

THE USARIAN DREAM

A TWELVE CHAPTER PRELUDE TO THE BIOGRAPHY OF
HARMON L. WILFRED

DEDICATED TO MY LOVING CHILDREN:
TYLER JONATHON WILFRED
DANIELLE MARIE WILFRED
ISAAC ARTHUR WILFRED

Table of Contents

Chapter 1:	The Birth of Hope	pg 3
Chapter 2:	Hope Against Hope	pg 6
Chapter 3:	Warrior VS Peacemaker	pg 8
Chapter 4:	Father, Son and ... Holy Cow!	pg 11
Chapter 5:	Matters of the Heart, Part 1	pg 13
Chapter 6:	Matters of the Heart, Part 2	pg 15
Chapter 7:	On Truth, Justice and Discipline	pg 17
Chapter 8:	The Standards of Right and Wrong	pg 19
Chapter 9:	Times and Time Again	pg 23
Chapter 10:	The Oath of a Warrior, Part 1	pg 26
Chapter 11:	The Oath of a Warrior, Part 2	pg 31
Chapter 12:	The Oath of a Peacemaker	pg 36

Chapter 1 The Birth of Hope

Once upon a time a male child was born of the human race on the planet Earth in a land called Usaria.

It was an age of much change on this planet as there had been many wars and rumours of wars over the recent centuries before the birth of this child. Usaria, as a coalition of 50 member states, was considered the most powerful warrior nation among over 180 known countries on Earth. As a very secure place to live, with the right to bear arms in their homes or even on their person, Usaria prided itself as the "Land of the free and the home of the bravest warriors on the Earth". It was 173 years since Usaria had declared its independence from the Great Nation of Britaria on the basis of freedom of worship and justice for all. A great battle was fought for this freedom from Britarian colonialism and injustice, and many battles have been fought since to preserve Usarian freedom and sovereignty.

Usaria has always been quoted by its leaders as an exceptional place to be born where everyone has the equal opportunity to raise their stars and realize their wildest dream. At the very least, this meant heaps of wealth and for most it included a lavish home in the suburbs with a white picket fence, a double garage, frequent family holidays and lots of children to inherit and perpetuate the dream. This national ideology of personal wealth and happiness ultimately became known as the "Usarian Dream", and the hope of achieving this coveted Dream has survived to this very day.

This child was born of humble origin in the Southern Usarian member State of Kentucky, in a peaceful farming community called Mayfield, on the 29th day of May, in the one thousand nine hundred and forty ninth (1,949th) year after the earthly birth of the One named Jesus the Christ, whom it is said was the virgin born son of the Creator of the Universe sent from the heavens to bring peace and forgiveness to the warrior nations of the Earth. Nowadays many find it difficult to understand why all the fuss to chronicle all time after this man's birth, as Jesus the Christ only really lived 33 earth years and then was sentenced to a brutal death by the very warrior nations he came to save. Legend has it that he is so honoured because he came back to life three days after his execution and then returned to the heavens leaving behind the Creator's personal example of peace and forgiveness. Perhaps this was why all time on Earth became numbered from his birth?

The child's heritage was under the name and lineage of Wilfred, which means Peacemaker, with Mary as his mother and Edmund his father. Mary and Edmund had great expectations for their son and therefore gave him the name Harmon, which means Warrior, after his Grandfather and his second name Lynn, which means Beautiful, after his Grandmother. It was his mother's fervent prayer that this beautiful child would go forth in his lifetime in the example of Jesus the Christ, as a warrior of peace and forgiveness; because the world had experienced far too much war over the centuries and the whole human race was weary of fighting and bloodshed.

It was said of Mary, from the time of Harmon's birth, he was indeed a peaceful child. Harmon was the third of three boys to be followed by three girls; six children in all. Edmund was 18 and Mary 15 years of age at the time of their betrothal and marriage; seemingly very young but not so unusual in the farming communities of Kentucky. Their first son James was born one year after their marriage and then followed Phillip, Harmon, Janice, Melinda and Cheryl in a sequence of 10, 4, 1, 4 and 3 years apart providing for six children over a span of 22 years.

At the time of Harmon's birth, times were economically tough in Kentucky in the farming community and good jobs on the farms and in the local towns were scarce. It was only four years after the second of two global wars and many of the Usarian warriors, having recently returned home from other continents, created a large demand for jobs in a market with limited employment.

Due to ill health in his late teens, with ulcers in his stomach; as a direct or indirect result (depending on the medical opinion of the day) of inhaling smoke from the burning leaves of a plant called tobacco since age 9, Edmund was rejected as a soldier during wartime and remained with his family during the war years.

Curious that the tobacco plant could be so deleterious to the health, as such a puffing practice was the rage of Usaria with tobacco being among the most lucrative national money crops, said to create great pleasure and relaxation with every puff. On the other hand, some said that the habit of puffing was a hidden curse handed down by the indigenous tribes of Usaria (known as native Indians). These Indian tribal nations were massacred and lands confiscated first by the original Britarian warriors arriving from the civilized western world, and then the ultimate claiming of their tribal lands occurred thereafter under the newly won Usarian rule. In the end, the Usarian's did a great favour for these so-called "barbaric" people by rounding up their remaining numbers and placing them on protected land reserves, and even providing them with a

legitimate life style and religious base to replace their mystical and uncivilized practices. Some Usarians were even said to have sacrificed their genetic heritage by racially intermingling with these tribes. Edmund's great, great grandmother was said to be of the Indian tribe of the Cherokee's of Kentucky; contributing to his prominent nose, dark complexion and maybe even his love of puffing?

With the recent returning soldiers from the latest World War receiving employment preference over those who stayed home, coupled with Edmund's early health problems also limiting his job possibilities, employment for Edmund in the farming community was indeed scarce, making for hard times for the Wilfred's in Kentucky.

And so it was, in August of 1949, three lunar months after Harmon's birth, Edmund and Mary moved their then family of five to the industrial north of Usaria in the city of Akron in the Member State of Ohio to seek out better employment opportunities with the hope of realizing their Usarian Dream.

Chapter 2 Hope against hope

Upon their arrival in Akron the Wilfred family stayed with Mary's half sister and her family for the first few months until Edmund obtained stable employment. Mary also worked outside the home with her sewing skills, initially in a coat factory. They both had various jobs until Edmund landed a position at the Goodyear Aircraft Company as a tool and die machinist. His job was making parts for the heavily armed military flying machines that maintained the national peace and security in Usaria. Edmund was very fortunate to tie himself to a company with good connections to the Usarian war machine as military contracts have even to this very day provided prosperity in Usaria, especially during wartime.

With Edmund's employment well secured, Mary retired to her full time domestic duties with the children and carried on helping out financially by taking in sewing, washing, ironing and other chores she could do for the community. When all was stable, they advanced to the foundation of their Usarian Dream. Edmund and Mary purchased their first home on Virginia Avenue just around the corner from Lovers Lane. Ahhh, what an ideal place for a hard working Usarian couple to realize their Dream!

In the 1950's and 60's the three girls were born in Akron and this certainly added to the financial challenges of the family. During this time, unfortunately Edmund's health continued to deteriorate with the need of constant surgery to relieve the pain of his stomach ulcers. While he was in hospital, he could not be the bread winner, so Mary's domestic business became more and more necessary to support the family.

With the continued deterioration of Edmund's health, he began to rely on an intoxicant called alcohol found in a recreational beverage called beer to anesthetize his pain while enjoying his continued pleasurable habit of puffing. There was a time when such intoxicating beverages were prohibited in Usaria, but given the benefit of government taxes, profits and some added window dressing, alcohol had become a permissible additive to imbibe within the disguise of many a mixture of liquid fantasies. Having thus become a recommended and even preferred beverage additive in Usaria, alcoholic feel-good products were touted at Usarian social gatherings and promoted widely on Usarian video and audio presentations in every home across the land, and Edmund was certainly going with the flow. Even his habit of puffing while drinking was the latest craze. It was said to be unheard of to have a puff without a drink and visa versa!

