Literature

Highlights & Analysis

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Introduction to Literature

"President David O. McKay was inclined to awaken at 4:00 a.m., skim read up to two books each day, and then commence his labors at 6:00 a.m. He could quote 1,000 poems from memory…He referred to the grand masters of literature as the "minor prophets."" (Your Refined Heavenly Home by Douglas L. Callister, A BYU speech given September 19, 2006, https://speeches.byu.edu/talks/douglas-l-callister/refined-heavenly-home/)

You Can Find Me in the Garden: Quotes & Analysis of Candide by Voltaire

Quotes:

"Fools have a habit of believing that everything written by a famous author is admirable. For my part I read only to please myself and like only what suits my taste."

"You're a bitter man," said Candide.
That's because I've lived," said Martin."

"Let us cultivate our garden."

“But for what purpose was the earth formed?” asked Candide.
“To drive us mad,” replied Martin.”

“I should like to know which is worse: to be ravished a hundred times by pirates, and have a buttock cut off, and run the gauntlet of the Bulgarians, and be flogged and hanged in an auto-da-fe, and be dissected, and have to row in a galley — in short, to undergo all the miseries we have each of us suffered — or simply to sit here and do nothing?’
That is a hard question,’ said Candide.”

“Our labour preserves us from three great evils — weariness, vice, and want.”

“She blushed and so did he. She greeted him in a faltering voice, and he spoke to her without knowing what he was saying.”

“When a man is in love, jealous, and just whipped by the Inquisition, he is no longer himself.”

“In every province, the chief occupations, in order of importance, are lovemaking, malicious gossip, and talking nonsense.”

“Martin in particular concluded that man was born to live either in the convulsions of misery, or in the lethargy of boredom.”

“And ask each passenger to tell his story, and if there is one of them all who has not cursed his existence many times, and said to himself over and over again that he was the most miserable of men, I give you permission to throw me head-first into the sea.”

“I have wanted to kill myself a hundred times, but somehow I am still in love with life. This ridiculous weakness is perhaps one of our more stupid melancholy propensities, for is there anything more stupid than to be eager to go on carrying a burden which one would gladly throw away, to loathe one’s very being and yet to hold it fast, to fondle the snake that devours us until it has eaten our hearts away?”

“But there must be some pleasure in condemning everything–in perceiving faults where others think they see beauties.’
‘You mean there is pleasure in having no pleasure.”

“All men are by nature free; you have therefore an undoubted liberty to depart whenever you please, but will have many and great difficulties to encounter in passing the frontiers.”

“Cela est bien, repondit Candide, mais il faut cultiver notre jardin.”

“Even in those cities which seem to enjoy the blessings of peace, and where the arts flourish, the inhabitants are devoured by envy, cares and anxieties, which are greater plagues than any experienced in a town when it is under siege.”

Analysis:

Analysis of this book is divided into 2 sections: The Pococurante Episode and Cultivating Our Gardens. Candide is a social critique satirical book.

Pococurante Episode:

The Pococurante episode draws much from its name- Pococurante in French means someone who attains or possesses. The character Pococurante had it all. The episode illustrates how that's not the solution.
Candide had seasons of begging for his bread, like when he first left his boyhood "best of castles" castle, and the Bulgarian men let him eat with them, but he said no, not having money even to sup. They insisted, and Candide ate. Candide carried his optimism at this time, saying that all that happened was for the best. Candide eventually lets his pursuit of Cunegonde be a driving factor of his life, and he comes upon much evil and beatings along the way, but when he gets to El Dorado and receives lots of money, he becomes a weaker character. He begins to try to buy everyone out, trying to be a hero how he deemed it in his childish optimistic mind. Pococurante, like those who get money from Candide, the slaves etc., don't get happiness from their money. Voltaire was satirical in his writing to attack bad social systems of his day, be they the aristocrats like he (a very bold denunciation) or abusers of women (as we see how the prostitutes don't like their livelihood they hate it, as Paquette, whose name means gift in French, but they do it to stay alive although in mystery), or church leaders, or governors. Voltaire was a defender of good, he showed the lifestyle of Pococurante was bound for failure, that not dozens of the best thinkers works would please him. Even Martin, the ultra-pessimist old man of the book things to find some good in Pococurante's immaculate library, but Pococurante insists that it's all rubbish, not more than a handful of it all worth any time. At least Martin, the pessimist, made himself to be patient in the farm cottage where the narrative ends, seeing that he would be ill-treated, bad off anywhere he goes. At least he wasn't so much of a problem.
In Voltaire's day, the Catholic church extracted money from its people (of whom these were many as forced by the crusaders),

and in other ways were very abusive to the people. They were killed for having a copy of the bible or wanting one. It was a time where “Great Inquisitions” were happening, where to do something about it were killed. The church leader “The Grand Inquisitor” so named in the text was a personification of this. Be it paying off sins, or paying friars for sermons, as we see in the last few chapters of the text, the church was largely built on money. We see it failed in being good for its people and did more harm than good. The friar in the text gives sermons for money, but at the end of the day, he, as he says all his comrades, go home gloomy as the rest, and we find this friar looking for happiness with the prostitute Paquette. So, Voltaire has this other character, Jean the Anabaptist, who isn’t so “religious” formally as he is just a good person, always acting for others. Ana-Baptist in the 18th century when this was written could mean anti, or, that he was obviously not the stereotypical religion person of his day, yet he was more “religious” than the best of them. Voltaire fearlessly teaches the renunciation of pride and riches, showing repeatedly the unhappiness from them. Candide loses his El Dorado treasures when the robber voyage man’s ship sinks, and we find our hero wanting him dead, and rejoicing in his sunken ship almost as he would rejoice in love, being with Cunegonde. He is addicted to riches, rejoicing when one red sheep laden with money comes back to him, thinking that he is on top again, deeming that the world is good because it gave him money, and he is so audacious as to link that with the hope for true love, that he would have chance at finding “his” beloved Cunegonde. Candide Martin Dr. Pangloss Paquette Cunegonde and the old lady nestle in a cottage home choosing farming as their intent Turkish neighbor with merely 20 acres of farmland he tills himself with his household to avoid the 3 evils highlighted in the text (weariness, vice, and want), reasoning that maybe there they would find more than what Pococurante, the owner of the

pleasure that comes from being pleased by nothing, had found, or than the glory-ease-loving x-kings they supped with who were dethroned by war who went around seeking special treatment and to live in the past where they merely were popular and at ease. Candide is ready to renounce the world and all its madness he has seen in it and go to his Cunegonde dispute her new ugliness to honor his honor and manhood. To cling to the only virtue he ever knew, however small it was.

