

# Subatomic [Rev. 20181014]

By J — Latest revision: <http://allis.foundation/Subatomic.pdf>



ABOVE: IMAGE BY SPACE TELESCOPE SCIENCE INSTITUTE OF STAR "E-CYG" (A.K.A. "ALJANAH") IN THE CONSTELLATION OF CYGNUS \*1

"It's only revisionist history because you do not agree with it. History is like a map. There's many ways to interpret one and they come in different shapes and sizes and have different markers." — *Illidan Stormragge*

"You have rights antecedent to all earthly governments; rights that cannot be repealed or restrained by human laws; right derived from the Great Legislator of the Universe" — *John Adams*

# **This Magnetic-Electric Universe**

God is Light. God is Love.

God's creating universe is founded on Love. It is creating with Light.

*The principle of love is desire to give. God gives love by extending His Light. God's love is a mirror of Light which reflects His giving of love by the regiving of love.*

*The law of love is rhythmic balanced interchange between all givings and regivings.*

*A mirror of Light which reflects His giving of love by the regiving of love.*

*The law of love is rhythmic balanced interchange between all givings and regivings.*

*The symbol of love is the wave of dual light which gives and regives equally and rhythmically.*

*This is a dual electric wave universe of interchanging light...*

God's Love is everywhere; His Light is everywhere. There is naught but good in God's omniscient universe. Evil is a product of man's thinking.

God extends His love, His power and His knowing, radially, from zero points of omnipresent stillness to other zero points in the measure of His desire to give form to His imaginings. The intensity of desire extended from centering points of rest to extended points of rest determines the dimension of desire...

## **This Radial Universe**

The entire mechanical principal of Nature, by means of which its light illusions of motion are produced, is the consequent effect of such radial extensions. Because of it, the seeming multiplication and division of the universal equilibrium into the opposed electrical pressures of gravitation and radiation, which form the foundation of this universe of change, are made possible...

God's imaginings extend from rest to rest in His three-dimensional radial universe of length, breadth and thickness—to become the stage of space for His imagined radial universe of matter, time, change and motion...

Points of rest, further extended to other points of rest, form three reflecting planes of still magnetic Light which are at right angles to each other... From the center of these three mirror planes of zero curvature, God's givings are radially projected to six opposed mirror planes for reprojection as regivings, to unfold and refold the forms of God's imaginings in the curved electric universe of His desiring...

## **Birth Of Wave Fields**

The desire of God to give of His love is manifested in projected action as an outward explosion from a centering point of rest acting as a fulcrum. The desire to regive is simultaneously "radarred" back from every point of its

progress to refold the unfolding action. All action in Nature is forever disappearing into a mirror of its own image of equal potential...

Every projected action in Nature which is *simultaneously* "radarred" back as a reprojected reaction is *sequentially* repeated as a similar echo from its wave field boundary planes of zero curvature...

All actions in Nature are outward explosions—slow actions of growing things, or fast actions of released dynamite or atom bomb. Conversely, all reactions are inward explosions. Actions unfold formlessness into form. Reactions refold form into formlessness. Actions are the basis of radiation. Reactions are the basis of gravitation...

Every action anywhere is repeated every where throughout the universe. As a consequence, harmonic centers of the same measure of desire extend their actions outward from their centers toward other harmonic centers. Harmonic explosions of equal measure thus fill all space in God's omnipresent universe...

Outward explosions which meet each other cannot be spheres, for all space must be filled. Tennis balls crushed together become cubes by gradually flattening where they meet at six points on curved surfaces. Likewise, outer explosions flatten into the six planes of cubes...

Outward-inward explosions are resisted at their maximum in the direction of the six points where spheres meet. They are consequently deflected to the eight points of least resistance which become diagonals of cubes instead of radii of spheres...

Eight directions of two-way expressed force are thus generated which become the basis of the octave wave...

Outward-inward explosions projected through each other develop two opposed pressures. The outward direction divides its potential by expanding it radially. The inward direction multiplies it by compressing it radially. Thus, the two opposite plus and minus equilibrium conditions are produced which motivate this electric universe of two-way motion, give to it its heartbeat and produce all effects of illusion caused by the interchange of the two conditions of matter.

### **The Cube-Sphere**

Pairs of interchanging opposed conditions are born from each other and become each other as a consequence of that interchange, as all opposites in Nature are likewise born. The cube and the sphere are the two opposites of form from which all forms of all things are born. They are the only forms ever created, being father- mother of all forms...

The sphere and the cube both manifest the cosmic principle of balance. Their position in light waves is in the one balanced position in the wave where compression and expansion have ceased to oppose each other, which is at wave amplitude (known as trough or crest). Carbon and sodium chloride are good examples of true cube crystallization. Likewise their atomic units are true spheres. Sodium-iodide or sodium-bromide do not crystallize in true cube because of their unbalanced positions near, but not upon, the plane of wave amplitude.

The cube and sphere are one, being two opposite phases of the same thing. The cube is the sphere extended to black coldness while the sphere is the cube contracted to white incandescence. Every true sphere in every light wave is an incandescent sun, regardless of its dimension. Prolating spheres, such as our sun, are becoming incandescent

inward toward their centers, while ablating spheres, such as our planets, are becoming cold inward toward their centers.

The cube is born from the sphere to fulfill the desire of the Creator to produce form by projecting light from incandescence toward the cold dark of the heavens. Conversely, the sphere is born from the cube to fulfill the other desire for oneness by reprojecting cold dark from the heavens to light in the seed.

The creation of all forms of matter is an eternal interchange between the father- light of incandescent spheres and the mother-light of cold cubes. All forms are born in the direction of the coldness of space and are voided in the direction of incandescence.

Every creating body is set out into space from its crucible in the sun to cool into the form appropriate to its extension from the sun. That is one half of the cyclic journey of every body from the sun and back to it. The other half of the cycle is the return to the sun to void the body of its form for the purpose of acquiring a new body. Every cycle of motion is a journey from heat to cold and back again.

All bodies are *formed* by *freezing* and *voided* by *melting*. The freezing and melting points of all bodies are dependent upon their respective densities and electric conditioning.

The sphere is the clay of earths, the light of suns and the formlessness of seed. It is the womb from which the clay of earth extends into the cube-bound heavens to expand into form, and it is the tomb within which all form is voided for regiving to the heavens as a new form.

Every form in Nature is either becoming a cube or a sphere, or is a section of either one. Complex bodies are multiples of spheres of matter surrounded by multiples of cubes of space in multiples of wave fields. All crystal shapes are sections of cubes. Their shapes are determined by their positions in their wave field...

The cubes of space are wave fields which bound all interchanging motion between the two conditions within it. Motion cannot pass through these planes but can be reflected symmetrically back or extended symmetrically toward the center of the adjoining wave field.

Within each cube field is the curved universe of two-way light illusion; and beyond, to the farthest reaches of space, is a repetition of illusion from wave field to wave field at the rate of 186,400 miles per second. That is the speed in which every action-reaction anywhere repeats itself everywhere. This illusion of motion gives rise to the belief that light "travels."

Wave field boundary planes of zero curvature insulate all effects of motion, which take place within it, from every other wave field. Centering the wave field is the incandescent sphere which mates it. The potential of the entire field is divided equally between its centering sphere of *multiplied* matter and the surrounding space of *divided* matter.

Each mate of each wave field in the universe is balanced with its opposite mate, even to the weight of one electron. The reason why the centering sphere is of high potential and its surrounding space is of low potential is due to a difference of volume. The centering sphere may be a few thousand miles in diameter and its surrounding space many millions of miles in diameter; yet they are equal, potential for potential, but unequal volume for volume.

Neither of these mates could sustain its separateness of condition unless it constantly interchanged to give all of itself to the other alternately in repetitive cycles, Spheres must give to cubes of space by breathing out to discharge themselves and charge space. Space must then regive to spheres by breathing out from itself to discharge itself and recharge spheres.

Each short cycle of interchange is accumulated into a longer life-death cycle in which solids entirely disappear into space and space interchanges its potential to become solids. This principle constitutes the forever inside-out outside-in turnings of Nature by means of which all forms sequentially appear, disappear and reappear.

The inbreathing of spheres generates low potential into high. The generative process of Nature is gravitation. The outbreathing of spheres radiates high potential into low. The degenerative process of Nature is radiation.

Multiplication and division of expressed energy into the high and low potential of gravitation and radiation is made possible by the plan of Nature which causes all actions of Nature to extend radially from omnipresent points of magnetic Light.

Gravitation pulls spirally inward from within to wind light waves into solids to center space. Radiation thrusts spirally outward to unwind dense solids into space to surround solids. Each is an equal reaction to the other. Each becomes the other sequentially.

