

Me esame prasm ė kurtian ėių darbinink ū sąjunga.

MANIFESTAS

DUOMENIR

DUOMENKASI IR PSICHODARBININKŲ SĄJUNGA

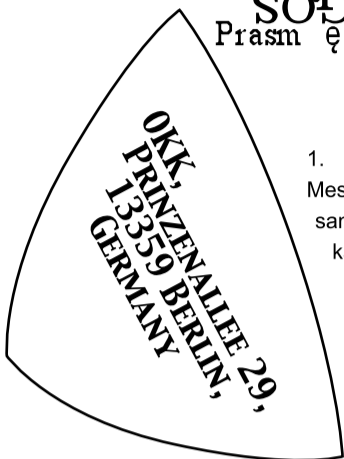
gamintojai ir vartotojai.

Mes išgauname, vystome, generuojame prasmes, jas kontroliuojame ir jomis komunikuojame. Prasm ė sukuria preki ū

Prisijunk prie duom

(DAta Miners & Travailleurs Psychique

enkasių ir psichodarbininkų sąjungos



kolektyviai kontroliuoti gamybos priemonės.

Mes norime tarpusavyje dalintis resursais.

Mes norime darbininkų tarybų kiekviename darbo vietoje.

Mes norime darbininkų tarybų kiekviename darbo laiko atkarpoje.

Mes norime darbininkų tarybų kiekviename erdvės matavime.

erdvės matavime.

profesijų ir industrijų darbininkams. Mes atviri darbininkams iš skirtingų vietovių, erdvių ir laikmečių.

Mes atviri ir gaunantiems darbo užmokestį, ir jo net nesitikintiems. Mes atviri laikinai ar nuolat dirbantiems. Mes atviri pačių įvairiausių darboviečių,

1. Mes atviri visiems darbininkams: tiek samdomiems ar įsiskolinusiems, ar net katorgininkams.

Mes atviri mirusiems darbininkams.

Mes atviri neegzistuojantiems darbininkams.

0.

Triolektika – tai visa apimančioje kolektyvinėje poezijoje išskleista dialektika.

Triolektika veda į tiesioginį veiksma. 1.

Mes sieksime naikinti pozityvistinius ritualus.

Mes sieksime naikinti produktyvumo kultą.

Mes sieksime naikinti keliaklupsčiamą mokslui.

Mes sieksime naikinti kapitalistinį „racionalizmą“ („sveikas protas“, deja, nėra jau toks sveikas)

Mes sieksime naikinti imperialistinį -biurokratinį mentalitetą.

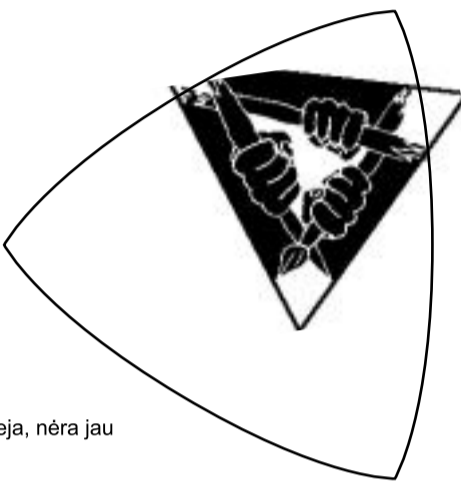
0.

Mes organizuojamės specifinėse situacijose.

Mes organizuojamės klasių kovai.