Cultivating Our Gardens:

Candide saying they need to work and maintain their gardens was the solidity he had in his life that kept him going. Finally he had a homestead away from the Bulgarian army with 30 thousands being killed in their wars for not enough reason, or from his make out to be perfect home castle where he was hidden from the world and learned virtually nothing, and worse, did virtually no work, making him be weak, and making him take a long many whippings beatings from Bulgarians etc., loses of riches from robber sailors and demanding slave owners he bought the slaves Dr. Pangloss and his brother in law loses of his love Cunegonde from expulsion from the castle from holding her to her being a sex slave dish washer depressed barely surviving victim of prince in Constantinople, or her having minimal faithfulness, marrying merely to satisfy her temporal want of money.
Candide had been raked over the coals by experience, and pessimist friend Martin that his philosophy that he held so dear in his heart of all-encompassing-optimism, seeing all was as it ought to be and was for the best, Candide saw slowly to renounce that, all though he still clung to happy moments like reuniting with Dr. Pangloss and seeing the Turkish farmer be simple and happy, and seeing Cunegonde dispute her barbarity and unattractiveness.

Candide in effect is done philosophizing, he has taken to the method of the only stable truly happy individual he knows, the Turkish farmer. He doesn't want to get mixed up in more war and loose more friends and must masquerade all over the world again. He says to Pangloss, at Panglosses suggestion, at all whit's end, that rather than play with the idea of all things they had been through having worked to their good, Pangloss feeding his atrophic desire to be a professor of a distinguished German college, oppressed with philosophy and thinking and talking to be at peace in his life, set on the come what will and just let it be that way- attitude, being grateful for the seeming "cheerios" they were munching on, these tiny gratuities they were not at ease to enjoy, Candide doesn't but all this now! Now perhaps we didn't act in the prime way, and maybe that's why we're out here in this forsaken place eating these forsaken victuals. No, Pangloss, let's just get humble before we fall on our ignorant faces again and go start digging our way out of this whole. Let's not let fate wash over us lest this garden we're enjoying the small ravishes of even be overtaken by weeds, and we lose everything else of the everything we've lost. Pangloss, our eating these things right now, lives how they are now, have NOTHING TO DO with the pirates, the wrappings, the misfortunes, the cannon ball experiences we've walked into. The world is crazy Pangloss, and I want to just stay here and take care of the one thing I have liberty over. It seems these basic human rights you've preached to me all through life aren't so basic, and I'm not dancing in that circle any longer. You'd do well yourself to set those books down a moment or two and till this garden, lest it gets over run and we're back on the luck shop riches poverty chase lifestyle, and I'm tired of that! El Dorado was a hoax, they wouldn't admit us there anyway we need to work what we've got and see if we can't blunder it away too. Depending on others to survive is as good as putting your cheeks in the butcher's hands and shaking on the salt. I'm

all for philosophy and optimism Pangloss, but not what you're used to. One too many harlots Pangloss, one too many free tickets and quick fixes. You can find me in the garden, and maybe then we'll talk.

Comparing Homer's Odyssey and Virgil's Aeneid

I will show how the Odyssey was positive and encouraging for people like the Aeneid also, and importance of God's and man's wills. Homer shows men act and Gods help, Virgil shows Gods act and men are pawns, but in a good way. Both are Hero's to look up to- Aeneas commanded ship men to stay true on scary waters to Italy, Odysseus helped the men stay strong when approaching the island where Polythenia the one eyed moister lived.

They both like humans and revere the God's- Aeneas helped his dad get away from their homeland in Troy so he would be safe even carrying him on his back (and wept for the welfare of others). He acted that way to the Gods also, trying to pay due respect to their wishes, and believed that as he did that he would be protected- He was – Odysseus on the other hand would pray to Gods for aid but go do his own thing. Odysseus and Penelope were very shrewd, whereas Aeneas and his Dita were very opposite, he is stern, she is kind.

Aeneas was self-centered- political movement over family- they both united with then left women on their journeys, but Homers moves were to help him get to his family, and those of Aeneas were to establish a political kingdom, Rome. There is some sympathy for Aeneas however, seeing as how his homeland was taken over.

Both Homer and Virgil play up the character to be the role model for human beings, and better than anyone ever known up to that point.

Odysseus was more like a spy, having to often wait to reveal his identity like when he was with Cyclops, and waited until he was rowing softly away before he deemed it safe to reveal his identity and also in Ithaca making sure all was as how to best do things based on his intellect that might otherwise fail whereas Aeneas could show up and off the cuff take over and win every time.