Gravitation is the positive electric principle which exerts its pressures centripetally toward the maximum incandescent points of compression in every wave field. It is the father principle of Nature, the integrating principle of "uphill flow of energy" which forever balances its "downward flow."

Radiation is the negative electric principle which exerts its pressures centrifugally toward its wave field boundary planes of magnetic Light. It is the mother principle of Nature, the disintegrating principle of "downhill flow of energy" which forever balances its "uphill flow."

The Creator extends power of motion to but one half of a cycle for each of the two opposite manifestations of His desire. Gravity gives a material form to bodies to manifest the idea of bodies. Radioactivity gives spiritual formlessness to the heavens for regiving to earths as formed bodies.

Gravity begins its half cycle as the inward explosive reaction of an outward explosive action, thus fulfilling the law that all opposite expressions are born from each other and interchange to become the other. It ends its half cycle at a point of rest at the still point of magnetic light which centers every material body whether of microcosmic or macrocosmic dimension. Gravity then ceases when its motion ceases.

There is no "center of gravity" in Nature. The centering Light of every mass is still magnetic Light. Likewise the still axis of every vortex is still magnetic Light.

Radiativity then begins its half cycle from that point of rest and ends it on wave field boundary planes of magnetic Light where gravity began. Radiativity then ceases when its motion ceases.

Both gravity and radiativity borrow their power to find balance in rest at their journey's end from the points of rest of their beginnings. They each repay their separate borrowings to the other at every point of their respective journeys.

Each thus perpetually voids itself by giving to the other. At each journey's end, each opposite cancels itself out by giving its all to the other. *It is then reborn as the other.* Everywhere in Nature each action is its own reaction...

*"Death gives to life that life may live; and life gives to death that death may die."* —From THE DIVINE ILIAD

Every action in Nature demonstrates this principle. A ball thrown in the air must start from a point of rest, motivated by energy borrowed from the "center of gravity" of this earth which is its fulcrum. The point of rest in the thrower's hand is an extension of the earth's still center.

As the ball ascends, it decelerates as it pays its borrowed energy to space, thus charging space with the borrowings of earth and equally discharging earth. When the borrowing is fully paid the ball comes to rest. From that point it must again borrow the energy from space which it borrowed from earth to pay for its return to earth. Upon its accelerative journey to earth it passes each point at the same speed it registered on the upward half cycle, thus discharging space and equally charging earth to balance all borrowings and payings.

*All actions in Nature are extension-retractions from zero to zero, and back again to zero.* All are balanced simultaneously and sequentially. This is a zero universe of plus and minus zero which never exceeds the zero of the One Light from which it seemingly sprang as multiplicity. <sup>\*2</sup>

*Note: See Walter Russell's book "The Secret of Light" for accompanying source diagrams [for previous pages].*



ABOVE: U.S.G. IMAGE, NEVADA STATE — 'ATOMIC WEAPON TRIGGERED BY INWARD-FACING EXPLOSION, RELEASES RADIOACTIVE ENERGY'

# Innovation is a Fight

Apple is eventually doomed. Yes, the most valuable company on the planet will slowly fade into stagnant mediocrity. It will be replaced by something that they will not predict and they will not see coming. This horrifically efficient culling is a fact of life in technology because it is an industry populated by a demographic intent not on building a better mousetrap, but who avidly ask, “Why the hell do we need mousetraps?”

Apple’s doom will start quietly and I doubt anyone can predict how it will actually begin. It will be historians who, decades from now, will easily pin its demise to a single event that will appear obvious given years of quantifiable insight. And it will only be “obvious” because the real details will have been twisted, clouded, or forgotten entirely, so it will all seem clearer, faster, and simpler. Their explanation will start with the passing of Steve Jobs, and they will draw a clear line to a subsequent event of significance and will say, “Here. This is it. This is when it began.”

Executive rearrangements have been going on at Apple for years. Remember Mark Papermaster? Avie Tevanian? Jon Rubinstein? Steve Sakoman? Tony Fadell? Sina Tamaddon? Bertrand Serlet? Fred Anderson? Nancy Heinen? There’s likely a compelling departure backstory for all of these key players, but the sheer length of this incomplete list gives some perspective to the recent announcement regarding Scott Forstall and John Browett—no big deal. Happens all the time.

Maybe.

Like Papermaster before him, all the signals point to the fact that Browett was not a cultural fit, which is Apple-speak for the organism having an intense allergic reaction to his arrival. Forstall, however, was old school. In my years at Apple, the Caffé Macs chatter about Forstall was that he was the only legit successor to Jobs because he displayed a variety of Jobsian characteristics. Namely:

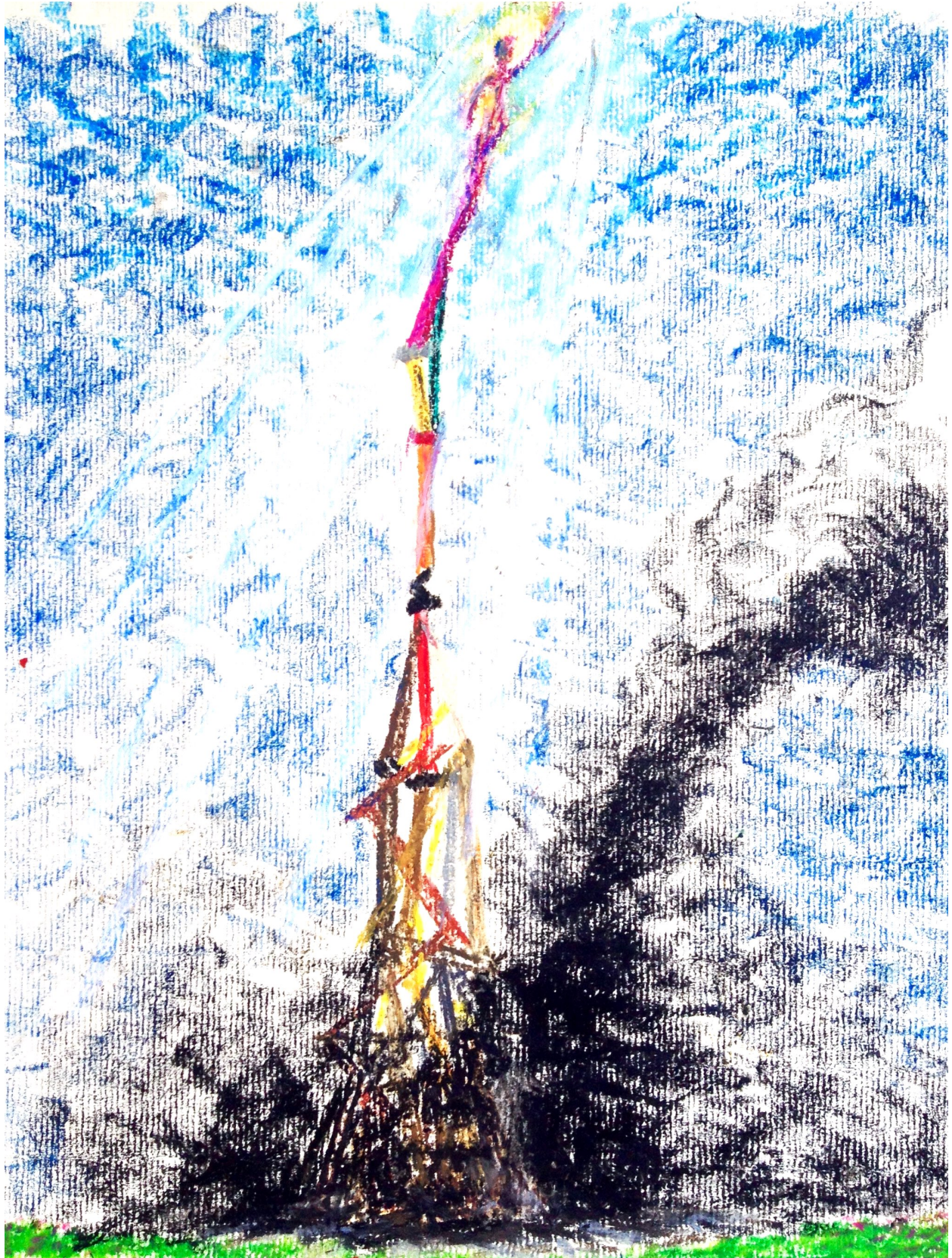
- He was an asshole, but...
- Success seemed to surround him, and...
- No one was quite sure about the secret recipe to achieve this success.