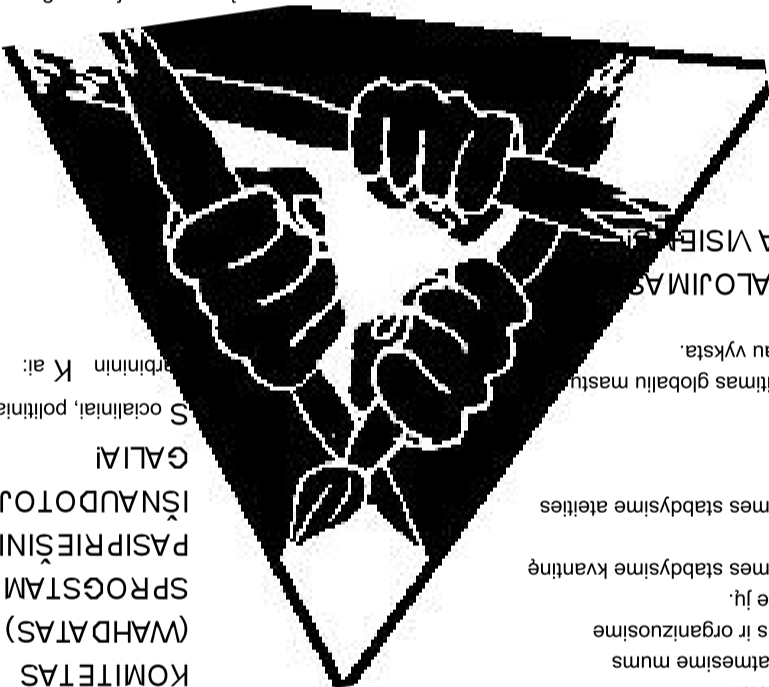
1. Mes norime

nemokame jokių mokesčių. Mes neturime jokių banko sąskaitų. Mes pasiimsime viską iš kapitalistinių kompanijų. Nebėra prasmės darbininkų tarpusavio konkurencijai. Mes kolektyviai vogsimė iš mūsų išnaudotojų. Kam viskas priklausau?



1. Apokalipsė ir

0. Mes dirbame su darbininkų sąjungomis ir tarybomis visame pasaulyje. Mes paklustam už mus neturtingesniems darbininkų sąjungomis ir tarybomis. Mes paklustam mažiau organizuotoms darbininkų sąjungomis ir taryboms. Mes kontroliuojame turtingesnes darbininkų sąjungas ir tarybas. Mes kontroliuojame už mus geriau organizuotas darbininkų sąjungomis ir tarybomis. Mes atviri naujoms savorganizacijos formoms, kurios mus pakels



VIENO SUŽALOJIMAS YRA ŽAIZDA VISIEMS

Įmanomas ir jis jau vyksta.

0. Socialinis pasikeitimas globaliu mastu

Masonus.

Nuo 2012 -ųjų mes stabdysime ateities

laiko bombą.

Nuo 2012 -ųjų mes stabdysime kvantinę

savo gyvenimą bei jų

primestus įpročius ir organizuosime

Nuo 2012 -ųjų atmėsime mums

pasipriešinimo metali.

Nuo 2012 -ųjų kiekvienai metal bus

0. Mūsų tikslas – visuotinis streikas. Mūsų tikslas – ekonominis streikas. Mūsų tikslas – socialinis streikas. Mūsų tikslas – kultūrinis streikas. Mūsų tikslas – seksualinis streikas. Mūsų tikslas – psichologinis telepatinis streikas.

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DUOMENKASI, PSICHODARBININKŲ IR MIRUSIŲ DARBININKŲ KOMITETAS (WAHDATAS) – TAI SPROGŠTAMOJI PASIPRIEŠINIMO IŠNAUDOTOJAMS GALIAI

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DUOMENKASI, PSICHODARBININKŲ IR MIRUSIŲ DARBININKŲ KOMITETAS (WAHDATAS) – TAI SPROGŠTAMOJI PASIPRIEŠINIMO IŠNAUDOTOJAMS GALIAI

organizuojamės namų apyvoke. Mes organizuojamės

leisdami laisvalaikį viešosiose ir privačiose erdvėse.

Mes organizuojamės pagal profesijas, darbovietes, industrijas ir regionus.

Mes organizuojamės laikinai arba pagal klasinius požymius.

1.

Darbas prasideda nuo gimimo ir gimdymo, todėl svarbiausias yra moterų darbas, darbas, kurį atlieka būdamas seksualiai pajėgesnės, visų ne baltųjų rasės ir ne vyriškos giminės žmonių darbas.

0.