Odysseus was a more solitaire journeyer, not so much support, being cast from one island to the next we hear little of his companions although he does have some at times. Aeneas we find in more battle situations, and we only hear of Odysseus' past battle experiences. They're similar because the main victory of the battle over Troy was given to Odysseus, and the main person who founded Rome was Aeneas. There are enemies to these heroes. It seems that for Odysseus, the God Zeus is only looking out for him because he was a just fellow, and the Gods value justice and just people getting, by blessing the just persons, the Gods are making a good investment so to say, getting something back for what they put in -but Aeneas seems to be secure in his destiny (from the readers point of view maybe not from the point of view of Aeneas) because he is the one whose fate is elected to start Rome. The Gods seem to like him a lot more than Odysseus since Odysseus got tossed around the sea more and had more one on one battles than Aeneas - aka more life-threatening encounters. Aeneas mom is a God named Venus, naturally he would have a lot of help. It's to say he is part God himself, whereas Odysseus was only aided y Pallus Athena to look like a God sometimes when he needed to persuade people. We see Odysseus as being as it were, a lot more proved to real human infirmities dispute his zeal- like when he found himself on the island of the Athenians he was so

beat up he looked like driftwood- even left naked. Also, Odysseus, who usually held his composure, yelled out his true identity when sailing away from Polythenus to irritate him. Odysseus was very good at wowing people- all the girls wanted to have him, from Athena, to Calypso, to the daughter of the king of the Athenians and so on. Odysseus had to earn his respect with people who didn't know him whereas Aeneas seemed to have a self-inherent respect.

There is an enemy to Odysseus namely the suiters for his wife Penelope waiting back at home where he was the king of Ithaca, and Aeneas had a foe as well that he ended up killing, but it was just one man instead of a myriad of suiters. Odysseus had already helped Ithaca, and wanted to go there again to keep things, especially his nuclear family but also his kingdom there, in order. Aeneas had a different path, he was aging to establish the great mighty God-ordained Rome. He had a lot bigger of a mission to go on to, whereas Odysseus seemed a lot more normal of a person, but oh the way he introduced himself and spoke so dazzlingly to people- like when he begged for the mercy of clothing from the Athenian princess and called her a Goddess, asking her if she was so. It seemed Odysseus earned his favor with Zeus, and Aeneas was just picked to settle Rome etc. because of who his mother was. It seems the Odysseus was a lot more refined of a man because he kept his composure and hardly ever wept except for on one occasion where the Athanasian Islanders were having a festival celebrating the grandeur and losses of Troy. Odysseus seems more independent. Odysseus seemed more family centered that being his main drive (even though he obediently his family for a season out of obedience to the Gods). We hear about how Aeneas was entrusted with the tutelage of a lad at war times, but Odysseus and his son worked very closely together to restore unity and normality in their home against the suitors.

Homer's Odyssey appeals more to the human side of people because it is a man always on the edge. Virgil's Aeneid is unique in that it is a telling of a preexisting tale but in a different way, but that the main hero is more unable to fail makes it less applicable to the reader (perhaps the Romans wanted to look better than the Greeks by having a more invaluable hero). It is to say, "Join the strong establishment of the Gods" whereas Homers Odyssey is to say, "Do all you can in your sphere". Rome and Greece are both noble places on some accounts, but the literature proses that Rome was the best, that it was what had been waiting to happen.

These works were both to show the art of language since they utilized language (Homer in Greek, Virgil in Latin) like no one else did. Both are to teach of what humans do when pushed to their limits, like Dita's suicide and Penelope's strange putting off suitors for 20 years awaited her husband's return. Hence both teach the valor of women being true to whom they fall in love with. Both depict that the best woman type is a strong woman. Dita was a great leader of a warrior people and Penelope was strong and wise enough to trick suitors and not give in to twenty long years of their relentless antagonism (they were after power she had etc.) After Dita's husband was killed she shut down, as did Penelope when Odysseus was so long gone, but powerful deep hope was shown in both by Penelope awaiting the return of her Odysseus, and Dita in opening her heart again once she had found this new love Aeneas. They both show a woman's dedication to her husband as being a key trait of their valor.

Both works are extremely religious where God's and mortals are constantly involved in each other's affairs. The Gods want the mortals to acknowledge them and let them run the show in The Aeneid, while in the Odyssey it's more of a dog eat dog situation, but for anyone who is super determined like Odysseus, a Goddess will, like Pallas Athena, help you

where you would otherwise fail. Both heroes get helped by The Gods, but in the Aeneid the big picture is displayed- the Gods want a utopia society, so they have one man make it happen. In the Odyssey, it's like the Gods are letting the mortals figure things out, and helping them as they ask for it, like Odysseus constantly praying, seemingly getting his cunning as a gift from the Gods because he asked for it.

Analyzing Don Quixote's Cave of Montesinos

Quijote's inner self he sees himself as something very different than an old commoner who, yet intellectual and likes to read, is just a man like the rest of us. The encouragement from seeing his beloved yet enchanted Dulcenia del Toboso there helps him to renew his journey, so he can go on and continue to change the public feelings on expressing one's inner self, ones dreams and convictions to the utmost. Quijote can, in a very real sense (since it forms his and others' behavior), to change his destiny by small and insignificant things, like 30 minutes in a cave. It was much more than a cave to him though, just like how everything else in his poverty-stricken low-class life. He had to make do with what he had to create his ideal reality, and the ideal reality for the rest of humankind.

So, the immaculate detail we read of in the episode of the cave of Montesinos is just as necessary as all the other detail we hear of in the tale on The Knight of the Sorry Fact who becomes the Knight of the Lions. Detail, when you have so little adventure to whorl with in the reality that you have been given, makes all the difference. Palace halls, divine callings from a mysterious enchanted being, these all go to confirm to Quixote the importance of his mission and renewed his confidence in it. He had renewed confidence in part 2 vs part 1 to begin with, deciding to leave his home yet again besides the

petitions of his caring niece and maid. Like Virgil's Aeneid in something of a decent to Hades, Quixote relished the opportunity to have a rebirth experience, rising out of the cave like a birth canal or a tomb. Quixote had to have sources of strength so he could be one for his people, first of all for his squire Sancho Panza, whom he had to reassure constantly that his island awaited him, and that he need not doubt the many requirements of chivalry as being entirely necessary in every case, be it attacking sheep, windmills, these giants and armies, or whether it be demanding involvement in the releasing of a boy being whipped, or swiftly getting princess M. who turns out to be Dorotea, getting rid of all the giants in his way in whatever from he saw them, wine skins of what have you. There is always Quixote telling Sancho promise of reward so great that he should not ever spend his time asking about how great the reward will be (isn't that how the gospel of Christ operates to a point? Or at least should operate if we live it?).

