

IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America.

[illegible]

Button Gwinnett  
Lymann Stall  
Geo Walton.

J<sup>m</sup> Hooper  
 Joseph Hewes,  
 John Penn-

Edward Rutledge).

Thos. Wayman & Junr  
Thomas Lynch Junr  
Arthur Middleton

Arthur Middleton

Samuel Chas.  
Wm. Paro  
Thos. Stone  
Charles Small of Har

George Wythe  
Richard Henry Lee  
Th Jefferson

Wm. Harrison  
Thos Nelson jr.  
Francis Lightfoot Lee  
Garner Braxton

Robt Morris  
Benjamin Rush  
Beng. Franklin

John Morton  
Geoffrey  
Pa. Smith

Geo. Taylor  
James Wilson  
Geo. T. Prosser

Cesar Ramsey  
Geddes  
Thos. M. Deane

Chas. Livingston  
Aaron Lewis

Lewis Morris

Rich. Stockton  
Jas Wickespoole

John Hart  
Abra Clark

72

Josiah Bartlett  
Wm. Whipple  
Sam. Adams  
John Adams

John Adams  
Root Great Pains  
Elbridge Gerry  
It is a blot

William Ellery  
Proger Sherman

Sam<sup>l</sup> & Huntington  
W<sup>m</sup> Williams  
Oliver Wolcott  
Matthew Thornton



# **An Essay on Moral Philosophy in Western Civilization**

**A study of God, natural rights, politics and  
solutions to our problems of money and the  
corruption in government**

**David John Pristash**

**Brecksville, Ohio**





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### **Editors:**

**The following is a list of friends and my wife that contributed to the review and editing to varying degrees during the period of time that I was writing segments of this book; and then the final version.**

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Krasnicki, Kathy  
Korol, Tabitha  
Pristash, Darlene**

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## Prologue

This book represents a distillation of thirty years of research, study, analysis and writing conducted with the purpose of finding the source of the obvious current defects in our present-day political and economic systems. My conclusions come from some of that work. However, since it was developed over many years, there are references that relate to situations long passed. In most cases, those references are generic, and I deemed them appropriate for inclusion as references.

I am now 77 years old at the completion of my book. I think my age and diverse background, including science, engineering, economics, business and the military, give me some perspective and unique insight. In particular, I cite my military background in Special Operations, where I was an officer in the Green Berets where back in the mid 60's before Vietnam got out of hand. We were trained to operate as guerrillas behind enemy lines, mostly in Europe against the U.S.S.R. (Russia), much as what the OSS did in WW II, when we were fighting the Germans. This is significant because some of that study and training was in methods used for bringing down an existing government. Most of these techniques were developed by over many centuries and then refined by the Marxists to bring down all the capitalist countries, but whatever the source the information was still valid for use even today. We also studied the problems that the French had in trying to reestablish their presence in all of Indochina after the end of WWII, as discussed by Bernard B. Fall in his 1961 book, *'The Street Without Joy.'*

Shortly after 9/11, I could see that those same kind of methods were being used by elements within our current American society in an obvious attempt to change our form of government; hence, the need for this book. To change a government and create a rebellion, be it Communist, Socialist or Progressive (all different names for Marxism), the ruling entity must eliminate the belief in God and destroy the nuclear family. This has already been done to us, and if we are lucky over the next dozen or so years, the damage could be undone, but realistically I think it will take several generations.

This paper is based on decades of study and reading in economics (my undergrad), society (my life), work (mostly as an engineer and inventor), politics (now over 150 books read), science (over 100 books read) and my experience in the military (over 50 books read). In particular, I have read four anthologies on Moral or Political Philosophy, which are: Classics of Political & Moral Philosophy, First and Second editions by Steven M. Cahn; History of Political Philosophy, Third Edition, by Leo Strauss and Joseph Cropsey; On Politics, by Alan Ryan, and my favorite, Natural right and History, by Leo Strauss. I have also read Smith's The Theory of Moral Sentiments and summaries or the full works of most of the other better individual works from St. Tomas Aquinas, Machiavelli, Hobbes, Montesquieu, Rousseau and, of course, Socrates, Plato and Aristotle, to name just a few. Related, but not directly, is Alexis De Tocqueville's Democracy in America, one of the best books ever written on why America is great.

With a major in economics, I have ‘read” and studied, in detail, the works of the three most popular economics, Adam Smith’s *The Wealth of Nations*; Karl Marx’s *Capital*, Vol I, II, and III; and John Maynard Keynes’s *The General Theory of Employment, Interest, and Money*, and lastly, Milton and Rose Friedman’s *Free to Choose*.

I include this quick summary on my background in this writing only because I do not have a degree in the subject of Political Philosophy, and I want to clarify that I have spent a few years researching and studying the subject before deciding to pen my opinions. To keep the discussion as simple as I can, I’m going to use Leo Strauss’s book *Natural Right and History* for the reference source of most of my discussion on Natural Rights. I add two other books to my list since they also relate to this subject. The first is *The Fourth Turning* by William Strauss and Neil Howe, published in 1997, which does an excellent job of describing social history through the changing of social patterns; the second is *The Five Thousand Year Leap*, by W. Cleon Skousen, first published in 1981, with a second printing in 2009, which is an excellent and easy-to-read book on the history of freedom.

During my research, I found a blog that is run by a person who calls himself Sundance. I don’t know his background, but over the three or four years I have been following him, he has never been wrong. His blog is political in nature, and based on his work, I would say Sundance has a lot of experience in politics and he must have many high level connections. A very high percentage of what has been in the news has appeared on his blog, long before it was brought up by others. This is the link to his website:

<https://theconservativetreehouse.com/>

In conclusion, I must comment on one other person in economics - Martin Armstrong. Armstrong has created an incredible program, *Socrates*, through which software he developed is able to analyze world capital flows and, based on those flows, can make amazing predictions. I have unlearned and relearned much of international economics from following his work. I reference it here since it gets into the subject of government. I will not discuss his work further, other than to say that he has uncovered something very troubling in our current form of government, and it is his work that has prompted me to return to completing my writing after a hiatus.

<https://www.armstrongeconomics.com/>

## Dedication

This book is dedicated first to my wife Darlene, for putting up with me all these years, then to my family and the many friends I have had over the years especially in many military association I belong to; but I have to add some old comrades from back in the day when I served at a Special Forces camp in Vietnam A-341 Bu Dop, 5th SF Group (Abn) from September through December 1967 and who paid a heavy price for their service to our country.

The following Special Forces casualties resulted from operations conducted at or around Bu Dop near the Cambodian border in III Corps while I was the XO there from 26 October 1967 through 8 December 1967. These heroes, who were KIA, or died from wounds, or never found, are on The Wall. And three others, including myself were wounded but made it home.

Name	KIA/WIA	Date	The Wall
<b>MAJ John O. Cooper, III</b>	KIA	26 October, 1967	Panel 28E, Line 73
<b>SP5 Joseph R. Beck, Jr.</b>	KIA	26 October, 1967	Panel 28E, Line 72
<b>SFC Elmer R. L. Ables, Jr.</b>	KIA	26 October, 1967	Panel 28E, Line 71
<b>MSG James O. White</b>	WIA	29 November, 1967	
<b>SFC Herman A. McBride</b>	KIA	29 November, 1967	Panel 31E, Line 6
<b>SGT Michal Millner</b>	MIA	29 November, 1967	Panel 31E, Line 005
<b>SP4 Paul Posey</b>	WIA	1 December, 1967	
<b>SP4 Jerry D. Schroeder</b>	WIA	8 December, 1967	Panel 33E, Line 32
<b>MSG Ernest O. Broom</b>	WIA	8 December, 1967	Panel 34E, Line 27
<b>1st LT David J Pristash</b>	WIA	8 December, 1967	

On the next page is a poem written by Alfred, Lord Tennyson memorializing events in the Battle of Balaclava, October 25, 1854. I think it's a good description of what soldiers do without question and others run from as fast as they can; it's what makes us different from the rest.





