring to mind, and resonate with, some words of warning from Alexander Solzhenitsyn that were voiced in his work *Gulag Archipelago* – namely, “In keeping silent about evil, in burying it so deep within us that no sign of it appears on the surface, we are implanting it, and it will rise up a thousand fold in the future.” If the general public continues to ignore the bearing of witness by, among others, Targeted Individuals, then the general public will be burying the truth about the presence of an overarching evil that will become implanted within the way that the general public goes about its business and, eventually, that evil will come back to haunt them in thousands of ways in the not too distant future.

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Having said the foregoing, I’ll try to return to your original question, Len, concerning my professional and spiritual background. The story is a little complicated, but I believe that, in its own way, it complements the concerns of the Targeted Individuals community, although it does so from a different direction.

I’m nearly 80 years old. My real education began a little over 50 years ago, but I would like to provide some context. Although I have gone through some periods of unemployment and homelessness during that period of time, I’m going to focus on just a few events in my life, but, unfortunately, this will take a little time.

I attended a high school in north-central Maine that had 44 students. Eleven kids were in my graduating class.

I grew up during the time of Sputnik. Americans had become panicked by the fact that the Russians had placed a satellite in space first, and, consequently, all manner of science and math programs were being developed in the United States. As a result, I participated in several programs in math and science that were offered by the Maine State Department of Education – in fact, I was one of the few first-year high school students in the state of Maine to do so and actually did fairly well and along with another first-year high school student placed in the top 12 among the hundreds of students who were taking the courses.

Between my junior and senior years of high school, I won a National Science Foundation scholarship to study the theory of semi-conductors at a university in New York City. Although I had a little game in science, eventually my heart was pulled in another direction.

One day, my mother sat me down and proposed that I apply to Harvard College. She said she had been reading some articles which indicated that I might be the sort of student for whom Harvard was looking. However, I have to confess that I really had no idea of who or what Harvard was ... the university had not come across my radar back in the late 1950s and early 1960s.

One might say that my experience with respect to Harvard could be put forth as a new kind of proof concerning the existence of God ... because, quite frankly, I would have a tough time explaining how I got into and out of Harvard without presupposing the existence of God. However, that entails a set of events that would take us beyond the thrust of this presentation.

I started out as a pre-theological student with the idea of working toward some kind of ministerial career. However, for a variety of reasons, I became dissatisfied with myself, and, as a result, I began to move in other directions – including physical science, philosophy, and finally, psychology – or, more specifically, Social Relations – an inter-disciplinary course covering topics in sociology, psychology, and anthropology. I wrote an undergraduate honors thesis which developed – or attempted to – a new theory concerning the phenomenon of anxiety.

After graduating college, I got a job at a youth detention center just outside of Boston. The Vietnam War had been heating up while I was going to college, and although the youth detention center job was a draft-deferrable kind of job, nevertheless, when the time came for my selective service physical exam, I refused to comply with a lot of the things that I was being asked to do by the military authorities during the physical exam process and, as a result, I ended up being interviewed by the FBI. Among other things, the FBI wanted to

fingerprint me, but I refused, and, then, they wanted me to sign a card indicating that I refused to be fingerprinted, and I refused that as well.

When I showed up for work the next day, my employer (which was the State of Massachusetts) had already been contacted by the FBI. I was called into the supervisor's office and given an opportunity to sign a loyalty oath – which was done in those days in Massachusetts – and get back with the military program or I would be fired, so, I chose to be fired.

I had no intention of being disloyal to the Constitution of the United States or trying to overthrow the federal government. Nonetheless, I wasn't going to be bullied into signing such a document.

Three or four months later I left for Canada with \$50.00 to my name, no job, and no place to live. Eventually, I got a job as co-director of a youth haven house in Toronto, and when the money for that project ran out, I was hired by the Counseling and Development Center at York University where I: Did some research, helped run some sensitivity training groups, and did a little counseling.

After the Counseling and Development Job ended, I taught a course on the psychology of learning for the Education Ministry in Ontario that was being given to prospective counselors in the Ontario provincial educational system, When the foregoing course ended, I taught a course in transpersonal psychology while serving as a college don at York University.

I started a graduate program in education at the University of Toronto, but before getting into this aspect of things a little, I should provide some context because it relates to the other part of your two-part question, Len, concerning my professional and spiritual background. I grew up in a Christian environment, and, indeed, as previously indicated, I began college with the idea of becoming a minister, however, I went through a period involving several years involving the dark night of the soul before finally beginning to pursue issues of spirituality once again.

I began to read widely about different mystical traditions. I was much taken with the work of Baba Ram Das – Richard Alpert – who had been a professor of psychology when I was at Harvard before he and Timothy Leary were fired from their professorships due to their activities involving psychotropic drugs. However, I also was intrigued by the writings of several of your former countrymen, Len, – P.D. Ouspensky and Georg Gurdjieff, and, eventually, I joined a Gurdjieff group in Toronto that was linked to Madam

Walsh – whom I met -- whose husband had been the attending physician for Gurdjieff when he was in France.

When I was investigating different mystical traditions, there was a book store near the University of Toronto that was run by a couple who had converted to Buddhism. Initially, the store only carried works concerning different dimensions of the Buddhist spiritual tradition, but eventually, the store carried titles concerning all manner of mystical and spiritual issues.

I use to go there mainly to try to find books related to Gurdjieff, but, one day I came across a book by Rafael Lefort called: *The Teachers of Gurdjieff*. Among the teachers of Gurdjieff were individuals who were known as Sufis, a term that I had not heard of prior to reading the book ... in fact, prior to seeing the term “Sufi” in the aforementioned book, my only fleeting contact with Islam -- which is the spiritual tradition in which the Sufi mystical path is rooted -- had been when I worked in a mental institution just outside of Boston when I was an undergraduate, and a Muslim had had a very short stay in the facility at which I worked.

Now, as it turns out, the name Rafael Lefort is a pseudonym for an individual whose identity was never known. However, after reading the book bearing his name, I began trying to find books on the Sufi tradition, and back in the late 1960s, early 1970s, this was not always easy to do ... and this is where the story gets a little interesting.

After the funding for the aforementioned youth haven in Toronto ran out, I applied for a similar job in a city that was a few miles outside of Toronto. I was called for an interview, and when I arrived at the potential job site, there were a lot of candidates waiting in line in front of me.

While waiting for my name to be called, I struck up a conversation with a young, extremely intelligent high school student who happened to be sitting next to me. He knew a great deal about mysticism, Gurdjieff, Ouspensky, and quite a few other topics. He was the sort of kid who belonged at Harvard rather than me.

Eventually, my name was called for an interview. Eventually, I found out that I didn’t get the job.

However, following some gigs as an iterant bartender at different university functions, I began full-time employment at the bookstore at York University, and, a couple of years later became one of its textbook buyers.



Whenever I got the chance, however, I would continue to return, on a fairly regular basis, to the Buddhist bookstore near the University of Toronto.

I had been frequenting that bookstore for several years, and would visit the store on different days of the week according to my work schedule. It was a relatively small, two room bookstore, and even on busy days – usually on Saturdays – there were rarely more than 6-10 people in the store.

I knew the owners and the clerks who worked there, often engaging them in conversation about various issues. One Saturday, some six months, or so, following my previously mentioned failed job interview in a near-by city, I went to the Buddhist bookstore on a Saturday, and, surprisingly, no one, with the exception of me and another individual, the store clerk, was there.

The clerk who usually worked on Saturdays was not present. In his place was the young man with whom I had such a great conversation in another city prior to my failed interview. The usual clerk had been called away on some sort of family emergency and had asked the young man if he would fill in for the day.

He remembered me, and I remembered him. We struck up a conversation, and somewhere along the line I mentioned my budding influence in the Sufi mystical path.

He asked me if I wanted to meet a Sufi teacher. I answered affirmatively, and he wrote down a name and a number on a piece of paper before handing it to me.

We talked a bit longer, and, then, I left. The number and name I had been given led me to still another person with whom I met for a five or six hour meeting, and, while I was there his spiritual guide called. My name came up in the conversation, and a meeting with the teacher was arranged.

The second time that I interacted with the teacher was at a mosque during Ramadan, the month of fasting. It was also Christmas Eve.

The spiritual guide took me to a place in the middle of the mosque and instructed me on a zikr or chant. He started out, and I followed suit.

Not long after engaging the chant – or it engaging me -- a very pronounced state came over me. It continued on for a time even after the recitation came to a close, and, then, gradually, dissipated.



I stayed with the teacher for a while longer, and, then, asked for permission to leave, which was granted. A few months later, I became initiated into the Chishti Order of the Sufi mystical path, which I consider to be the servant's entrance to Islam, and, by the Grace of God, I have done my best to try to travel this path for the last 50-plus years.

I continued going to the Buddhist bookstore for several years following my Sufi initiation. I went to the store on different days and at different times of the day, but I never saw the young man in the store again who had sent me on a journey that led to the best Christmas gift that I had ever received.

Not too long after becoming initiated, three things happened over the course of the next few years. One, I began a doctoral program in education at the University of Toronto; two, I became involved in a textbook-bias campaign concerning Islam with respect to the problematic contents of the books that were being used in grade schools and high schools across the Province of Ontario; three, I became involved in a student group's empirically-documented case concerning plagiarism that had been committed by a faculty member in the Department of Middle East and Islamic Studies at the University of Toronto.

This is where my professional and spiritual journey began to merge. Indeed, the spiritual part of the journey had a significant, if not dominant, shaping influence on what did, and didn't happen, in my professional career.

Before recounting what happened in my life as a result of the interaction of the foregoing three dynamics, I would like to mention something that, initially, might seem counter-intuitive. More specifically, although people who are Targeted Individuals have undergone, and are continuing to undergo, extremely painful forms of physical, emotional, and mental abuse, their intense difficulties are, in a way, a tremendous gift because as a result of such experiences, Targeted Individuals have: Direct knowledge about, understanding of, and insight into just how corrupt and evil certain segments of government, corporations, the media, psychology, the military, and the medical community have become.