Panza's desires for rewards turn from islands to a more blessed pleasant existence from time to time, but Quixote revives Sancho constantly, and Sancho takes courage at the words of this dedicated man living the lives of the knights and realms of his books, seeing those as the only path toward a good society.

One may consider the need to defend into the pit a peas of Quijote's dedication, seeing we could say, to defend into every possibility for adventure. The essence of a Knight errant is that he is something of a "yes-man", taking upon him nearly every adventure so long as he could justify it (so long as it was just). Quixote was unconquerable and laughed at the prospect of being put under arrest for the deliverance of criminals. Quijote's method was that he was so important, being on his quest for peace on earth, especially the sake of his dearly beloved beautiful to him although extremely unacquainted Dulcenia del Toboso, as Knights errant do. He must go into that

cave for his fame now growing, he becomes even more brave and developed finding out his story has been published, and although detailed it is yet with some discrepancies he would say of its completeness, he was still proud to be going down with the heroes in being in a book of chivalry. Quixote although still insane, begins to be seen in part 2 how society is being to imitate him, and he must carry on doing every civic deed he is blessed with the opportunity of partaking of. The magic is still very alive to Quixote even when he recognizes the knight of the woods and mirrors to be Samson, the college student, it was a mere enchantment to show that he was to have mercy on this fellow and let him live.

Quijote has enemies and friends but he goes on in his adventures and be it going in a cave on sleeping in the woods when a bed at an inn is offered him at time to time, he must act congruent to a Knight because he is one. At least he is set on service rather than trivial matters like the inn keeper so concerned about his dues on strange occasions like dealing with lunatics like Panza and Quijote. The cave descent is important as all Quijote's extravaganzas, and out of loyalty, for certainly no money was coming in, nor a whole rib uncracked remained in his stomach for that matter, Panza followed Quijote as his traditional Knight Squire, and his wife even allowed him to go.

Quijote's errands were strange, all of them, but the important fact was that he was doing them, not so much that he was successful in every case (he usually doesn't get the outcome he expected). By doing what he says to do, Quijote reunited the eternal lovers Leona and D. as well as the revived lovers Don Fernando and Dorotea. We see Quijote does a lot of good even when he doesn't realize it. Since Quijote decided to be a Knight errant and go on every feasible quest like into the cave, he set up the stage for things to happen. Were the priest and the barber sitting around doing their normal tasks, the deranged forsaken wilderness bound lovers would have

remained that way and perished by depression and grief comp rending on their souls day by day as that was the consuming thought of their conscience and their first story to tell anyone who met them. Quijote's cave dive is symbolic of great things happening by following your dreams. The vision he received there , we have no reason to dispute he did receive it since he is the only witness of his conscience, save it were the short duration of time he spent there- time means nothing to Quijote, this shows that we create our own reality and build with what we have to give us the motivation to do as we see right and true. Quijote had seen, in his mind, through his books, 100's upon thousands of warrior Knight errants who made their name known this by sword rather than by pen, and he knew in himself that he could revive chivalry and a society with Knights at its core defense and virtue, a revived symbol of a character and force that stops not at their own experience to do right, and laughs at opposition. Sancho, never having had seen Dulcenia del Toboso, randomly picked who was available to be she when they were in Toboso for Quijote. Seeing her appearance different Quijote fell back on truly wicked enchantment, which so often played part in the mysteries of his journeys, attributing her altered appearance to mystery or magic. Quijote was fine to begin with about the pact that compared to other women, a commoner would not think Dulcenia beautiful, but this didn't matter to Quijote, what she steer for in his mind made Quijote admire her as much as anyone ever adored anyone, this he explained to Sancho when Sancho thought she was not ugh to look at having known her from town.

It's a long dark descent into the cave, where revelation comes, where we all need go to get our eternal bearings but ascend we must. We think it take s longer than it does to go through these type things, because we are experiencing the full weight of them in detain, and they are the world to us, we are so sure that this absolutely must be where we are supposed to be,

loving the adventure of it. Be it in a dark cold difficult cave, it beats sitting at home and watching life go by. Who them is willing and bold enough to ascent their caves, and who will believe virtue? (For Quijote spoke virtue, and none believed him. None were willing to leave their riches for the master).

Enders Game Series by Orson Scott Card - Quotes & Take-Home Messages

There are various good teaching lessons from this fun series, and gospel analogies which can be useful teaching tools.

Sections:
Enders Game
Speaker for the Dead
Xenocide
Children of the Mind

Enders Game

A more through list could be made but here are some things to remember:

1. Push your trainees, push yourself
2. Be smart
3. Why > what
4. THE PRESENT IS THE BATTLE, NOT THE FUTURE. Your life's 'ministry' / 'impact' isn't something to look forward to, it's happening right now, so give it your best shot every day. Your test will be over before you know it.
5. Like to win thoroughly
6. Beware simulated scenarios becoming your reality and beware manipulation
7. Deceiving someone for the better good will turn them against you.
8. We can choose to use our talents for good or evil
9. Spread ideas and they'll become part of the debate
10. We have good and evil in our natures; the evil must be fought against continually. To be too soft or too hard is to miss self-mastery and to fail in giving maximum service to your

fellows.
11. Only someone pure in heart will have enough insight & inner compass to win the unbeatable battles
12. Shun violence
13. Beware attacking an enemy you know little about, especially in offensive rather than defensive action
14. Sometimes only isolation can push a person to their best self, the need to make it on their own without help or hope of help

"I think that most of us, anyway, read these stories that we know are not "true" because we're hungry for another kind of truth: the mythic truth about human nature in general, the particular truth about those life-communities that define our own identity, and the most specific truth of all: our own self-story. Fiction, because it is not about someone who lived in the real world, always has the possibility of being about oneself." – Note from OSC From the Introduction to Enders Game

"I think it's impossible to really understand somebody, what they want, what they believe, and not love them the way they love themselves."