## The Charge of The Light Brigade

*Half a league half a league,  
Half a league onward,  
All in the valley of Death  
Rode the six hundred:  
'Forward, the Light Brigade!  
Charge for the guns' he said:  
Into the valley of Death  
Rode the six hundred.*

*'Forward, the Light Brigade!'  
Was there a man dismay'd ?  
Not tho' the soldier knew  
Some one had blunder'd:  
Theirs not to make reply,  
Theirs not to reason why,  
Theirs but to do & die,  
Into the valley of Death  
Rode the six hundred.*

*Cannon to right of them,*

*Cannon to left of them,  
Cannon in front of them  
Volley'd & thunder'd;  
Storm'd at with shot and shell,  
Boldly they rode and well,  
Into the jaws of Death,  
Into the mouth of Hell  
Rode the six hundred.*

*Flash'd all their sabres bare,  
Flash'd as they turn'd in air  
Sabring the gunners there,  
Charging an army while  
All the world wonder'd:  
Plunged in the battery-smoke  
Right thro' the line they broke;  
Cossack & Russian  
Reel'd from the sabre-stroke,  
Shatter'd & sunder'd.  
Then they rode back, but not  
Not the six hundred.*

*Cannon to right of them,  
Cannon to left of them,  
Cannon behind them  
Volley'd and thunder'd;  
Storm'd at with shot and shell,  
While horse & hero fell,  
They that had fought so well  
Came thro' the jaws of Death,  
Back from the mouth of Hell,  
All that was left of them,  
Left of six hundred.*

*When can their glory fade?  
O the wild charge they made!  
All the world wonder'd.  
Honour the charge they made!  
Honour the Light Brigade,  
Noble six hundred!*





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## Introduction

The study of the behavior of humans, their ethics, and how they structure their society and their government is a field of study that goes back to the very roots of our recorded history. Originally it was called philosophy, then moral philosophy, then ethics, and now the subject is split into so many unrelated branches that the original purpose may well have been totally lost. Today I would say that there are five basic original sources for the study of human behavior. Although there are many subclasses and other beliefs, they can all be safely ignored as they don't represent significant portions of the world's present population.

- Classical Greek
- Indian
- Asian: Chinese and Japanese
- Islamic
- Atheist (the only view that rejects [God](#))

This paper will be focusing on the [Classical Greek](#) views and how the [Classical Greek](#) view transitioned into [Contemporary Philosophy](#) and the [Progressive Atheist](#) belief structure starting just before the change from the 19<sup>th</sup> century to the 20<sup>th</sup> century. This was, of course, when [Marxism](#) took hold of (pseudo) intellectual thought. Those two, [Contemporary](#) and [Progressive Atheist](#), belief systems currently make up most of what we call [Western Civilization](#).

**I regard most academic work in moral philosophy or ethics, except for the original Greeks, as having made two critical mistakes.**

The first mistake made was in assuming that man originally lived alone in a state of nature when he clearly never lived in isolation. He is and always has been part of a larger community, as genetics demand. Further, the individual man is not relevant as he cannot exist by himself and, if one were to add the woman to form a breeding pair, it is still not relevant. One probably needs, at minimum, several thousands, if not tens of thousands, of people to make the group genetically viable. Therefore, for the human race to be viable and prosper, the organization of the community is far more important than individuals or the breeding pairs within. I think [Socrates](#), [Plato](#) and [Aristotle](#) understood this better than do the more modern philosophers of the nineteenth and twentieth centuries in their quest for making the perfect society, although there can never be a perfect society, [Utopia](#), as so many have desperately tried to develop, if for no other reason than that we humans are just not perfect; and maybe less so today than in the past.

The second mistake made was that ethics and moral behavior, hence government, cannot be looked at in isolation to developments in the physical [sciences](#). Again [Socrates](#), [Plato](#) and [Aristotle](#) understood this as philosophy back then was the understanding of “everything” not just the form of the [government](#), or the city state (society) during that period. The importance of this was not as apparent previously as it is today, when we have a much better understanding of our universe and the makeup of

our bodies, both physically and mentally. The current socially popular view [progressivism](#), in particular, which claims to understand how to make a more perfect [government](#), does not, for the very things that they believe so strongly go counter to the wellbeing of the very people that they claim to be supporting. Further, progressivism is just another name for socialism which, is just another name for communism, which is just another name of Marxism. Everyone that has ever tried to create a Marxist Utopia has resulted in killing tens of millions of people totaling by now over a hundred million people that died in the process. This is far more than any other belief structure that every existed.

In the next section is a listing of individuals who, I believe, contributed to developing the core of what [Westerner civilization](#) was at one point in the near past, prior to [WW I](#), from a cultural viewpoint and which I believe was, in the whole, beneficial to the human race. I know this will not be a popular view since [progressivism](#) teaches us that [Western Civilization](#) was very evil and needs to be changed. **But that makes no sense as now that everything is relative and if there is no right or wrong, good or bad, how can the past be bad or the present better?** Further that [relativism](#) is the very belief that is now tearing us apart, since there is no way to determine right from wrong, anything goes. That is a very serious issue that "will" lead to a total breakdown of the [government](#) as society collapses into chaos and sadly this will not be the first time. We humans have been down this path before.

All directions cannot be good. Therefore, if we desire to be better, there has to be one way that is better than the others, or we will just be running in circles. I will attempt herein to express my view on what that way might be. The following current definition of ethics or moral philosophy is from Wikipedia. The reader should keep in mind that the classical definition was somewhat different and that matters when reading older works, especially those from two hundred to six hundred years ago.

**Ethics or moral philosophy** is a branch of [philosophy](#) that involves systematizing, defending, and recommending concepts of right and wrong [conduct](#). The term *ethics* derives from [Ancient Greek](#) ἠθικός (*ethikos*), from ἦθος (*ethos*), meaning "[habit](#), custom." The branch of philosophy, [axiology](#), comprises the sub-branches of ethics and [aesthetics](#), each concerned with [values](#).

Ethics seeks to resolve questions of human morality by defining concepts such as [good and evil](#), right and [wrong](#), [virtue](#) and [vice](#), [justice](#) and [crime](#). As a field of intellectual enquiry, moral philosophy is also related to the fields of [moral psychology](#), [descriptive ethics](#), and [value theory](#).

**Three major areas of study within ethics recognized today are:**

1. [Meta-ethics](#), concerning the theoretical meaning and reference of moral propositions, and how their [truth values](#) (if any) can be determined
2. [Normative ethics](#), concerning the practical means of determining a moral course of action
3. [Applied ethics](#), concerning what a person is obligated (or permitted) to do in a specific situation or a particular domain of action



Before we can begin a serious discussion on [moral philosophy](#) in the [classical](#) sense, we have to have a comprehensive base of knowledge from which to work and so, to start, I've put together a short listing of some of those great thinkers from all recorded history who have looked at the subject of [moral philosophy](#) as well as others who have contributed to the subject even though they were in different fields, i.e. economics, physics, biology and physiology. This is needed because it has only been 50 or 60 years since we've actually had enough of the understanding of the universe and our own world to rationally discuss the subject. I have chosen sixty of these people as being very important, but an actual listing of all who should be recognized would, of course, be much longer.

## Seventy Five people that built Western Civilization

- |   |           |
|---|-----------|
| 1. <a href="#">Zeno</a> (490 – 430 BC)                                |           |
| 2. <a href="#">Socrates</a> (469 – 399 BC)                            | IMPORTANT |
| 3. <a href="#">Hippocrates</a> (460 BC – 370 BC)                      | IMPORTANT |
| 4. <a href="#">Plato</a> (428 – 347 BC)                               | IMPORTANT |
| 5. <a href="#">Aristotle</a> (384 – 322 BC)                           | IMPORTANT |
| 6. <a href="#">Epicurus</a> (341 – 270 BC)                            |           |
| 7. <a href="#">Archimedes</a> (287 – 212)                             |           |
| 8. <a href="#">Marcus Tullius Cicero</a> (106 BC – 43 BC)             |           |
| 9. <a href="#">Seneca</a> (4 BC – 65 BC)                              |           |
| 10. <a href="#">Jesus Christ</a> (4 BC – 33 AD)                       | IMPORTANT |
| 11. <a href="#">Augustine of Hippo</a> (354 – 430)                    |           |
| 12. <a href="#">Al-Farabi</a> (872 -950)                              |           |
| 13. <a href="#">Saint Thomas Aquinas</a> (1225 – 1274)                | IMPORTANT |
| 14. <a href="#">Niccolò di Bernardo dei Machiavelli</a> (1469 – 1527) | IMPORTANT |
| 15. <a href="#">Nicolaus Copernicus</a> (1473 – 1543)                 |           |
| 16. <a href="#">Martin Luther</a> (1483 – 1546)                       |           |
| 17. <a href="#">Galileo Galilei</a> (1564 – 1642)                     |           |
| 18. <a href="#">Thomas Hobbes</a> (1588 – 1679)                       |           |
| 19. <a href="#">Johannes Kepler</a> (1571 – 1630)                     |           |
| 20. <a href="#">Rene Descartes</a> (1596 – 1650)                      |           |
| 21. <a href="#">John Locke</a> (1632 – 1704)                          | IMPORTANT |
| 22. <a href="#">Sir Isaac Newton</a> (1643 – 1727)                    |           |
| 23. <a href="#">François-Marie Arouet (Voltaire)</a> (1694 – 1778)    |           |
| 24. <a href="#">Benjamin Franklin</a> (1706-1790)                     |           |
| 25. <a href="#">Leonhard Euler</a> (1707 – 1784)                      |           |
| 26. <a href="#">David Hume</a> (1711 – 1776)                          |           |
| 27. <a href="#">Jean-Jacques Rousseau</a> (1712 – 1778)               |           |
| 28. <a href="#">Adam Smith</a> (1723 – 1790)                          | IMPORTANT |
| 29. <a href="#">Immanuel Kant</a> (1724 – 1804)                       |           |
| 30. <a href="#">George Washington</a> (1732 -1799)                    | IMPORTANT |
| 31. <a href="#">Thomas Paine</a> (1737 – 1809)                        |           |
| 32. <a href="#">Thomas Jefferson</a> 1743 – 1826)                     | IMPORTANT |
| 33. <a href="#">James Madison Jr.</a> (1751 – 1836)                   | IMPORTANT |
| 34. <a href="#">John Dalton</a> (1766 – 1844)                         |           |
| 35. <a href="#">Michael Faraday</a> (1791 – 1867)                     | IMPORTANT |
| 36. <a href="#">Alexis De Tocqueville</a> (1805 – 1859)               |           |
| 37. <a href="#">William Rowan Hamilton</a> (1805 – 1865)              | IMPORTANT |