With all of his drinking and puffing, Edmund soon discovered that he was getting so much pain relief and having so much fun that he could not stop. It would seem that the substances called alcohol and tobacco he so enjoyed had hidden properties that could actually be detrimental and addictive to the human body. This was never revealed by the makers of these products, or the Usarian government regulators who continued to receive much benefit from their profits and taxes. Certainly those involved in the manufacturing and selling of these products were making great headway toward achieving their Usarian Dream, in spite of those naughty people who could not control themselves. On the other hand, the Usarian government and social welfare system did at least have alcohol abuse programs to help those who were having too much fun. The main such program was called Alcoholics Anonymous. Whether the anonymity was necessary because of the side effects of shameful behaviour or the aggravated health problems was not clear.

In any event, Edmund's new found relief and pleasures certainly had the opposite effect on his health and his family, as there were times that he could not go to work for days or even weeks. Mary was really put to the test in caring for six children at home and now having to provide much of the primary financial support as well. In order to pick up the slack, she added commercial house and office building cleaning to her services, and when this was not enough, the government provided food and other essential household handouts if you were willing to wait in long lines and fill out the appropriate stack of social welfare forms.

As James was by far the eldest child, there was the hope that he could now enter the adult work force along side mom and dad. However, now being of the age to have the great honour of becoming a Usarian warrior, he left home at the age of 16 to serve his military duty in the Usarian naval forces overseas. Philip, being the next in line, started working for the local newspaper delivery service at age 12, and with Harmon's occasional assistance at age 8, the two youngest boys began to make their contribution toward the family Dream. Harmon also assisted his mother in her household businesses both at home and in her outside domestic and commercial cleaning enterprises.

With all of the additional challenges weighing them down during this period, the Wilfred family found themselves accepting the fact that their Usarian Dream was slipping away or at the very least, on hold. It was becoming clear that Edmund and Mary may even have to pass their hope of the Dream on to their children to accomplish, but this was very often the case with families who were of the working class in Usaria. Did I mention that Usaria prided itself as a classless society? Well, after all, somebody has to do the work?

Chapter 3 Warrior VS Peacemaker

As a child, Harmon's first memories were as a toddler of about 3 or 4 years of age at the family home on Virginia Avenue. At this time, memories of his oldest brother James in full military uniform proudly going off to sea in the Usaria Navy and of his brother Phillip in his sports uniform aggressively competing and winning in mock battles on the field of sports made a huge impression upon his young mind.

Life in Usaria was all about the commitment to fight the good fight and the glory of winning at almost any cost. Harmon's first battles as a young warrior were fought over territory and possessions such as his first tricycle that was taken by another child where his father sent him out to retrieve it or be punished. In spite of Edmund's health difficulties, he had the reputation of never having lost a fight, and he wanted his sons to follow in this proud Usarian tradition Or else! For Harmon, the alternative "or else" became almost a genetic hazard, having inherited by his family name and his mother's blessing the disposition of a peacemaker over that of a warrior.

Due to his short and skinny stature, and his uncoordinated and late developing muscular system, by his sixth birthday he had fought and lost so many battles that he was determined to win at least one good one for the Gipper (that's Dad) that very day. After a family celebration at home, he took his brand new bright red two wheeled bicycle out to hunt down and defeat Evil Mike, the neighbourhood bully. Mike was bigger and stronger than Harmon and had sent him home in defeat on many an occasion as he dominated his neighbourhood territory, but this time would be different. Harmon found Mike at the corner of Virginia Avenue and Lover's Lane and confronted him with the declaration of his sixth birthday and a fight to the finish.

Well, it only took Evil Mike about two moves to put Harmon into a head lock and bring him to the ground in abject defeat. As Harmon managed to struggle free, he successfully escaped on his bicycle and sped down the Virginia Ave hill looking backward and screaming at Mike, "Ha Ha Ha, you can't catch me ... Ha Haaaaa.. CRASH!.. THUD!!!! Harmon had slammed into the back of a parked automobile whereupon he was catapulted head first across the bicycle handle bars and onto the car's boot. He was left in a complete state of shock. With all his bumps and bruises and a badly damaged new bike, the worst of his injuries was his pride and the fear of having to explain this unfortunate result to his father when he arrived home. Being a child of truth, he bravely went home and took his punishment like a "man", albeit a very little and humiliated man.

From that day forward, Harmon decided he would focus more on peace and diplomacy and as time passed, to his father's chagrin, this non-warrior like approach brought good results, or at the very least, kept him off the battlefield and out of trouble. Yes, Harmon discovered that using his intellect to talk his way out of a fight and even walking away with his self respect in the process or even having made a friend was far better than bruised knuckles, a black eye or a bloody nose even if you won. This is not to say that he would run from a fight if there was no other alternative; however, with Harmon's well developed gift of the gab and sense of fairness, his success rate was so high that his reputation among the family and the neighbourhood was unsurpassed as the "Great Negotiator". His brother Phillip was so amazed at his persuasive abilities that he was quoted as saying, "Harmon could convince Northern Usaria's Eskimo tribes to purchase snow!"

A later experience at conflict management at about the age of 10 found Harmon eating his favourite sweet bun purchased at the local bakery on his way home from his mixed racial school, where the battle of white skin VS black skin was always the recipe of the day. This was not just any bun. This bun was injected with delicious strawberry jam and vanilla cream with the most wonderful layer of rich milk chocolate icing on the outside. To purchase such a prize would most certainly cost at least one week's earnings for most children in this working class school district. At the moment of his first bite into this mouth watering delicacy, along comes Big Jim, a young black fellow who enjoyed using his size to bully and humiliate the white kids of the school.

This wasn't the first time that Harmon had been approached by Big Jim with the demand of, "Hand over the bun or get beat up"! Being the peaceful type, Harmon had previously avoided even the possibility of a physical confrontation by reluctantly handed over the bun. But this time well Harmon had had enough! He walked straight up to Big Jim, met him eye to eye and declared, "If I can't have it, neither can you!" He promptly cast the bun to the ground and stomped on it with both feet until there was nothing left but a thin layer of chocolate, cream, jam and bun ground into the earth. Big Jim was in shock and retorted, "Hey man, you're crazy!" and he walked away shaking his head in absolute disbelief, and never bothered Harmon again!

From many such childhood experiences where Harmon progressively experimented with more and more creative ways of handling conflict, he became a challenge to his father and his culture as the warrior who could win battles without firing a shot! Without realizing it, Harmon had made a conscious decision to deliberately set himself aside from the renowned and revered warrior mentality of Usaria. Thus began Harmon's life long battle as

the Warrior of Peace With the virtue of Forgiveness yet to follow.

Chapter 4 Father, Son and Holy Cow!

Out of the three boys, James as the eldest was Dad's first prodigy as the knuckle knocking, dare devil, never lost a fight scrapper (especially to hear him tell it) throughout his childhood and a proud and successful Usarian Naval warrior as a young adult. James even looked like his father with the same prominent Cherokee nose, dark hair and complexion, with a fighters threatening countenance under fire, a real chip off the old block.

Phillip, on the other hand, was Dad's sporting pride and joy as the local competitive sports team leader, key player, first string missile pitching warrior and headline maker from his school grade 2 at age 5 all the way through grade 12 at age 18. With light hair and fair complexion, he was such an amazing sports warrior that he participated in just about every league championship game year after year as the centre staged missile thrower in the then number one Usarian national sport of baseball. Due to his great ability and success, Phillip was so favoured by his father that Edmund spent most all of his time-off from work coaching him and his team to victory after victory.

Usarian boys were expected to be miniature warriors, with all of the attributes that bring about the fighting mentality and brawny super structure of the ultimate, brave and undaunted male fighting machine. Fighting (and winning at almost any cost) under combat conditions, whether it be with the swinging of the sword and firing of the carbine on the bloody field of battle, or the wielding of the baton and hurling of various missiles on the field of competitive sports, was the order of the day. In Usarian sports, physical contact games were considered the best; or at least sports where sticks, clubs, spears, missiles, and other such embattlements that most closely resembled real combat conditions were put into play ...it just doesn't get any better than that!