Unfortunately, there are many people in North American society who are oblivious to the presence of the evil, pathological, psychopathic forces that are actively present within many aspects of government and social institutions. As a result, all too many people have been unable to acquire and exercise the gift of fear which is necessary to be able to sense, detect, and respond to the dynamics of terrorism that daily are being inflicted on, among others, Targeted Individuals.

I went to two of the best academic institutions in the world. Very expensive forms of education, and, yet, I was kept in ignorance by those institutions and didn't begin to wake up to the way of power or the terror tactics that are employed by the way of power until I was brought into direct contact with how the way of power actually operates. The way of power that I experienced is not the same as what Targeted Individuals have had to endure, but, nonetheless, a certain amount of pain and difficulty still characterized my experiences.

Everything of value that I have learned in my life has come from outside of formal systems of education. As a result of such non-formal education, I have come to have an appreciation for, among other things, what Targeted Individuals have been, and are still, trying to tell people about what certain dimensions of the world are actually like, and, as a result of their testimonies concerning their experiences, I have developed some degree of a appreciation for the importance of the gift of fear in conjunction with the forms of terrorism directed toward Targeted Individuals and which are being exercised across many demographic strata of society ... hearing the oral histories of Targeted Individuals has helped me to develop a healthy appreciation concerning the danger that exists amongst us.

By use of the term "fear" I am not alluding to some state of frenzied, unthinking panic, but, rather, I am alluding to people who have developed a deep, visceral and emotional understanding concerning the presence of evil in the world. For instance, Targeted Individuals have had considerable opportunity to acquire a justifiable sense of fear concerning the presence of evil and the sort of damage that such evil can inflict upon the lives of people.

When I use the term "gift of fear," I am talking about that term in the same way that Gavin de Becker. He wrote the book, *The Gift of Fear*, and he uses that phrase – that is, "the gift of fear" – to refer to the intuitive capabilities within human beings that are able – if we learn to listen to them -- to sense the presence of very real, and not imagined, dangers, and, as a result, try to develop methods for avoiding, escaping from, or surviving those dangers.

However, just as Targeted Individuals have had to pay a very difficult, painful – and, therefore, costly -- form of tuition in order to acquire insights concerning the methods of abuse, terrorism, and undue influence which are employed through the manner in which many governmental agencies, as well as many social, medical, media, and military institutions, operate, I have had my own non-formal mediums of educational tuition that have had to be paid.

Nonetheless, with respect to that which is about to be said, I am not trying to say that whatever pain or difficulties I have had to endure is anything like what Targeted Individuals go through on a daily basis. At the same time, there has been a price that has had to be paid for acquiring some taste for, or sense of, the gift of fear that has begun to become established within me.

For example, doctoral degrees usually take between three and seven years to obtain. It took me seventeen years to obtain my doctorate, and upon hearing the foregoing, one might well conclude that either I'm one dumb doctoral candidate or, perhaps, there is something more to the story.

The "something more" being alluded to here has to do with, among other things, my participation in the aforementioned textbook bias campaign concerning Islam as well as my participation involving the student group that brought charges of plagiarism against a professor of Middle East and Islamic Studies at the University of Toronto. I'm going to outline just a few aspects concerning the plagiarism case which took place in the late 1970's, more than fifty years ago, because the case helps to demonstrate some of the reasons why Targeted Individuals have such difficulty getting people to really listen to what they are saying.

The professor in question was the editor of a textbook consisting of a series of articles concerning Islam and Muslims that had been written by various professors at different universities in Canada, including several articles by the editor of the foregoing textbook. The student group to which I belonged had received a tip from another professor that the two articles by the editor of the textbook might contain plagiarized material.

As a result, members of the student group began to do some research concerning the issue. Eventually, we came across evidence indicating that there was considerable plagiarized material in the two articles that we had been investigating.

We wrote a short report on the matter and forwarded our findings to the President of the University of Toronto. In addition, we released a small newsletter covering the issue and hand-distributed the material to professors and students across the campus.

We also prepared a package which contained a copy of our report accompanied by a questionnaire that asked a variety of questions that probed a person's judgment concerning the claims of plagiarism that were in our report. Among other things, the report contained side-by-side comparisons of

the source material that had been plagiarized and the passages from the articles in the textbook that contained such plagiarized material.

The foregoing package (i.e., report, questionnaire, and covering letter) was sent out to a number of professors across North America who specialized in the areas of Middle East and Islamic Studies. We received back about 25 of the questionnaires, and the vast majority of them agreed that the excerpts from the two articles being probed constituted instances of plagiarism when compared against the original source materials, and, in fact, one professor from a university in New York indicated that he had come across other evidence that the professor who had edited the textbook and who had contributed several articles to that same book also had committed plagiarism with respect to another article that had been written on another occasion.

The student group to which I belong prepared a second newsletter containing the results that we had received from professors working at other universities in North America as well as our comments concerning a letter that the President of the University of Toronto had written in response to our initial report on the matter. We distributed this second newsletter to members of the University of Toronto community, including the President of the University, and, in addition, we released the material to a number of media outlets in Toronto.

The media's initial response to our package was quite enthusiastic. In fact, a newspaper with national prominence wanted to have an exclusive to the issue.

However, a week, or so, later, none of the media outlets were interested in pursuing the plagiarism case. We learned from sources that some administrators and several professors from the University of Toronto had contacted the media to say that the student group to which I belonged was just a bunch of Muslims who were trying to create trouble for a respected member of the University of Toronto and that the media should drop the issue – which they did.

A short while after the plagiarism issue had been dropped, the professor who had committed plagiarism was appointed by the University to serve as faculty advisor to the university committee that investigated and made deliberations concerning potential violations -- such as plagiarism -- involving the student honor code. A little later on, I came across a newspaper story about some graduate student who had been denied his doctoral degree at the University of Toronto, or who had had the degree revoked, because, according to the aforementioned honor committee, that individual had committed plagiarism.

In the aftermath of the plagiarism case, the University did not withdraw administrative recognition from the student group to which I belonged. Furthermore, none of the individuals in our group were called before the university administration and officially reprimanded for our actions.

However, in its own underhanded manner, the University administration did find a way to exact punishment. Not too long after the foregoing events had transpired, I was approached by my thesis advisor. He wanted to know what I was up to because the Minister of Education for the Province of Ontario had contacted the Director of the Institute where I was enrolled and wanted to know why I was still being allowed to attend the University of Toronto.

Subsequently, whenever I tried to get together with my purported thesis advisor to discuss my dissertation, the professor was never available for consultation and discussion. This dynamic continued to take place for quite some time.

Eventually, the clock was run out on my doctoral program. Although, on my own – that is, without any help from my thesis advisor -- I had written a thesis and attempted to submit the document prior to the doctoral program deadline, my department wouldn't accept the dissertation, and, as a result, I entered what was called "lapsed candidacy status," and this status did not permit me to use university facilities or have access to faculty members, but it did carry the possibility of allowing me to re-enroll at some later time should I ever complete a dissertation and, thereby, be eligible to go through the oral examination process if I could get the appropriate people at the University to agree to what I was doing in the way of a dissertation.

To make a long story much shorter, it took me ten years to figure out a way to become re-enrolled in the doctoral program and be given the opportunity to formally defend my dissertation through the required oral examination. I had written another dissertation on the hermeneutics of understanding, and my oral examination committee consisted of: A quantum physicist; a biophysicist; several experts in the philosophy of science; a linguist; a historian, and a specialist in adult education.

The latter individual said that he had never previously encountered a dissertation like mine and hoped to never do so again, but he voted in favor of accepting the dissertation. In fact, every member of the oral examining committee voted in favor of accepting my dissertation.

Prior to going before the oral examination committee, I had met my previous thesis advisor – the one who always found a way, or excuse, for not being able to meet with me. He told me that a number of students prior to me had tried to do what I was trying to do and they had all failed.

After I successfully defended my dissertation, I went back to my academic department. There were a number of professors milling about and fully expecting my news to be that my dissertation had been rejected, and, when, I gave them the “good” news, their jaws visibly dropped.

Despite obtaining my doctorate, due to the period of 17 years that were required to get the degree, any potential career that I might have had was pretty much ruined. However, the looks of shock on the faces of the professors when they discovered that I had been successful in my oral defense was nearly worth the price that had to be paid for going through such a 17-year ordeal.

To add a further embellishing detail to the foregoing saga, I should indicate that when the time came for the diploma ceremonies to take place during which successful candidates would receive their signed doctoral degrees, the University library system in which I worked was on strike. As a result, I refused to cross the picket line and missed the diploma ceremonies despite having waited 17 years for such an opportunity.

In the end, all we really get to keep is the integrity with which we try to live life. As the Tracy Chapman song goes: “All you have is your soul,” and for seventeen years I struggled to maintain some degree of integrity in the foregoing matter and to keep a tight watch over my soul.

Targeted Individuals face a problem that is very similar to the one which I have outlined in the foregoing account of my pursuit to get a doctorate – although – to be sure -- the problems which Targeted Individuals face are much more painful, difficult, and intense than my foregoing experiences. Nonetheless, on many levels, the lives of Targeted Individuals have been made extremely difficult and filled with one obstacle or attack after another.

As I discovered in my own case, government officials ignore the plight of Targeted Individuals. The media turns a blind eye to the abuses being perpetrated against Targeted Individuals. Academics refuse to carry out research which would demonstrate that the problems experienced by Targeted Individuals are real and not imagined. Finally, the general public is propagandized via government officials, so-called journalists, and academics



to believe that all is well that and there is no malignant cancer eating away at the fabric of society.