... With Forstall’s departure, I believe his former lieutenants have been distributed to Bob Mansfield, Jony Ive, Eddy Cue, and Craig Federighi. While there is no doubt in my mind that these are talented and qualified leaders, are they disruptive? Are they incentivized as such? Because from where I’m standing, the guy in charge is possibly the most talented operational leader on the planet. And an operational leader’s job is ferret out and exterminate all things that make their world less predictable and measured.

The word that worried me the most in the press release was in the first sentence. The word was “collaboration.” Close your eyes and imagine a meeting with Steve Jobs. Imagine how it proceeds and how decisions are made. Does the word collaboration ever enter your mind? Not mine. I’m just sitting there on pins and needles waiting for the guy to explode and rip us to shreds because we phoned it in on a seemingly unimportant icon.

As someone who spends much of his time figuring out how to get teams to work together, the premium I’m placing on volatility might seem odd. I believe Apple benefits greatly from having a large, stable operational team that consistently and steadily gets shit done, but I also believe that in order to maintain its edge Apple needs a group of disruptors...<sup>\*3</sup>





ABOVE: PASTEL ARTWORK BY J — 'ILLUSTRATES CHALLENGE OF RISING ABOVE DESTRUCTIVENESS OF EVOLVING SOCIETY TO GOD LIGHT'





ABOVE: "FLY TO THE LIGHT" PHOTOGRAPH BY J — 'CAPTURED ON A BEACH, FOLLOWING GUIDANCE TO LOOK FOR A SIGN OF HIS FUTURE'

# Does Science Disprove God?

A Pew Research Poll released last week reports that 59 percent of Americans see science and religion in conflict. But they also found that “highly religious Americans are less likely than others to see conflict between faith and science.”

I’m not a scientist, and I don’t play one on TV. But it’s amazing to me to see how some scientists like to claim that somehow science has disproven God.

Meanwhile, on Bill Maher’s television program last month (Oct. 2), he and guest Richard Dawkins essentially declared that science has disproved God.

Bill Maher: “You talk about the wonder of science probably better than anybody and, of course, it’s a little bit of a difficult mission because the more you explain how wonderful and amazing science is, the more the other side says, ‘Well, yeah, because God did it!’” ...

Richard Dawkins: “I think that the wonder of science above all is precisely that God didn’t do it, the wonder, we do understand how it came about, we do understand how life, in particular, came about with nothing but the laws of physics, nothing but atoms bumping into each other, and then filtered through the curious process that Darwin discovered, it gives rise to us and kangaroos and trees and walruses.”

And Dawkins added: “What’s truly wonderful is that it came about without being designed. If it had been designed, anybody could do that, it’s the fact that it came about just through the laws of physics, naturalism is what’s so wonderful about it.”

Oh, the glories of science. Now we know better than the ancients, who simply swapped one mystery—the universe—for belief in another mystery—God.

Or do we? G. K. Chesterton (1874-1936) was a great Christian thinker who noted this: “Science must not impose any philosophy, any more than the telephone must tell us what to say.”

He also said, “Reason is itself a matter of faith. It is an act of faith to assert that our thoughts have any relation to reality at all. If you are merely a skeptic, you must sooner or later ask yourself the question, ‘Why should ANYTHING go right; even observation and deduction? Why should not good logic be as misleading as bad logic? They are both movements in the brain of a bewildered ape?’ The young skeptic says, ‘I have a right to think for myself.’ But the old skeptic, the complete skeptic, says, ‘I have no right to think for myself. I have no right to think at all.’”

By using reason, Dawkins concludes that this world is essentially reason-less. His type did not invent science, nor could it have. It takes belief in reason to understand the laws of science—even to agree that there are laws of science. And reason cannot form in the void of random materialism. That is why it is historically true that science was born in Christian Europe.

Alfred North Whitehead said that Christianity is the mother of science because of “the medieval insistence on the rationality of God.” A rational God had made a rational universe, and it was the object of the scientists to—in the words of the great astronomer Johannes Kepler—“think God’s thoughts after Him.”

In the book "What If Jesus Had Never Been Born?" D. James Kennedy and I point out (based on the findings of Henry Morris) that virtually all the major branches of science were invented by Bible-believing scientists, including:

- Antiseptic surgery, Joseph Lister
- Bacteriology, Louis Pasteur
- Calculus, Isaac Newton
- Celestial Mechanics, Johannes Kepler
- Chemistry, Robert Boyle
- Comparative Anatomy, Georges Cuvier
- Computer Science, Charles Babbage
- Dimensional Analysis, Lord Rayleigh
- Dynamics, Isaac Newton
- Electronics, John Ambrose Fleming
- Electrodynamics, James Clerk Maxwell
- Electromagnetics, Michael Faraday
- Energetics, Lord Kelvin
- Entomology of Living Insects, Henri Fabre
- Field Theory, Michael Faraday
- Fluid Mechanics, George Stokes
- Galactic Astronomy, Sir William Herschel
- Gas Dynamics, Robert Boyle
- Genetics, Gregor Mendel
- Glacial Geology, Louis Agassiz
- Gynecology, James Simpson
- Hydrography, Matthew Maury
- Hydrostatics, Blaise Pascal
- Ichthyology, Louis Agassiz
- Isotopic Chemistry, William Ramsey
- Model Analysis, Lord Rayleigh
- Natural History, John Ray
- Non-Euclidean Geometry, Bernard Riemann
- Oceanography, Matthew Maury
- Optical Mineralogy, David Brewster

So, are Christians anti-science? Not quite. Science was invented by Christians.

Furthermore, we write: "The prevailing philosophy of the Western world today is existentialism, which is irrational. It would not be possible for science to develop in an irrational world because science is based on the fact that if water boils at 212 degrees today, it will boil at 212 degrees tomorrow, and the same thing the next day, and that there are certain laws and regularities that control the universe." No rational God, no rational universe.

So, does science somehow disprove God? Not at all. On the contrary, the heavens declare the glory of God. \*4

## Muslim War with Americans Began Around 640 A.D.

Muslims conquered the Eastern Roman Empire, Syria, Palestine, Eastern Anatolia, Armenia, Upper Egypt, Lower Egypt and North Africa between 634-644 A.D. Muslim pirates blockaded trade across the Mediterranean. This caused a catastrophic drop in products shipped from the East to the West, including papyrus reeds from the Nile delta which were used for paper in Europe. The paper shortage resulted in literacy declining and fewer books being written which, together with other factors, led to the Dark Ages.

A story passed down by Abd-Al-Latif of Baghdad (1162-1231), Jamal Ad-din Al-Kufti (1169-1248), and Bar Hebraeus (1226-1286) was that when Caliph Omar was asked in 642 A.D. what to do with the world famous Library at Alexandria, he replied: "If those books are in agreement with the Qur'an, we have no need of them; and if these are opposed to the Qur'an, destroy them."

When the Ottoman Muslims sacked Constantinople in 1453, it ended the land trade routes from Europe to India and China which led Columbus to look for a sea route, beginning the Age of Discovery. When Ottoman Muslims invaded Greece, there was a flood of Greek treasures, art and literature hurriedly carried to Florence, Italy. This led Europe to a re-interest in Greek culture called the Renaissance.

As the wealth of Greek Byzantine Empire flowed to Florence, Italy, many were made rich, most notably the families of Medici and Borgia, who financed artists Michelangelo and Leonardo DaVinci.

Condemning rising sensualism, the preacher Savonarola brought a notable Christian revival till he was excommunicated, tortured and executed. Fleeing Greek scholars also brought to Europe the Greek Bible, which was translated by Erasmus. This led to the Reformation, begun by Martin Luther in 1517.

The King of France, Francis I, caused a scandal in Europe by making an alliance with Muslim Ottomans against Italy, Spain and England. Francis I ordered the punishment of religious dissidents known as Waldensians. Over the next century, the Religious Wars resulted in atrocities committed by both Protestant and Catholic armies against each other.

Lorenzo de' Medici, to whom Niccolò Machiavelli dedicated his notorious book, "The Prince," 1515, had his daughter, Catherine de' Medici, marry the next King of France, Henry II. Henry II suppressed Protestant Huguenots, and after his death Catherine de' Medici was credited with the 1572 St. Bartholomew's Day Massacre in Paris, after which Protestants fled France.

Catherine de' Medici's teenage son, King Francis II, was married to Mary, Queen of Scots, as France had for centuries helped Scotland struggle for independence from England. When King Francis II died at age 16, Mary Queen of Scots, age 18, returned to Scotland in 1561. She was immediately criticized by Protestant Reformer John Knox from the pulpit.

John Knox's influence on Scotland had a significant impact on the Revolution in America through the millions of Scots and Scot-Irish immigrants. John Knox had been arrested as a young man and sentenced in 1547 to be a galley slave on a French ship.