Other preparations for the simulation of manhood included special training in hunting and fishing, killing and gutting, and skinning and bleeding and carving and thumping and etc., etc., etc. ... until the women finally took over to admire and give glory, dress the wounds, cook the captured flesh of the hunt, and provide sustenance so that all could be repeated day after day. It was not as though all of this was required to put food on the table, as the so called super markets with every kind of prepared meat and food had long since replaced the traditional hunter gatherer society; but the instincts for blood simply had to be maintained in order to promulgate the warrior race for the continued sovereignty and survival of the Usarian fittest. The disciplined games of war as performed in the massive coliseums and sports arena's throughout Usaria are

even said to be a religious experience where those who are victorious are worshipped as Gods with the sacrifice of massive amounts of wealth laid at their feet, along with international fame and fortune.

To be so disciplined even unto death, was the ultimate that any Usarian father could ask of his sons. There is a Usarian expression of admiration for such dedication and discipline that comes from a far away land where people were willing to give their lives by starvation in bad times rather than eat the flesh of a Sacred Cow and thereby offend their God. This discipline of Usaria to worship War and thereby maintain their Freedom at any cost is said to be the Sacred Cow of Usaria, where fathers must be willing to sacrifice their sons even unto death rather than offend the God of War. The war memorial cemeteries throughout the land are filled with the Sons of Usaria whose memories are honoured annually as the sacrificed veteran heroes of their great country. And thereby on Veteran's day when the people of Usaria are overflowing with admiration and emotion for their fallen heroes, they cannot help but acknowledge them with the Usarian time honoured expression of awe, "Holy Cow"!!

Needless to say, Harmon had no interest in taking part in any practices that involved such extreme adoration of the fighting mentality. His given name Harmon, for a start, even though it meant "warrior" was often mistaken for "harmony", which lent his name to either a well blended melody or at the very least the vision of a peaceful coexistence with his fellow man. As such, his interests from the time he could walk and talk had little to do with anything that attracted the typical male Usarian warrior child.

Chapter 5 Matters of the Heart, Part 1

Oh how Harmon tried to please his father during his young and formative years with all of his heart, in spite of his disagreement with most of the Usarian male preparations for adulthood. Throughout his childhood in spite of Harmon's efforts, his father continued to push, prod, shame, and sometimes ignore him to gain even further submission. Ironically, one of the few enjoyable non-aggressive traditions passed down from his father was the playing of a musical instrument called the harmonica, which eventually sparked Harmon's interest in vocal music as well. Imagine, Harmon walking down a country road, singing harmonically and playing his harmonica with all of his heart! Not exactly the ideal picture of a real man in his father's eyes or in the Usarian world.

Harmon seemed to have an ability not just to express his heart through music, but also to completely commit his heart to his day to day life's experience. From the beginning of his attempts at pleasing his father through the embattlement of sports activities, he watched with keen interest his brother Phil's success in the sports activity of baseball, especially as it seemed to get nearly all of his father's attention. At age seven, he went out for the school baseball trials and on the first day he missed most of the missiles thrown to him on the field, and when holding the game baton facing the one who would hurl the missile at his waiting, he swung mightily and missed 3 times consecutively with the game herald calling out "STRIKE ONE! STRIKE TWO! STRIKE THREE! YOU'RE OUT!!!" Thereafter he was told to remove himself from the field. He was out alright. Not just out of another turn, but out of the game and out of his father's heart; or at least it felt that way. Having entered this effort only to please his father with all of his heart, he left a part of himself on the sporting battlefield that day, and was reminded for many years thereafter of the shame of his failure every time he entered into his father's presence.

There was a time at age 12 when the wounds of Harmon's first attempt to please his dad were in the distant past, and he had actually achieved the honour of making the school baseball team; he invited his father to attend a championship game. He had even followed in his brother's footsteps to become the missile thrower for the opening of this game. Well, imagine how proud Harmon was to see his father arrive in the audience. He became so nervous that every missile he hurled was so widely thrown that his embarrassed father exited in the middle of his performance and did not return. The game was lost in the end, and so was Harmon's pride and self esteem. He was devastated and left completely heart broken ... again.

In his early teens, being a tenacious and clever young man, Harmon had decided to redirect his efforts to achieve glory toward his strengths of academics and music. His academic achievements were at the top third of his class and his vocal music skills provided him the prestigious position of president of the music association also accompanied by numerous awards at local and regional competitions. His mother was very proud indeed and attended all of his recitals. His father? Well, let's put it this way ... with little or no acknowledgment of his academic and music achievements, and then after not showing up to his third major musical recital STRIKE THREE! ... DAD WAS OUT!!

Thereafter while continuing to live under his father's roof through his teen years, Harmon put his heart and soul into his new found success at being a peacemaker, a superior intellectual, and a darn good melody maker. None of which pleased his father and in fact could have been seen to spite his father, except that he really did give all his heart to these endeavours. His broken heart? ... Well, it may not have been mended, but it was well shielded from any further hurt and he could at least get on with his life ... but not without considerable *maternal conflict management* while continuing under the Edmund Wilfred roof.

Chapter 6 Matters of the Heart, Part 2

From about the age of five, Harmon displayed a sixth sense in his ability to see the future or simply to know things that were not necessarily a part of his experience. He would see things in his mind's eye that made no sense to him at first, and then upon drawing a picture or explaining himself to someone who would listen, he at least found some peace, even though the outside world generally dismissed it all as fantasy. Once at the age of 12 while in a science class about the creation of electricity he saw a distinct picture in his head of an engine that could run on hydrogen. He went home that day and created a detailed drawing of this engine utilizing a process called hydrolysis with electrodes, a carburetion system and an entire electromechanical process from ignition to drive train design and even safety measures. He took it to his science teacher who dismissed it as inventive but impossible. In fact in the future, hydrogen engines in essentially the same design would be seriously considered as an alternative to gasoline engines. In many such examples, Harmon's knowledge of things outside of his experience would ultimately get him branded as crazy. However, for those who really knew him, he was simply a gifted, sensitive and caring young man who just wanted to be helpful.

If a female Usarian displayed such gifts of knowledge it was an acceptable but still frivolous expression called intuition; a gift of the heart. For a Usarian male to reveal his heart in such a knowledgeable way without a logical explanation from his own experience, and especially for a young boy; it was not just ignored but completely discouraged. Gifts of the heart were considered female gifts, while the best male gifts involved logic and hard factual intellect. All through his childhood, Harmon was made to believe that he was indeed frivolous and even a little crazy, and he should just keep his illogical and frivolous thoughts to himself. So he did!

It's been said that the language of the heart, or the subconscious mind consists of pictures, patterns and feelings expressed through endeavours such as art, music and spiritual practices. Of the logical mind; the language is clearly words, letters and numbers expressed in the analytical or conscious thinking process. Harmon's interaction and interpretation of the world was definitely first from his heart. With the Usarian stereotyping of men as logical, and women as intuitive, it would seem that Harmon once again had it backwards.

The deepest issues of the heart are said to be matters of love. Now there's a subject of controversy in any earthly society, but especially for the Usarian men. For the men of Usaria, the concept of love could be easily and logically

expressed for sports, battle, beer, tobacco and even their dogs. God forbid that they not express at least an occasional "I love you" to their sweethearts, wives and/or mistresses where appropriate.... in order to keep the peace of course. The spoken love of Flag and Country from all Usarian school children from the age of 5 onward with the right hand over the heart and a pledge of love and allegiance was the first order of the day. As for the enactment of love, there seemed to be some disagreement between the men and the women as to the most appropriate behaviour, but the balance was generally kept somewhere between logic, sincerity and compromise ... most of the time.

Considered the highest expression of the heart, love was said by many in the Usarian religious circles to be the very embodiment of God the creator; the glue that holds the creation and even the human race together. Certainly the physical expression of this love was considered a most pleasurable experience carried out through the Usarian mating rituals. However, while the women considered these procreative customs expressed first as a need of the heart, the Usarian men were taught that such rituals were first and foremost a physical/logical priority.

At the sensitive and vulnerable age of 14, and after much thought and experience on the subject of love to hear him tell it, Harmon's first thoughts were indeed logical as to the procreation of the human race requiring the sexual response. However, in spite of his time of puberty with his sexual hormones raging, he also discovered that the embodiment of love was the real and conscious need to simply care for one another with all of your heart, to be there for each other unconditionally in every success and every challenge of life deep stuff for such a young lad for sure.