"Humanity does not ask us to be happy. It merely asks us to be brilliant on its behalf."

"There are times when the world is rearranging itself, and at times like that, the right words can change the world."

"An enemy, Ender Wiggin," whispered the old man. "I am your enemy, the first one you've ever had who was smarter than you. There is no teacher but the enemy. Only the enemy will tell you what the enemy is going to do. Only the enemy will ever teach you how to destroy and conquer. Only the enemy shows you

where you are weak. Only the enemy tells you where he is strong. And the rules of the game are what you can do to him and what you can stop him from doing to you. I am your enemy from now on. From now on I am your teacher."

"So the whole war is because we can't talk to each other."

"I need you to be clever, Bean. I need you to think of solutions to problems we haven't seen yet. I want you to try things that no one has ever tried because they're absolutely stupid."

"He could see Bonzo's anger growing hot. Hot anger was bad. Ender's anger was cold, and he could use it. Bonzo's was hot, and so it used him. "

"I will remember this, thought Ender, when I am defeated. To keep dignity, and give honor where it's due, so that defeat is not disgrace. And I hope I don't have to do it often."

"The story itself, the true story, is the one that the audience members create in their minds, guided and shaped by my text, but then transformed, elucidated, expanded, edited, and clarified by their own experience, their own desires, their own hopes and fears."

"The story is one that you and I will construct together in your memory. If the story means anything to you at all, then when you remember it afterward, think of it, not as something I created, but rather as something that we made together. "

"We're all trying to decide whether your scores up there are a miracle or a mistake." "A habit. "

Speaker for the Dead

(Note: this has nothing to do with spiritualism, calling on the dead to speak; its rather about how Ender becomes a really good psychologist who understands human behavior & researches situations thoroughly so he knows how to "speak" on behalf of the dead, something of a private detective. In other words, he gives really good talks at funerals.)

Take Home Messages:

1. Don't unwittingly participate in bullying; lack of service to someone in need can lead that person to darkness
2. When you know someone's story, an unlikely character can be very lovable
3. Help each other succeed rather than pinning foreigners in a box
4. SPEAK TO OTHERS IN THEIR OWN LANGUAGE, a language they understand. This goes beyond linguistics.
5. Lies and secrets, unresolved issues, even if they are for trying to protect others, they do more harm than good, and the real healing comes as we speak truth.
6. When you know what you must do, hurry and do it before you cower away
7. When an ambassador for peace, speak to your rivalry with respect, and demand respect from them. Do not answer to commands. See them as an equal to yourself, not below, not above.
8. You can learn from those who you consider inferior to yourself.
9. People will become what you treat them like
10. When we learn an unfavorable thing about someone we love which occurred in long past, don't hate them, forgive

them. You loved them before and they still had the sin then, so if you stop loving them now the only thing that's changed is you.
11. A different people need their own laws because of how they live
12. There are 2 ways to be great, the evil way is to destroy anyone who appears superior to you until you have no competition. Some think others must be less for themselves to be great. The good way to power is intelligence & wisdom, lifting the whole with you, for there is plenty of room in space for everyone.
13. Truth exists in circular paradoxes; like how you don't know someone till you stop hating them, and you stop hating them once you know them
14. It's easy for people to accept the dead since they're not a threat anymore, but people are prone to reject the living opposition/unknown.
15. Those who actually care for their children will love and discipline them.
16. We can face criticism if the person giving it also knows our good side
17. We lie at funerals; instead we should be honest about who the person was, and their innocent beginnings, the pressures that brought them to where they were. We call out the sin for what it is, not excusing it, but only in being truthful are we empowered and feel peace.

"This is how humans are: We question all our beliefs, except for the ones that we really believe in, and those we never think to question."

"No human being, when you understand his desires, is worthless. No one's life is nothing. Even the most evil of men and women, if you understand their hearts, had some generous

act that redeems them, at least a little, from their sins."

"When you really know somebody you can't hate them. Or maybe it's just that you can't really know them until you stop hating them."

"A Great Rabbi stands, teaching in the marketplace. It happens that a husband finds proof that morning of his wife's adultery, and a mob carries her to the marketplace to stone her to death. There is a familiar version of this story, but a friend of mine – a Speaker for the Dead – has told me of two other Rabbis that faced the same situation. Those are the ones I'm going to tell you.

The Rabbi walks forward and stands beside the woman. Out of respect for him the mob forbears and waits with the stones heavy in their hands. 'Is there any man here,' he says to them, 'who has not desired another man's wife, another woman's husband?'

They murmur and say, 'We all know the desire, but Rabbi none of us has acted on it.'

The Rabbi says, 'Then kneel down and give thanks that God has made you strong.' He takes the woman by the hand and leads her out of the market. Just before he lets her go, he whispers to her, 'Tell the Lord Magistrate who saved his mistress, then he'll know I am his loyal servant.'

So the woman lives because the community is too corrupt to protect itself from disorder.

Another Rabbi. Another city. He goes to her and stops the mob as in the other story and says, 'Which of you is without sin? Let him cast the first stone.'

The people are abashed, and they forget their unity of purpose in the memory of their own individual sins. 'Someday,' they think, 'I may be like this woman. And I'll hope for forgiveness and another chance. I should treat her as I wish to be treated.'