38. <a href="#">John Stuart mill</a> (1806 – 1873)	
39. <a href="#">Charles Robert Darwin</a> (1809 – 1882)	IMPORTANT
40. <a href="#">Karl Marx</a> (1818 – 1883)	
41. <a href="#">Gregor Mendel</a> (1822 – 1884)	
42. <a href="#">Louis Pasteur</a> (1822 – 1895)	
43. <a href="#">James Clerk Maxwell</a> (1831 – 1879)	IMPORTANT
44. <a href="#">Friedrich Wilhelm Nietzsche</a> (1844 – 1900)	
45. <a href="#">Ludwig Boltzmann</a> (1844 – 1906)	
46. <a href="#">Hendrik Antoon Lorentz</a> (1853 – 1928)	
47. <a href="#">Nikola Tesla</a> (1856 – 1943)	
48. <a href="#">Max Karl Ernst Ludwig Planck</a> (1858 – 1947)	IMPORTANT
49. <a href="#">David Hilbert</a> (1862 – 1943)	
50. <a href="#">Max Weber</a> (1864 – 1920)	
51. <a href="#">Hermann Minkowski</a> (1864 – 1909)	IMPORTANT
52. <a href="#">Ernest Rutherford</a> (1871 – 1937)	
53. <a href="#">Carl Gustav Jung</a> (1875 – 1961)	IMPORTANT
54. <a href="#">Albert Einstein</a> (1879 – 1955)	IMPORTANT
55. <a href="#">John Maynard Keynes</a> (1883 – 1946)	
56. <a href="#">Niels Henrik David Bohr</a> (1885 – 1962)	
57. <a href="#">Erwin Schrodinger</a> (1887 – 1961)	
58. <a href="#">Edwin Powell Hubble</a> (1889 – 1953)	
59. <a href="#">Satyendra Nath Bose</a> (1894 – 1974)	
60. <a href="#">Enrico Fermi</a> (1901 – 1954)	
61. <a href="#">Werner Karl Heisenberg</a> (1901 – 1976)	
62. <a href="#">Paul Adrien Maurice Dirac</a> (1902 – 1984)	
63. <a href="#">Sir Karl Raimund Popper</a> (1902 – 1994)	
64. <a href="#">John von Neumann</a> (1903 – 1957)	
65. <a href="#">Kurt Gödel</a> (1906 – 1978)	
66. <a href="#">Abraham Harold Maslow</a> (1908 – 1970)	
67. <a href="#">Milton Friedman</a> (1912 – 2006)	IMPORTANT
68. <a href="#">Francis Harry Compton Crick</a> (1916 2004)	
69. <a href="#">James Dewey Watson</a> (1928 -)	
70. <a href="#">Roger Penrose</a> (1931 -)	
71. <a href="#">Robert Elliot Kahn</a> (1938 -)	
72. <a href="#">Stephen Hawking</a> (1942 – 2018)	
73. <a href="#">William Strauss</a> (1947 – 2007)	IMPORTANT
74. <a href="#">Martin A. Armstrong</a> (1949 -)	IMPORTANT
75. <a href="#">Neil Howe</a> (1951 -)	IMPORTANT

This listing covers five basic areas of interest: forms of (1) [government](#); (2) [economics](#); (3) [religion](#); the study of the (4) [universe](#) as a whole; and the studies of (5) [biology](#) and [genetics](#) of the [human race](#), including the [brain](#). We need to understand at least the basics of all five before we could begin the process of developing the concepts of morals and justice. Obviously, this listing of 75 is very incomplete, but it is meant to provide a “basic” understanding of the subject of government; i.e., what would be a good government based on the reality of the universe and who we really are, and what form would it take.

**Therefore, to have an understanding of moral philosophy, one must have a full understanding of what these 75 great thinkers developed and discussed. Only then can we enter into a full discussion on the issue of humanity. I have given credit to many in the field of science and Physics in particular since that is where we are now finding how we have the ability to be aware i.e. consciousness or qualia as it is now called.**

Procedural note, I have place a large number of hyperlinks in this book and since there is a print version as well as pdf version I have pace some of the key links in print at the end of this book. They are listed by Chapter.



# Chapter One, Justification for my Criticism of Modern Moral Philosophy

This section is a discussion on how I got to what I now believe to be true and I begin the discussion with how we humans really developed, based on observation and [science](#), of which a solid understanding is required. I will try to show how modern [science](#) and the [Christian Bible](#) are basically saying the same thing – the exact same things. This section was developed after much study on how our brains developed over time into what we have now, and how the brain actually functions. My research showed me that we could not actually exist as [self-conscious](#) beings with [free will](#) if we didn't have a true [soul](#).

Table one shows the seven key Basic and seven Secondary inputs to the brain of all mammals (henceforth referred to as an animal), which are those that concern us in this discussion. The combination of the basic and secondary inputs is what the brain of any animal acts on. That process is called [sentience](#) and results in the animal's doing something based on the sum total of all the inputs. There will be more discussion on this later in this section.

**Table One**

	Sentient Life	
Basic inputs		Secondary Inputs
Sight		Breath
Sound		Thirst
Smell		Hunger
Taste		Elimination
Pressure (touch)		Safety
Temperature		Shelter
Balance		Reproduction

Next, I have provided four bullet points in summation of a library's facts and research on human development, [paleoanthropology](#), [evolutionary anthropology](#) and [anthropology](#) that are critical to moving into a rational discussion on ethics and morals, so much so that if you cannot agree with them and what follows in this section, and this book in general, you will never be able to lead a happy and productive life as you will be at odds with reality. Or, in other words, you will be a [Progressive](#).

- All animals have primary and secondary sources for what drives them. They use these drivers in accordance with their genetic makeup or programming through the reasoning power that they have been given. This allows them to function in their environment.

- All animals are either [solitary](#) or [herd/pack](#) in nature. Some in the [herd/pack](#) group appear to be the group that developed a more sophisticated [cerebral cortex](#) and, therefore, greater reasoning power, probably because they had to work together to a common purpose (they are social).
- The [herd/pack](#) animals that also developed a means of physical manipulation of their environment to varying degrees which also added to the growth of the [cerebral cortex](#) and, therefore, another increase in reasoning power; at this level, they were [sentience](#) (ability to feel).
- [Humans](#) developed out of this described process and, as the last step in their development, they also developed a means of communication far beyond what any other animals had. The ability to communicate ideas was through sound and sight, i.e. language, art and music. And this completed our core pre-[sapience](#) (ability to reason) core development.

I will grant that this is a crude summary, but I believe it establishes the key points. This is the part that was missed in classical moral philosophy, as prior to [Charles Darwin](#); there was no explanation for how we got here other than being created out of whole cloth by the [gods](#). This also eventually created a rift between [science](#) and [religion](#) that has put us in a difficult situation since the physical reality of our universes appears to be at odds with [Christian](#) teaching, but only if taken literally.

However, our human development is in perfect agreement with the implied meaning of the [Christian Bible](#) starting with Genesis. In fact, so much so, that to me, it actually proves that there is a Christian [God](#), if for no other reason than the [Christian Bible](#) has so accurately described our creation. The [Book of Genesis](#) is the first book in the Hebrew [Torah](#) and the Christian [Old Testament](#) since [Christianity](#) is the follow-on to Judaism. It can be divided into two parts, the Creation and the early history of the history of mankind. To prove my point, let's explore the [Creation in Genesis](#) from the [Christian Bible](#) and then review a rewrite of what was said, but using [science](#) and modern terms.