Some people might wonder why I even bothered pursuing a doctorate for seventeen years – especially given that I earlier said that the most important facets of life are learned about outside of formal educational processes. There are two reasons.

The first reason had to do with the fact that my spiritual guide had wanted me to pursue such a degree, and he had helped me in a variety of ways to work toward realizing such a project. Although he had passed on before I got my doctorate, I wanted to complete the process he had encouraged me to pursue.

The second reason had to do with a certain stubborn streak that exists within me. I wasn't about to let educational psychopaths get away with trying to bully me into submission, and I suspect that there are a lot of people among Targeted Individuals who have similar feelings and aren't about to let psychopaths bully them and will find whatever way they can to fight back, and based on my own experience, I have a lot of respect for, and compassion for, such individuals.

I haven't had much of a career. As an adjunct professor in both Canada and the United States, I have had to scramble to be able to teach courses covering: Introductory psychology, abnormal psychology, social psychology, transpersonal psychology, philosophy, criminology, diversity, and life-span development. However, adjunct professors are the migrant workers of the educational system ... they are very poorly paid, provided with no benefits, and have few, if any rights, within the academic community.

Eventually, I resigned from teaching and decided to concentrate on writing books. Some 45, or so, books have been written over the last two decades, and many of them are floating about somewhere in the Widener Library system at Harvard University.

The topics range from: Education, to: Evolution, philosophy, psychology, cosmology, religion, quantum physics, medicine, Tolstoy, constitutional philosophy, government, sovereignty, Islam, and the Sufi path. Although over the years, thousands of copies of the books have been sold, presently, all of the books are available for free at my web site.

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Len – Second Question



2.) I learned that you consider the claims of Targeted Individuals to be legitimate from a preview of the book you are writing. It was mentioned in the chapter appropriately called "Phenomenology Hijacking". Not every day you meet a person who is not a Targeted Individual, but understands the reality of the Targeting Program. What events in your history led you to this belief, while most of the people do not take our claims seriously?

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If there is one consistent theme in American history, the phenomenon of Targeted Individuals is it. What makes the Targeted Individuals of today different from Targeted Individuals of the past is the extensive role that technology plays in carrying out such a targeting process.

Indigenous peoples of North America were the original Targeted Individuals. They were abused in every possible way conceivable, and, yet, here we are today, many centuries later, and, for the most part, government officials, media representatives, religious authorities, academics, and large swaths of the general public still tend to resist listening to the litany of abuses which, for centuries, have been directed against indigenous peoples or resist acknowledging that every treaty ever signed with indigenous peoples has been broken by the United States.

The next set of Targeted Individuals in America were slaves – both black and white (many people forget that slavery did not involve just people of color) -- who were subject to all manner of physical, emotional, mental, financial, political, social, and spiritual abuse. Slavery might have officially ended, but a great deal of the aforementioned abuse continues against individuals who are targeted because they do not exhibit the right race, ethnicity, socio-economic status, or religious affiliation.

Throughout American history: The poor, women, as well as people of Hispanic, Irish, Chinese, Jewish, Japanese, Italian, East European, and Asian ancestry have all taken their turn as Targeted Individuals in America. Moreover, some members of the aforementioned groups continue to be targeted for abuse of one kind or another.

In the late 1800s and early 1900s, Smedley Butler, who -- until Audie Murphy came along in the Second World War – had been the most decorated soldier in U.S. military history, has written a book called: *War Is a Racquet*. Among other things, the book outlined his account of how his military service had largely been in the service of vested corporate and banking interests rather than in the service of the people of the United States.

Corporations and bankers identified individuals who stood in the way of their financial and economic agendas and, as a result, such individuals became Targeted Individuals. Consequently, thousands of people died in various parts of the world because the U.S. military was authorized to serve the interests of corporations and banks through eliminating Targeted Individuals who stood in the way of increased profits, greed, and control.

Smedley Butler also thwarted a plot by fascist-oriented business people in the United States to remove FDR from power in the early-to-mid 1930s. The business people disliked Roosevelt's New Deal and believed that their dislike entitled them to target individuals for the purpose of illicitly and illegally taking over the government of the United States.

With the full support of the United States government, Palestinians have been Targeted Individuals for 75 years. Indeed, the inhabitants of Gaza in occupied Palestine, as well as Palestinians in the West Bank, are serving as Targeted Individuals as we speak.

In 1953, the American CIA helped to finance a coup and to overthrow the democratically elected government of Mohammed Mossadeq in Iran. Thousands of people became Targeted Individuals and they were either killed or were: Tortured, imprisoned, or displaced as a result of the Shah of Iran having been placed in power.

In 1954, the CIA helped to overthrow the democratically elected government of Jacobo Árbenz Guzmán in Guatemala. Some 50,000 Guatemalans became Targeted Individuals and were killed during the coup.

Martin Luther King, whose memory was commemorated just a few days ago, was a Targeted Individual for much of his adult life. One of the reasons that he was targeted was not because he was black but because he was opposed to the Vietnam War and indicated in reference to the war that "the United States was the greatest purveyor of violence in the world."

The violence that was being committed by the United States in Vietnam was not just the result of collateral damage. There was a CIA- and military run-program of targeted killing which took place in Vietnam that was known as the Phoenix Program, and as a result hundreds of thousands of people were tortured and/or killed because they had become Targeted Individuals. Moreover, the many different highly toxic colored chemical compounds beside Agent Orange that were used in Vietnam have targeted many Vietnamese and

either led to the death of such individuals or left them with incurable illnesses, disabilities, and birth defects.

From 1965 through 1973, Cambodia was bombed repeatedly. The U.S. war in Vietnam was not going well, and as a result, decisions were reached by U.S. officials which turned Cambodians into Targeted Individuals, and hundreds of thousands of people lost their lives due to the aforementioned bombing campaign, and, in addition, this helped set the stage for the Killing Fields involving individuals who had been targeted by Pol Pot's government a few years later.

In 1989, the U.S. government targeted individuals in Panama. As a result, hundreds of thousands of Panamanian people were killed, maimed, and displaced – not because the later individuals had done anything wrong but because the United States had a desire to be able to demonstrate full spectrum dominance over Panama in order to further America's political agenda in the region.

Former U.S. government officials Bill Richardson and Madeline Albright both said that despite the fact that 500,000 children had been killed during the first Gulf war which began in 1990-91 in Iraq and continued on, to some extent, during the Presidency of Bill Clinton, nonetheless, according to Albright and Richardson, the U.S.-led intervention had been worth it ... but, worth it for whom? Millions of Iraqi people died, or were maimed, or were imprisoned, or tortured, or displaced because they had become Targeted Individuals as a result of a manufactured, false story by the daughter of a Kuwaiti government official concerning premature Kuwaiti babies that allegedly had been smashed on a hospital floor by Iraqi soldiers.

The Iraqi people again became Targeted Individuals beginning in 2003 and continuing to this day. This time, the sin of the Iraqi people was manufactured by American government officials who claimed – without verified evidence -- that Iraq had played a role in the September 11, 2001 tragedies in New York, Washington, and Pennsylvania, and as a result, millions more Iraqis were killed, maimed, imprisoned, tortured, robbed, and/or displaced through the targeted efforts of the United States government.

Beginning in 2014, the United States designated people of Yemen as Targeted Individuals du jour. As a result, more than 500,000 people from Yemen were killed over the next 6-7 years with the full support of the United States government.

The United States has identified a litany of Targeted Individuals in a variety of countries in Asia, Africa, the Middle East, and elsewhere. Drones have been dispatched -- in progressively increasing numbers -- by Presidents: Bush, Obama, Trump, and Biden to kill certain Targeted Individuals without due process, and, as a result, thousands of innocent individuals -- many of them children -- have been killed.

Throughout many of the foregoing periods of time, mind-control programs like MK-Ultra were being run by the U.S. government. For instance, private individuals had been targeted by psychologists, government officials, and intelligence operatives in Canada and the United States to become unwitting participants in government-run experiments involving LSD and other psychotropic drugs.

I was familiar with many of the revelations that were made during the Church Hearings that took place in the mid-1970s which disclosed, with much fanfare, some of the programs and weapons that had been developed by the CIA and other intelligence or governmental agencies. Although the people who were killed, injured, or experimented on during such programs were not generally known as Targeted Individuals at that time, nonetheless, that is what they were.

In addition, people -- such as Cathy O'Brien, Janet Phelan, and others -- also provided considerable testimony concerning how, without their informed consent, they had been illegally forced to become Targeted Individuals within government-sanctioned and operated mind-control and behavior controlled programs.

Some time ago, I remember discovering Catherine Horton's testimony with respect to the way in which she had become a targeted individual, first in England and later in the United States. For a while, I followed her internet program which explored the topic of Targeted Individuals, but, then, lost track of her for a few years.

A number of months ago, I happened on an interview involving whistleblower Bill Binney and Katherine Horton. I was surprised to learn that Bill Binney, a man of considerable integrity, had also become a targeted individual, and I was even more surprised -- and quite happy to discover -- that Bill Binney and Katherine Horton -- who is a woman of considerable integrity -- had somehow come together and become man and wife.

And, of course, Len, we can't leave your testimony out of the discussion. In fact, I first set eyes on you and listened to you when both you and Robert

Duncan – a former creator of mind-control programs – did an interview about the issue of Targeted Individuals on the show that used to be known as Koncrete (now, the Danny Jones Podcast). I subsequently read Duncan's book "*Soul Catcher*" concerning the government's research and operation of programs involving Targeted Individuals.

A little while after listening to you and Robert Duncan, I stumbled upon – and, it was a matter of either blind luck or the result of forces above my pay grade – the work of Sabrina Wallace, another targeted individual. She has generated a lot of very highly intelligent, insightful technical information that delineates the research and implementation of programs over the last 25-plus years involving not only Targeted Individuals but, as well, how all of that research is in the process of being used to transform much of the rest of humanity into Targeted Individuals as well.