Sailing away from Scotland, John Knox looked up as they passed St. Andrews and said: "I see the steeple of that place where God first in public opened my mouth to glory; and I am fully persuaded. ... I shall not depart this life till my tongue shall glorify his godly name in the same place."

After two years, John Knox was released and exiled to England. John Knox rose to be the royal chaplain to the young King Edward VI where he helped influence the writing of the "Book of Common Prayer."

When King Edward died, his sister Queen Mary Tudor took the throne and attempted to bring England back under the Catholic Church. John Knox escaped England to Geneva, Switzerland, where he met John Calvin, the Reformer who confronted the Queen of Navarre, April 28, 1545: "A dog barks when his master is attacked. I would be a coward if I saw that God's truth is attacked and yet would remain silent."

John Knox wrote tracts attacking all monarchs, then returned to Scotland to lead the Reformation. He preached a sermon in St. Andrews which incited hearers to smash statues and loot Catholic churches. Through the efforts of John Knox, Protestantism spread till the Scottish Parliament voted to officially accept the Reformation in 1560, beginning the Presbyterian Church.

The Scottish Parliament took control away from Mary Queen of Scots due to unfortunate events in her personal life. She had married Lord Darnley in 1565, but he became jealous of Mary's private secretary, David Rizzio, and had him murdered. Lord Darnley was then suspiciously killed two years later in an explosion. The chief suspect in his murder was the Earl of Bothwell, who manipulated Mary into marrying him a month later.

This upheaval caused the Scottish Parliament to force Mary to abdicate her throne to be replaced by her and Lord Darnley's infant son, James. James, at the age of 13 months, was crowned King James VI of Scotland. John Knox gave the coronation sermon. Bothwell tried to raise forces to return Mary to her throne, but he was captured in Norway and died in prison. Mary Queen of Scots fled to England in 1568 to be protected by her cousin, Queen Elizabeth I, who turned this into her forced custody for 19 years.

Elizabeth was the daughter of Henry VIII by Anne Boleyn. Anne Boleyn had refused to be another of Henry's mistresses, so Henry divorced his first wife, broke with the Roman Catholic Church and began the Anglican Church. Henry VIII later beheaded Anne Boleyn. The fate of Henry VIII's six wives were: divorced; beheaded; died; divorced; beheaded; survived.

Elizabeth sent Sir Francis Drake to circumnavigate the globe, 1577-1580. She sent Sir Walter Raleigh to found a colony in America in 1584, which he named "Virginia" after the virgin Queen Elizabeth.

Elizabeth was made aware of a plot against her which questionably implicated her captive Catholic cousin Mary Queen of Scots. Elizabeth tragically signed the order for Mary's execution in 1587. Catholics in England went into hiding or fled. Large numbers of priests sent to England were captured and executed. In 1588, Elizabeth had Sir Francis Drake fight the Spanish Armada.

When Elizabeth died in 1603, the son of Mary Queen of Scots was made King of England, Ireland, Wales and Scotland as King James I. King James I had been raised by Scottish Presbyterian Protestant tutors. He was responsible for arranging both Anglican and Puritan scholars to work together to produce the King James Bible—the best-selling book of all time. King James I is the namesake of Jamestown, Virginia—the first permanent English settlement in America.

The Pilgrims were sailing on the Mayflower ship to join the Jamestown Colony when they got blown off course in a winter storm and landed at Cape Cod. The Pilgrims had no charter from the King so they wrote their famous Mayflower Compact.

When Spanish and Italian Catholic troops plotted to help Ireland break from Anglican English control, beginning in 1569, the English crushed the attempt and executed thousands of Irish Catholics. The Irish had their crops and farms destroyed, leading to famine and disease and thousands dying. Over the next century, the British killed over a half-million Irish Catholics and sold the same number into slavery in the West Indies, Virginia, New England, Barbados and Virginia.

In an effort to make Ireland more Protestant, Britain relocated 200,000 Presbyterians from Scotland to Ireland. Crop failures, increasing rent, and collapsing linen trade caused over a million Scottish and Scottish-Irish Protestant Presbyterian descendants to leave Ireland and immigrate to the American colonies. Through this mass immigration, the influence of Scotland's Reformer John Knox was felt in America.

John Knox, who died Nov. 24, 1572, had stated: "A man with God is always in the majority."

The first Presbyterian Church in America was founded by Rev. Francis Makemie in Maryland in 1684. By the time of the Revolution, the Presbyterian denomination was one of the four largest denominations in the country, along with Anglican, Congregational and Baptist.

A descendant of John Knox was Presbyterian minister John Witherspoon, who signed the Declaration of Independence and was a primary proponent of separation of powers... circulated letters urging ministers to support independence... served as the president of Princeton College, where he taught nine of the 55 writers of the U.S. Constitution, including James Madison.

The Presbyterian churches in the United States wrote to President George Washington, May 26, 1789: "We ... esteem it a peculiar happiness to behold in our Chief Magistrate, a steady, avowed friend of the Christian religion ... who, in his private conduct, adorns the doctrines of the gospel of Christ."

President George Washington wrote back in May of 1789: "Gentlemen: I receive with great sensibility the testimonial given by the General Assembly of the Presbyterian Church in the United States of America. ... While I reiterate the professions of my dependence upon Heaven as the source of all public and private blessings; I will observe that the general prevalence of piety, philanthropy, honesty, industry, and economy seems, in the ordinary course of human affairs, particularly necessary for advancing and conforming the happiness of our country. ..."

Washington added: "While all men within our territories are protected in worshiping the Deity according to the dictates of their consciences; it is rationally to be expected from them in return, that they will be emulous of evincing the sanctity of their professions by the innocence of their lives and the beneficence of their actions; for no man who is profligate in his morals, or a bad member of the civil community, can possibly be a true Christian, or a credit to his own religious society. ..."

Washington concluded: "I desire you to accept my acknowledgments for your laudable endeavors to render men sober, honest, and good citizens, and the obedient subjects of a lawful government, as well as for your prayers to Almighty God for His blessings on our common country, and the humble instrument which He has been pleased to make use of in the administration of its government." \*5

# **10 SHOCKING FACTS ABOUT SOCIETY THAT WE BLITHELY ACCEPT AS NORMAL**

**We prioritise money and the economy over basics like air, water and food quality, our community and environment.**

**We use an economic trading system that facilitates the death of millions of people every year.**

**We divide the world's land into sections, then fight over who owns those sections.**

**We call some people 'soldiers', which makes it OK for them to kill other people.**

**We torture and kill millions of animals every day needlessly for food, clothing and experiments.**

**We send children to school for their entire childhood to memorise facts and skills that they will rarely use.**

**We impose financial pressures on parents, causing them to miss out on vital stages of their child's development.**

**We have thousands of religions, each one believing that their god or 'god story' is the only true and unique version.**

**Love and compassion, which promote life, are mocked as facile, whereas war, which harms life, is seen as honourable.**

**Anyone with a really useful invention can forcibly prevent others from using or modifying it.**

Can we do better? We certainly think so.

## **The Free World Charter**



# Donald Trump is Not an Angry Man

Jesus said, “Do not judge according to appearance, but judge with righteous judgment.”

People are claiming Donald Trump is angry. In Trump’s book, “Crippled America: How to Make America Great Again,” he writes that he is angry—angry at what has happened to the country. Although I share his urgency, I don’t believe that Donald Trump is emotionally angry. Very few men truly understand “righteous anger.” Donald Trump might.

Dealing with anger and angry people the past 26 years for my nonprofit, BOND, I have focused on helping angry young black men, and all people, to drop their anger.

Anger, I believe, is the No. 1 form of “playing god”—unrighteous judgment—that holds people back in life, keeping them trapped in their passions, sin and vice.

There is no love in anger. The Bible says, “Do not be angry, for man’s anger does not bring about the righteous life that God requires.”

Now, many counter that the same Bible says, “Be angry, yet sin not.”

What is this “righteous anger” that overcomes evil? Some people think they know: They are angry at evil within themselves or in the world, and they feel good about judging that evil. But it does them no good; it complicates problems and stops nothing...

Most people do not have love, nor real “righteous anger.” From childhood, people learn a false, emotional “love” from backward “families” in which mother is “boss,” or father is morally weak, if there at all. The resulting “love” is rooted in anger, and led by emotion, guilt—false judgment.

Many of the best Christian families I’ve dealt with through BOND, counseling, speaking at churches and rallies, show a weak imitation of love that makes them ineffective in the world—people pleasing and false “peace keeping.” They may follow rules of politeness, clean language, not insulting people, but cannot “speak the truth in love.” White Christian men have a mute, fearful spirit, picked up as children that stops them from being honest with others (including loved ones, blacks and women). They cover up their anger with a veneer of “decency,” which is really “timidity,” lacking the God-given “spirit of power, love, and a sound mind.”