Regarding romance, Harmon's relationships with the female of the species from the time he first noticed them at around age 12, were certainly a continuing reflection of his belief that love required a full commitment of the heart. He also learned that sometimes love hurts, can be very cruel, and an open heart can more often than not be broken. However, with his enduring attitude, he also found that love could conquer just about any challenge to the extent of nurturing and even healing the heart. So with all of his heart, Harmon grew into adulthood having learned not only how to commit himself in friendship and romance, but also how to recover from love lost and friendships betrayed. On the other hand, being the ever enduring optimist of the heart, which was also part of his personal definition of love; throughout his youth and into adulthood he never gave up... even unto this very day in his constant expression and search for real love ... the love of the heart!

Chapter 7 On Truth, Justice and Discipline

Is it possible to have truth without justice or justice without some sense of truth? Harmon's father, Edmund believed that truth and justice did indeed go hand in hand when providing discipline within the Wilfred household. Harmon had the utmost of respect for his father from a very early age and can vividly remember his lectures on matters of truth and his just decisions when administering discipline.

There was a time at age 6 when he and his brother Phil at age 10 were left in the care of their mother and given specific direction on a Sunday not to leave the house while his father was away for the afternoon. Being the typical Usarian boys always looking for adventure and willing to take great risk to find it, they decided to sneak away for just a little while. As Mom was always busy, this was an easy task. Low and behold, just around the corner, they found a huge mound of fresh dirt at the edge of a great cavern being guarded by a massive and forboding digging dragon with lots of levers, buttons and controls just sitting there waiting to be conquered by two brave warriors. Well, the next thing they knew, the monster had scooped Harmon up (it was difficult to climb in, but he was quite agile!) and brother Phil had jumped on to the back of the creature pulling levers, pushing buttons and commanding the monster to let his brother go!

As fate would have it, Edmund came home early and found the boys missing. By the time he had rounded the city block in the family automobile they were completely preoccupied with their glorious victory over the mechanical dragon. When Dad pulled up to the site within their view; UH OH! They knew they were in big trouble! Now here is where truth and justice meet discipline head on. Edmund commanded them to immediately remove themselves from harm's way, as such mechanical dragons were genuinely dangerous! They begrudgingly left the battlefield and were escorted to the family home where they were promptly taken into the dungeon (the basement level of their home) to face the fatherly tribunal that would determine the appropriate discipline for their disobedience. The punishment was typically a leather strap at the back of the thighs while bent over the foot of an old iron bed frame. The number of lashes to the buttocks was dependent upon the severity of the offence.

Now the first rule of order was to examine all of the available testimony to determine guilt or innocence. Dad, as the Judge, jury, and would be executioner, would justly offer to hear each case and would always make the same opening statement as follows:

“If either of you can provide a sufficient reason for your apparent disobedience, then you will not face the punishment of this tribunal”.

Of course, the first temptation was to lie, and certainly this had been attempted on previous such occasions, however the next qualifying statement discouraged such distortions of veracity,

“Should you decide to lie and I detect or determine that you have done so then you will surely be punished doubly for the offence and the lie. However, if you tell the truth and show some considerable and genuine repentance and sorrow over your behaviour, you have the possibility of not being punished”.

Dad was always true to his word and we learned from my father that truth was always better than a lie and that his loving justice sometimes actually included dismissal of the offence, provided the truth was adhered to and sufficient evidence of repentance was indeed genuinely displayed. In the final analysis, Dad had a simple but meaningful proverb about lying that was found to be accurate by experience:

“If you tell one lie, then you must tell another to cover the first, and then another to cover the second and so on. If unchallenged, the lie can eventually look like the truth, but with one sincere and sometimes unrelenting challenge by the real truth at any point, the lies are likely to fall like dominoes and the consequences can be very grave indeed.”

Harmon was quoted as saying, “The times that I lied and didn’t get away with it were enough to prove my father’s proverb. In the end, his living example of truth and justice brought about in me the eventual birth of conscience by which was borne the ultimate discipline that made lying completely unacceptable; even if undiscovered. My Dad’s principles of truth, justice and discipline became the ultimate beacon that established the foundation of my every success in life”.

Chapter 8 The Standards of Right and Wrong

In the Usarian government and society, the standards of right and wrong evolved from the ancient religious writings and doctrine brought over from Britaria and other countries in the region of what was then known as the Old Country. These writings were derived from an ancient race of people called Hebrew who originated South and East of the Old Country known as the Holy Lands. The original ancient Hebrew text called the Torah was written thousands of years ago by a Hebrew prophet named Moses, said to be inspired by the Holy Spirit of God, the Creator of the Universe. The Torah, as a series of three books, provided a standard of spiritual and natural law for right and wrong behaviour. This sacred manuscript was followed over the centuries by additional books written by later Hebrew prophets to further update, guide, and clarify the continuing issues and standards for the Creator's chosen people.

In the midst of the Torah there are ten primary laws or commandments that were said to have been handed down by God the Creator through Moses for the people of the Earth. These right principles as the literal standard of righteousness were to be adhered to in order to live life in peace and prosperity:

THE TEN COMMANDMENTS

- I. I am the spirit and personhood of love; and as love I am your one and only Creator. Look to me as your one true God and not to yourself or any part of my creation, for it is all from me and of me.*
- II. Humble yourself to me only in contemplation and worship and no other. Give mercy to all that love and respect me and keep my commandments.*
- III. Hold my name and all that I am as sacred and only speak of me with love and respect.*
- IV. Set aside and dedicate each seventh day of your life for me only, and keep it holy. Remain at rest before me on this day and give unto me all of your self.*
- V. Honour your earthly father and mother so that your life will be filled with honour and grace.*

VI. You shall not take the life of another human being.

VII. You shall not be unfaithful to the life-covenant partner and spousal love of your life.

VIII. You shall not take what does not belong to you.

IX. You shall not lie or give false witness about your fellow man.

X. You shall not desire the possessions of others nor their wives/husbands, servants / employees nor covet anything of value that belongs to someone else.

Thousands of years after the laws of Moses were transcribed; it is documented that Jesus the Christ, as the Son of God the Creator, was immaculately conceived by God's Spirit, and thereby born of a young Hebrew virgin named Mary. One of his greatest contributions to all humanity was in re-defining the original Hebrew standard of right and wrong. His all encompassing law of love provided the ultimate commandment to simply "love one another" and thereby bringing his message of ultimate forgiveness and peace to the Earth. This legacy of Jesus the Christ brought about the transcription of a new Hebrew text called the "New Testament" which testified of his love, life and teachings. Thereafter and through the centuries, the original Mosaic Hebrew text was named the "Old Testament" and was combined with the "New Testament" of Jesus the Christ to create an all encompassing standard text called the Bible. This Holy Book was then circulated throughout the Earth to provide the history and evolution of God the Creator's standard of right and wrong for the entire human race for all time.

And so, the Bible was adopted over the centuries by the Old Country and then passed on to Usaria from generation to generation as the Usarian standard for righteousness (right and wrong). It was said by the Usarian Founding Father's that Usaria was actually born as a sovereign state by God's divine providence under these Biblical standards. As a result, Usarians were so passionate about their spiritual freedom that they created special laws that protected their right to worship God and follow the teachings of the Bible.

Alas! The vast differences in the Old and the New Testament standards of right and wrong became a source of confusion for Harmon. For any one individual or population who broke the Mosaic Law, the Old Testament standard dictated severe punishments. In some cases, entire nations were confronted by the Hebrew people in battle where victory oft times was followed by an edict for the

complete destruction of entire cities, the killing of all the men, and even the murdering of the entire population of innocent women and children. In the New Testament, Jesus speaks of the fulfillment of the law by the choice of life, peaceful coexistence, and loving one another. Yet, even in the midst of his earthly ministry, Jesus the Christ as the very messenger of God's love was brutally tortured, humiliated, and murdered by what was clearly justified as the Old Testament standard.