Late last year I finished a book: *David Icke's Perspective: A Sufi's Meditative Reflection* concerning the first 60, or so, pages of David's book entitled: *Everything You Need To Know But Have Never Been Told*, and in my book I talked a little about the issue of frequency following behavior that is at the heart of what is going on with Targeted Individuals. I was very surprised when you contacted me through academia.edu and expressed interest in some of the things that were said in the book. I was surprised with your interest in my work not only because I admired the testimony that you gave during the aforementioned interview on Koncrete, as well as some of the other research you have been doing with blood analysis involving nanotechnology, but, as well, here you were, making contact with me.

I just never imagined that such a meeting might take place. Usually, when it comes to the Internet, I watch the people on the screen, and the people on the screen don't tend to talk back to me ... so to speak.

In any event, to sort of sum up my response to your earlier question, I became interested in the issue of Targeted Individuals through a variety of different research avenues and as a result of that research have come to understand that Targeted Individuals have been a common, persistent theme in American history. The biggest difference between the Targeted Individuals of the past and the Targeted Individuals of the present is the way in which technology is being used to try to interfere with, control, disable, or eliminate the lives of the individuals who are being targeted, and it is precisely because of the way in which technology has increased the scale level which is being applied to the phenomenon of Targeted Individuals that has set my Spider Man-like Sensors to begin tingling and sounding the alarm of danger with respect to what is going on not only in the United States but all around the world in conjunction with the Targeted Individual phenomenon.

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3.) There are a lot of Targeted Individuals whose families, friends, colleagues, loved ones rejected them, don't believe them, consider them mentally off. Do you have any advice to TI's who are struggling from social isolation due to the problem that I just described?

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Some singers put together two or more songs and refer to the bringing together of elements from different songs as a process of mashup. I'm not going to sing – and, believe me, I am doing everyone a favor by not singing – but rather, I'm just going to juxtapose or mashup a few lines from three different songs and throw out a few comments as a way of kicking off my response to your question, Len.

The first line comes from the work of the relatively recently deceased Canadian, Gordon Lightfoot which is entitled: 'The Wreck of the Edmund Fitzgerald' and provides an account concerning the sinking of a freighter ship during a storm that hit Lake Superior in 1975, with the loss of all 29 members of the crew. The line I have in mind is:

"Does anyone know where the love of God goes when the waves turn the minutes to hours?"

A second set of lines comes from the Tracy Chapman song that, earlier, I referred to in passing – namely, "All you have is your soul." At one point in the song, she says:

Don't be tempted by the shiny apple; don't you eat of the bitter fruit;  
Hunger only for a taste of justice, hunger only for a world of truth.

And, finally, I will add a couple of lines from one of my favorite Paul Simon songs:

We're working our jobs; collect our pay.  
Believe we're gliding down the highway  
When in fact we're slip-sliding away.



What do we make of the events of life? If an individual believes in a Divinity of some kind, then, such a person tends to hold to the idea that what takes place in life has value and meaning, even if one doesn't necessarily understand the nature of the value or meaning which is entailed by whatever events are taking place in one's life – especially if such events are painful and debilitating. On the other hand, if an individual does not believe in a Divinity of some kind, then, such a person might consider events to be random and, yet, still makes choices concerning what meaning and value the person feels should be assigned to life's events in a way that assists that individual to cope with "the slings and arrows of outrageous fortune."

Irrespective of whether, or not, a person believes in God, nevertheless, when, in Gordon Lightfoot's words: "the waves turn the minutes to hours" the question to ask is not: Where does the love of God go?, but, rather, the question becomes what is a person going to do "when the waves turn the minutes to hours." For those who do not have beliefs in a Divinity, the first part of the Gordon Lightfoot song line is a non-starter, but the last part of the foregoing question persists – namely, when the "waves turn the minutes to hours" how is one to proceed?

For those who do have a belief in God, then, one should know that one's existence, intelligence, and emotion have all been shaped by God and that they are gifts for which to be grateful and are manifestations of God's presence. Then, like the individual who does not believe in God, the problem remains the same – when the waves turn the minutes to hours, how is one to proceed?

Whether we like it or hate it, life is full of trials. All trials are about a test of character, and this remains the case whether one believes in God or not.

Every day, Targeted Individuals – irrespective of their beliefs about God -- are faced with the question of what to do when the waves of strife, pain, and loss of control come crashing down on their lives, threatening to sink their existential ships in one of life's storms. So, what is one to do?

According to Tracy Chapman one should keep the following perspective in mind:

Don't be tempted by the shiny apple; don't you eat of the bitter fruit;  
Hunger only for a taste of justice, hunger only for a world of truth.

The people who get paid to make the life of Targeted Individuals miserable or the people who have set AI programs running to make the lives of Targeted Individuals miserable are trying to break human beings. Seeking to break



human beings is the purpose of every form of torture, abuse, and system of control.

Among other things, the computer program: Spells, demons or algorithmic protocols that are run against Targeted Individuals use the dynamics of classical conditional and operant conditioning, and, therefore, employ techniques of both negative and positive strategies of reinforcement in the attempt to induce people to move in different emotional and conceptual directions. Targeted Individuals are flooded with all manner of input that is intended to confuse and disorient them, to induce their minds to dissociate and, in the process, such minds become vulnerable to whatever ideas, thoughts, or emotions are being directed toward Targeted Individuals. During such a state of confusion, uncertainty and vulnerability, the purveyors of torture and abuse against Targeted Individuals want a person to either be tempted by whatever shiny apple is projected into one's consciousness or such purveyors of chaos want their targets to eat and consume, as well as be consumed by, the bitter fruit of the ordeal in which an individual, through no fault of one's own, has become entangled.

Tracy's advice – and it is good, sound advice – is to aspire to a quality of character that maintains that no matter how one is being treated – and Targeted Individuals are treated abysmally by people without conscience and by people without any regard for another human being. Nonetheless, Tracy says that one should: “hunger only for a taste of justice; hunger only for a world of truth.” The advice is not easy to follow, but it is the only path forward.

To seek justice is to struggle toward coming to an understanding that justice can only be done when one chooses, as best one can, to live in accordance with the truth in relation to oneself and in relation to others. Alternatively, to seek truth is to struggle toward coming to an understanding about how truth can only be realized when one chooses, as best one can, to do justice to the evidence that is available ... to be fair – and to keep working to refine one's sense of fairness – with respect to one's assessment and judgment concerning the nature of experience – whether one's own, or that of someone else.

Of course, every boxer has a plan going into a fight, but, often times, as someone has said, that plan goes out the window, the first time one gets hit with a solid left or right. Targeted Individuals are in the fight of their lives, and as the blows rain down on them on a daily basis, such individuals have to try to keep going back to the plan – keep hungering for character; keep hungering for justice; keep hungering for truth; keep hungering to be committed to one's essential identity.

The essential self – irrespective of whether, or not, one is a believer in God – is all about sovereignty ... about the capacity to make choices that assist one to seek out truth, justice, character, and identity. Sovereignty is also about having the right to resist whatever seeks to interfere with one's essential desire to realize truth, justice, character, and essential identity in one's life. The purveyors of torture and abuse toward Targeted Individuals are trying to induce Targeted Individuals to cede their essential agency, their essential sovereignty, to the torture/abuse program of mind control that is being administered, and as Tracy Chapman points out, one needs to remember that in the final analysis of things – all a person has is one's soul.

Every day that an individual manages to struggle to survive to enable one to be able to fight another day against the slings and arrows of outrageous fortune is a victory. Irrespective of whether, or not, one is a Targeted Individual, the problem for all of us remains the same: What to do when the "waves turn the minutes to hours'.

Courage is not a function of the absence of fear. Rather, courage is the ability to cede one's agency to truth, justice, identity, character, and sovereignty while standing in one's fear.

I remember – although it is possible that in my old age I am misremembering things a little – that when I lived in Canada years ago and was working on this or that project late at night, in the background I would hear an American television station sign off in a manner which often included lines from a poem by Eva Merriam which goes:

"Frightened, you are my only friend. And frightened we are everyone. Someone must take a stand. Come coward, take my coward's hand."

Many individuals who are not Targeted Individuals have lost contact with the nature and purpose of life – that is, the need: To seek the truth; to seek justice; to seek character; to seek sovereignty; to seek essential identity. Targeted Individuals are brought face-to-face with the importance of the foregoing needs every single day of their lives, and this brings us to the aforementioned lines from Paul Simon's song:

"We're working our jobs; collect our pay.  
Believe we're gliding down the highway  
When in fact we are slip-slidin away."

Having a job at which to work is important, and having some pay to collect is also important, and there have been times in my life when I have had neither a job nor pay, and, there also were a few times when I was homeless. However, if our lives are nothing more than working our jobs and collecting our pay, then, there is a very good chance that we are, in fact, slip-slidin away even as we believe we're gliding down life's highway.

The people who are responsible for the torture and abuse of Targeted Individuals are working their jobs and collecting their pay and believe that they are gliding down the highway, when, in fact, they are slip slidin away. They have ceded their essential agency to the most despicable dimensions of human potential, and irrespective of whether, or not, one believes in God, every day that the purveyors of torture and abuse cede their agency to their most despicable dimensions and potential, they have abandoned truth, justice, character, identity, as well as the principles of sovereignty and, as a result, their essential selves are slip-slidin away, and, consequently, they are losing everything of value entailed by the opportunity that life affords a human being.

Targeted Individuals might be the ones whose lives are in pain and turmoil. Yet, however small and limited the knowledge of such individuals might be, they know far more about the importance of the principles that are given expression through the essence and constructive potential of life than do those who are occupied with bringing misery into the lives of their fellow human beings.