## From Genesis in the Beginning

*In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, "Let there be light," and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light "day," and the darkness he called "night." And there was evening, and there was morning — the first day.*

*And God said, "Let there be a vault between the waters to separate water from water." So God made the vault and separated the water under the vault from the water above it. And it was so. God called the vault "sky." And there was evening, and there was morning — the second day.*

*And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good. Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. And there was evening, and there was morning — the third day.*

*And God said, "Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, and let them be lights in the vault of the sky to give light on the earth." And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the vault of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning — the fourth day.*

*And God said, "Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky." So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth." And there was evening, and there was morning — the fifth day.*

*And God said, "Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind." And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." So God created mankind in his own image, in the image of God he created them; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground." Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground — everything that has the breath of life in it — I give every green plant for food." And it was so. God saw all that he had made, and it was very good. And there was evening, and there was morning — the sixth day.*

As one reads the above six-day description of Creation contained in Genesis and, ignoring a slight minor deviation to the actual process of creation; Genesis' seven-day story of Creation gives a very reasonably correct account of the process we now know to be true by [science](#) because it identifies all the key elements of Creation. The process we now know to be reasonably true, we call the [Big Bang](#), and those alive 3,300 or more years ago could not possibly have known anything about. So how did such a reasonably accurate account of what we now know to be true get there in Genesis, if not by [God](#); and further that none of those facts were known to anyone on the planet until the last 50 or 60 years?

What follows next are six bullet points describing, using known [science](#), and relating to the Six-Day Creation of the earth and the human race as told to us in Genesis, I did not add the Seventh Day, which was a day of rest to my version as it doesn't apply to the Creation process itself. So does it really matter whether [God](#) created us in six 24-hour days or what a study of the universe using physics tells us what the real timeline is? The end result is exactly the same!

### A simplified Genesis re-written using today's science

- Day One, God created the universe and the galaxies, including our sun.
  - The Big Bang 13.8 billion years ago
- Day Two, Then God created the earth and separated the water and land.
  - The earth formed and cooled and made land and water 4.3 billion years ago
- Day Three, Then God created vegetation on land and in the sea.
  - Life in the ocean 4.0 billion years ago
  - Life on land 1.2 billion years ago
- Day Four, Then God created great creatures in the sea and land.
  - Dinosaurs, 500 million years ago
- Day Five, Then God created modern creatures
  - Mammals 200 million years ago
- Day Six, Then God created humans to rule the earth.
  - The first signs of Homo sapiens about 200,000 to 180,000 years ago
    - 200 thousand years ago, a 70,000-year Ice Age ended.
  - Humans spread out of Africa around 100,000 years ago as that Ice Age ended
    - Interglacial period 130,000 to 110,000 years ago
    - Further development of humans
  - Close to present day Humans 50,000 to 40,000 years ago
    - Last Ice Age 30,000 to 12,000 years ago
  - The Fertile Crescent forms around 12,000 years ago
    - Present interglacial period
    - The world's first town and then cities
    - Sea levels at this time would have been 450 to 400 feet lower



- Mesopotamia 8,800 years ago
  - Agriculture and domestic animals
  - Sea levels at this time would have been 130 to 150 feet lower
  - First known writing 5,200 years ago
  - First known use of mathematics 5,000 years ago
  - Sea levels at this time would have been 15 to 20 feet lower

It would have been quite impossible to communicate an understanding of our universe, as it is, without a fundamental grasp of [science](#) and numbers, which only came into use in its most basic form just 5,000 years ago in what, became Persia. If the Ten Commandments were given to us by [God](#) about 3,500 years ago, periods of billions of years would have been completely beyond comprehension. And even today, not everyone truly understands the complexity of what [God](#) did to create us. So [God](#), speaking in simple terms to humans who had no understanding of [science](#), tells the truth in terms that would be understandable to those early men, realizing that they were not ready to be given the real truth yet. It's not [God's](#) fault, but our fault alone if we cannot now use our [God](#)-given reasoning power to see the truths of this 3,500 years later when we know more **because [God](#) gave us that ability** to observe, ponder and most importantly to reason.

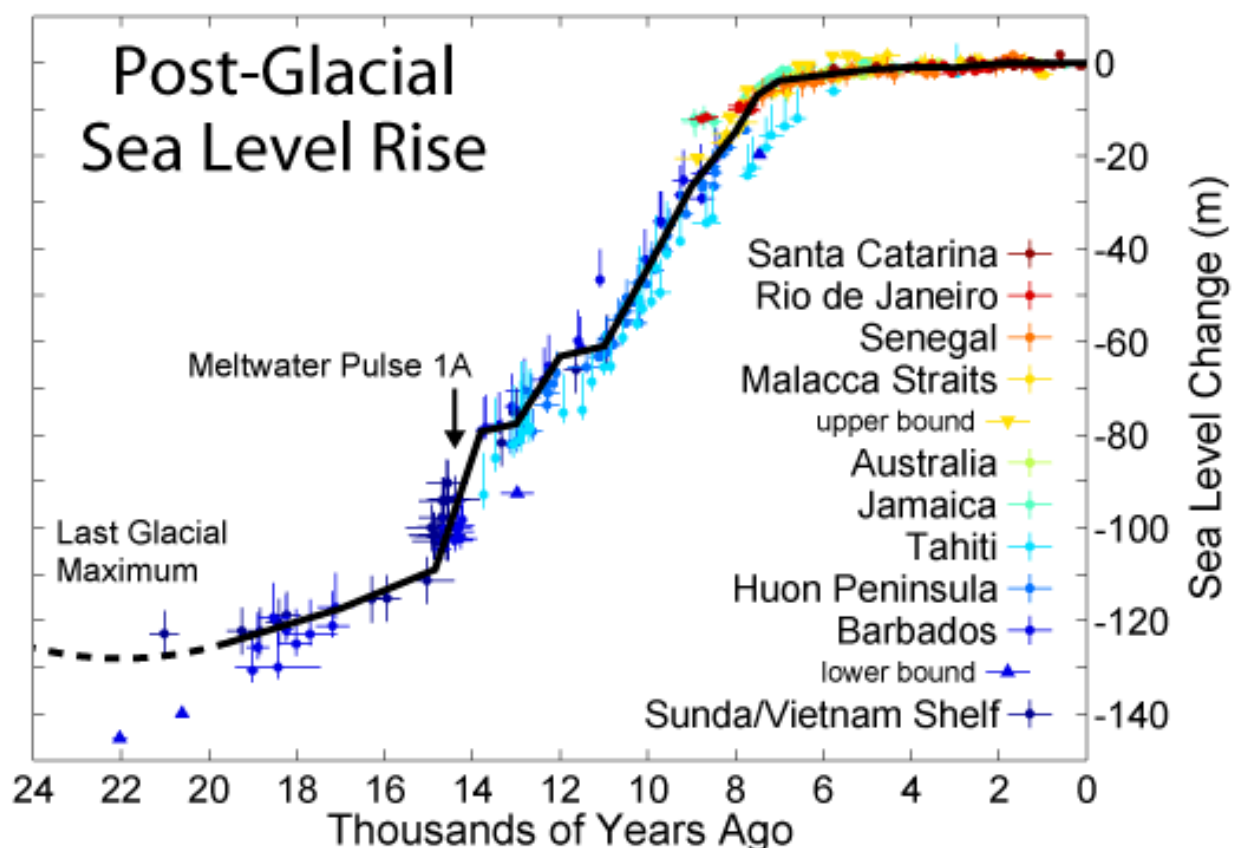
Further, the garden was the "earth," not a literal garden, and [Adam and Eve](#) were not the first individuals but the first of our race that were sapient; i.e. had the ability to have language, art and music-making, which is vastly different from all the rest of the animals. However, there was a problem with [Sapience](#); i.e., [self-awareness](#) and [free will](#) as there were now choices to be made for everything, and many early men probably made very bad choices, vices, and that led to situations that made their lives difficult. So that could be what was called the "Expulsion from the garden." To me the story is about using one's [God](#)-given ability to discern truth from lies, misdirection and any other form of deception or suffer the consequences. Again, keep in mind that the original story given had to be understood in terms of nonscientific humans, most of whom could not read or write and certainly couldn't count any more than the total number of their fingers and toes.

Continuing to another biblical event where the last ice age lowered the sea levels by at least 120 meters, according [NASA](#), and that might have been enough to maintain and/or create a land bridge between Africa and Europe and Africa and Arabia. Graph One displays a scientific plot of the estimated global sea level since the last glacial maximum about 21,000 years ago. The graph also seems to indicate that the global sea levels were between 120 and 130 meters (394 to 426 feet) below present times. That would indicate major sea coast changes in the area of the Mediterranean basin. Looking at Graph One, we can see that from 15,000 years ago to 7,000 years ago, the sea levels were rising at a steady rate of about 1/2 inch per year, which would be about a foot in 25 years, so it would be very noticeable.

From 7,000 years ago to the present it has risen about 1/32 of an inch per year which indicates to me that the major meltdown from the last ice age which started about 20,000 years ago has basically run its course now. Since there was no possible effect

from humans prior to 7,000 years ago it would seem that humans stopped global warming not contributed to it or caused it if you want to believe the IPCC.