Darbininkas gali nuolat tapti ir bet kuriuo metu pats save atšaukti

0. Mes pergyvensime kapitalizmą. Mes

1. Mes norime

0. Mes pergyvensime kapitalizmą. Mes sugriauti ir išgyvendinti vartojimą. Mes norime diskredituoti, sugriauti ir išgyvendinti klasifikaciją. Mes norime diskredituoti, sugriauti ir išgyvendinti hierarchiją. Mes norime diskredituoti, sugriauti ir išgyvendinti estetiką. Mes norime diskredituoti, sugriauti ir išgyvendinti susvetimėjimą. Mes norime diskredituoti, sugriauti ir išgyvendinti „rimtąją“ eurocentristinę kultūrą. Mes norime diskredituoti, sugriauti ir išgyvendinti tapatinimą su kultūrinėmis klisėmis.

sugriauti ir išgyvendinti perteklinę gamybą.

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kultūrinėmis klisėmis.

1. kaip delegatą.

Darbininkas gali tapti komitetu.

Darbininkas gali tapti sąjunga.

1.

Mes norime laikytis moralinio imperatyvo;

Mes norime svajoti kitokį gyvenimą.

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1915 metais Jaroslavas Hašekas buvo nuteistas 3 metams kaip dezertyras už reumatoidinį artritą. Kaizerinė Austrijos-Vengrijos valdžia geraširdiškai leido atsėdėti tuos tris metus kalėjime jau po karo, jei tik jis išliks gyvas. Atgabentas į frontą Vakarų Ukrainoje, J. Hašekas savanoriškai pasidavė į nelaisvę.

Kaip talentingą rašytoją carinės Rusijos valdžia jį įdarbino "Čekoslovakos" laikraščio redakcijoje. 1916-1918 metais J. Hašekas rašė "Sauniojo kareivio Sveiko nuotykius" gyvendamas Kijeve, Vladimiro g. 36. Šiandien ant šio namo prikabinta memorialinė lenta. Likimo ironija, tačiau priešais šį namą, Vladimiro g. 35, yra įsikūrusi Ukrainos saugumo tarnyba (Служба безпеки України), kuri šiandien gauda dezertyrus ir kiša į kalėjimus tėvynės išdavikus, pasisakančius prieš mobilizaciją į karą.

Palestine, Israel, Jerusalem, the so-called Holy Land. There is a central role played by these points in space, time and class, in the Capitalist imagination. It was here that the mythical anti-capitalist act of Jesus overturning the money lenders tables took place. It was here that the Knights Templar and the Ismaili Hashashin Sufis formulated the foundations of modern day Banking system. It is here that prophesy was fulfilled in 1946 with the foundation of Israel, the return of Christ and beginning of the end of the Age of Divinity.

And so the evictions, the bombings, the massacres in and around Gaza, that became a world wide Spectacle last year, serve not only to push humanity back into the age of divinity and into Hell, but also serve as a metaphor for the oppression of the working class in general. The specific racism of the Israeli state against Palestinians has its roots in the anti-Semitism and racism that were exported from Europe, as well as in extremist Jewish religious supremacy sentiments. It can also be taken as a metaphor for the racism of the British state against former slave colonies in Africa and India and beyond. It can also be taken as a metaphor for the patriarchal along with racism lays the psychic foundations for capitalism.

And so the national struggle of Palestine against Israel is for us manifest wherever we face Capitalism as an occupying force in our lives. In Brixton, the uprisings of the working class 1981, 1985, 1991, 2011 - all point towards the same structure of oppression engendered in Palestine - that of the destructive workers being pitted against the reproductive workers and the productive workers. Revolution must be all or nothing. It is the supersession of all nations, all workers and all ages, beginning in the here and now.

DESSERTERS OF ALL COUNTRIES U.N.I.T.E.!!!