Despite all the coarse language and insults coming from Trump toward those who attack him, I have not seen anger in Donald Trump. Trump honestly expresses what we know is true in his own, maybe imperfect way. Trump is fundamentally always himself. Others have tried to be “Trump” in an attempt to disparage him and his supporters, but they come off as dishonest, nasty, cheap imitations of the real thing. What these people do not realize is that they are angry. They are blind and shallow. Donald Trump is not angry. Donald Trump is fearless.

Some say Trump has “New York values,” referencing immorality and crudeness he’s embraced, especially in the past.

We all come from a world that does not align with God’s values. As a black man, I was once fooled by the illusion and fake idea called “racism.” I was unconsciously angry, misjudging police and whites as “racist.” Deep down, I unknowingly resented my mother for keeping me from my father, who, when I was a child, represented God to me.



Like my father and mother before me, I made a son out of wedlock who for many years hated me as I had hated my father. In my blind state, I fell in line with liberal Democrats, fear-mongers and hate-mongers like Al Sharpton, Louis Farrakhan and Jesse Jackson. But God knew my heart sought Him, and eventually He allowed me to repent after I prayed that I might see myself. Thankfully, my son too has been restored to me and has forgiven me, but it seems I am a rare exception among sons and fathers who never forgive and so are never forgiven.

White men—the most kind-hearted, generous, fair-minded people in America—fall into a trap of false “love” that fears to correct out-of-line blacks and women. But the Bible says, “There is no fear in love.” This false “decency” of white men is not enough to save or restore our country. Only a few white men escape to find godly courage.

Donald Trump grew up in a world of liberal “New York values.” I understand my conservative friends’ concerns about him. Trump sees the damage done to our country, and has shunned many old immoral values.

Donald Trump exposes in a big way the same evil that conservatives have pointed out for decades: The media lies. Our government does not protect us, but enables illegal aliens and Muslim terrorists. Our government drives out American business and jobs.

Some think New Yorkers are rude. I don’t see it that way. New Yorkers are straightforward—a “New York value” that I appreciate. Donald Trump tells the truth, loves America, and keeps the big-picture priorities of the country in mind.

\*7



ABOVE: CARTOON BY GLENN MCCOY — ‘BUREAUCRACY GROWS WITH THE ACCUMULATION OF POWER BY FORCING VOTERS TO ANGER’ \*8

# Welfare Moms Unhappy with Free Lodging, Prepared Meals, Wi-Fi, Maid Service...

D.C. welfare moms are having to put up with lodging in hotels that give them prepared meals, cable TV, internet WiFi access, and maid service that don't meet their standards:

*Tiera Williams and her four children dodge cars on a winter evening as they cross the parking lot of the Days Inn to the Washington motel room the children call "Mommy's house."*

*People at the Days Inn—one of at least 12 motels being used by the city to house 730 homeless families this winter—lean over the balcony that overlooks the courtyard lit by the December glow of yellow lights.*

*They occupy a hidden world of desperation and poverty mixed with every-other-day maid service, free WiFi, continental breakfast in the lobby, and lunch and dinner in the 170-room motel's banquet room.*

Lunch and dinner in the banquet room meets my definition of hidden desperation.

*They've been living here since August when Williams—then six months pregnant and unemployed with no place to go—called the city's homeless hotline.*

*She opens the door to her unit, ushering her children inside a space that she describes as "the size of two jail cells." The decor is pleasant enough, with maroon carpeting, wood paneled headboards and a television in an armoire near a bathroom vanity.*

If Tiera is unhappy with her room, why doesn't she go to the front desk and change her reservation to get a larger suite, as any person paying her own way would do?

*Williams dumps bags of groceries on the motel room desk. In the mini refrigerator, she stacks yogurt, apples, oranges and a roasted chicken they will have for dinner that night. She uses her food stamps to buy meals because she doesn't like eating the pasta, casseroles, chicken, hot dogs and other dishes the city provides at the motel.*

Isn't this shocking, how taxpayers are paying to prepare such low-class meals for welfare moms? What kind of country is this that doesn't cook better meals for people on welfare?

By the way, if you're wondering why Tiera has four children and no daddies, here is that part of the story:

*... she was 19 when she met the man who would become her daughter's father. She moved to the District to be with him. But the relationship, she says, was controlling and abusive. She left him when her daughter was 4 months old[.] ... Much the same thing happened again in August when she left the father of her three other children because they were arguing all the time. "You think you're stable, then [stuff] happens," she says.*

What a shame it took three additional children with man number two before Tiera learned he was unlikeable...<sup>\*9</sup>

"There is no such thing as failure—failure is just life trying to move us in another direction..." —*Oprah*

# The Road Ahead

As pointed out... [*in previous book chapters*] the fact that we exist for a purpose carries with it the requirement that we must contribute toward fulfillment of that purpose if our existence is to have any meaning. Thus our course is clearly marked out for us. We must fashion our own ethical personality to the best of our ability, at the same time doing what we can to assist others in their efforts toward a similar end, the ultimate objective in both cases being to bring the human personalities up to the Sector 3 standard. This is no simple or easy task. We are all inclined to underestimate it, largely because we are still unable to realize how far we have to go—how much we fall short of reaching the Sector 3 level even at our best—but some idea of the magnitude of the undertaking can be gained by comparing it with the task that evolution has accomplished in the long march from the first primitive single-celled living structure to the highly developed life forms of the present day.

An important factor in this situation is the manner in which the gains that are made are passed on to those that follow. More than a billion years of growth and adaptation separate the primitive single-celled organism from the complex structures of the most advanced species of life in the world today, yet each new individual of these present-day species must begin its existence as a single cell. A complex biological organism is unable to pass on its structure to its descendants; the best it can do is to transmit the “know-how”—the instructions as to how such a structure can be built. With the aid of these instructions, the newly arrived individual must accomplish the almost incredible feat of telescoping a billion years of development into the short span of time available for its growth and maturation.

Much the same is true of the ethical structures of the members of the human race. Here, too, as in the evolutionary situation, each individual must retrace the steps that were taken by those who preceded him. Existence of a Sector 3 control unit begins with the Sector 3 equivalent of a primitive biological unit, and just as each individual of a biological species must utilize the genetic instructions passed on to him by his parents as a guide by which to replicate the evolutionary development of the species, so each Sector 3 component of a human, or other intelligent being, must utilize the information passed on to him by his family, his teachers, his associates, and those who speak to him through the written, oral, and visual media in order to build the kind of an ethical structure that is the objective of existence.

There is, however, an important difference in the way in which the necessary information is transmitted. The new biological organism gets its instructions automatically, and a cell that is supposed to develop into a cocker spaniel does so develop, barring accidents, without any direction from the individual. On the other hand, a new Sector 3 unit does not get its “know-how” automatically. The information is available, to be sure, but access thereto may be too difficult, or, as it is received, the truth may be so mixed with error that it is not possible to distinguish clearly between the two. Hence, unlike the biological situation, where the potential normally becomes the actual as a matter of course, improvement of the ethical component of the human personality requires a continuing application of effort, both by the individual and by those who have the responsibility for imparting the required information to him.

When we recognize that the ultimate goal of existence is to bring the entire human race, and all intelligent extraterrestrial beings as well, up to the Sector 3 standard, which few individuals, if any, have yet reached, it is clear that the road to the ultimate objective is a long and difficult one. Even at best, achievement of the goal will require an extremely long time. The available evidence indicates that many billions of years were required for aggregation, the ruling process in the inanimate sector, to produce a DNA molecule from the original hydrogen, and at least a few billion years were required for evolution, the ruling process in the biological sector, to produce man from the most primitive life form. Although there may again be some speeding up of the development process as we go from Sector 2 to Sector 3, just as there was in going from Sector 1 to Sector 2, it seems probable that the time which ethical

perfection, the ruling process in Sector 3, will require in order to complete the transformation of the various forms of intelligent life from a condition only slightly above that of the animals to the full status of ethical beings will not be less than a period of hundreds of millions of years, and it may very well be considerably longer.

The crucial question, then, is: What can we do to accelerate this painfully slow progress? There are two primary tasks to be accomplished. First, the requirements for progress toward the ultimate goal must be defined more clearly, and in greater detail. Then, the individual members of the human race, whose advancement toward the Sector 3 status is the objective at which we are aiming, must be acquainted with these findings and persuaded to put them into practice. As the activities of society are now organized, at least in the West, these are the responsibilities of philosophy and religion respectively.