To this day, the very spirit of the Old Testament seems to contradict the New Testament message of love as it extols and justifies the virtues of warfare, death, and the retribution and vengeance that was characteristic of the Mosaic law like, "an eye for an eye and a tooth for a tooth"; and the penalties of being stoned to death for adultery and other acts of attrition and disobedience. However, in spite of the brutal killing of Jesus, his New Testament writings have lived on through the millennia with the new commandment to forgive and love one another, even to the extent of openly promoting grace from the harsh punishments of the Old law. To forgive one another "seventy times seven" is the rule of the New law of love where the truth is said to set you free, and equal justice is for all mankind... equally.

Harmon was raised emphasizing the spiritual guidance and standards of the New Testament message of love and grace, although over the years he often observed that the Usarian standard for the use of Old or New Testament rules seemed to be based more upon the political convenience of the moment. In reality, the Usarian leadership seemed to prefer the Old Testament religious right when executing the sometimes necessary bloody retribution upon their enemies through the justification of war and the taking of life, lands, and resources in the interest of their own "national security". The New Testament's standards were only adhered to when extolling the political attributes of Usarian kindness and generosity. Often at the same time, while condemning other countries for their violations of human rights, they threatened and engaged their armies time and again in the tradition of Old Testament retribution. In Harmon's thinking, these justifications of right and wrong were a double standard for sure. Later in life when Harmon would finally take a stand for his beliefs in love, truth and justice, his very existence was to be haunted by the Usarian political leadership of the day who abhorred being exposed by such naked truth in the midst of their traditions and doctrines of retribution and convenience.

To get through the confusion of the standards of the day, Harmon adopted his own philosophy of right and wrong. Simply put, right was right and wrong was wrong, and the difference could only be determined by the examination of one

simple question in every issue, "What is in the best interest of everyone involved?" Although the question is simple, the answer often requires much patience and loving consideration. Should everyone involved persevere with this question to the natural conclusion of love; then the answer and thereby the way forward is right. Anything less than right is compromise and thereby has elements of wrong thinking, which if executed often brings undesirable and unjust consequences to at least one or more of the parties involved.

As Harmon grew in his belief in peaceful coexistence and in his simple right / wrong philosophy of New Testament love, truth and justice, it would seem that the gulf between his credo and the credo of Usaria would ever widen. At this point, one is compelled to inquire, "How long will it take before such a rift in the belief system of right and wrong would cause a breach in the very fabric of the society that continues with such disparity?" The answer, my dear reader is forthcoming. Read on!

Chapter 9 Times and Time Again

The measurement of time on Planet Earth is dependent upon the position of the Earth's Sun at the centre of its planetary solar system as this relates to the orbiting of the Earth around the Sun, and the simultaneous rotation of the Earth on its axis. The orbital sequence and positioning of these heavenly bodies as well as the orbiting cycles of the Earth's moon, and even the position of more distant celestial bodies at any point in time has been traditionally utilized as an effective chronicle device for humanity's historical record keeping.

It is interesting to note that before the Earth's solar system and its surrounding celestial neighbours could be accurately charted, the historical records of the human race from several thousand to several hundred years hence, had incorrectly recorded the Earth as the centre of the entire universe. In the final analysis, it would seem that this was concluded more as a function of the human ego than of fact. Reality and scientific evidence would eventually show in the fullness of that ancient and ignorant age that the Earth's solar system, and consequently the Earth itself was the centre of nothing... except of course man's ego.

There have been many planetary and stellar measurements of time utilized during human history, including solar years, Earth days, months and years, lunar months, seasonal cycles, ocean tides, the length and position of the shadows of vertical objects on the surface of the Earth, and so on. When taken all together, the accuracy and consistency of these measurements continue to be quite concise. Even so, in the modern technological age, time has been relegated to and most accurately recorded by the vibrations of the subatomic particles of a substance called caesium as measured by an electronic device. Curious that these particles are also made up of microscopic bodies that encircle other microscopic bodies not unlike humanity's traditional macroscopic planetary /solar chronogram. Curious also that as man's ego was forced to accept that his home was indeed the centre of nothing, carried on the tradition of centre ness by promoting himself as the centre of his own personal universe. By this self centred ambition of striving to be encircled, served and worshipped by other human beings, man has indeed succeeded in becoming the centre of his own egocentric universe. Could it be that in the fullness of time the ultimate conclusion of the human ego will also find itself the centre of nothing?

From the time that Harmon was a child, he wondered about the concept of time as it relates to every event and every moment that passes. So it would seem to his thinking that history itself is in the making of even the reading of this text, as this moment... and this moment... and now those previous moments are absorbed into history in the twinkling of an eye. And yet, the stark reality of the present moment, indeed that almost indefinable place that cannot be reduced to time known as the here and now, never really changes. Is this then where eternity exists as a continuum where time has no effect?

Harmon discovered early on that nothing can happen in this life yesterday or tomorrow, or a second ago or a second from now; therefore he concluded the only real substance of life and living is in the absolute here and now... and then it's gone to the next substance... and so on. In his personal experience, he found that even the very expression of love in word or deed or nuance can only exist in the here and now. If this is generally true, then assuming God our Creator is the very expression and embodiment of Love as written in the Biblical text; then it would seem that our eternal God along with His continuum of eternity can only exist in the here and now.

Harmon would eventually surmise that the continuum of time is actually a function of eternity, both in its being in the present, in its recorded history of having been, and in its hope for the future of what is to be. If this is so, is it then possible that the measurement of time, or indeed time itself is simply a breach in the continuum of eternity providing a glimpse of what really is, or as such, a glimpse of God?

For over two centuries the Usarian historical chronicles have depicted the nation state as a global melting pot of humanity. Since Usaria's inception just about every culture on earth has arrived on its shores to take part in the hope of the Usarian Dream of financial independence and freedom and justice for all. Promises made over the years by the Usarian politicians of "a chicken in every pot" and for dessert, "let em eat cake", has provided the bellows for maintaining the fires of hope for the realization of Usaria's Dream. As well as a quasi representative sample of humanity, it would also seem that Usaria has experienced just about every kind of chronological up and down cycle in its colourful history through its participation in global and regional wars, the financial destitution of the great depression, the industrial revolution, the advent of mechanized self propelled two, four, and many wheeled transportation devices; as well as the miracle of flight, the invention of weapons of mass destruction for national security, and the general busts and booms of what has been called the great Usarian society.

Growing up in the midst of the economic boom of the 1950's after the second of two world wars, Harmon grew to appreciate the difference between standing with his mother in a Usarian social welfare line for food hand-outs versus actually having a chicken in the family pot and cake for dessert. Chicken and cake were better for sure, but this did not always provide the best lesson for learning what was important in this life. It was all too easy to get caught up in the excitement and vision of the Usarian Dream while taking little notice of others standing in the government handout cues for their next meal, or lining up for a night out of the cold in a government sponsored homeless shelter.

After more than two hundred years of such times as these in Usaria with the incessant cycles of war and peace, bust and boom, and famine and feast repeating time and again; the poor generally remain as such, the rich get richer, and the folks in the middle as debtors to the rich continue to hang by a thread in working and waiting for the realization of their elusive Usarian Dream. In the end, the social welfare lines remain constant along with the handouts, the shelter beds, the lenders and the borrowers, and the rich continue to stand on the backs of those who continue to dream.

And the Sun remains constant, and the Earth revolves around the Sun, and the Moon around the Earth, and the poor and the indebted around the rich for all times and time again as the shadows grow long, and eternity watches and waits for someone to notice.

Chapter 10

The Oath of a Warrior, Part 1

The latter half of the 20th century following the second of two global wars on planet Earth was a time of humanity's constant vigilance against the ever present threat of a third world war. Given the advanced weapons of mass destruction utilized by Usaria and its allies to achieve victory in the last war, it was feared that the next global conflict could very well bring devastation to the entire human race. During this era, Usarian children were indoctrinated into the obligation of absolute loyalty to their country from the moment they entered the public education system at age five. Every morning before classes began, the school children throughout the nation were required to stand, face the Usarian flag with their right hand upon their heart, and pledge their exclusive allegiance to their country and to the ideology of the Usarian Dream.