Graph One



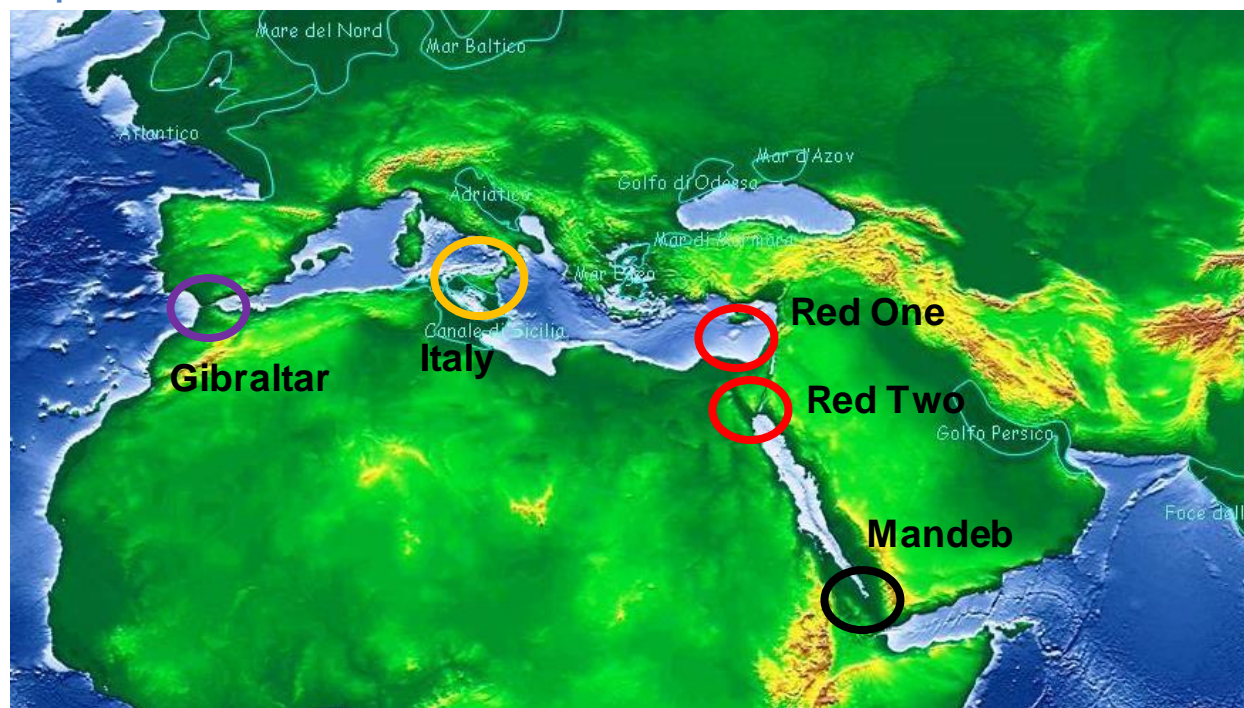
So even the Flood could be real, as both the [Mediterranean Sea](#) and the [Red Sea](#) could have had settlements near where Israel is now, which would have experienced a major flooding permanently submerging anything in those areas, shown as red circles one and two in the following Map One. There will probably be arguments made against this, but from what I can generally find is that once we go back more than a thousand or so years, the maps of the continents aren't adjusted for the reduced sea levels. This becomes very significant when we get back to initial Biblical times.

In particular, the breach that filled the [Mediterranean Sea](#) at the [Strait of Gibraltar](#), purple circle, was long before humans were there but new work indicated that the eastern Mediterranean filled much later, when [Malta escarpment](#) near [Sicily](#), orange circle, was breached, possibly after the last ice age. Another likely spot for the flood to start would be the area known now as the [Mandeb Strait](#) at the mouth of the [Red Sea](#), black circle, where there was a land bridge between [Africa](#) and [Arabia](#) after the last ice age, which would have been breached as the sea levels rose and the ice in the northern and southern hemispheres melted, probably between 11,000 to 10,000 years ago but possibly even later as even a few meters would be a big deal to starting the breach.

Prior to that breach at [Mandeb](#), the [Red Sea](#) may not have existed, although there may have been small lakes here and there. So that if there was a city in the area of red circle two, and if a breach at [Mandeb](#) occurred, perhaps just before a high tide, it would have

created a massive wave of water roaring down the then-valley, which would have totally wiped out anything in that valley. And this surely would have been a flood that covered the earth to any that were there.

### Map One



Another point of importance is the coincidence that modern man developed during a period of significant glacierization in the northern hemisphere. That allowed the modern humans to develop separately so that different traits would develop. Then when the dysphoria was completed, and the ice caps melted, the rising sea levels re-blocked all those land routes. After the ice from the last ice age more or less completed melting, the more northern land areas in [Europe](#) and [North America](#) were open to migration, since they had been cleansed of prior inhabitants; those who took the opportunity were also forced to develop additional abilities, as it required more skill to live in the areas that had winters. Could this have been [God's](#) plan to continue our development? Remember, He did create the universe and knew what would happen.

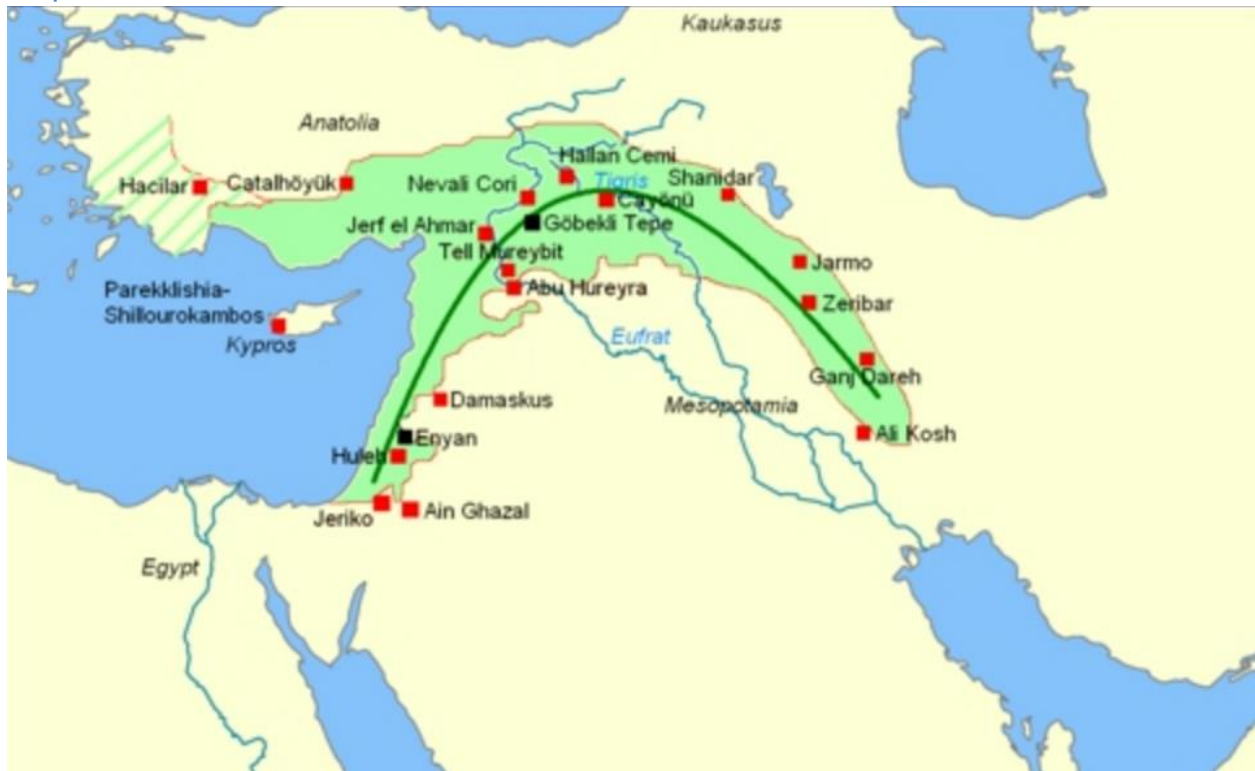
Resuming the discussion, the following Map Two shows the [Fertile Crescent](#) in the period that it first formed, which was from about 11,500 years ago to 9,500 years ago. History is well documented from this period to modern times, so I don't think there is much dispute in any of what I'm proposing in this paper. One problem is that this map, as with most, doesn't show the coast lines as they existed during the period discussed. In this period the sea levels were from between 300 and 250 feet below our current level to probably 250 to 200 feet below current sea levels depending on where one gets the information, either of which was more than enough to make significant differences in how the coast lines looked back then.

I believe the omission is more likely oversight than intentional, or the lack of understanding of the large increase in sea levels since that last ice age. With today's software and satellite imaging, it really wouldn't be that difficult to create reasonably

accurate global maps showing what the earth looked like back to the last ice age. And it would probably help many scientific disciplines to have that available.