It is true that there are major differences of opinion as to the proper role of philosophy and its connection with religion. Some observers regard them as separate and distinct. "Philosophy is one phase of human culture, religion is another," says one author. But the relation between the two fields of thought is clear if we compare their content. The subject matter of the usual philosophy courses in the universities consists of *epistemology*, the branch of learning that treats of the nature of knowledge; *logic*, the methodology of reasoning; *metaphysics*, here used in a narrow sense in which it is concerned with reality and existence; *ethics*, which deals with the standards of human behavior; and *aesthetics*, which explores the factors that affect man's appreciation of beauty. Logic is procedural rather than substantive, and the status of aesthetics in the general picture is still somewhat uncertain. The other three of the subjects enumerated above are therefore the primary fields that philosophy currently undertakes to cover. As expressed by one writer, "There are strictly three universal constants: existence, knowledge, and value." On this basis, he reduces the essential content of philosophy to ontology, the study of existence, epistemology, the study of knowledge, and axiology, the study of values (the basis of ethics). For present purposes, we will say that the foregoing constitute the subject matter of *metaphysical and moral philosophy*.

Now, for comparison, let us ask, What subject matter is treated by religion? In general, a religion gives us an explanation of the existence and ultimate destiny of the universe and of man, an explanation of the origin of this and other religious knowledge, and a code of ethics; that is, it treats of existence, knowledge, and values: the same items that are of most concern to the metaphysical and moral philosophers. The subject matter of religion is thus essentially the same as that of the metaphysical and moral fields of philosophy.

Furthermore, religion arrives at the same *kind* of conclusions about these matters as philosophy, and, when we make due allowance for the wide diversity of opinions in both fields, much the *same* conclusions. But there is a significant difference in methods and procedures. The task in which the philosophers are engaged is primarily a search for knowledge. Religious organizations, on the other hand, regard the revelations received by their founders as adequate sources of knowledge, and they devote their energies to putting that knowledge into practical use. When a philosopher reaches some conclusions regarding his subject matter, he writes a book. But when an individual receives, or thinks that he receives, a religious revelation, he initiates *action*. He organizes a continuing and systematic program of persuading others to accept that revelation as authentic, and to pattern their lives accordingly. Religion, says Abraham Kaplan, is "not merely an intellectual belief, but something to live by."

We thus find that the relation between philosophy and religion is analogous to the relation between physical science and engineering, or between the "pure" and "applied" branches of any science. This fact may be expressed by the statement that *Religion is applied metaphysical and moral philosophy*.



There will no doubt be some objection to this statement on the ground that the theoretical aspect of religion is theology rather than philosophy. But theology is something quite different. There is considerable overlapping of the subject matter, and theologians are to some degree philosophers as well, but theology is not, like philosophy, primarily aimed at discovering new truths. The theologian's task is to explain and interpret the already existing system of religious thought to which his organization is committed. An appropriate analogy from the physical field would compare the product of philosophy to a textbook, and that of theology to an operating manual.

It has often been pointed out, much to the distress of many who do not like the idea, that pure science is neutral; it has no goals. Engineering and other applied sciences establish objectives, or are assigned objectives by other agencies, and they then proceed to take actions directed toward these objectives, utilizing the information supplied by pure science. For example, the various factors entering into the mechanical properties of materials—strength, elasticity, resilience, etc.—are evaluated by the scientists working in the laboratories. In the course of this activity, they may determine that the elastic limit of a certain grade of steel is 25,000 pounds per square inch. This is what the philosophers call an *is* statement: the expression of a fact.

As noted... philosophical discussions have laid much stress on the point that ethical theory has no way of going directly from such an *is* statement to an *ought* statement, the expression of an obligation. But this is equally true in the physical field. The mere fact that the strength of this particular steel is sufficient to support a load of 25,000 pounds per square inch does not tell us anything about how much of a load we *ought* to put on it. Of course, if our objective is to design a structure that will withstand the load that will be imposed, we ought to so proportion the members that the elastic limit *will not* be exceeded at any time. But if we are designing an overload device to prevent damage to a certain unit of equipment, we ought to so proportion the bolts or other fastening devices that the strength of the steel *will* be exceeded and the overload mechanism will come into play before serious damage is done. Thus the nature of the *ought* statement cannot be specified until an objective or goal is assigned.

From the foregoing, it can be seen that the situation in the philosophical field is by no means unique; the same considerations are controlling in the physical field. Indeed, they apply to the theoretical branch of every field of knowledge. Theory cannot be put into practice until objectives are designated. Assignment of philosophical goals is a function of religion.

This statement will be challenged. But the objectors cannot deny that some agency must set the goals. Those who suggest that they could be set by some non-religious agency are simply offering a substitute for religion; actually nothing but religion under another name. Henry Margenau, for instance, tells us that, "Ethics can disclaim all essential connection with religion." But in the same discussion he concedes that values are "arbitrary as long as they stand by themselves," and that actions "receive their value from a *command* or a *directive* to which the person is committed." Now let us ask, What are we to call the agency that commands and directs the most important aspects of human life? Isn't this about as good a thumbnail description of religion-in-general as we could want? Those who wish to divorce their value systems from religion are simply transferring the primary functions of religion to some other agency, thereby making that agency a religion, or at least a quasi-religion, regardless of what name they may attach to it.

As noted... a moral code is not self-enforcing; it contains no directive that it be obeyed. Such a directive is obviously needed if the code is to have any practical effect, as Margenau points out, and one of the basic functions of religion has been to meet this need. The findings of this work now provide a directive independent of religion, by showing that compliance with the code is essential to the fulfillment of the purpose for which the human race exists, but this

is not inconsistent with the religious explanations of the origin of the command, and each individual is at liberty to accept either or both.

It is now evident that the obstacle that has hitherto prevented the formulation of a consistent and workable theory of ethics was the lack of a clear understanding of the nature of the moral objective. As long as ethical judgments were based on criteria, such as human happiness, not related to the true objective, and not more than ethically neutral at best, it was impossible to set up any satisfactory ethical system. But now that a clear and unequivocal definition of the objective is available, there is no longer anything standing in the way of working out the provisions of the true moral code—the code of Sector 3—in full detail.

This knowledge of the details of the moral code will provide the basis for a new and more consistent *theory of values*. There is a rather general agreement that this is one of the basic needs of the present era. Some of the statements quoted in the earlier pages were taken from the published report of a conference on values held at the Massachusetts Institute of Technology in 1957. An idea of the gravity with which the participants in this conference viewed the value problem can be obtained from the following excerpts from the preface to the report:

*This volume springs from the belief, first, that the ultimate disease of our time is valuelessness; second, that this state is more crucially dangerous than ever before in history; and finally, that something can be done about it by man's own rational efforts. The state of valuelessness... has come to its present dangerous point because all the traditional value systems ever offered to mankind have in effect proved to be failures. The cure for this disease is obvious. We need a validated, usable system of human values, values that we can believe in and devote ourselves to because they are true rather than because we are exhorted to "believe and have faith."*

In the light of the new information that has been developed in this work, it is evident that this critical statement falls into the same error that has produced the results that it deplores; that is, it speaks of "human values" where it should be concerned with "moral values." Moral values are human values, to be sure, but not all human values are moral values. In fact, *most* value decisions that are made by human beings involve economic values or social values rather than moral values. From the standpoint of the ultimate destiny of the human individual, only the moral value judgments are relevant. Lack of recognition of this fact is the reason why, as pointed out in the foregoing statement, "all the traditional value systems... have in effect proved to be failures." They were, and are, failures because they have no solid foundations.

The efforts of the philosophers to replace authoritarian morality with value systems based on empirical premises have been nothing more than futile intellectual exercises. None of these systems gets any significant amount of attention outside philosophical circles because it is obvious that the values thus derived are not the kind of values that "we can believe in and devote ourselves to." As emphasized [*previously*], most human individuals have an intuitive understanding of simple moral principles, and they realize that pleasure, happiness, and the like are not the grounds on which an acceptable code of human conduct can be based. Our scientific analysis confirms the validity of this intuitive judgment, as it shows that the objectives defined by the hedonist philosophers are the objectives of Sector 2, the biological sector, rather than those to which the human race must subscribe if it is to be anything other than one more species of animal. Some supporters of the so-called "naturalistic" view of ethics, who recognize the incongruity involved in basing morality on hedonism, have tried to find a basis in human development, or "self-realization." The good, or right, according to one expression of this view, is that which is "in conformity with evolutionary development." But evolution, in the usual sense, is also a purely biological process. Of course, evolution could be redefined, but as A. C. Ewing points out, "if we define evolutionary development as change for the better, as one is tempted to do, the definition of good proposed will constitute a vicious circle."