The experience of being a Targeted Individual tends to be inherently isolating. This is because part of the experience of being Targeted is fraught with difficulty involving the problem of how to go about finding people that one can trust because of the way the targeting programs are set up – that is, part of the targeting process is often intended to instill paranoia and/or distrust of not only other human beings but of oneself, and, of course, this leads to being isolated ... being isolated from others and being isolated from oneself.

Unfortunately, a lot of the general public has been programmed by: The media, the government, the medical system, and academia to cede their agency to a condition of “willful blindness” in which despite having a subliminal sense of the truth of things, many members of the general public will deny, or fiercely resist acknowledging, the presence of the terrifying truth – which is the evidence to which the experience of Targeted Individuals is giving expression -- that one's government is not dedicated to one's well being and, in fact, it is busily engaged in taking away everyone's: Sovereignty, truth, justice, identity, and all semblance of character ... such a possibility is very

traumatic and threatening for many people because the educational system has failed to provide human beings with the kinds of social, emotional or psychological skills that are necessary to deal with such difficulties.

The foregoing sort of willful blindness also tends to isolate Targeted Individuals because many people really don't want to know the truth of things. As a result, they will try to remove themselves as far as possible from the experiences and testimonies of Targeted Individuals.

All a person can do is to stand in one's: Essential truth, justice, character, identity, and sovereignty as best one can. Don't let others gaslight one, but don't permit or enable yourself to gaslight yourself either.

The people who are around Targeted Individuals tend to need as much help, if not more so, than is needed by those who have been targeted. Being in a condition of willful blindness is a very debilitating condition in which to be, and, the advantage that Targeted Individuals have in this regard is that notwithstanding the pain and other difficulties that go with being targeted, Targeted Individuals are more intimately connected to certain truths than are the people who are not targeted. However, due to the manner in which the latter individuals have ceded their agency to a condition of willful blindness, they are deeply mired in a false existence.

Targeted Individuals should have compassion for their own condition and the condition of other Targeted Individuals but they should also have compassion for the condition of those who are thoroughly entangled in a web of willful blindness. One should try to help such people if one can, but one might keep in mind a principle that athletes often mention.

More specifically, one has to wait for the game to come to you and, then, one needs to learn how to recognize what the game offers and, then, go with what one is given. But, if one tries to force oneself on the game, the game will always be beyond one's reach.

The foregoing dynamic requires patience and discernment. These are not easy qualities of character for any of us to acquire, but one has to keep trying to develop such qualities as best one can because these sorts of qualities of character are among the keys that will help one to struggle in a more effective way toward realizing one's essential potential.

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4.) What would be your message to people who do not take TI claims seriously?

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This is a hard question to try to answer simply because there are so many dynamics in play that seek to control what people think or what they think about. In this respect, some observers speak of the “Overton Window” which alludes to the way in which discourse is permitted to take place only within prescribed limits of discussion.

Within the Overton Window – which is set and shaped by the media, corporations, government agencies, financial interests, schooling, academia, and politicians -- people are permitted to say whatever they like – pro or con – concerning a given topic. However, once someone begins to color outside the lines set by the Unofficially Official Overton Window that governs thought and speech, then, terms such as “conspiracy theory,” “disinformation,” “anarchist,” “trouble maker,” “anti-democratic,” “demagogue,” “insurrectionist,” “breach of national security,” and so on, begin to be directed toward whomever doesn’t wish to be controlled by the way in which people with self-serving agendas want to control thought, speech, or what is written.

All one has to do is think about the cases of William Binney, Julian Assange and Chelsea Manning to begin to have a sense of what is at stake when Overton Windows are set by those in control and who are maneuvering to enforce what can and can’t be communicated. Overton Windows are tactics of control, and when one complies with those tactics and does not raise questions about their legitimacy, then, pretty soon, one can’t distinguish between truth and falsehood.

Targeted Individuals who have spoken out have violated the Overton Window that has been established for handling such topics. The powers that be simply can’t have citizens talking about the possibility that the government has taken tax payer money and used it to do research – such as is the case with DARPA (the Defense Advance Research Agency Projects Agency) – that will enable the government to enslave its citizens by controlling what people think, say, and do.

When Targeted Individuals speak up, they are like the Toto-character in *The Wizard of Oz*. Toto had the gift of fear and also was sufficiently intelligent, insightful, courageous, and protective of his companions that he was able to pull back the curtain to reveal what was actually taking place. The operator of the controls – that is, the master of the Overton Window that had been established in the *Wizard of Oz* – tries to save the situation and says: “Pay no attention to the man behind the screen.”

This is the kind of situation with which Targeted Individuals are faced. They have tried, as best they can, to pull back the curtain in relation to government duplicity, and the guardians of the Overton Window concerning Targeted Individuals have said to the public: “Pay no attention to the man behind the curtain,” and, unfortunately, most people have paid attention to what the “Wizard” said rather than what is being revealed by the pulling back of the curtain of secrecy with respect to government corruption and its programs of abuse, torture, and control.

George Orwell used another term in his novel *1984* to describe what is going on – namely, Newspeak. The whole idea of Newspeak is a way of referring to a psychological dynamic in which language can be used as a weapon that undermines, and interferes with, the process of thought altogether.

For example, if whenever the term “peace” is used one means “war” or “violence” or “subjugation,” then, a person begins to have difficulty trying to figure out what someone is actually talking about. If a person is exposed to this psychological dynamic long enough, eventually, the individual loses the ability to think about peace in any other way than as a vehicle of violence, war, and subjugation.

In a sense, Newspeak is a way of narrowing the Overton Window. By setting words against themselves, then, thoughts soon are set against themselves and emotions are set against themselves, and, as a result, an individual becomes psychologically incapable of thinking about things in any other way than the confused, self-contradictory dynamic which has been brought about through the mind-killing and soul-killing rules of syntax and semantics to which Newspeak gives expression ... all contrary thoughts and alternative ways of thinking have been eliminated and have disappeared into the black hole of Newspeak.

So, what happens when the government is successful in establishing the kind of Overton Window or form of Newspeak that has been weaponized against the American people? Despite considerable evidence to the contrary, the events that took place in places such as Maui, Hawaii or Paradise, California are nothing more than unfortunate sets of circumstances and have nothing to do with the use of directed energy weapons ... move along folks, there is nothing to see here. Or, notwithstanding the considerable documented evidence brought forth by Katherine Watt and Sasha Latypova which demonstrates how public health has been weaponized by the military against the American people, instead, any discussion of evidence concerning such information is labeled as propaganda, misinformation or disinformation or mal-information.



The term mal-information is an interesting expression of the Overton Window and the active presence of Newspeak. Something constitutes mal-information when it is true but steps on the toes of vested interests and, therefore, runs the risk of threatening those interests and, consequently, should not be permitted.

Julian Assange and Chelsea Manning were guilty of spreading mal-information. The problem with their actions wasn't that what they were revealing was untrue, but, rather, what they were disclosing was entirely true and for that reason had to be shut-down ... it was mal-information.

In 1948, Harry Truman signed into law the Smith-Mundt Act which originally had been introduced into Congress in 1945. The provisions of the Act were intended to: (a) establish a framework for regulating how the State Department would be permitted to disseminate broadcast information to foreign countries; (b) prohibit the American government from broadcasting such information to the citizens of the United States.

In 2012, the Smith-Mundt Modernization Act removed the prohibition against the American government propagandizing Americans in the same way that people in other countries are propagandized. To refer to the Smith-Mundt Act of 2012 as a matter of "modernization" rather than a repealing of the prohibition against propagandizing Americans is another expression of the Overton Window and Newspeak at work.

Most of the people who interact with, and surround, Targeted Individuals are all influenced by the ramifications of the Smith-Mundt Modernization Act of 2012. Most of the people who interact with and surround Targeted Individuals have been exposed to the gaslighting dynamic set in motion by the aforementioned Modernization Act in which actual evidence is turned into some sort of "conspiracy theory" or "mal-information."

As a matter of public record, conspiracy theories are introduced into federal and state courts by prosecutors every week of the year. All R.I.C.O. cases – that is, cases which are advanced under the Racketeer Influenced and Corrupt Organizations Act -- are conspiracy theories.

The fact that the government gets to say what is, and what is not, a prosecutable conspiracy theory is part of the Overton Window and also an expression of Newspeak. Conspiracies both exist and do not exist at the same time.



When government officials speak in terms of conspiracies then conspiracies are real. When anyone else other than the government introduces the idea of a conspiracy, then, conspiracies are mere fantasies.

The notion of conspiracy theory was initially introduced by a CIA agent acting on behalf of a government agency that wanted to weaponize the idea of conspiracy and induce people to dismiss any research which had to do with alternative accounts of what happened in Dealey Plaza in Dallas on November 22, 1963. Of course, if the foregoing account is true, then the CIA agent who leaked the idea on behalf of his superiors is, along with his controllers, guilty of violating the law which prevents CIA agents from operating within the United States.

William Colby, former director of the CIA, intimated during the Church Senate Committee Hearings in 1975 that, at the very least, the CIA often plants stories with domestic media people ... stories that are intended to shape the understanding of the American public. Colby also has stated that the CIA owns anyone of any significance within the American media.

This sort of assertion seems to indicate that CIA agents are carrying out assignments within the territorial United States in order to influence the American public. If so, then, those kinds of actions are in violation of the laws that supposedly govern where and with whom the CIA can conduct its activities.