What was to become [Western Civilization](#) developed out of the [Fertile Crescent](#), spread next into [Egypt](#), [Persia](#), and [Greece](#), and the rest of the world was left behind, i.e. [China](#) and [India](#) they took a somewhat different path to knowledge and understanding. However since the [Christian Bible](#) gives us such accurate accounts of what [science](#) now knows, I have to state that I believe that [Western Civilization](#) is the more import. So it was the early [Greeks](#) 2,500 to 2,400 years ago (500 to 400 BC) who started the process of what was to be *philosophy* with [Zeno](#), [Socrates](#), [Plato](#) and [Aristotle](#), to name the most important.

Map Two



One last item: in the Bible we have the story about man's attempt to build a tower to heaven, possibly to attain a utopia. The story of the [Tower of Babel](#), [Genesis 11:1-9](#), and that [God](#) caused those who built it to speak in different languages, provided the origin of different world *language* and how the people became scattered over the world. A different view of this could be not the tower, per se, but trying to create the [Utopia](#), which is exactly what man, is doing again today by going against [God's](#) teachings and His [Commandments](#). Man can never create [Utopia](#) since man is not perfect. Four thousand years of trying has proven that it can't be done.

But yet once more today, the global elites, the '[Best and the Brightest](#)' (there will be more later on those who gave us Vietnam) are trying to build a world utopia where we can all live in peace and harmony and that we need "them," i.e. [Soros](#) not [God](#). That will not go well!



Inasmuch as more was needed to put us on the right path, it was during the Roman times that we received our next lesson on morality, when [God](#) decided it was time to provide another path to the future and he gave us his son, [Jesus Christ](#), well over 2000 years ago. The life and death of [Christ](#) is very well documented secularly as well as in both the [Jewish Torah](#) and [Christian Bible](#), so we need no proof that he was real. However, I will say that we have not lived up to our potential, especially over the past 54 years since [President John F. Kennedy](#) was assassinated and we started down the wrong path again.

This section was written to show that man never lived in isolation; it would have been genetically impossible. It was further impossible that we came from one breeding pair, [Adam and Eve](#). I personally believe that [God](#) gave us a story with just enough truth for future men to understand, and that was also believable to early man. [God](#) gave us allegories that would make sense to all regardless of our level knowledge. And, more importantly, he gave us the power of reason so that at some future point in time, we would see the truth behind his stories. He had faith in us that we would see the truth once we had learned more about his creation and how wonderful it was.

Once this point is realized, we can see two things.

- One, the order of importance for **humanity** is the community, the family and the individual. However, to make that work, the order of importance is reversed as being the individual, the family and then the community. If you have good people you will have a good community. And if you have bad people or a bad family you will have a bad community.
- Two, since the [Christian Bible](#) gives an accurate account of human development far beyond what any other belief system does through allegory and parables, the truths contained therein should be taken very seriously. No other belief system, bar none, has the credibility of the Christian faith to explain to us our creation.

## The Ten Commandments also known as the Decalogue

The moral outlooks of most religions are basically very similar as we are, after all, very similar genetically. Just as the Decalogue, or Ten Commandments, is the basis of Jewish and Christian ethical values, similar lists of ethical principles may be found in a variant form in the scriptures of most of the world's religions, except, obviously, not in the modern progressive-atheist view because they have no God. However, in this paper on western civilization, we are only concerned with the Judeo-Christian views as they appear to be the most valid to me. That is not to say that the others are to be totally dismissed, but only that they are for others to study with greater understanding – although I would be surprised if those studies came to different conclusions.

The first table of the Decalogue (1 through 5) contains the positive injunctions for right worship to establish a proper vertical relationship with [God](#), and the second table (6 through 10) contains the negative injunctions prohibiting criminal behavior in society in order to foster the proper horizontal relationships of community. According to Wikipedia there are eight versions of the [Ten Commandments](#); three versions are almost identical and since I'm of the Russian Orthodox version of the Christian believers and there is only a small difference between the Orthodox, Judaism and Reformed Christians that is

the version I'm using here. It's also the most logical version of the seventeen choices found in [Exodus 20:1-17](#) and their parallels at [Deuteronomy 5:4-21](#).

And **God** spoke all these words, saying, "I am the Lord your **God**, who brought you out of the land of Egypt, out of the house of bondage.

### The First Decalogue

1. You shall have no other gods before me.
2. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.
3. You shall not take the name of the Lord your God in vain: for the Lord will not hold him guiltless who takes his name in vain.
4. Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a Sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.
5. Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.

### The Second Decalogue

6. You shall not kill.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbor.
10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's."

***Judaism and Christianity Bible, Exodus 20.1-17: The Ten Commandments***

The second five commandments were intended to be paired off with the first five commandments as follows.

"You shall not murder" corresponds to "I am the Lord your God." The Holy One said, "If you did murder, I hold it against you as though you have diminished the image of God."

"You shall not commit adultery" is paired with "You shall have no other gods." God said, "If you committed adultery, I hold it against you as though you bowed down to another god."

"You shall not steal" is paired with "You shall not swear falsely by the name of the Lord your God.".... If you steal, you will go on to swear falsely, go on to lie, and end up swearing by My name falsely.

"You shall not bear false witness" is paired with "Remember the Sabbath day." God said, "If you bear false witness against your neighbor, I hold it against you as though you bore witness against Me to the effect that I did not create My world in six days and did not rest on the seventh."

"You shall not covet" is paired with "Honor your father and your mother." Clans like Gaius of Gadara and Lucius of Susitha would sneak into each other's homes and cohabit with the wives of the others, the others with the wives of these.

## More from the New Testament

From Matthew 7:12 this well-known verse presents what has become known as the **Golden Rule**. In the King James Version of the **Bible** the text reads:

Therefore all things whatsoever ye would that men should do to you: do ye even so to them: for this is the law and the prophets.

Others biblical verses that support Christian values as to the use of the talents that he gave us.

Peter 4:10 Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms.

Exodus 31:3 and I have filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills.

Matthew 6:1 Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven.

Romans 12:3 For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith [God](#) has distributed to each of you.

To close this chapter this U-tube segment from Jordan Peterson '[Adam and Eve & Cain and Able](#)' is relevant and in support of the subject presented in this chapter.

**I developed the following principle when I was writing on this subject back in the early 90's. I think it is symptomatic of what we are now experiencing.**

**Passion of purpose does not constitute correctness of thought**

Then we have the following from [Sir Karl Raimund Popper](#) (28 July 1902 – 17 September 1994) was an Austrian and British philosopher and a professor at the London School of Economics. He is considered one of the most influential philosophers for science of the 20th century, and he also wrote extensively on social and political philosophy. The following quotes of his apply to this subject.

*If we are uncritical we shall always find what we want: we shall look for, and find, confirmations, and we shall look away from, and not see, whatever might be dangerous to our pet theories.*

*Whenever a theory appears to you as the only possible one, take this as a sign that you have neither understood the theory nor the problem which it was intended to solve.*

*... (S)cience is one of the very few human activities — perhaps the only one — in which errors are systematically criticized and fairly often, in time, corrected.*

**Therefore, from the proper understanding of our creation, the Christian Ten Commandments, the Christian Golden rule and the other teachings of Christ, we have the basis for constructing a system of government since we have the basis for determining Right from Wrong, Goodness from Evil, Virtue from Vice and all we need to determine is positive law based on these Divine principle.**

**David Pristash, “If the man can preserve the present, then the woman can give us the future.”**



## Chapter Two, Do we have a Soul and Free Will?

Now that we have laid out how [God](#) created us and gave us all we need to live good and proper lives, we will attempt to address the issue of whether we have a [soul](#) and if we really have [free will](#). This is very important for, without both, we really do live in hell as there are no limits to anything,

The subject centers on the meaning of life and whether there is more to life than what we experience in our given years. Therefore, whether we look at life strictly from a [Darwinian](#), [Religious](#) or [Intelligent Design](#) viewpoint matters little to the details of the observed mechanisms of evolution and how that applies to our being able to think. Few of us can dispute the changes that evolution brought on us by the principles of survival of the fittest that has taken us from something in the very distant past eventually to the [Neanderthal](#) and then also to [Homo Sapiens](#), but that also means that to some very large degree we are all hardwired by the ever-changing [genetic code](#) that keeps trying to make us better. The issue then has three parts.

- The first, what drives the change in [genetic code](#)?
- The second, what allows us to have [self-awareness](#)?
- The third and most important, do we have a [soul](#)?

Today we tend to gloss over the ramifications of those last three questions and “we” are inclined to think that we [civilized humans](#) have reached a point where, from intellect alone, we can solve all the problems that confront us on a daily, weekly, monthly or longer time frame. Further, many of us have turned away from believing in a Creator because of the supposed “discrepancies” between the written words in the [Christian Bible](#) and the actual observations of the scientific community, especially over the past couple of hundred years. That issue was addressed, in part or maybe even in full, in the previous section, and that answers the first of the three questions.