Once Harmon had successfully accomplished his standard twelve years of public education, learning the basics of language skills, numeric manipulation, geography, social skills, political studies, and of course the physical prowess as an up and coming Usarian warrior, it was time for him to complete his required six year military obligation. This time commitment included a minimum of two years of active duty and four of inactive domestic reserve. For those Usarian males whose families were of moderate to high wealth, it was possible to by-pass the military requirement by moving on to an additional four years at a universal institution of higher learning. Unfortunately, Harmon's parents could not afford such a luxury. However, as Usaria was engaged in a regional war on Earth's Eastern Hemisphere, the Usarian government was offering to financially assist intelligent working class young men toward an extended education, subject to first entering into a voluntary program of active military service to support this latest war. As it was Harmon's desire to further his education, he decided to explore this opportunity.

This Eastern Hemispheric war was a domestic civil war between the Northern and Southern group of Provinces in a county named Vietstrong. Depending upon who won the war determined whether the country and its culture would remain united or be divided into two separate countries. The North was fighting to keep the country united; the South desired to secede from any such provincial union. Vietstrong had previously been fragmented and controlled by foreign enemies for over one hundred years under Western Hemispheric colonialism similar to Britaria's historic control of Usaria.

With the defeat of the latest Western attempt at colonialism, South Vietstrong was now being encouraged to declare its independence from the North by

Usarian government military advisors. North Vietstrong had become Usaria's feared enemy after having joined with a global social-political and communal movement toward economic equality for all peoples known as Social Economic Equality or S.E.E. As S.E.E. diametrically opposed the Usarian Dream as unequal and unfair, Usaria was determined that the Southern Provinces should split from the North and become its Eastern Hemispheric war ally to stop the spread of this "diabolical communal movement".

This was not the first time Usaria had assisted in dividing Eastern Hemispheric countries to establish its military and economic power, and thereby thwart what Usaria considered this global plague of S.E.E.. The Southern portion of another Eastern Hemispheric country named Korlia to this very day requires Usaria's constant military and economic presence to resist any and all attempts at reunification with its Northern counterpart through the political mechanism of S.E.E.. Usaria's military might provided South Korlia this preferred position by encouraging and assisting them in defeating North Korlia's effort to maintain unification in a civil war in the 1950's that lasted three years.

Every such Usarian war promoted and fought globally is said to be in the interest of Usaria's national security, while also boosting its domestic economy and spreading the coveted economic hierarchy of the Usarian Dream to other cultures. In any case, victorious or not, such national and regional wars were just plain good for Usarian business as well as justifying additional military strongholds to control valuable world resources and protect Usaria's global political interests.

With the constant creative government promotions directed at Usaria's young men toward joining the Usarian military machine with quotes such as "Uncle Usaria wants you!", "Join the fighting and see the world", "Give your life for freedom and become a true Holy Cow military martyr", it was difficult for any young man to resist such glorious temptations. With the Vietstrong war build-up, and as it was likely at Harmon's age to be forced into the military service of Usaria by required conscription, he decided to consider volunteering for his active military service in the Usarian Air Command.

Harmon's first request of the military recruiter was for duty as an aircraft technician well outside of direct combat involving the killing of his fellow human beings. Based upon an oath and promise from the recruiter that he would indeed be placed outside of the direct military killing machine, he signed up for four years of active service. Harmon then took his personal oath as a Usarian warrior which included his solemn promise to, "... protect and defend

the ... Usarian homeland against all enemies foreign and domestic ...”

After six weeks of required training in basic ground forces combat, to his shock and dismay, he was ordered into duty as an aircraft weapons specialist. This duty included the assembly, maintenance, loading, arming and in some cases de-arming of rockets, bombs, missiles, guns and of all things, atomic fission weaponry, more commonly known as nuclear weapons of mass destruction. As a requirement of this field of expertise, his entire background and character was investigated and when he qualified, he was sworn to an additional oath that included secrecy under a top level covert security clearance. He was never to reveal his knowledge of the weaponry he would be trained to assemble and maintain upon the maximum penalty of death.

At this point, Harmon began to consider the value of the military's promise to keep him outside of direct combat and / or the killing of his fellow human beings, and questioned as to what right the military had to break this promise. He was told that once he had taken the oath to “protect and defend” he became government property and as such, any promises made by the military were subject to national security, in which case they could do with him as they pleased. If he did not obey he could be incarcerated and / or dishonourably discharged from the military as a social and economic outcast. Should such rebellion be considered treason, as could easily be the interpretation for those who were involved in high level security and/or covert operations, they could dispose of his life in a number of very creative ways.

As he obediently proceeded into his aircraft weaponry training to carry out his oath as government property, Harmon also began to question what was meant in his promise to protect and defend against “all enemies foreign and domestic?” Just who were the enemies of the Usarian State? First of all, who were the domestic enemies?

To find the answer to this question he researched the archives of Usarian history for a precedent. Looking back about 100 years there had been a great domestic civil war between Usaria's Northern and Southern member States where each was said to be the domestic enemy of the other. But which one was the true domestic enemy? Their differences were said to have been over the right of the Southern States to forcefully abduct and conscript human labourers with dark pigmented skin from a foreign continent called Africa. These people were placed into forced farm and plantation labour against their will under very harsh conditions known as slavery, and thereafter they were considered the property of the Southern plantation owners. The Southern States would not have their property rights violated by these Northern

domestic enemies who would liberate their slaves to have the freedom and equal rights to compete for their own coveted Usarian Dream. Therefore the Southern States decided to declare their independence and secede from Usaria's Northern Union of States.

In order to recruit enough men from the general population to form an army to fight the Southern States and set these poor dark African slaves free, the poor working class men of the North were forcibly conscripted and some say even abducted into military service as the property of the Northern Usarian army. The sons of the wealthy Northern families were permitted to pay the government the trading currency of 300 Usarian dollars to be exempt from becoming the property of the military.

The Northern conscripted armies fought valiantly against the Southern plantation volunteers, and in the end after four years of much loss of life, and the complete destruction and pillaging of the Southern States, the North overcame the forces of their domestic enemy. This Northern victory restored the original Usarian union of states to a successful and peaceful nation state, and established the equal right to freedom for all its citizens, including the abducted Africans, to seek the wealth and happiness of the Usarian Dream.

Similarly, nearly a century later, the final result of the Vietstrong civil war would find the Northern armies having defeated their Southern domestic enemy thereby maintaining their original union of provinces, in spite of the South's alliance with the Usarian military machine. This victory restored the country to a successful and peaceful nation state and upheld Social Economic Equality (S.E.E.) as its national ideology.

For Harmon, two questions then came to mind:

1. Does the winner in an armed civil conflict have the ultimate right to define the loser as the real historical domestic enemy?
2. As these new African citizens of colour were set free by the North to be equal on Usarian soil, would it be equitable and justified for the South to then define this darker skinned race as a domestic enemy who must be segregated and kept under strict controls?

History would confirm the first to be true. For the second; equitable and justified or not, history would confirm this result as the actual outcome. Could the later have been justified as a consolation to the Southern States for their losses, and to preserve and prolong the Southern property owner's exclusive rights to the Usarian Dream? This is certainly a question of political

conscience for the historians to ponder.

As a result of the successful reunification of Usaria by civil armed conflict, the Usarian government carried on the proud military right and tradition of recruiting and forcibly conscripting Usaria's less economically fortunate males, Northern and Southern, light and dark skin, and eventually even including females into military combat whenever the domestic rights to achieve the Usarian Dream were threatened. To this very day, loyal Usarians are placed under the military oath to fight and even kill their fellow citizens identified by the government as domestic enemies.

After having studied the outcomes of the civil wars of Usaria, Vietstrong and Korzlia, Harmon made his own conclusions regarding the meaning of "domestic enemy". A "domestic enemy" is any person or entity within the bounds of a nation state who opposes the government's accepted ideology that defines and establishes the "equality and rights of its citizens".

In the case of Vietstrong and North Korzlia the domestic enemy is any entity or citizen within its borders who opposes or violates the rights of the people to establish Social and Economic Equality. The Usarians would say, and Harmon would agree, that it is self evident in Usaria's written ideological declaration, that a domestic enemy of the State is any entity or citizen within its borders who opposes or violates the equal rights of the people to their pursuit of life, liberty and the economic inequality of the Usarian Dream.