Many people have been so indoctrinated and propagandized that if one were to mention to them the names: Frank Olson, John Kennedy, John Kennedy Junior, Robert Kennedy, Sirhan Sirhan, Fred Hampton, John Hinckley, John Lennon, Mark Chapman, Paul Wellstone, Bruce Ivins, Danny Casolaro, Malcolm X, Marvin Gaye, Sam Cook, Gary Webb, Jamal Khashoggi, Qassem Soleimani, Vince Foster, Barry Seal, Udo Ulfkotte, Julian Assange, Chelsea Manning, Seth Rich, Andreas Noack, as well as 16 year old American, Abdulrahman al-Aulaqi -- and assuming the person to whom the foregoing names have been mentioned had even heard of some of those people, then, the circumstances surrounding the foregoing names tend to be perceived by many, if not most individuals, as being unrelated to one another rather than, possibly, serving as narratives which have been clothed in ways that often are nothing more than what are termed by intelligence agencies as "limited hangouts" -- that is, stories developed by government officials and released to the media to be sold to the public as something relatively innocuous and peripheral in order to try to forestall or discourage most people from looking more deeply and carefully into the lives of people who have been targeted for assassination or people who have had their lives turned upside down by

governments, corporations, and intelligence agencies that feel threatened by the activities of the foregoing individuals.

Most people in the United States do not know that the third leading cause of death – and, according to some measures, constitutes the leading cause of death in the United States -- is the result of preventable medical errors. Every year between 300,000 and 600, 000 people die due to iatrogenic causes – that is, preventable but medically induced deaths..

In other words, each decade, somewhere between 3 million and 6 million people die unnecessarily at the hands of the medical industry. This has been going on for decades.

19 Arabs were held responsible for the tragedies that took place on September 11, 2001 which resulted in the death of over 2,000 people. As a result, two countries – Afghanistan and Iraq -- which had nothing to do with the September 11<sup>th</sup> events were attacked by the United States and decimated, with millions of people being killed, maimed, displaced, imprisoned, or tortured.

However, when the medical system is shown to be responsible for the unnecessary deaths of thousands of times as many individuals as died on 9/11, nothing is done. All one has to do is look at who the advertisers are for news programs on television or what vested interests contribute money to various news programs, and one understands why the media is relatively silent about the third leading cause of death in America year after year after year, decade after decade.

Moreover, given the foregoing considerations, no one should be surprised that the National Childhood Vaccine Injury Act of 1986 was signed into law by Ronald Regan. This Act not only removed the issue of liability from the process of manufacturing vaccines, but, as well, turned the United States Justice Department into an agency, paid for by taxpayers, whose primary mission turned out to be a process of placing all manner of legal and financial obstacles in the way of citizens who were seeking compensation, under the law, for possible vaccine-caused injuries.

The liability issues that were removed from the table in 1986 were further expanded through the PREP Act of 2005. According to this legislation, when a health emergency is declared by the Federal government, then, no one who is operating under the provisions of emergency authorization can be held liable – either financially or criminally -- for what they do, even if what they do causes death or injury.

I could go on, but I believe the gist of my position is clear. Given the tremendous forces of propaganda, censorship, indoctrination, intimidation, media manipulation, and so on that are in play with respect to Targeted Individuals, finding effective leverage points through which to pry open the informational bubbles in which so many people are wrapped becomes akin to Hercules' task of cleaning out the Augean stables. However, I believe that more programs like the one we are doing -- involving a variety of other individuals -- might have some degree of constructive impact on the foregoing problem

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5.) Any predictions about where this is going, at the level of the general population, and with the Targeting Individuals in particular?

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There is a short answer and a long answer that can be given to your question, Len. I'll try to provide you with both.

The short answer is of a religious, spiritual, or mystical nature -- some might wish to describe it as a theological sort of response. I suspect that your audience consists of people who operate out of a variety of backgrounds, not all of which are religious or spiritual in nature, and, consequently, this part of my answer is not intended for them. I do believe, however, that they might be much more interested in the second, longer part of my response and, so, I will ask for their patience while I outline my initial perspective.

I am not a Christian, but I have love for Jesus or Isa (peace be upon him), and, in many ways, he -- not the New Testaments account -- has helped shape my life. I am deeply inspired by his example and his character. Furthermore, along with Christians, Muslims believe there will be a second coming of Jesus (peace be upon him), and during this second coming, all outstanding accounts will be settled, and, as a result, ultimately, evil will not prevail.

When that time will arrive, no one knows. I live in the here and now, and should the second coming not occur in my lifetime then I will have to deal with whatever comes my way as best I can.

My efforts might succeed in some ways, and they might fail in some ways. However my actions are evaluated, I'm likely going to die -- sooner rather than later, and to use a sport's analogy, my mission or task or challenge is to try to leave everything that I have to offer -- which might not be all that much -- on the playing floor of life.

There is no shame in losing. There is only shame in not trying as best one can, and, so win or lose, I know that evil has been set loose in the world, and I know that Targeted Individuals have sort of been canaries in the coal mine in this respect, and they have helped to warn me concerning one of the faces of the hydra-headed monster that walks among us.

What, if anything, I might be able to do about the foregoing problem remains to be seen. One of the reasons why I agreed to speak with you, Len, on this program is because I wanted to try to do something rather than nothing, small though that “something” might be.

Did I have a certain amount of trepidation concerning appearing on the show? Yes, I did, but if what various members of the Targeted Individuals Community are saying is true – individuals such as you, Len, Sabrina Wallace, Ana Mihalcea, Katherine Horton, and Bill Binney -- then, really, there is no such thing as being able to hide from the evil that is stalking us, and since I am inclined to accept their perspective on this issue, then, whether I appeared on this show or I didn’t appear, nevertheless, in many ways, the problems that I will face in the future are likely to be pretty much the same.

The foregoing considerations remind me of a fairly well-known story involving a man who had been told that as long as he stayed away from the city of Samarkand he would be able to continue to live. Consequently, the man arranged his life in a manner that was designed to keep him far from the aforementioned city.

One day, however, he saw Death in his vicinity and Death gave him a very strange look. The man panicked and began riding blindly just to get away from Death.

Somehow, he ended up in Samarkand where Death was waiting for him. Before Death took him away, the man asked about the strange look that had been on the face of Death when the two met in another city, and Death replied that since he had a fast-approaching appointment with the man in Samarkand, he was surprised to see the man in another city.

Now, I can follow the example of the man in the story and become panicked and begin galloping every which way in an attempt to escape what cannot be escaped. Or, I can accept that my time of death has already been arranged, and, consequently, I need to try to work my way toward that date with as much character as I can muster ... which, sometimes, doesn’t seem all that much.

I see hopeful signs concerning some people's willingness to take on the evil that is polluting our world, but I also see some very troubling signs in that regard as well. As a result, I am uncertain about how things will turn out in the short run, but I am very confident that in the longer run – that is, whenever Jesus (peace be upon him) might return – then, at that time, evil will be dealt with appropriately in one way or another.

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My longer answer begins with something that might appear to be religiously oriented. Nevertheless, in reality, as I hope soon will become clear, that which is being alluded to here is a point of view that is quite different from what first impressions might conclude.

So, let's begin with a definition of religion. Religion is a process of searching for the truth concerning the nature of one's relationship with Being or Reality.

If one looks at the etymological roots of the term religion, there are certain themes which have prominence. First, the dynamics of religion are such that there is a dimension of conceptual and emotional binding which tends to tie one to whatever one considers the truth concerning the nature of one's relationship with Reality to be.

Secondly, in addition to a conceptual and emotional bond that ties one to a particular way of engaging what one considers to be the truth concerning the nature of one's relationship with reality, there is also some sort of moral compass that is present in such a perspective which addresses the issue of what one considers to be the truth with respect to how a person should conduct one's relationship with whatever one considers the truth to be.

Irrespective of whether one is a believer, agnostic, or atheist, I find it interesting that when matters of character are to be reflected upon there seems to be a great deal of overlap among the different positions. On the constructive side of the ledger, most people, irrespective of their hermeneutical orientation concerning the nature of life, would consider qualities of: Honesty, sincerity, patience, courage, generosity, gratitude, kindness, humility, perseverance, integrity, compassion, love, friendship, discipline, forgiveness, nobility, tolerance, fairness, and equanimity to be desirable qualities, whereas on the negative side of the ledger, most people, irrespective of their hermeneutical orientation concerning the nature of life, would consider qualities of: Dishonesty, insincerity, cowardice, unfriendliness, meanness, arrogance, flightiness, animosity, intolerance, hard-heartedness, indifference, stinginess, ungratefulness, intemperateness, ignobility,

impatience, sloppiness, unfairness, and a tendency to hold grudges to be undesirable qualities.

People might disagree about how to go about giving expression to constructive qualities or avoid giving vent to negative qualities. However, there are degrees of freedom surrounding what might be acceptable examples of either various constructive or problematic qualities.

For example, how to give expression to the quality of love has been addressed in very different ways through poetry, literature, philosophy, and psychology. There is no one way to give expression to love, humility, courage, compassion, and so on, just as there is no one way to indicate that certain acts necessarily give expression to meanness, or arrogance, or cowardice, or dishonesty. Qualities of character are principle-governed and not rule-based.

Having said the foregoing, consider the following. The first amendment says that:

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

What does this mean?

Before attempting to address the foregoing question, one should know that George Mason, a delegate from Virginia, argued during the Philadelphia Constitutional Convention of 1787 that some sort of a Bill of Rights should be introduced into the document that was being constructed, and he made some concrete proposals in this regard. His suggestions were all turned down by the other delegates, and as a result, he voted against the Constitution prior to its release, first, to the Continental Congress, and, then, subsequently, to the people in the 13 states for purposes of being discussed in different sessions of the ratification conventions that were held.

During the ratification meetings that took place in various states between 1787 and 1790, there were repeated calls from delegates to add some sort of Bill of Rights to be included in the Constitution prior to its being ratified. These overtures were repeatedly frustrated and rejected by federalist forces who also were serving as delegates during the ratification conventions.

After the Constitution was ratified by the different states and Congress had begun its first session, James Madison was approached by various individuals and reminded of promises which had been made during different ratification



conventions that a Bill of Rights would be added to the Constitution once it was ratified. Initially, Madison resisted these reminders, but, eventually, he relented and put together a series of proposals that were brought before Congress, discussed, rewritten somewhat, and, then, approved.