But the importance of that statement about our “[soul](#)” and the second, having self-awareness, cannot be dismissed regardless of our beliefs as it leads to the subjects of abortion, euthanasia and moral behavior ([good and evil](#)), in general. The most basic of questions then becomes, is there more to existence than what we can perceive, or is there an afterlife? Or even is there a [God](#)? And is there [free will](#)? In my opinion, these questions are so interrelated that you cannot discuss them separately. Further, the belief in a higher power is absolutely critical to the moral foundations of any governmental system.

Without a moral base ([Natural rights](#)) in the [citizens](#), there is no fundamental reason for having any check on personal or governmental behavior. In essence and in accordance with the principles of [Darwin's Theory of Evolution](#), whatever we can get away with just shows that we are superior and deserve that power. The founders of our country understood that issue, which is why the use of a non-denominational [God](#) is very prevalent in all the founding documents and as references to natural rights. The separation of church-and-state argument that is not in the founding documents has been perverted today by the [progressive atheists](#) to eliminate religion in the public's sphere. This is a perversion as it was clearly only meant that the Federal government

could not establish a national religion. It was never meant to take religion out of the public realm as the founders knew that would destroy what they had built.

Further, knowing that men are not perfect is why the federal government was given very limited power. The founders knew how often a perfect government failed in the past, so they inserted deterrents into all the ways that had been tried previously. And they used every means known, at the time, to cover all the bases of objections to governments from the Greek classics. We have had a good run for the founding, but we have also found too many ways to get around the limits and I fear that we have done ourselves in; the Republic can probably not be saved in its original form. But I digress again, so I will proceed.

If we look at the only two world views, A [God](#) and No [God](#), we can see that if we exclude the existence of a Supreme Being or [God](#) then everything follows from [Darwinian](#) principles. Albeit there are still issues with the basic theory e.g. major changes accrue in very short periods of time but, nevertheless, the core of evolution theory seems reasonably sound and like any theory, refinement comes with additional knowledge. Since we are more interested in the “us” than in the physical body, let’s consider what evolution truly means to the ability of [Conscious thought](#) and the understanding of [Self-awareness](#).

There is no real dispute in the premise that the “self” resides in the object that we call the brain. And we also know that the [human brain](#) is made from between 80- and 100-billion cells, called [neurons](#), which are all interconnected to each other through a complex [electrochemical web](#) of thin fibers, called [axons](#) and [dendrites](#). There can be little dispute, as we can see all of this with our microscopes and electronic scanning devices. There is also structure there and we have identified many different areas of the brain that can be observed with advanced technology imaging. The problem with this structure is that since we have excluded the [soul](#), for now, and we are now considering only the [science](#), we know that we are left with the physical hardwiring and the structure that we can see and measure. If there is a defined and measurable circuit in the brain, which there is, then that means predictable results and so, by definition, there cannot be true [free will](#). We are predetermined or predisposed to react in certain ways once the brain’s growth is stopped, based on our inputs to the brain as was shown in Table One.

Brain activity is, in this mode, dependent solely on the connections and the [electrochemical process](#) that connect the brain cells, so by the definitions of physics and chemistry, nothing can happen without a stimulus and the resulting [electrochemical activity](#), consisting of the flow of positive- and negative-charged ions. That means that all output has been predetermined by the very nature of the brain’s hard connections or wiring. And from a purely [engineering](#) or [scientific](#) point of view, there can be no activity without stimulus and all stimuli come from the environment through the various senses. Without a stimulus there can be no trigger, or nothing to start activity. Therefore, since thought is an [abstraction](#), there is no way that pure thought can stimulate a reaction in physical entity such as the cells in our brains.

Thus, in my opinion and also by definition, if there is no [soul](#) there can be no [free will](#) and we are relegated to being a hollow shell – nothing more than a phantom observer of

what is going on with only the illusion that we have any control over the outcome. To be otherwise would mean that some “[thought](#),” which by definition has no basis in physical reality, can affect the outcome of the physical cells in the brain and those results in the firing of the appropriate neurons, which are physical. We can see a [transient field](#) in the brain with scanning devices, but the field dissipates and then reappears elsewhere as we do things. So, it is an affect, not a cause, of activity.

**Therefore, we are left with the question; can an abstract concept affect the physical world that resides in our brain?**

For example, much work with [deprivation tanks](#) has been done where a person is placed in an environment where they receive virtually no outside stimuli and that lack of outside stimulus does not stop brain activity or conscious thought. So, the only conclusion possible is that [the self-resides](#) in us and is not a result of outside stimuli. But how can that be possible and what is the mechanism for this to happen?

There are obvious complications with this view and some may run to the concept of [God](#) to get away from the paradoxes in this solely secular view. However, this other option has its own set of complications, so consider what the introduction of [God](#) does to the discussion. If we assume that there is a [God](#) and give [God](#) the abilities that are generally assumed of that [God](#), which, among other things, means being omniscient (admittedly there are other minority views), then that means that [God](#) knows what the end result of all processes are. The [Christian Bible](#) shows this with its prediction of future events as does the [Jewish Torah](#). Considering all the various sub groups from those two beliefs means that a significant portion of the world population has this core belief, and we can conclude that is a prevailing view.

The principle of [omniscient knowledge](#) also means, at its core, that there can be no [free will](#) as [God](#) knows all results prior to their happening. Much prior thought by far better minds than mine has gone into this discussion but there can be no true discussion on whether or not that is true, for if we say that [God](#) is omniscient, then there can be no “real” [free will](#). The two seem to be, by definition, mutually exclusive. You can have either one, God or [Free Will](#), but not both with this view.

One could say that [God](#) is not omniscient but then is [God](#) a true [God](#)? Let’s say that this [God](#) is not omniscient and, therefore, in this case, that [God](#) can be defined with a lower-case g or as a [god](#). That gives us [free will](#), but it adds other complications, such as if this [god](#) is not a true [God](#), then is there another level of [God](#) above that [god](#) so that this higher-level god is now [God](#)? This sub-god is then nothing more than a being with superior knowledge ours. And it has been said that the application of a sufficiently advanced technology would be considered “magic” by those without the framework for the understanding. For example, what would someone from medieval Europe think of the impact of a GPS-guided smart bomb? It would be to them the work of a [God](#).

All that does, above the line of logic, is move everything up a level or more, depending on how far you want to take it. As the existence of this higher-level [God](#) with omniscient knowledge puts us right back to the core issue that with the existence of any God there can be no [free will](#). The very existence of an omniscient [God](#), at any level, seems to mean there can be no [free will](#).

The conflicts created by this discussion are profound as the end result of both paths of logic come to exactly the same conclusion and that is that there can be no [free will](#). Can that really be true? We hope not, but how can we have [free will](#) with the only alternatives being the existence of an [omniscient God](#) or a hardwired brain? The [God](#) issue is almost impossible to logically work around unless we agree that [God](#) is not omniscient, so skipping any additional development of that logic train, for now, the question is can we come up with a way around the hardwiring problem of the brain in the [Darwinian](#) train of thought?

Assuming that [free will](#) does, in fact, exist and we are considering only the [Darwinian](#) line of thought, and then there has to be another “force” in play here. It could be at the micro level or at the macro level, but there must be something that allows for the creation of brain activity outside the existing hardwiring. Perhaps a discussion on the process might be in order, so let’s first look at computers, both hardware and software. The hardware is important but less so than the software. Both the computer’s hardware and the brain’s structure are determined by the physical parameters of our universe, with the various constants like “C” [the speed of light](#), [Planck’s constant](#) ‘h’ and [Pi](#)  $\pi$ . Those constants set limits on how things operate and how quickly they operate in our universe.

The hardware that makes up a computer has physical limits to its operations, such as disk access speed (today with solid state drives that would be memory access speed) and CPU speed. Those parameters have little to do with the “what” and only affect how fast the computer can process information. The software is the heart of any computer system and everything that happens is determined by code. In a very large program, it may not be easy to see but is, nevertheless, the outcome of any set of inputs will always give the same output. This is true even if random numbers are used in the code for they will only give results based on their predetermined limits, so the results will be not a simple single answer but will, instead, be a normal curve of results based on the limits of the random number generator. Therefore, output of the system can be reasonably forecast based on the code and the inputs.

That same process is at work in the brain if we allow only for the circuitry given us by the [genetics](#) of the [double helix](#). But we also know that much of what the brain does is determined by the vary structure of that individual brain; therefore, all brains are not created equal. Can we get around the issue that structure may be the sole determinate of the thought process? Maybe we can, but we would then need another mechanism here or a force of some kind or we are still trapped in the lack-of-[free-will](#) discussion. A larger brain may be large, but just like its computer hardware counterpart; all that does is determine the speed of operation, nothing more.