Unlike these philosophical value systems, which have little actual moral content, and a correspondingly minimal practical effect, the religious systems have had a profound impact on human life throughout recorded history. However, the true foundation for the principles of morality included in the religious teachings has not heretofore been recognized, and the organized religions have therefore been forced to rely on the power of authority. For thousands of years, this has sufficed to hold the rank and file in line, but now that more and more individuals in the advanced societies are reaching the point where they want to make their own decisions, rather than accepting the word of authority, the religious value systems are left without any basis on which they can claim authenticity.

The decline in the influence of the organized religions, especially in the Western nations, and the widespread repudiation of the religious standards of morality, are generally interpreted as a major retreat in the continuing struggle to raise the moral level of the human race. But, in fact, the present situation is a stage through which we must necessarily pass before the higher levels can be reached. The level of morality from which the drop has occurred was not an expression of the morality of the human race. It was an expression of the moral standards of the most advanced religious thinkers: standards that the general public were not prepared to accept voluntarily, but to which they were induced to conform by threats of punishment, or promises of reward, either here or in the hereafter.

Organized society is concerned primarily with *what* its members do, rather than *why* they do it, and an enforced code serves the purposes of society. But, as pointed out [*previously*], the purpose for which the universe exists, so far as we are able to discern it, is to develop *individuals* who are fully under the control of the Sector 3 aspects of their personalities. Before this can be accomplished, the individual members of society must be released from control by the carrot and the stick, and allowed to make their own choices. The first result of such a release naturally takes the form of a general deterioration of the prevailing morality, inasmuch as the general average of the individual moral standards cannot be expected to measure up to the level previously established on the basis of the most advanced moral thinking. But the release from authority is essential, and even though the initial retrogression that follows this release is distressing, this is part of the price of progress.

In the long run, the deterioration of the position of institutional religion that is now taking place in the Western world, grim as it may seem to the orthodox religious establishments, may have a beneficial effect in forcing these organizations to reassess their policies. We may hope, for instance, that at least some of the religious bodies will take note of the need for growth in moral understanding—something comparable to the growth that has occurred in scientific knowledge. “None of the world religions,” says L. L. Whyte, “has adequately recognized the supreme importance of this human faculty for progressive discovery.” Science, too, has its unproductive periods when knowledge stands still, or even retrogresses, and it is often handicapped by undue reliance on the dicta of “authorities,” but in principle it is open-minded. The word of authority may for a time be accepted *de facto*, but never *de jure*. Sooner or later, therefore, the search for the truth is resumed, and more progress ensues. Religious thinking could very profitably take heed of this scientific experience.

Of course, those who feel that all that needs to be said about philosophical and religious matters has already been said by the founders of the great religions—more particularly by the founder of their own religion—will reject any such suggestion summarily. But it is now apparent that the purely authoritarian basis for religion, however necessary it may have been originally, and however great its contribution to past progress may have been, is wholly inadequate to deal with the questions that are being asked by the growing number of individuals who are doing their own thinking, and who want to put their religious beliefs on a rational basis. A major reason for the “valuelessness” which is the occasion for so much concern at present is that much of the traditional value structure has been based on the metaphysical assertions of religion, which are today weakening under sever attack.

Now that the results of the present study have reaffirmed and reinforced some of the most important of these metaphysical assertions, and have provided a sound scientific basis for the moral code, totally independent of religious authority (although entirely consistent with the existence of such authority), the weakness that is responsible for the lack of a “validated, usable system of values” has been overcome. The way is now open for a resumption of the forward progress that was interrupted when the authoritarian controls were first relaxed. It is no longer necessary to define the moral code by religious decree. We now have the ability to derive the provisions of the code independently of any authority, even if we do recognize a religious authority of some kind.

Just what form future progress toward the objectives of human existence will take remains to be seen. In the short run situation, the established religions will play the principal role. Over the long pull, there may be some significant changes. As pointed out in the discussion of scientific insight, the information that can be derived from intuitive sources depends not only on the capability of the human individual to receive such information but also on the amount of existing knowledge to which the intuitive information can be related. In the words of the previous discussion, it depends on the height of the platform from which the “inductive leap” is made. The continual increase in religious (that is, metaphysical) knowledge, a process that will be accelerated when full advantage is taken of the findings of this work, should therefore bring a significant amount of additional intuitive information within reach.

Under these circumstances, it is quite possible that some especially qualified individual may receive religious revelations of such a nature as to lead to establishment of a new religion, or drastic reconstruction of some religion now existing. Either in connection with such developments, or independent of them, there may be some major changes in the structure and policies of religious organizations in general. For the immediate future, however, we will have to rely mainly on the efforts of the established religions.

In the light of the information that has been developed in the preceding pages, it is clear that the task to be accomplished calls for religious organizations that have a strong sense of purpose, together with an up-to-date, enlightened viewpoint on genuine religious issues. As matters now stand, however, most of the religious organizations that follow a well-defined path are badly encumbered with archaic beliefs and doctrines, while those that have made some efforts to keep abreast of modern thought have, to a large extent, lost their sense of purpose and are floundering about without any clear-cut *religious* objectives. Such an assertion, coming as it does from a scientific rather than a religious source, may be challenged, and probably resented as well, but current issues of religious journals are full of statements by members of the religious Establishment that say essentially the same thing. Here, for instance, are the views of a minister of one of the large Protestant denominations:

*Across the entire country there is a deep uneasiness about the message and the mission of the Christian church... . First, there is the current turmoil in theology and worship. Just when the church seemed to be the one place left where a person could be sure of finding ancient truths and moral standards reaffirmed, suddenly everything seems to be called in question... . The uneasiness has been compounded by the emergence of the clergy as questioners and innovators... . If you add to that the trend toward political activism and the rejection of traditional piety—what I might call the theology of the picketline—then no one can speak of sanctuaries today as havens of peace in a world of tumultuous change.*

It is no accident that “the trend toward political activism” coincides with a “deep uneasiness about the message and the mission” of religion. When long range objectives are not clear and distinct, there is always a tendency to substitute some short range goals that can be readily defined. The “social gospel” that we now hear so much about is simply humanism under another name. More and more often it is proclaimed from the pulpit that “the objective of religion is to make the world a better place to live in.”



This is, of course, a very commendable objective; one that all of us can approve. Whether or not it is a *religious* objective is an altogether different question. The transcendental religions have always held that man exists for a purpose that is far more significant than living a good life on earth, and that an activity is religious, or at least has religious aspects, if it contributes to the fulfillment of that purpose. It is probable, however, that the present trend toward the “social gospel” is largely due to an increasing awareness among church leaders that they have no clear idea as to what the purpose of human life actually is. In the words of their respective creeds, which differ but little in this respect, it is “to accomplish the will of God,” but the crucial question is: Just what does this mean? Alongside the vague and conflicting answers that are supplied by the various organized religions, the simple and believable assertions of the humanists—that life in this world can be improved, and that we ought to try to improve it—are definitely attractive, and it is not surprising that there has been a general shift in the direction of accepting this as a religious goal: embracing the “theology of the picket line.”

The point that does not appear to have been given adequate consideration by those who have accepted the humanist thesis is that this leaves them without any *distinctly religious* objective. In effect, it makes religion superfluous. Many other agencies are working toward social and economic betterment, either intentionally or as a by-product of their efforts toward other objectives. The economist, for instance, defines his objective in identically the same terms as those employed in stating the aims of the “social gospel.” The purpose of economics, he says, “is to make the world a better place in which to live.” Furthermore, many of these non-religious agencies are doing this job much more effectively than the religious organizations. For instance, the inventors of labor-saving devices and the industrial organizations that work out methods of manufacturing those devices at a cost that is within reach of the general public probably do more to make life pleasant for the average individual than the “social gospel” ever accomplishes. The same can be said of those individuals and organizations whose efforts are directed toward making new and better medicines available to minimize the physical ills of mankind. If social and economic betterment is adopted as the religious objective, then the religious organizations are simply joining in an activity in which many other agencies of society are participating. They are taking part, and only a minor part at that, in what is primarily a *secular* activity.

Past experience suggests that this policy may have some very undesirable long-range consequences. It is not difficult to see a rather close parallel between the social welfare activities on which the churches are now embarking more and more freely, and the secular functions undertaken by the religions of earlier eras, the functions that are responsible for the present condition in which the genuine religious doctrines are smothered under an overburden of anachronistic rules of conduct. There is a disturbing similarity between the early-day identification of godliness with conformity to diet regulations and today’s identification of the “will of God” with support of some particular social or economic program.