What did the people in Congress mean by the notion of religion that appears in the first amendment? Some people in Congress were Christians, but there were different denominations of Christians. Some people in Congress were Deists. Some people in Congress were not all that religiously oriented.

Many of the people in Congress were sufficiently educated, well-read and worldly to be aware of the existence of Jews, Buddhists, Hindus, Muslims, and, as well, to be aware that indigenous peoples had a variety of religious orientations. Consequently, one might suppose that the general sense of the term religion in the first amendment that was acknowledged by the members of Congress was likely to be fairly broad, and, in fact one might suppose that their understanding of the term could be similar to the definition which I outlined earlier – namely, religion gives expression to an individual's search concerning the nature of one's relationship with Being or Reality.

I feel that anyone who would like to dispute the foregoing contention is going to have a very difficult time demonstrating that some other notion of religion was intended by the members of Congress who voted on, among other things, the first amendment, and which was signed into law by a President who also was a Freemason, which has its own notion of divinity. If the foregoing contention turns out to be true, then, the first amendment raises some very difficult questions.

For example, if religion gives expression to a person's search for the truth concerning the nature of one's relationship with Reality or Being, then, economics, politics, philosophy, science, and law all satisfy the conditions that constitute religion as previously defined. This means that almost everything that Congress does tends to be a violation of the first amendment because virtually all Congressional legislative acts are either engaging in a process of establishing a religion or prohibiting the free exercise thereof.

Moreover, all of the legislation that is advanced for purposes of creating different departments – from: Defense, to: the Interior, Treasury, Energy, Environment, Education, Immigration, Health, Justice, Housing, as well as subsets of those departments such as the CIA, NSA, FBI, CDC, FDA, FEMA, and the EPA – have questionable constitutional provenances because every governmental department and subset agency is seeking to put forth a perspective that gives expression to one, or more, person's search for the



truth concerning the putative nature of a human being's relationship with Reality or Being.

Like religion, laws are meant to be conceptually and emotionally binding. Like religion, laws possess a moral compass that is intended to direct how people are to live their lives.

The Department of Defense, DARPA, the CIA, NSA, and the FBI are government organizations which have helped – each in its own inimitable style -- to make the lives of thousands of Targeted Individuals a living hell. In effect, those agencies have sought to impose their form of religion onto Targeted Individuals and, as well, have prohibited Targeted Individuals from being able to freely exercise their own approach to religion, and, as such, all of the foregoing government agencies have been permitted to violate the first amendment rights of Targeted Individuals.

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Let's take a look at the Judiciary. For instance, there is nothing in the 1787 Constitution which entitles or requires that the members of the judiciary should be the ones who determine what the Constitution, or any of its amendments, means. One cannot possibly have three equal but separate branches of government as long as only one of those branches gets to say what the Constitution supposedly means.

The Constitution indicates that power is to be invested in the judiciary in conjunction with all cases of law and equity that arise under: The Constitution; the laws of the United States; treaties that are made; cases involving ambassadors, public ministers, consuls, as well as cases touching upon matters of admiralty and maritime jurisdiction. In addition, Constitutional power is invested in the judiciary to deal with cases of controversy involving: The United States; disputes between two, or more, states, or between a state and one or more citizens of another state, or between citizens of different states, as well as between a state or the citizens of a state and one, or more, foreign governments.

According to the Constitution, the judiciary shall have original jurisdiction with respect to those cases that concern ambassadors, public ministers, consuls, as well as states. In all other cases, the judiciary shall have appellate jurisdiction both with respect to fact and law unless some other kind of alternative arrangement is established through congressional action.

Given the foregoing guidelines, an appropriate question to ask is the following: Whether power is exercised through original or appellate

jurisdiction, how is that power to be exercised? In other words, what principles should serve as the metric or standard for evaluating and deciding cases?

The only directional guidance that is given in the Constitution concerning the power of the judiciary is found in Article IV, Section 4 of that document. The aforementioned section stipulates that the United States government guarantees a republican form of government to the states and their citizens.

Republicanism was a moral philosophy that emerged during the Enlightenment. This philosophical perspective attracted a great deal of interest and many adherents among Americans throughout the 1700s.

Republicanism required those individuals who wished to comply with that moral, philosophical framework to operate through principles of: Integrity, honesty, impartiality, humility, financial independence, objectivity, non-partisanship, honor, compassion, reason, judiciousness, egalitarianism, and a willingness to avoid circumstances in which one would be serving as a judge in matters that involved one's own causes.

The moral philosophy of republicanism was at the heart of a revolutionary approach to the idea of governance that was being discussed in the homes, taverns, and tea houses throughout the colonies. Under republicanism, government officials would be required to act in accordance with the moral principles that were at the heart of that philosophical orientation.

In other words, republicanism required that those with political authority could not conduct themselves according to their own personal likes, dislikes, and/or interests as, generally, had been the case in most political environments throughout history. Instead, public officials would be required to abide by a set of moral principles that actually would serve the public rather than the self-serving machinations of government officials. (If interested, one can learn more about the origins, development and impact which republicanism had on colonists with respect to their way of life in Gordon Wood's Pulitzer Prize-winning book: *The Radicalism of the American Revolution*).

Given the foregoing considerations, the power that is invested in the judiciary by the Constitution is predicated on the idea of acting in accordance with the principles of republicanism. As a result, the sole focus of the federal judiciary should be to ensure that the behavior of public officials – whether state or federal – which involved cases that came to the courts through original or appellate jurisdiction would be judged in accordance with the

principles of republicanism that had been guaranteed to the states and the citizens of those states by the Constitution.

For members of the judiciary to busy themselves with discerning, or trying to discern, the meaning of the Constitution would be to engage in something that was antithetical to republicanism – namely, that the courts would be acting in a manner which involved the members of the judiciary serving as judges in their own causes. After all, whatever the meaning of the Constitution that was being advanced by members of the judiciary might be, such an interpretation would not give expression to anything but their own causes concerning their beliefs about the nature of the Constitution.

The possible meanings of the Constitution are not what should be the concern of the judiciary. Instead, what should have been at issue in any case before the judiciary is whether or not government officials had been complying with the moral requirements of republicanism that were constitutionally guaranteed to the people of the United States.

Consequently, the hundreds of books that contain judicial rulings concerning the alleged meanings as well as the decisions that established arbitrary precedents concerning such Constitutional meanings are, for the most part, null and void. The application of judicial power only extends to ensuring that the guarantee of republican government which is specified in Article IV, section 4 is being observed in the cases that the judiciary takes on through either original or appellate jurisdiction. Any other kind of judicial consideration or focus besides serving the requirements of the guarantee that is indicated in Article IV, section 4 is nothing but invented legal fictions that have no actual standing or authorization within the Constitution.

For 236 years, the judiciary has continually exercised a form of power – involving meanings and precedents that shift with assumptions, values, and beliefs – to which it – that is, the judiciary -- is not constitutionally entitled. Moreover, like the Golum in J.R.R. Tolkien's *Lord of the Rings* trilogy, once members of the judiciary put on the ring of power, they become reluctant to take that ring of power off irrespective of what the corrupting ramifications of that ring might be for them or for others.

I attended the Zoom-meeting on Friday, January 12, 2024 concerning the Targeted Individuals legal case that is now waiting for the 5<sup>th</sup> Court of Appeals to set a date for hearing arguments concerning the illegality of the Terror Watch List. I also noted that a reference was made during the meeting concerning the existence of several Secret Categories of the Terror Data Base which also exist and do not seem to be covered by the present case, indicating that the underlying problem being faced by both Targeted Individuals and the

rest of the citizenry might be systemic rather than being limited to a single agency or department of government.

My heart hopes that the foregoing legal case will be successful. Following 9/11, I was reported to the FBI by someone that I had thought was a friend.

My sins were that I was Muslim, had an as-seen-on-TV computer (with which to write books), and kept to myself because I had just moved to the area and didn't know very many people. There is a good chance that my name is in one, or more, of the data bases that were referenced during the aforementioned Zoom meeting, and, therefore, a victory in the foregoing legal case could have positive ramifications for me.

Notwithstanding the foregoing considerations, I believe that the problems facing the community of Targeted Individuals, as well as the rest of the general public, are not going to be resolved by a business as usual approach to such legal issues ... that is, taking individual cases through the Appeal Courts, and, then, to the Supreme Court. There is a fundamental need for a constitutional re-visioning along the lines that have been expressed in the foregoing comments on the judiciary.

For example, the Ninth Amendment indicates that:

“The enumeration in the Constitution, of certain rights, shall not be construed to deny and disparage others retained by the people.”

Yet, for 236 years, Congress, the judiciary, as well as the states (and state judiciaries) have been denying and disparaging the rights that are retained by the people even if such rights are not specifically enumerated in the Constitution but, as noted earlier, are alluded to by the word: “others” – that is, other rights – in the text of the Ninth Amendment.

For example, considerations of health, education, sovereignty, conscription, and religion are not among the enumerated rights that have been accorded to Congress. Therefore, every attempt by Congress to introduce legislation concerning such issues constitutes an attempt to deny and disparage the unenumerated rights of the people that are entailed by the Ninth Amendment.

Moreover, when state governments, via their legislatures and judiciaries, seek to co-opt issues involving, for example, health, education, sovereignty, conscription, and/or religion, then, state governments also are engaged in acts

which seek to deny and disparage the unenumerated rights of the people. For example, the Tenth Amendment indicates that:

“The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.”

Consequently, the Tenth Amendment clearly indicates that states are not the only ones with Constitutional standing with respect to powers that have not been delegated to the United States, nor prohibited by the Constitution to the states. If this were not the case, then, there would have been no point for Roger Sherman to add the phrase “or to the people” to the original wording of that amendment.