As they opened their hands and let their stones fall to the ground, the Rabbi picks up one of the fallen stones, lifts it high over the woman's head and throws it straight down with all his might it crushes her skull and dashes her brain among the cobblestones. 'Nor am I without sins,' he says to the people, 'but if we allow only perfect people to enforce the law, the law will soon be dead – and our city with it.'
So the woman died because her community was too rigid to endure her deviance.
The famous version of this story is noteworthy because it is so startlingly rare in our experience. Most communities lurch between decay and rigor mortis and when they veer too far they die. Only one Rabbi dared to expect of us such a perfect balance that we could preserve the law and still forgive the deviation.
So of course, we killed him.
-San Angelo
Letters to an Incipient Heretic"

"Every person is defined by the communities she belongs to."

"He loved her, as you can only love someone who is an echo of yourself at your time of deepest sorrow."

"But when it comes to human beings, the only type of cause that matters is final cause, the purpose. What a person had in mind. Once you understand what people really want, you can't hate them anymore. You can fear them, but you can't hate them, because you can always find the same desires in your own heart."

"Sickness and healing are in every heart; death and deliverance in every hand."

“The difference between raman and varelse is not in the creature judged, but in the creature judging. When we declare an alien species to be raman, it does not mean that they have passed a threshold of moral maturity. It means that we have.”

“It’s the most charming thing about humans. You are all so sure that the lesser animals are bleeding with envy because they didn’t have the good fortune to be born Homo sapiens.”

“Maybe she couldn’t know who she was today. Maybe it was enough to know that she was no longer who she was before.”

“We’ve devoted our lives to learning about them!” Miro said. Ender stopped. “Not from them.”

“Order and disorder’, said the speaker, ‘they each have their beauty.”

“Dona Crista laughed a bit. “Oh, Pip, I’d be glad for you to try. But do believe me, my dear friend, touching her heart is like bathing in ice.”
I imagine. I imagine it feels like bathing in ice to the person touching her. But how does it feel to her? Cold as she is, it must surely burn like fire.”

“Quim,” she said, “don’t ever try to teach me about good and evil. I’ve been there, and you’ve seen nothing but a map.”

“He is dangerous, he is beautiful, I could drown in his understanding.”

“You’re cultural supremacists to the core. You’ll perform your Questionable Activities to help out the poor little piggies, but there isn’t a chance in the world you’ll notice when they have

something to teach you."

"You understand that the piggies are animals, and you no more condemn them for murdering Libo and Pipo than you condemn a cabra for shewing up capim."
That's right," said Miro.
Ender smiled. "And that's why you'll never learn anything from them. Because you think of them as animals."

"A strange thing happened then. The Speaker agreed with her that she had made a mistake that night, and she knew when he said the words that it was true, that his judgment was correct. And yet she felt strangely healed, as if simply saying her mistake were enough to purge some of the pain of it. For the first time, then, she caught a glimpse of what the power of speaking might be. It wasn't a matter of confession, penance, and absolution, like the priests offered. It was something else entirely. Telling the story of who she was, and then realizing that she was no longer the same person. That she had made a mistake, and the mistake had changed her, and now she would not make the mistake again because she had become someone else, someone less afraid, someone more compassionate."

"The tribe is whatever we believe it is. If we say the tribe is all the Little Ones in the forest, and all the trees, then that is what the tribe is. Even though some of the oldest trees here came from warriors of two different tribes, fallen in battle. We become one tribe because we say we're one tribe."
Ender marveled at his mind, this small raman [member of another sentient species]. How few humans were able to grasp this idea, or let it extend beyond the narrow confines of their tribe, their family, their nation."

Xenocide

-when someone says something to you that could make you angry, realize they are fragile at that time, and don't make them think you are not on their side
– just because you can explain life with the biological narrative doesn't mean there still aren't heroes, right and wrong, good and evil.
-to be creative you must work on more than 1 project at a time
– "Let me tell you about gods," said Wiggin. "No matter how smart or strong you are, there's always somebody smarter or stronger, and when you run into somebody who's stronger and smarter than anybody, you think, This is a god. This is perfection. But I can promise you that there's somebody else somewhere else who'll make your god look like a maggot by comparison. And somebody smarter or stronger or better in some way. So let me tell you what I think about gods. I think a real god is not going to be so scared or angry that he tries to keep other people down. For Congress to genetically alter people to make them smarter and more creative, that could have been a godlike, generous gift. But they were scared, so they hobbled the people of Path. They wanted to stay in control. A real god doesn't care about control. A real god already has control of everything that needs controlling. Real gods would want to teach you how to be just like them."
-we existed always and were not created
– Man has free will, he asserts, precisely and only because he has always existed: I think that we are free, and I don't think it's just an illusion that we believe in because it has survival value. And I think we're free because we aren't just this body,

acting out a genetic script. And we aren't some soul that God created out of nothing. We're free because we always existed. Right back from the beginning of time, only there was no beginning of time so we existed all along. Nothing ever caused us. We simply are, and we always were. (386)
-Don't blame your OCD on God.
-The benevolent government organizations may not be so benevolent
-One bad act by a person doesn't represent the larger group. Punish the actor, not his entire 'species'.
-In mobs, people do things they soon regret.
-"Valentine had long ago observed that in a society that expected chastity and fidelity, like Lusitania, the adolescents who controlled and channeled their youthful passions were the ones who grew up to be both strong and civilized. Adolescents in such a community who were either too weak to control themselves or too contemptuous of society's norms to try usually ended up being either sheep or wolves- either mindless members of the herd or predators who took what they could and gave nothing."
-If words are a weapon I am going to give them an arsenal.
-The human brain like a computer could only receive data at certain speeds, go too slow and you lose them.
-There is more to us than our bodies; something which existed before our bodies entered into our bodies, and identified the body as itself. The thing which entered our bodies at the time of our birth has always existed.
-Concerning negative feelings: Such are natural feelings they come and go as quickly, only those who make them a way of life are to be condemned for them.
-Olihado was a good father. He worked for the sake of home. Home wasn't a side project, it was his main project.