Chapter 11 The Oath of a Warrior, Part 2

There is a proverb in Usaria's covert military circles that may provide some insight as to the centuries of Usarian victories over its enemies, both foreign and domestic: "Maintain your friends close by your side and your enemies even closer". In practice, this is certainly easier when dealing with domestic enemies both in culture, language, and proximity; however foreign enemies have always presented some interesting challenges. First of all, there is the task of identifying Usaria's foreign enemies. It has already been established that ideology is a critical factor for domestic enemy identification; however, when it comes to foreign enemies, ideology alone does not provide the necessary incentive for international conflict that leads to warfare until there is the precedent of a "clear and present danger" to the security of the Usarian homeland, more officially known as the "national security".

From the moment Harmon arrived in Britaria to begin his first military assignment on foreign soil, he began to question his oath of allegiance to protect and defend against those defined as foreign enemies. How is it that any individual or entity of the human kind can be called or consider themselves a foreign enemy, and thereby take an oath to live outside the circle of the souls of other men? If being different in ideology is not enough, then does simply being beyond our borders, or across the sea create such division and ignorance as to define them as "enemy" by default? If we do not know them, then do we fear them for lack of knowledge, and thereby beg the question of these foreigners as to friend or foe? Harmon learned very early in his military career that asking such questions as a basic military recruit was highly inappropriate. In fact, the task of defining and qualifying all such enigmatic issues, including the identification of Usaria's foreign enemies is given exclusively to the international covert intelligence branch of the Usarian government known as the Foreign Intelligence Agency or FIA.

As the oath of a warrior includes defending against all foreign enemies as defined by the FIA, then by necessity it must also be clear where these foes reside on the Earth and what advantages or disadvantages they have over Usaria's capacity to defeat them in battle. Once identified and located, the methods used by the FIA in obtaining reliable intelligence information as to their intentions as well as their military strengths and weaknesses comes as a direct result of the ancient art of deception. First to befriend and then to covertly betray that friendship behind the scenes and under the guise of continuing friendship ... or not, as may be in the best interests of Usaria's national security. Although the methods used in this process would ordinarily

be frowned upon by all that is right and holy in the Usarian religious code, in the interest of national security the age old Ten Commandments and the rules of love and forgiveness are placed conveniently aside to make leave for, lying, cheating, blackmail, extortion, killing, stealing and destroying; all of which are the permitted, indeed even the condoned stock in trade of the FIA. Some say that even the deliberate assassination of presidents and heads of state in the name of national security is a permitted FIA practice in certain of its renegade covert circles.

During this era of cloak and dagger diplomacy, Harmon took note that the FIA and thereby the Usarian government had divided the nations of the world into two simple but distinct categories; friends and foes. Foes were bad and never considered friends, and friends were good but always in question as to how, when and where they could be considered foes. In any case, no one was ever to be trusted outside of the sacred Usarian government spheres of control, and even then vigilance was required to protect against the infiltration of foreign and domestic double agents.

After the Second World War, the lines dividing nation state friends and foes shifted dramatically between the Eastern and Western hemispheres wherein the battle lines of ideology and the technology of global weaponry were the stuff of intercontinental schisms and alliances. There was the Western Hemispheric alliances dominated by Usaria and Britaria; and the Eastern Hemispheric alliances dominated by Usaria's former ally in the previous world war, Bolshevia ... thereafter having become a formidable foreign enemy who, with its immense land mass bordering on both the West and the East had swallowed up its weaker bordering nation states; which in mass became known as the United Republic of Socialist Solidarity for Economic Equality or URSS. This became the origin of the S.C.E. ideology that bound these states and cultures together under one banner, and had by the late 1950's become the vanguard of Usaria's global ideological enemy. It was during the 1950's and early 1960's that this communing socio-political movement, having spread into the great Eastern Continent of Ashia, through the colossal population of Shinga (over 1 billion strong), began to influence its bordering Southeast Asian neighbours of Korzlia and Vietstrong.

Given that the devastating power of thermonuclear weapons of mass destruction (code named WMD by the FIA) developed and unleashed by Usaria in the previous world war had provided an exclusive global military advantage; in order to counteract this imbalance of power as the other major nation states of the Earth assembled into their respective alliances, they quickly began their own programs of WMD development and arms build-up. This international

arms race developed into what became known as the global Cold War. Frequent public displays of these massive thermonuclear arsenals on the world video networks became a symbol of power utilized as a fearful deterrent against the intentions of a first strike by any foreign entity or alliance against its designated foreign enemies.

This global Cold War build-up of all manner of WMD would dominate the second half of the 20th century with a constant vigilance of underground and airborne blast tests as well as electronic war game simulations by both the Eastern and Western alliances. These tests were accompanied by detailed statistical analyses of intercontinental strike and counter strike to determine kill ratios, population body counts and the probable number of survivors. It was determined by the world's foremost military strategists that in the event of such a global thermo-nuclear war, the nation state alliance with the most infrastructure left intact, the least number of casualties, and the highest number of survivors at the outcome would be the probable victor; although the inheritance of such an after math of destruction and radiated atomic contamination at the cellular level was said to possibly render the entire exercise irrelevant. Such an aftermath also assumed that planet Earth itself could survive such a cataclysmic onslaught, which was also calculated as statistically unlikely.

Such ominous engines of destruction on the global scene prompted the Usarian heads of state to make a codified public declaration entitled, "The Declaration of Sovereign Intervention", or DSI. The DSI provided Usaria an absolute unilateral mandate of military intervention where the development, accumulation and potential use of WMD by any foreign entity or coalition outside of Usaria's military control would be considered a clear and present danger to the security of the Usarian homeland. Such audacity for any foreign nation to believe that the national security of the Great Nation of Usaria, conceived by the Creator himself, could be so threatened without reprisal deserved to be labelled a "foreign enemy of the State" and would thereby be dealt with severely. The following is a direct quote from the concluding words of the DSI:

"..... and so be warned you Eastern Axis of Evil; you foreign minions of darkness whose intent it is to dominate the world with your despicable ideology of Social and Economic Equality by means of violent insurgencies and the probable use of Weapons of Mass Destruction; even to threaten the Usarian homeland and thereby the sacred ideology of the Usarian Dream; Usaria and its Western Coalitions will surely declare war upon your evil alliance and hunt you down, one nation at a time, and thereby destroy your war

machines and convert your entire populations and economies into the peaceful, bountiful and righteous ideology and adoration of the Usarian Dream!

God Bless Usaria!”

This unilateral charter provided even further clarity to Harmon and all God fearing Usarians as to the identification of the real foreign enemies of Usaria. “Foreign enemy” was then and is to this very day conclusively defined by the FIA as:

“... any outside entity, nation, or alliance with an ideology that stands against the Usarian Dream, coupled with the possession of or even the potential to develop WMD, with the intent to use such weapons with any reasonable probability at any time in the future against the Usarian homeland or its interests abroad.”

Of course, the FIA in its infinite wisdom assumed that this all encompassing definition of foreign enemy could realistically include any foreign nation on the planet Earth at any time.

This was the world that Harmon and his generation inherited. The task that was laid upon him as a valued property and resource of the Usarian military forces in the year 1969 at the age of 20 was to provide the primary military deterrent to any possibility of an attack on the Usarian homeland. Indeed, he became the ultimate weapons specialist who assembled, loaded, armed, de-armed and maintained every kind of aircraft weapons system that the air command had in its arsenal. This included rockets, bombs (500 to 3,000 weight), missiles, guns (up to 20 weight shells firing in bursts of 6,000 rounds per minute), and of course thermo-nuclear weapons of mass destruction with the singular capacity to destroy an entire metropolitan city of millions in a single burst.

In 1962, With the nation state of North Vietnam having been identified by the FIA as an ideological threat who had at least the potential of obtaining or developing WMD from its neighbours (albeit Vietnam is on the other side of the planet and had no visible means of delivering such would-be munitions upon the homeland of Usaria), it was thereby concluded that North Vietnam was indeed an up and coming foreign enemy in the making. Given the final assessment by FIA military advisors on the ground in South Vietnam confirming that North Vietnam did indeed present a “clear and present danger” to the homeland of Usaria, the first phase of all out war upon North Vietnam was initiated by Usaria in 1963.