In addition, seeking to withhold Constitutional standing from the people in conjunction with the sorts of powers that are being alluded to in the Tenth Amendment, would be another way of trying to deny and disparage the unenumerated rights of the people. After all, citizens have a right – unenumerated though it might be -- to have access to the sorts of reserved, but unspecified, powers being alluded to in the Tenth Amendment which would enable those individuals to be able to actively realize their unenumerated rights under the Ninth Amendment.

The guarantee that is present in Article IV, section 4 of the Constitution not only requires the judiciary to ensure that all members of the federal government are acting in accordance with the moral principles of republicanism, but the array of cases which the judiciary has been given power to engage via Article III, section 2 of the Constitution indicates that the judiciary has the authority to ensure that cases involving states and citizens will be conducted in accordance with the requirements of the moral philosophy of republicanism as well. Consequently, for the last 236 years, the federal judiciary should have been actively restraining state governments from denying and decrying the unenumerated rights of citizens as well as actively upholding the Constitutional standing of the people concerning those powers that have not been delegated to the United States nor prohibited to the states and which, therefore, have been “reserved to the states respectively, or to the people.”

Unfortunately, for some 236 years, the federal judiciary has, by and large, failed in its fiduciary responsibilities to the citizens of America when it comes to the issue of ensuring that no branch of government, whether federal or state, denies and disparages the unenumerated rights of individual citizens that are established through the Ninth Amendment. Furthermore, the judiciary has also failed to actively protect the Constitutional standing of

individual citizens by reminding the federal and state actors in the cases before them about the unspecified, reserved powers under the Tenth Amendment that have not been delegated to the United States nor prohibited to the states or to the people.

Article IV, section 4 also requires the United States to protect the states against invasion. Yet, despite the fact that corporations were an anathema to the colonialists who were engaging in a revolution against not only England but the activities of the East India Company, nonetheless, the judiciary and members of Congress have enabled corporations to invade the lives of people and to acquire substantial influence, if not control, over the lives of those citizens.

Corporations are legal fictions. Legal fictions are arbitrary ways that the courts invent in order to, supposedly, solve legal problems, with a wink and a nod, that could not be resolved if one were to abide by the law as it is written.

Corporations exist as a result of charters that give expression to a limited and temporary set of permissions which are granted by governments, and such charters set forth the understandings that are supposed to regulate the existence of those temporary and limited entities. However, starting with the '*Dartmouth College v. Woodward*' decision handed down in 1819 by the Marshall Court (a decision that the judiciary was not constitutionally authorized to make), corporations began to be treated as entities that had a form of life which had contractual rights independent of whatever charter permissions existed.

As a result, via the '*Dartmouth College v Woodward*' decision, the first will-'o-the-wisp apparition of the corporation as a shadowy, person-like entity with certain constitutional protections was, like Frankenstein's monster, given life. One might note in passing that John Marshall had an array of corporate entanglements in his legal past which induced him to look on corporations with favor and, therefore, aside from the fact that the Court had no authority to interpret the Constitution's meaning, he also was violating Article IV, section 4 of the Constitution in the '*Dartmouth College v Woodward*' decision because he was rendering a decision that allowed him to serve as a judge in his own cause – namely, his favorable opinion concerning the existence of corporations.

Corporations have no reality other than the fictional narrative or legal fiction that has been unconstitutionally assigned to them by the judiciary. Consequently, when the judiciary fails to observe its fiduciary responsibilities to the states and the people under Article IV, section 4, then, corporations are allowed to become person-like entities with rights rather than being



restricted to being mere charters with limited and temporary permissions that, under the Ninth and Tenth Amendments, are subservient to the unenumerated rights and powers of the people, as well as the unspecified powers of the states.

Every policy of federal and state governments that seeks to deny and disparage the unenumerated rights of the people under the Ninth Amendment constitutes an act of violence against the people. As such, these acts violate Article IV, section 4 of the Constitution because the United States government is supposed to protect the states and their people against all forms of domestic violence, and, yet, neither the legislature nor the executive will make an application to the judiciary to protect the people in this regard, nor does the judiciary, on the authority of its own original jurisdiction, serve as protectors of, and advocates for, the unenumerated rights of the people under the Ninth Amendment.

Finally, the Executive branch of the United States is also constrained by the guarantee of republican government inherent in Article IV, section 4 of the Constitution. This means that whatever: Executive Orders, fast-tracked treaties, calls for martial law, national security directives, intelligence operations, and/or security classification schemes that are initiated, knowingly or unknowingly, through the Office of the President, or the President's representatives, all of the foregoing practices must (according to the guarantee of the Constitution) be in compliance with the principles to which the moral philosophy of republicanism gives expression.

The judiciary has original jurisdiction when it comes to the behavior of ambassadors, public officials, and consuls as well as cases in which states are involved. With respect to the issue of original jurisdiction, the Supreme Court does not have to be referred cases by lower courts to be able to investigate the conduct of federal employees but has the authority to do so without any such request in order to determine whether ambassadors, officials, consuls, and states are conducting themselves in accordance with the provisions of Article IV, section 4 of the Constitution.

Unfortunately, the Supreme Court has rarely exercised its fiduciary responsibility in matters of original jurisdiction when it comes to ensuring that ambassadors, public officials, consuls, and states are complying with the moral requirements of republican philosophy that are guaranteed to the states and the people by Article IV, section 4 of the Constitution. As a result, the CIA, the FBI, the NSA, the military, the IRS, the NIH, the CDC, the FDA, and an array of intelligence agencies associated with different departments in the federal government have never been called to task for a multiplicity of breaches concerning the aforementioned Constitutional guarantee.

All branches and departments of the federal government as well as the branches and departments of many states have colluded, if not conspired, with one another to try to prevent the people from truly understanding: (1) the nature of the obligations that government officials have under the principles of the moral philosophy of republicanism which have been guaranteed to the states and their people in Article IV, section 4 of the Constitution; (2) the constraints involving religion that restrict the legislative activities of Congress under the First Amendment, and (3) the unenumerated and unspecified rights and powers that have been extended to the people through the Ninth and Tenth Amendments respectively.

However, as remiss as federal and state governments have been in attending to their fiduciary responsibilities to the people for 236 years, the people, themselves, have not made the effort or taken the time to properly understand the nature of the circumstances, opportunities, rights, and powers that have the potential to enable the people to realize their own sovereignty quite independently of federal and state governments. Neither the federal nor state governments have the Constitutional standing to deny and disparage the unenumerated rights and reserved, yet unspecified, powers of the Ninth and Tenth Amendments respectively, but people are going to have to actively seek the realization of such unenumerated rights and unspecified powers because, as history has clearly demonstrated, federal and state officials tend to become drunk on the power and rights that have been usurped from the people and, as a result, such officials will resist the people taking back what has belonged to the latter individuals since the amended Constitution came into existence in 1791.

Seeking the realization of unenumerated rights and unspecified powers is not a call for anarchy but a demand for sovereignty. Sovereignty is not about the unrestrained exercise of freedom that some libertarians might suppose is the case but, rather, sovereignty is about having the protected opportunity to seek to discover and realize the nature of one's essential nature.

Sovereignty is about decentralization of power rather than the centralization of power. However, sovereignty is also about ensuring that such decentralized power is capable of protecting everyone's opportunity to realize their unenumerated rights and unspecified powers in a manner that is mutually consonant with one another.

In whatever manner the foregoing issues are tackled, there is going to have to be some sort of institutional medium or dynamic through which people can come together to have an opportunity to explore, discuss, formulate, and actuate possible ways of resolving those matters. Whether this is in the form

of grand jury-like bodies or is in the form of some kind of healing-circles, or in the form of some other alternative possibility, the institutional format or dynamic will be independent of federal and state governments but, at the same time, will have to find ways of working with those levels of governance.

The federal and state governments can help people with the sovereignty project. Nonetheless, those forms of governance cannot solve the challenges that are entailed by that project.

The sovereignty challenge can only be resolved by the people themselves. That challenge cannot be resolved through: Voting, elected representation, or the activities of various branches of government but, instead, must be engaged by the people themselves through: Discussion, debate, critical reflection, constructive exercises of character, reciprocity, compromise, and fairness in conjunction with the aspirations of the participants.

It is not enough for people to speak about freedoms and liberties. The people must come together in an array of settings to actively engage in the difficult, nuanced work that is entailed by the challenge of developing an understanding about what freedom looks like – in actual lived terms – within the context of a multiplicity of people that are each seeking and have a right to conditions and principles of sovereignty being applied to their lives.

The current Constitution does not have to be jettisoned to accomplish the foregoing project. Nonetheless, constitutional provisions that are present in Article IV, section 4, along with the First Amendment's restrictions concerning the establishment or prohibition of religion by Congress, as well as the authority inherent in the Ninth and Tenth amendments concerning the sovereignty of the people must be acknowledged, honored, and judiciously protected as well as supported by federal and state forms of governance.

Unfortunately, for a variety of reasons, time is running out. If we, the people, do not act on the aforementioned sovereignty project soon, we might well lose the capacity to do so altogether or have that opportunity taken away from us by parties that have no interest in the people becoming truly sovereign.

Pursuit of the sovereignty project is the only way in which a sense of duty and obligation might arise in the context of the Constitution. Absent such a project, the potential of the Constitution that was introduced in 1787, ratified over the next several years, and amended in 1791, will continue to erode as it has been doing for the last 236 years.

If things continue on in the way they are going, then, at some point, a tipping point involving the American republic is going to be reached. When that happens, the promise and guarantee of abiding by the principles of republican moral philosophy will disappear and, as a result, complete tyranny or complete arbitrariness will reign.

We have a quickly evaporating opportunity to stop such a tipping point from taking place. The choice is ours, but without the establishment of an authentic sovereignty project, whatever decisions are made will come to nothing and our choices will do nothing but increase the distance between our existential circumstances and the possibility of leading sovereign lives.

Anab Whitehouse