Children of the Mind

-Ender was never very happy, he was helping, he worried about things, he felt it his duty to help, seek the quote says it better
– loving enough to inflict suffering when it was needed
-The man who has risked his life knows careers are useless. The man who won't risk his career has a useless life.
-Everyone leaves. Everyone dies. What matters is what you build together before they're gone.
-Not all iuas (basically meaning intelligences) became great, they could not or would not dare to; they let others control them, always fitting in, being a fringe of a great thing
-The mother tree loved their independence as much as their need. (editor's note: parents love helping their children, they love even more seeing their children become independent like themselves)
-Sometimes you let go of what you really want for the sake of duty.
– Just because someone's god is fake does not mean that all gods are fake.
-Ender was bowed down under the weight of burden.
-Ender experienced pain too deep to feel at present, which would tear at him for years to come.
-Create based on ideas. We all have theories, & we live to prove that what we believe is real. We are not rational, we get information which we don't act on, and we take leaps.
-Even gentle people sometimes conclude that the decision not to kill is a decision to die.
-Their subconscious had already chosen, and their conscious was trying to figure out what the subconscious had already determined.

Lord of The Rings: A Noble Story Good vs Evil – Analysis & Quotations

Sections:

Introduction
General Content Ratings
Galadriel & Arwen: Ideal Females
Frodo & The Hobbits: Power in Humility
Elves: A Type of Exaltation
The Silmarillion: Bible of the Elves
Quick Look at Pros and Cons
Inspiring Quotes from The Hobbit
Inspiring Quotes from The Fellowship of the Ring
Inspiring Quotes from The Two Towers
Inspirit Quotes from The Return of the King

Introduction:

This series is controversial due to the presence of wizards and magic, however minor their role and moderate their fantasy. This essay will give a general favorable view to the

series as I don't find its use of magic to parallel that described in the bible. I could be wrong of course.

I find the series to be generally useful in teaching themes of courage and nobility in the fight between good and evil. I've known this story from childhood and it has long inspired me to be my best, to serve a higher cause than self, to treat others with compassion, and to not compromise with evil.

The Lord of the Rings is a story of the corrupting influence of ultimate power (and temptation generally), and heroes who stand against it.

The books are arguably better than the movies as they are less violent, but both have refining qualities. The movies certainly show more emotion of the characters which allows for greater connections and understandings.

General Content Ratings:

The costumes are all modest, which is excellent.

The language is all clean, which is excellent.

The level of violence and horror portrayed in the films are concerning, particular for young audiences. This factor lowers my rating of this film, demoting it from the status of classic, and putting it as only an interesting story instead.

There is much of the fantastic in these movies. This is potentially dangerous as it desensitizes the viewer to reality. This said, there is also much reality found in them, many Christian themes, and this work is comparatively very modest in it's magical influence. It has been said by some that some amount of the fantastic is more aligned with reality than only that which is presently understood.

The females typically retain feminine roles, and the males masculine roles, which is excellent. The lady in part 3 is

the exception to this, though exceptions are sometimes useful if they aren't pushing a larger agenda.

Galadriel & Arwen: Ideal Females:

Galadriel is the ideal female. She isn't a warrior killer, but a beautiful counselor, full of wisdom. She shows that she can be good or evil with those traits. Her beauty is disarming, her wisdom and ability to communicate well with others is the root of her power.
Arwen is also an ideal female whose power is in her influence rather than her sword (she does appear with a sword once in the film in protecting a "child", as if to say 'I know how to use this, I don't want to but I will if I must). She is also a Christ figure who (temporarily we might say) gives up immortality for love.

Frodo & The Hobbits: Power in Humility

Hobbits are the example of weak things doing great things. This is a theme of the gospel, that God uses the weak to break down the strong. He does this to show that he can fight his own battles, and merely needs willing humble servants who will carry out his will without their personal pride getting in the way. Don Quijote is another of these analogies of the weak doing great things in an untraditional way. Missionaries preaching the gospel, often at very young ages, are another example of how small and simple things can cause great things to come to pass.

Hobbits, due to their humility and family culture, are resistant to evil. It does take a toll on them, but not nearly to the same extent as it does others.

Elves: A Type of Exaltation

Elves are symbolic of angels, or people who have mastered themselves. They are beautiful and skilled.

It is of concern that they are depicted with long hair, men and women alike. This is a pagan theme. Jesus' hair (to the shoulders or thereabouts) would have been considered a medium length. In mediaeval times, Joan of Ark cut her hair to the shoulders to appear as a man in battle. These just a few evidences that mens hair, for symbolic and other reasons, is to be kept shorter than the hair of females. This being said, the story does take place in an alternate universe where different cultural standards are applicable. But we do know that all writers have as their goal to make characters which can be relatable to us, but this can perhaps be well enough accomplished despite the hair issue. The hair in this instance is likely symbolic of beauty and control, though it does lack the important symbol of differentiating males from females, particularly when the men are beardless.

The Silmarillion: Bible of the Elves

This book is essentially the bible of the elves, and takes place before the Hobbit or the Lord of the Rings.

God in heaven and Satan reveling seeking to userp others.

People being allowed to elect to come to earth. Some of the greatest going there.

A Christ in opposition to the Satan, both sons of God.

Christ to come in the fullness of time to be king.

Women of beauty beyond description due to having the light of God in them.

Christ the firstborn of God who lead in heaven.

The good people of earth preparing for the coming of the firstborn of God, despite Satan's attempts to take over.

7 arch angels

Gender from the beginning.

Ulmo the holy ghost who has no body and speaks to everyone by spirit

Satan's music wild

Manway Christ

Elovata God

Melkor/Morgoth Satan

Those who listen to good put away dispair and the enemy

Satan started with despite for light but became the great liar as he wanted light for his own rather than the established way. To userp and control.