LUCK
KUNSTL
ERSOZIALKAS
SET

Die derzeitigen Verhältnisse der prekären Arbeit lassen keine Weiterführung des Kunstbetriebes im Projekttraum im Sinne einer kritischen Kunst und seiner Projektoperationen zu. Es ist unmöglich geworden weiterzuarbeiten, wenn aufgrund organisatorischer Brüche in der Arbeit entstehen. Diese Unstimmigkeiten führen zu Missmut, Vertrauensbrüchen und letztendlich auch zu Zerwürfnissen in den Kollektiven. Die Verantwortung hierfür tragen mehrere Behörden, nicht im Sinne der neoliberalen Verwertungslogik, sondern im Sinne der Arbeit im Organ kritischer Kunst niederzulegen, ist die Hauptgrund für die Entscheidung die Arbeit im Organ kritischer Kunst niederzulegen, ist die Nichtanerkennung von Grundrechten und Künstlern, von Seiten staatlicher Behörden. Seit Jahren wird von vielen Netzwerken auf den Missstand hingewiesen, indem sich kulturelle und künstlerische Projekte an der Basis befinden. Vor allem auch in unserer Stadt haben sich Initiativen gegründet um dem entgegenzuwirken. Es wurde und wird viel geredet, getan wenig und die Prekarisierung nimmt unaufhaltsam Kapital-affine, kritisch-affirmative Kunst (im Spektrum von Kunst bis Neokolonialismus) propagieren und über Organisationsformen und Syndikalisierung der Kunst vorantreiben. Die Speerspitze einer eurozentristischen, weißen Kultur und dabei aufrichtige Kolleginnen und Kollegen instrumentalisiert werden, dann ist das blanke Zynismus der Suche nach dem humanen Kapitalismus, den man im Osten Europas mit Bomben und Granaten zu installieren versucht. Es wird das Zeitalter der „kritischen Gesellschaft“ medienwirksam in Szene gesetzt auf Kosten derer, die ausgeschlossen werden, um die eigene Legitimation und Herrlichkeit zu zelebrieren.

Wenn noch nicht mal die Grundrechte gewährleistet werden und auch sonst noch an so mancherlei bürokratischer Hürden gebastelt wird, dann wird jeglicher Versuch, durch Maximierung der Selbstausbeutung ein Minimum an Würde für seine Arbeit zu erlangen, obsolet – deswegen definitiv: STREIK!



KÜNSTLER
SOZIALKASSE

factory!
in a
made
is
bicycle
white:
nor
green
Neither



Why are Bicycle Network Building Workshops stopped? (24.09.2014)

Bicycle Network Building Workshops (BNBW) has stopped their weekly sessions in Bike Kitchen North East (BKNE) for some time now – after 4 months of practical skill sharing activity. The group work focused on building a bicycle network in Berlin. It would have consisted of collectively owned bikes to be shared by the self-organizing asylum and supporting activists in Berlin – in the framework of No-Border Camp Berlin Reloaded Programs.

Bike Kitchen North East is a collective non-profit bicycle workshop in the house project KuBiZ in Berlin Weissensee. Bike Kitchen North-East would normally open its doors once a week, when the infrastructural group would be around for a chat, advice or assistance. Nevertheless, another two, more specific bike-programs: the Bicycle Network Building Workshop described above (Saturdays) and an initiative called BikeAid (sometimes Sundays), would be hosted in the same space on a different time schedule. Aside from the weekly Saturday sessions, all of the Bicycle Network Building activists would also occasionally work in either one or both of the other two programs held in the workshop. One activist of Bicycle Network Building Workshops was also a founding member of BikeKitchen North-East and has been a pro-active member thereof.