By the end of the Vietnam war in 1973 Usaria's 10 year military offensive had unleashed the colossal firepower of hundreds of thousands of tons of munitions, including bulletted armament, rockets, bombs, artillery shells and explosive devices of every size and description upon this foreign enemy's homeland, crippling its entire infrastructure and causing the indiscriminate killing or maiming of over 4 million, and some say up to 5 million inhabitants of Vietnam and its surrounding region including men, women, and children. At that time the entire population of Vietnam was 35 million. To Usaria's credit, all of this was accomplished without the release of one thermonuclear device. Statistically, the Usarian comparative military losses of only 58,220 combat soldiers with Usaria's homeland infrastructure left completely untouched was certainly a statement as to the effectiveness and efficiency of its war machine. To North Vietnam's credit, no evidence of WMD development or possession, let alone use, was ever discovered in their arsenal of weaponry.

Even though in the end, Usaria and South Vietnam actually lost the war and the Usarian forces were driven out of the South by the Northern army insurgents; which was said to be a source of "shock and awe" along with considerable confusion to all Usarians (so much for victory through the statistics of infrastructure and body counts); not one North Vietnam shot was fired upon the Usarian homeland, and the ultimate economic boom in Usaria that resulted through the many lucrative military contracts kept the fires of the Usarian Dream burning brightly making the military fighting machine of Usaria even stronger and more ready for war against all future FIA identified foreign enemies.

Finally, to further swell the Usarian sense of pride and patriotism, there was the opportunity of including Usaria's 58,220 casualties with the Fallen Heroes of previous foreign wars, to be worshiped and revered upon every annual Veteran's Day celebration thereafter. Now that's real Usarian Homeland Security with a Holy Cow, flag waving war memorial bonus!

Chapter 12 The Oath of a Peacemaker

As an experienced warrior on active duty in the Usarian military, Harmon's oath and duty to "protect and defend against all enemies foreign and domestic" had been reduced to one concise commandment... Simply put, "Obey the orders of your superior officers without question". However, as a member of the human family and a peacemaker at heart, his personal obligation to his God and to all humanity created an internal conflict to this warrior mentality that at times seemed impossible to reconcile. In his further attempt to understand the diametrically opposing issues of war and peace, and his country's ideology in that regard; Harmon decided to take an even closer look at the historical roots of the Vietstrong war to further discover by this most familiar example what could possibly motivate Usaria's consistent historical choice of war over peace. This is what he discovered:

In 1961, with the acceptance of the communing ideology of Social and Economic Equality in the northern provinces of Vietstrong, the Usarian Vice President, Banq J. Lyndon ("BJL") provided his personal assurance of military support to the then South Vietstrong Prime Minister, Diem Ngo Dinh. BJL was determined to win this war against what Usaria believed to be this global ideological scourge against the Usarian Dream. From that point forward, history would show that the Usarian government's obsession toward stemming the tide of this communal S.E.C. would motivate BJL to stop at nothing, including sacrificing the entire nation of Vietstrong as the international battleground of choice.

In 1962, after committing two million Usarian dollars to a joint military effort with South Vietstrong, the then President of Usaria, John K. Fitzgerald ("JKF") became concerned over reports that Prime Minister Dinh's government was violating the human rights of his people and had essentially become a dictatorship. With this information in hand, JKF reportedly recommended a change in the Vietstrong policy toward a planned curtailment of Usarian involvement in the war.

In early 1963, after BJL had gained additional Usarian political support for the war in defiance of President JKF's direction, he stepped up the involvement of the Usarian Military and the FIA in the Vietstrong conflict. On November 1 of that year, the Usarian FIA financed and participated in a South Vietstrong military coup that was concluded with the ruthless assassination of Prime Minister Diem Ngo Dinh on November 2, 1963. Exactly three weeks later on November 23, 1963, just as President John K. Fitzgerald was preparing to announce Usaria's withdrawal from the Vietstrong war through his prepared

speech for the city of Dallas, in the great Usarian State of Texas, he too was brutally but mysteriously assassinated.

Upon JFK's slaying, the immediate swearing in of Banx J Lyndon to the Oath of Office of President to "protect and defend... against all enemies... foreign and domestic", provided him the coveted position of Chief of Staff over the FIA and the Usarian war machine with full authority to further strengthen his combat alliance with the new South Vietstrong military junta. By 1964 BJL had accelerated the war to a full scale regional conflict with massive military contracts let to big business in Usaria that continued until North Vietstrong finally defeated the allied South Vietstrong and Usarian armies, and the country was successfully re-united by 1975.

In spite of Usaria's humiliating defeat on the battlefields of war and ideology; President Banx J Lyndon obtained significant personal fame during his administration by fueling the Usarian war economy with over a decade of lucrative military contracts, supporting what he coined as the "Great Society" for the continued advancement of the Usarian Dream.

When examining Usaria's motivation for War versus Peace in this in-depth look at the Vietstrong war, as well as previous wars both foreign and domestic; it became clear to Harmon that the primary Usarian motivation to resort to military might has consistently been dependent upon what is in the best interest of Usaria's national security and economic well being.

Harmon's further observations of the Usarian war mentality in this regard were quite stark:

1. The constant condition of or the readiness for War, or the Fear of its inevitability is inherent in the economic model for the achievement of the Usarian Dream.
2. The very precepts of War would seem to depend upon the presence of such negative characteristics among the participants as scarcity, greed, territorialism, hatred, prejudice, bigotry, divisiveness, and a hunger for power and personal glory. If left unchecked, these characteristics by their very nature would lead to the legitimization of lying, stealing, malicious destruction, assassination and mass murder, the annexation of lands and resources, the domination of entire populations, and in some instances could actually advocate the degradation and destruction of an entire culture; all conveniently justified under the auspicious motivation of the Usarian Dream.

By contrast, Harmon would characterize the very nature and motivation of Peace as the antithesis of War to include:

1. The constant condition of vigilance to maintain harmony among nations requiring the ideology of love, and thereby setting aside all need for personal or social gain that is not in the best interests of all humanity.
2. Faith and hope in the edict of equal love and respect for one another, the characteristics of which are best described from a well known passage in the Biblical New Testament of Jesus the Christ:

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres, Love never fails.... When I was a child, I talked like a child; I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me.... And now these three remain: faith, hope and love. But the greatest of these is love. 1Corinthians 13: 4-8

And so it would seem the only reasonable conclusion to Harmon's exhaustive examination of Usarian War and Peace was obvious:

"Those who choose to war with their brothers and sisters in the human family, regardless that their ideology be Social Economic Equality, the Usarian Dream, or any other politically or economically motivated philosophy, may ultimately decimate any good that could come of their intentions by the very nature of their choice."

Indeed, history would show that humanity's propensity toward War with its progressive and mass destructive capacity, will in all probability lead to the decimation of life as we know it on the planet earth. On the other hand, should humanity choose to live in Peace by the power of the inherent spirit of love, even by the essence of the Creator himself; would we dare to believe that this portal of Genocidal time and times again, these repeated cycles of life and death could actually collapse into the Genesis of Eternal Life?

Left with the choice of War with its legacy of Death; versus Peace that offers the ultimate hope of Life; for Harmon the only acceptable and sane answer that has since become his personal declaration was very simple...

CHOOSE LIFE!

And so it was, upon the completion of Harmon's Usarian military obligation and thereby the expiration of his Warrior's Oath; his new oath and covenant became and remains to this very day.... The Oath of a Peacemaker. Little did he know that this new covenant was to be the fulfillment of his mother's prayer of long ago that he would indeed live his life as a warrior of peace and forgiveness in the example of Jesus the Christ.

"In Him was Life, and that Life was the Light of Humanity. The Light shines in the darkness, but the darkness has not understood it." John 1:4

This concludes a twelve chapter introduction to the earthly biography of Harmon Lynn Wilfred. With his childhood revealed and consumed into the reality of adulthood, and his innocence stricken by the Usarian oath and military experience; it is now time to move on to Harmon's continuing biographical odyssey as a dedicated Peacemaker; as told from the chronicles of Lumina Diem, forged in the fires of truth and brought forth into the Light of Day!

To be continued in a bookstore near you

THE USARIAN DREAM