Today, as in the distant past, the short-term advantages of utilizing the authority of religion as a secular tool are self-evident. Just as those who were trying to enforce diet, sanitation, and other health regulations in primitive communities found it expedient to incorporate these regulations into the religious codes, so those who are trying to make changes in present-day social and economic conditions find it expedient to enlist the aid of the churches, and to portray their objectives as part of the Divine plan. But the long-term results of the first secularization have been disastrous. The mixing of secular and religious ideas and activities has confused the situation to the point where neither priest nor layman is now able to distinguish between them; a fact that has contributed very materially to the decline in religious influence that is admittedly becoming serious.

Religious organizations have made a serious mistake in attempting to enforce a *social code* as a part of the *moral code*. When the social conditions change, as they inevitably do, many of the principles of the previously formulated

social code become inapplicable, if not completely ridiculous. The religious attempts to continue enforcing these provisions as part of the moral code then have the effect of discrediting morality in general, and producing the “valuelessness” that is now a matter of acute concern. There is no reason to believe that the effects of the present-day tendency toward further secularization of religion will be any less damaging in the long run.

In any event, the findings of this present work now define the issues more clearly, and should enable a reassessment of the situation, not only by the religious organizations but also by those individuals who are sufficiently concerned to want to evaluate these issues for themselves. The basic fact that has been uncovered is that the transcendental religions are correct in their assertions that there is a purpose in human existence, and that this purpose is defined by agencies outside the space-time universe. It then follows that these religions are also correct in their contention that the primary objective of religion is to aid in the fulfillment of that purpose. The essential contribution which the present work has made toward clarification of the situation is a definite identification of the purpose of human existence, which has hitherto been only vaguely understood.

The purpose for which the entire universe, including the human race, exists, we find, is to build ethical personalities; that is, to perfect the rudimentary Sector 3 components that enter into the structures of men and other intelligent biological organisms in extraterrestrial locations. We may then define religious activities as those that are aimed *directly* at the accomplishment of this basic purpose. It is clear that the humanistic goal of “making the world a better place in which to live” does not come within this definition, since it makes no direct contribution to the primary purpose of existence. It therefore cannot be considered a religious objective, however praiseworthy it may be from some other standpoint.

Improving the conditions of life on earth does have some *indirect* effect on progress toward the purpose of existence, since, as we have already noted, the individual who leads a comfortable and trouble-free life has more opportunity and more inclination to perfect his ethical personality than one who is continually harassed by the everyday problems of living. But in view of our observation that *most* of the improvements in living conditions that are being made today are results of the activities of agencies and organizations that cannot be considered religious in any sense of the term, it is clear that we cannot stretch the definition of “religious” far enough to include humanistic goals. Humanism is directed toward happiness. This is desirable from the human standpoint, to be sure, but, as brought out earlier, it is irrelevant from the standpoint of the ultimate purpose of life. Thus, humanism is not a religion, nor a substitute for religion, nor even a component of religion.

It is a fair question to ask whether any religious organization can carry on an extensive program directed at the objectives of humanism or other secular ends and at the same time do justice to its religious responsibilities. As Paul Tillich warns, “Acceptance of secularism can lead to a slow elimination of the religious dimension altogether.” Inasmuch as the religious objective, the building of moral character, is the most significant aspect of human existence, the only one that is anything more than transient, should we not have some sort of an organization—if not the present religious bodies, then something else—that would devote its full energies to this most difficult and most important task?

“We are told,” says Jay G. Williams, Chairman of the Department of Religion at Hamilton College, that “the church cannot afford to be irrelevant; it must address itself to the crucial problems of the day if it wishes to attract people.” But in diverting their attention to the “crucial problems of the day”—secular problems mainly—the churches are diverting their attention away from the crucial problems of human existence: the religious problems. They are converting the church from a religious organization to a secular institution.

If the church is to survive as a significant influence in the world of tomorrow, it must, in the words of Dr. Williams, “begin to take itself seriously as a *religious* community.” It cannot afford to abandon its religious mission in order to “attract people,” even if it were successful in that aim, which is clearly not true, thus far at least. Again quoting Dr. Williams, “I certainly do not see hordes of people flocking to those churches which are attempting to be relevant.” Membership growth in recent years has been confined almost entirely to those denominations that do *not* try to be “relevant” in the present-day sense.

One of the factors that mitigates against the success of the kind of a mixture that is involved in attempting to pursue both religious and secular objectives concurrently is that the secular task, whatever it may happen to be at the moment, is much the easier. A secular goal can usually be identified clearly and unequivocally, whereas the religious task is more general and hard to pin down specifically. The secular antagonists—people—are clearly visible, while the religious antagonists—ignorance, inertia, superstition, selfishness, and so on—however real and however powerful they may be, are nevertheless intangible. The available means of furthering the secular objectives are easily recognized, and the progress or lack of progress that results from their use can be evaluated, at least approximately, as the work proceeds. On the other hand, there is always a question as to what methods are appropriate in any religious situation, and whether or not any progress has been, or is being, made toward the defined goals is often shrouded in uncertainty. It is not surprising, therefore, that where the option exists, the young and impatient—together with those that are merely impatient—are very likely to find themselves more at home with the secular activities. The religious aspect of their responsibilities then recedes into the background.

It should not be assumed, however, that separating the religious and secular aspects of present-day religious doctrines, and a renewed emphasis on strictly religious activities would require embracing the conception that man’s aims and aspirations must be centered on “other-worldly” goals to the exclusion of concern with life on earth. On the contrary, our findings show that there is no way in which an individual can prepare himself for a future existence, whatever form that existence may take, other than by fulfilling his purpose here on earth. There need not be any less progress toward improvement of the conditions of human living; one of the most effective means of insuring that such progress does take place is to increase the number of individuals who have both the knowledge and the desire to do that which is right and good. But this is only a collateral issue, and we should avoid confusing it with the primary objective. The essential function of religion is to supply each individual human being with the special knowledge that he needs in order to be able to so govern his life that he will fulfill the purpose for which he exists and to provide the example, encouragement, and support that will induce these individuals to make full use of the information that is supplied. This a colossal task, and it deserves the undivided attention of those persons and those organizations that are engaged with it.

Since the demand for rationality in religion is the principal cause of the present crisis in the religious field, this crisis will inevitably deepen unless effective counteraction is taken, inasmuch as the continued rise in educational levels is bringing more and more individuals up to the point where they will no longer accept the word of authority without question. If religion cannot present a rational case, then humanism, which is rational if one accepts its premises, will continue to gain. In order to meet this challenge, the organized religions will not only have to make it clear that the goals of humanism, however commendable they may be, are secular, not religious, but will also have to make some significant progress toward introducing reason into religion. What is now required is an overhauling of religious doctrines that will make them acceptable to the person who is no longer meekly submissive to authority and insists on doing his own thinking.

Unfortunately, neither the established religions nor any philosophical agencies have made any perceptible progress in this direction thus far. Not even a good start has been made toward the essential task of separating the true from

the false in existing doctrines and reconciling the divergent views of the many religions and sects: a prerequisite for any concerted effort toward higher levels of thought and action. It is true that much attention is currently being given to “ecumenism,” and church mergers, or unions, as they are generally called, are very much in the forefront of institutional religious activity at the moment. However, these mergers are usually achieved not by reaching agreement on the points of doctrinal difference, but by agreeing not to pay any attention to these differences. This is effective from the standpoint of eliminating controversies that might block the mergers, but it contributes nothing toward distinguishing religious truth from religious error, or from the large amount of inherently non-religious matter with which the religious essentials are now associated. Indeed, the churches’ avoidance of discussion and controversy about genuinely religious issues plays a significant part in accelerating the current trend toward substituting secular for religious objectives.

The peculiarly religious task is a difficult one, and in view of the lack of any clearly defined goal, or any rational justification for the doctrines that they are called upon to support and defend, it is not surprising that many workers in the religious organizations have allowed discouragement and frustration to turn them toward secular objectives. But the findings of this work now provide the solid factual and rational base that religion has heretofore lacked. We have demonstrated by standard scientific methods that there *is* an existence independent of the physical universe, as the religions have contended; that there *is* communication between that existence and the human race, as the religions likewise assert; and that the ultimate goal of human existence is to so develop our ethical personalities that we will follow the governing rules of that outside sector rather than behaving as purely biological organisms. The religious task is to ascertain the details of the governing rules, to disseminate that information as widely as possible, to persuade individuals to pattern their lives in accordance with these rules, and to guide and assist them in their efforts toward that end. The particular language that is employed in carrying out this assignment—the imagery in which the essential truths are clothed, and the doctrinal assertions with which they are embroidered—is immaterial, so long as it is rational and not inconsistent with established facts. The important point is that the goal is now definitely defined, and although the road that leads to it is full of obstacles and impediments, it is nevertheless visible.

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