As Bicycle Network Building Workshops, we, a group consisting of people with various legal statuses in Germany, found it impossible to continue working in a socially irresponsible environment of Bike Kitchen. Why? The Bike Kitchen is unwilling to deal with violence in a “self-organizing and autonomous” left project which claims to challenge discrimination. We found it completely unacceptable that strategic partnership between Bike Kitchen North East and discriminating groups (such as BikeAid) should be formed, let alone the fact that they are tolerated! Bike Kitchen

North East disrespect their own fundamental rules of behavior set for the workshop. Basic principles of common sense that underline a duty to confront discrimination have not only been signed into a “Contract of autonomous agreement” between BKNE & a hosting house project KuBiZ, but also published in print and online. Accordingly, the Bike Kitchen infrastructure was (unfortunately just theoretically) always radically open to everyone: independently of socio-legal constructions such as race, gender or status (“Hilfe zur Selbsthilfe soll aber eine Möglichkeit bieten zu lernen und alles rund um Fahrradmechanik selber zu machen – für alle unabhängig von Gender-, „Rassen“-, Status- oder Klassen-Konstruktionen. Keine Art Diskriminierung wird toleriert.“ <http://bikekitchennortheast.wordpress.com/programmen/>).

On the 1st June 2014, one activist of the Bicycle Network Building Workshops, was shouted at during BikeAid workshops, to which he was regularly participating, by a BikeAid member: “to shut up because they are there to work and not to talk”. The man screaming did not understand the Arabic language spoken by two friends at the time – who were shouted at. The other Bicycle Network Building activist who witnessed the incident had requested a principal explanation of the discriminating behavior but was first ignored by the BikeAid group as a whole. BikeAid also silently agreed to another member’s statement that “you are either with us or against us” – no critique regarding the incident will be accepted and “no discussion from this is to follow”. The activist then tried to find ways to address this issue in the Bike Kitchen North East meeting, but was himself accused of:

Ορυχείων Δεδολομένων και το μικρό
Μiners Travailleuse Psychique
الجماعة المغربية للعمال
労働者の労働組合

Εργατικό Ένωση Εργατών
Εργαζομένων
ES UNITE!
COMRAN
RGANI
NIO
COMRAD

مركز دعم وخدمات
العمال
الجماعة المغربية للعمال
労働者の労働組合



1. "I want to present his personal problem with another individual" as a principal issue – it was said that two people must rather meet in private and work it out between themselves;
2. Discriminating the mentally ill (the screaming individual is "so messed up he's nice to nobody, xenophobia has got nothing to do with his horrible behavior")
3. Being a cis-male and "therefore an aggressively competitive activist";

The proposal by the Bicycle Network & Bike Kitchen activist to address the ugly behaviour of BikeAid was met by disagreement from BKNE: there will be no group – to – group approach. One alternative proposal suggested Bike Kitchen could distance itself from the dualistic practice of Bike Aid". In other words, BKNE was to do both: simultaneously provide support but "distance itself from" the exclusive concept and discriminating behavior of BikeAid. Needless to say, the Bike Kitchen has „dealt“ with the situation with complete ignorance about what the people, who have been shouted at, felt about the incident themselves.

It is ridiculous that in the internal Bike Kitchen North East discussion there would be some critical treatment of the fundamental conception of BikeAid, but actual attacks would not make BKNE do

anything at all! At around the same time, some discussion has been generated by a proposal of yet another BikeAid member to provide an extra, regular, evening-workshop in the rooms of Bike Kitchen North East which would be held, quote, "without a rugles". Having received critique, protagonists would try to legitimate the same proposal by claiming to "help the poor". To add insult to the injury, yet another activist of Bicycle Network Building Workshops has been racially profiled by the BikeAid: say "regular hours" of BKNE were only open to the "normal people". It took effort for the person to convince BA about the fact that he works in the space on the regular basis and keeps in touch with the hosts.