Sauron like Cain serves Satan

Satan like Christ in the beginning but falls tragically

Satan speaking nice things and suddenly throwing in bad things so that those who heard it thought it was their own conscience for their themselves remembering their own personal thoughts

Satan deliberately uses lies to turn people against each other

God intervenes to obliterate a wicked society

Quick Overview of Pros and Cons:

Pros:

Noble costumes
Most characters don't have super powers
Simple characters becoming heros
Christian author
Christian themes
Clean language
Respectful to women
Based off of great novels
Quoted in general conference
Galadriel & Arwen as ideal females with powerful influence without fighting

Cons:

Has wizards (though they are sent by the good God to help the people against the evil forces)

Lots of fighting
Gore in the movies (not so in the books, but a fan of one is typically a fan of the other)
Some suggest these 'alternate universes' are used as allegory, and that the 'no God' point is therefore invalid, and that the 'has wizards/witches' is invalid due to it taking place in a 'different' universe than our own

The Hobbit - Quotes

“There is nothing like looking, if you want to find something. You certainly usually find something, if you look, but it is not always quite the something you were after.”

“It does not do to leave a live dragon out of your calculations, if you live near him.”

“Where there’s life there’s hope.”

“Where did you go to, if I may ask?’ said Thorin to Gandalf as they rode along. “To look ahead,” said he. “And what brought you back in the nick of time?’ “Looking behind,” said he.”

“There is more in you of good than you know, child of the kindly West. Some courage and some wisdom blended in measure. If more of us valued food and cheer and song above hoarded gold, it would be a merrier world.”

“Never laugh at live dragons, Bilbo you fool!”

“Farewell! O Gandalf! May you ever appear where you are most needed and least expected!”

“It was at this point that Bilbo stopped. Going on from there was the bravest thing he ever did. The tremendous things that happened afterward were as nothing compared to it. He fought the real battle in the tunnel alone, before he ever saw the vast danger that lay in wait.”

The Fellowship of the Ring - Quotes

“Not all those who wander are lost.”

“I wish it need not have happened in my time,” said Frodo. “So do I,” said Gandalf, “and so do all who live to see such times. But that is not for them to decide. All we have to decide is what to do with the time that is given us.”

“I don’t know half of you half as well as I should like; and I like less than half of you half as well as you deserve.”

“The world is indeed full of peril, and in it there are many dark places; but still there is much that is fair, and though in all lands love is now mingled with grief, it grows perhaps the greater.”

“Deserves it! I daresay he does. Many that live deserve death. And some that die deserve life. Can you give it to them? Then do not be too eager to deal out death in judgement. For even the very wise cannot see all ends.”

“May it be a light to you in dark places, when all other lights go out.”

“Short cuts make long delays.”

“It is not despair, for despair is only for those who see the end beyond all doubt. We do not.”

The Two Towers - Quotes

“War must be, while we defend our lives against a destroyer who would devour all; but I do not love the bright sword for its sharpness, nor the arrow for its swiftness, nor the warrior for his glory. I love only that which they defend.”

“It’s like in the great stories, Mr. Frodo. The ones that really mattered. Full of darkness and danger they were. And sometimes you didn’t want to know the end… because how could the end be happy? How could the world go back to the way it was when so much bad had happened? But in the end, it’s only a passing thing… this shadow. Even darkness must pass.”

“Still, I wonder if we shall ever be put into songs or tales. We’re in one, of course, but I mean: put into words, you know, told by the fireside, or read out of a great big book with red and black letters, years and years afterwards. And people will say: “Let’s hear about Frodo and the Ring!” And they will say: “Yes, that’s one of my favourite stories. Frodo was very brave, wasn’t he, dad?” “Yes, my boy, the famousest of the hobbits, and that’s saying a lot.”
‘It’s saying a lot too much,’ said Frodo, and he laughed, a long clear laugh from his heart. Such a sound had not been heard in those places since Sauron came to Middle-earth. To Sam suddenly it seemed as if all the stones were listening and the tall rocks leaning over them. But Frodo did not heed them; he

laughed again. ‘Why, Sam,’ he said, ‘to hear you somehow makes me as merry as if the story was already written. But you’ve left out one of the chief characters: Samwise the stouthearted. “I want to hear more about Sam, dad. Why didn’t they put in more of his talk, dad? That’s what I like, it makes me laugh. And Frodo wouldn’t have got far without Sam, would he, dad?” ‘
‘Now, Mr. Frodo,’ said Sam, ‘you shouldn’t make fun. I was serious.’
‘So was I,’ said Frodo, ‘and so I am.”

“I was talking aloud to myself. A habit of the old: they choose the wisest person present to speak to”

“Do we walk in legends or on the green earth in the daylight?’ A man may do both,’ said Aragorn. ‘For not we but those who come after will make the legends of our time. The green earth, say you? That is a mighty matter of legend, though you tread it under the light of day!”

The Return of the King - Quotes

“I will not say: do not weep; for not all tears are an evil.”

“What do you fear, lady?” [Aragorn] asked.
“A cage,” [Éowyn] said. “To stay behind bars, until use and old age accept them, and all chance of doing great deeds is gone beyond recall or desire.”

(Note: I’m not super fond of this character, she can’t see the supreme importance of traditional feminine roles, and complains at those type of assignments. However, she could

still be seen in a positive light, and women have various callings in addition to their primary calling of motherhood nurturers and educators.)

“It is not our part to master all the tides of the world, but to do what is in us for the succour of those years wherein we are set, uprooting the evil in the fields that we know, so that those who live after may have clean earth to till. What weather they shall have is not ours to rule.”

“Come, Mr. Frodo!’ he cried. ‘I can’t carry it for you, but I can carry you.”

“End? No, the journey doesn’t end here. Death is just another path. One that we all must take.”

“For I am the daughter of Elrond. I shall not go with him when he departs to the Havens: for mine is the choice of Luthien, and as she so have I chosen, both the sweet and the bitter.”