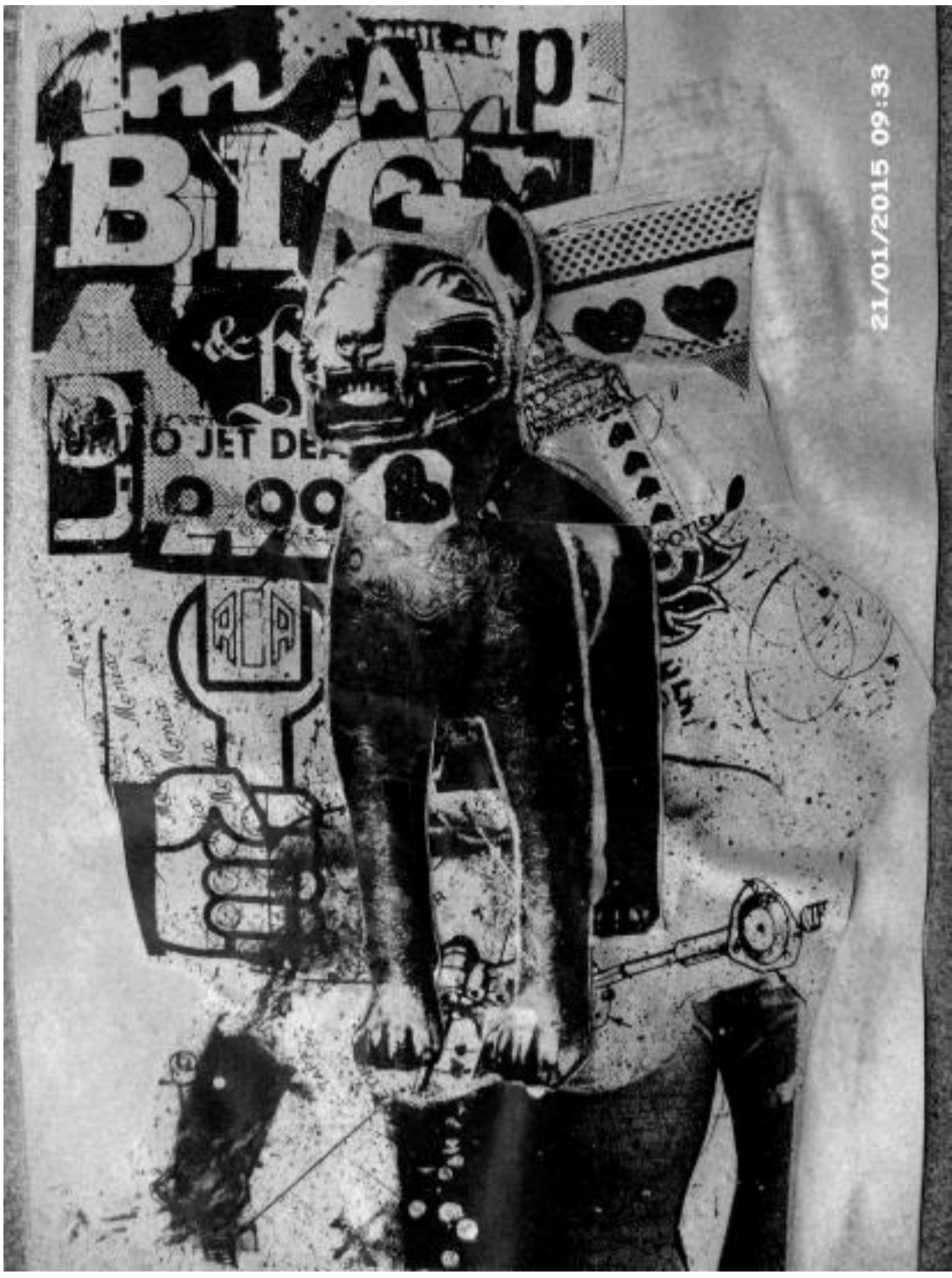
Expressions by BikeAid members described above show that 'white' & „German“ still means 'normal' to them and thus that exclusion is justified in the group. Considering the fact that BikeAid receives financial and structural support by so called refugee care organisations it is evident once more how 'support' groups abuse refugees for money laundering and political profiling.

As a former member of Bike Kitchen North East, one of our activists must also mention the reluctance with which the remaining group members would try to understand the different structural needs & barriers that non-German and non-'white' people face. Even if in some

way this was achieved, jokes were still thrown at the attempts to set up a security concept for the workshop which is situated in the building monitored by nazis, that has problems with racist neighbors and has been recently set on fire. Furthermore, there have been attempts in the Bike Kitchen group to financially profit from both: „work with refugees“ in general and from collaboration with Bike Aid in particular (finance applications or donation requests in their name have been either proposed in word or even drafted without any prior discussion – by members of Bike Kitchen North East).

DOWN WITH THE EUROCENTRISM IN CYCLING!

Really open and social bicycle workshop in Berlin remains a slogan.



Edgar on the other hand had explained a common ground between the teachers union and the indigenous villages of the Amazon region - which was the writings and teachings of Paulo Freire, most well known for his pedagogy of the Oppressed". I was particularly interested in putting forward our own vision of education and this is an area I feel that the NUT could certainly look into. Recently, And Asian Studies Association was discussed by the Mary Seacole and Mary Gove that the NUT had not seen this kind of open and collective practice before in this context - outside the small scale self-organisations / self-institutions of the early 2000s.

Given that Pearson's and other private interests are increasingly dictating our curriculum - that a global marketplace, the formulation of schools are increasingly becoming nothing more than factories for national ideology in a global marketplace, the formulation of a curriculum for liberation is more vital than ever.

My own research recently has been into Open Educational Resources capable of being used in diverse contexts such as remote village schools in Sierra Leone, private schools in Pakistan and state schools in Sierra Leone, private schools in Pakistan and state schools in Sierra Leone, private schools in Sierra Leone...

One thing that emerged was the need for what myself and some others in my Leorne, private school in Sierra Leone, private school in Sierra Leone... well as globally. Examples used in diverse contexts such as remote village schools in Sierra Leone, private schools in Sierra Leone, private schools in Sierra Leone, private schools in Sierra Leone... to show how this is used in diverse contexts such as remote village schools in Sierra Leone, private schools in Sierra Leone, private schools in Sierra Leone, private schools in Sierra Leone... well as globally. Examples used in diverse contexts such as remote village schools in Sierra Leone, private schools in Sierra Leone, private schools in Sierra Leone, private schools in Sierra Leone... to show how this is used in diverse contexts such as remote village schools in Sierra Leone, private schools in Sierra Leone, private schools in Sierra Leone, private schools in Sierra Leone...

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My own research recently has been into Open Educational Resources capable of being used in diverse contexts such as remote village schools in Sierra Leone, private schools in Pakistan and state schools in Sierra Leone, private schools in Pakistan and state schools in Sierra Leone... to show how this is used in diverse contexts such as remote village schools in Sierra Leone, private schools in Sierra Leone, private schools in Sierra Leone, private schools in Sierra Leone... well as globally. Examples used in diverse contexts such as remote village schools in Sierra Leone, private schools in Sierra Leone, private schools in Sierra Leone, private schools in Sierra Leone... to show how this is used in diverse contexts such as remote village schools in Sierra Leone, private schools in Sierra Leone, private schools in Sierra Leone, private schools in Sierra Leone...

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THE CALLING FOR INTERNATIONAL SUPPORT FOR DEMOCRACY IN HONG KONG & DAMTP RESPONSE TO IT

We are from Left 21, a left-wing group in Hong Kong. We are supporting but not organising the movement.

The current demands of the movement is for democratisation of Hong Kong's political system, especially the elections for the Chief Executive.

to meet with students last night. You could help by drafting and signing a statement of support targeting the HONG KONG government, to ask them to conduct the coming meeting with students with an open attitude and to promote the democratisation of Hong Kong.

Kindly avoid using words such as 'revolution' in the statement, because this is not a revolution.

We would be most grateful if you could let us have a look at the statement before publishing it. Thank you so much.

After days of protests, the government has agreed

**In solidarity!
Left 21**

workers.
physical and psychological, into the direct control of workers all over the world to move towards real democratic socialism; the transfer of all means of production, both workers like a factory for national ideology to you in that they are producing or the situation that Students, like government workers or civil servants, are psychic producers of the world is becoming more and more, academia around the world is becoming a place of education or learning. As such We hope you can come together with them in the interests of perpetuating around them.

We must demand that you meet with them as workers. We recognise them as workers even as you are workers. We must demand that you question their collective demands. We write regarding their decision to cancel the meeting with a delegation from the striking students regarding their collective demands. We must demand that you

我们是数据矿工和灵魂的工人劳工联盟)
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Fellow workers,
We are writing from the International Workers Union of Psychic Workers

I'm a street-artist (besides other things). In 2012 I started, without any ambition, this street-art installation in a gentrifying area of the center of my city, Santiago de Chile. I started it because I already was spreading a lot of my 3D assemblages all over the city, but this "all city" strategy started to drain too much physical energy out of me. So I wanted to concentrate my efforts in one place. I chose that spot cause I needed a more or less permanent plywood fence to affix my objects! The installation grew bigger and bigger in time, and it started to catch the attention of pedestrians, party-goers, and after that, of the cultural authorities. The thing is that "my" spot was in fact the seemingly abandoned "backyard" of the main Official Culture Center" of the country (yes, we have an Official Culture apparatus here, french style....there are the darlings of the system vs the excluded, outcasts and blacklisted...). The Centre (known as GAM) put a sign near by my installation asking to "Whom may be the author of this work" to call or submit at their offices, to be notified that the work would be removed (because they would open a new entrance for their building just where my installation was), otherwise, they would store the disassembled work in their own facilities. You say you know when someone is a liar. Well, I know when people are ill-fated, and I know for certain that these cultural privileged apparatchiks in my country are not nice, reliable people. They usually smash anything which is not officially approved by them. They issued this "notice" just because they knew many people enjoyed my installation (in fact, in my country people is amazed if anything can be made without official support). I didn't respond to their calling as they wanted (I just did it in written form on their own facebook page... the thread about my work got thorny... they started to feel uncomfortable and exposed...). They finally didn't remove my work, but moved it a few meters. In the process, they damaged it (I think it was on purpose). Nevertheless, I took it as a triumph against an abusive and hypocritical Mammoth. People and press even tried to construct me as some kind of "chilean Banksy". I recently have returned to add more pieces to this large work, but I feel like afterwards the intervention of the arrogant apparatchiks, it lost some of its power, its energetic charge and secret meaning. The public, in the other hand, after two years of seeing it, and the "scandal" and buzz about it, got kind of used to the work, so the surprise and marvelous effect is now mostly for tourists. The very street where the installation has become too visited and popular (I recently saved like 50 pics from Instagram that people took of this work... many selfies using it as background as well). Any thoughts on the lesson gained from all this? This was emotionally and physically demanding for me...I spent many hours collecting those materials in long walks to dilapidated areas (the installation is comprised of hundreds of pieces with a lot of detail)... carrying such a weight that my shoulders and knees are in pain forever. The materials themselves are things that the owners threw away... very charged things as toys, clothes and family pictures, cassettes, shoes... Usually unknown vandals go there to steal parts or just damage the work... which I took the ZEN-est I can... What do you think it should be my next move? Continue this work? Spread my assemblages again all over the city? Looking for a space to exhibit?





The Hurrufi Lettrist Opening Chapter of the Qurraan into English, made in the 7th Year of the Age of Divinity by Tae Ateh

(١) مې خول نښم خول آ ملل آ چسب
BE SMALLER IRE MAN IRE HIM

(٢) نې بل خول آ بډر قلل ډم خول آ
ALL HARM DO LITTLER HERE ROB ALL I MEAN

(٣) مې خول آ نښم خول آ
IRE MAN IRE HIM

(٤) نې دل آ چوي لکم
MY LICK EAR OH MID IN

(٥) نې غتشن کفای او ډب عن کفایا
EAR CAN NOT BOO DO WAR EAR CAN NOT STAY IN

(٦) مې قاتشن خول آ طارصل آ انډم آ
EAR DIN NOT SIR I TIL
MUST I KEEN

(٧) نې لاضل آ الو ډم ډیل ع بیوضن خول آ ریغ ډم ډیل ع تنم عن آ نې دل آ طارص
SIR I TILL THE SCENE AT AND AM TOO THEY'RE ILL
MY DO BE ALLAY HIM WAR LORD ALL IN