Just an aside and for reference, normal space-time as we experience it is called [Minkowski space](#) and it is made up of the three spatial dimensions and the inclusion of time. That gives us the normal four dimensions that are familiar to us. About one hundred years ago, partially from the work of [Einstein](#), [Dirac](#) and [Heisenberg](#), complications in the then-current theories resulted in the need for considering [Quantum effects](#). That unsolved complication still drives physics today. The complication is that a way must be found to add gravity to the other forces we now know to exist, and to do so does require something different, perhaps what I’m going to propose here.

For discussion purposes only, for there is no hard supporting evidence, let's assume that some of the other dimensions that physics predicts are actually there, are the source of this unknown force. Whether it's the soul from religion or the life force from star wars isn't as important as whether or not it is there at all. But, here, we are assuming that it is there, because we need something to give us the connection to being able to think and have [free will](#).

Within physics, it is generally accepted that there must be more than the known four dimensions of space, which are length, width, depth and time (spacetime). These extra, but unknown, dimensions fall in the broad category of [String Theories](#), which theories "require" [extra dimensions](#) of spacetime for their mathematical consistency. In [bosonic string theory](#), spacetime is 26-dimensional, while in [Super String Theory](#), it is 10-dimensional, and in [M-theory](#) it is 11-dimensional. In order to describe real physical phenomena using string theory, one must therefore imagine scenarios in which these extra dimensions would not be observed in experiments.

So, let's first assume that [Super String Theory](#) is valid and there are 10 dimensions. We can account for four, noted in the above paragraph, but what are the other 6 dimensions? Could one or more of these other hypothetical dimensions be the source of the soul or the essence of life? In this view, the brain is the means of accessing one of more of those dimensions and using them to give us self-awareness. The size and structure, physical aspects of the brain, are only the way thought is measured by, say, the ability to reason; e.g., [Intelligence Quotient](#) (IQ), manifests it. The real purpose of the brain occurs through having the ability to accessing these other dimensions through a yet-to-be-defined means. The physical brain is the Hard Drive (HD) and CPU and the as-yet-unidentified dimensions are the software that functions in the physical brain.

For this to be true, a number of things must also be true and that would be foremost a real physical way for this to happen, which would require that the various theories that make up what we know of physics would need to be expanded to give us a way for this to happen, much as has happened many times before as we continued to learn more. Whether anyone has attempted this is unknown to me, but if this was proven to be true, it would allow for the explanation of many of the unexplained observed phenomena that we have in our physical world.

In my opinion, this connection would have to reside in the individual brain cells themselves for the axons and dendrites are only charge conductors. Something in the body of the neuron, probably in the nucleolus, allows it to access one or more of these other six dimensions. Let's say that if a certain number of neurons existed in close proximity, and that by their structure they resonated with two of the proposed dimensions, and that resulted in the development of a field. The greater the number of these neurons, the stronger the potential field; then at some point this field became a standing wave in the sense of becoming a permanent structure maintained by the neurons. This would be similar to how a photon is the combination of an electric and magnetic field. So, a field of this kind could be capable of developing [conscious thought](#). Therefore, collectively and in combination with the brain's network of neurons, we have a way for the self to exist and function, giving us [free will](#).



Actually, this proposed logic, if valid, allows for [God](#), hardwiring and [free will](#). We are stuck with the hardwiring, but we can make a reasonable case for the essence of life to reside in the other dimension that we know must be there. Tables Two and Three show two ways that those dimensions could hold our soul. [God](#) would have created the universe as we see it along with the extra dimensions that [science](#) says must be there. Since [God](#) set all the rules (the constants of nature) at the point of Creation (Big Bang), then [God](#) also set the rules of probability, and that would mean that [God](#) would know what the probable outcome would be in a macro sense of all possible outcomes. It would be up to the individual where he or she ended up (Heaven or Hell) and so there would be [free will](#) for the individual. The choices we make do have consequences. So, hopefully, we have proposed a solution to the issue of [free will](#) and [God](#) in this short discussion.

But there is more to this concept as, according to [C G Jung](#), there are two human [motifs](#) that Jung calls [archetypes](#) [anima](#) (feminine) and [animus](#) (masculine) in his writing. Their presence in our [subconscious](#) affects the mind of every human in very different ways, depending on the gender and which of the motifs is dominant in that person – the mother or father complex, for example. I think that [Jung](#) makes a very strong case for their existence and, since they also help support my views here, I use them to help account for some of the required dimensions required by String theory.

During [Jung's](#) work in the early 1900s and particularly in the late 1920s, when he was working with a woman who came to Europe to continue her studies in physiology, he found that in her [animus](#) (the personification of everything masculine in a woman), she was able to create images that Jung was then able to interpret and guide her through a process of [self-awareness](#). He proceeded to work with her and since she had some innate art ability, she was able to create a series of increasingly more detailed pictures that [Jung](#) used in his writings to explain his theories.

As [Jung's](#) description of his work with this woman progressed, it morphed (in his book) into his theory of the [Collective Unconscious](#) found in all humans, the human soul. Jung first developed his concept in 1916, but delivered a lecture, *The Concept of the Collective Unconscious*, on October 19, 1936, to the Abernethian Society at St. [Bartholomew's Hospital](#) in London. There he said, "My thesis then, is as follows: in addition to our immediate [consciousness](#), which is of a thoroughly personal nature and which we believe to be the only empirical psyche (even if we tack on the personal [unconscious](#) as an appendix), there exists a second psychic system of a collective, universal, and impersonal nature that is identical in all individuals. This [collective unconscious](#) does not develop individually but is inherited. It consists of pre-existent forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents."

This book is not about [physiology](#), but the concept of collective [subconscious](#) thought common to all humans was eye-opening to me and was one of the principles that helped me to develop my concept, presented in this section of my book on Moral Philosophy and Natural Rights. The following Image One was created in [India](#) and was shown in [Jung's Collective Unconscious](#) as being typical of what he was discussing. Many common items or patterns flow through all the images that have been described, written about or drawn, such as the groups of three and four items, as well as when

those numbers are multiplied, gives twelve items, circles and squares containing common things, and trees, snakes, and gods. Examples are the Twelve Apostles, the zodiac, the tree in the Garden of Eden from which Eve picked the apple at the suggestion of the serpent (Satan).

Image One



Next, I have added a unique Image of the [Yin & Yang](#) symbol as Image Two, below. I chose this image out of the hundreds found on the web as it ties the Asian concept of [Yin Yang](#) with Jung's [archetypes](#) and human [collective unconsciousness](#). The artist has drawn stylized figures of a man and a woman, but he also placed their heads in the circles that are generally placed in the drawn images of [Yin Yan](#) concept. Notice the colors used was magenta for the woman's passion, but the circle around her head is blue, representing the male [animus](#) of [Jung](#); the male is drawn in blue for coolness, but the circle around his head is magenta, representing the female [anima](#) of [Jung](#). This is one of the best images I have seen to represent this concept. I did make some adjustments to the original image that made it suitable for use here. The question would



be, did the artist do this intentionally or did he/she pull this out of the [Collective Unconsciousness](#)?

Image Two



Table Two shows [Minkowski Space](#) split into two aspects and each has 5 dimensions for the 10 dimensions, which are required by a version of string theory called [Super String Theory](#) (first two columns. They then re-emerged in a format that allows for the existence of the human soul (third column), which gives us the means to be self-aware and have [free will](#). I will grant that this is pure speculation; however, this kind of split could help explain, or give a basis in [science](#), on how the [Archetypes](#) (in all beliefs, not just Christian) from the work of [CG Jung](#), could be created and, in my opinion, [Jung's Archetypes](#) go a long way to supporting my modified version of String Theory. Additional support for this theory is found in the Asian concept of [Yin Yang](#), which I have also combined into the modification of String Theory that is presented here.

My supposition is that the breakdown I propose here shown in Table Two allows for a mechanism of the male [Sapience](#) (Yang) to be merged with the female [Sentience](#) (Yin) to create an energy field in our brain and that field would hold our soul. The concept of [Yin and Yang](#) is the one exception I have made to only looking at Christian viewpoints, as I think this Asian concept is right-on and a better description than the Western [Mars](#) (men) [Venus](#) (women) view that is obviously very similar to the Asian [Yin Yan](#). This is another support point for the work of [Jung](#), showing that there are common threads that go through all societies; which "require" that there be some mechanism for that to happen.



**Table Two**

Super String Theory				
Yang space (Male)		Yin space (Female)		Minkowski Space/time
$X_m$ - Length	+	$X_f$ - Length	=	$X_{mf}$ - Length
$Y_m$ - Width	+	$Y_f$ - Width	=	$Y_{mf}$ - Width
$Z_m$ - Depth	+	$Z_f$ - Depth	=	$Z_{mf}$ - Depth
$t_m$ - Entropy (time)	+	$t_f$ - Entropy (time)	=	$t_{mf}$ - Entropy (time)
Sapience	+	Sentience	=	Soul

There is an alternative view of the duality of the male and female viewpoints that I have just presented this, using M Theory, where we add only two dimensions instead of the six shown in Table Two. The male [Sapience](#) and female [Sentience](#)

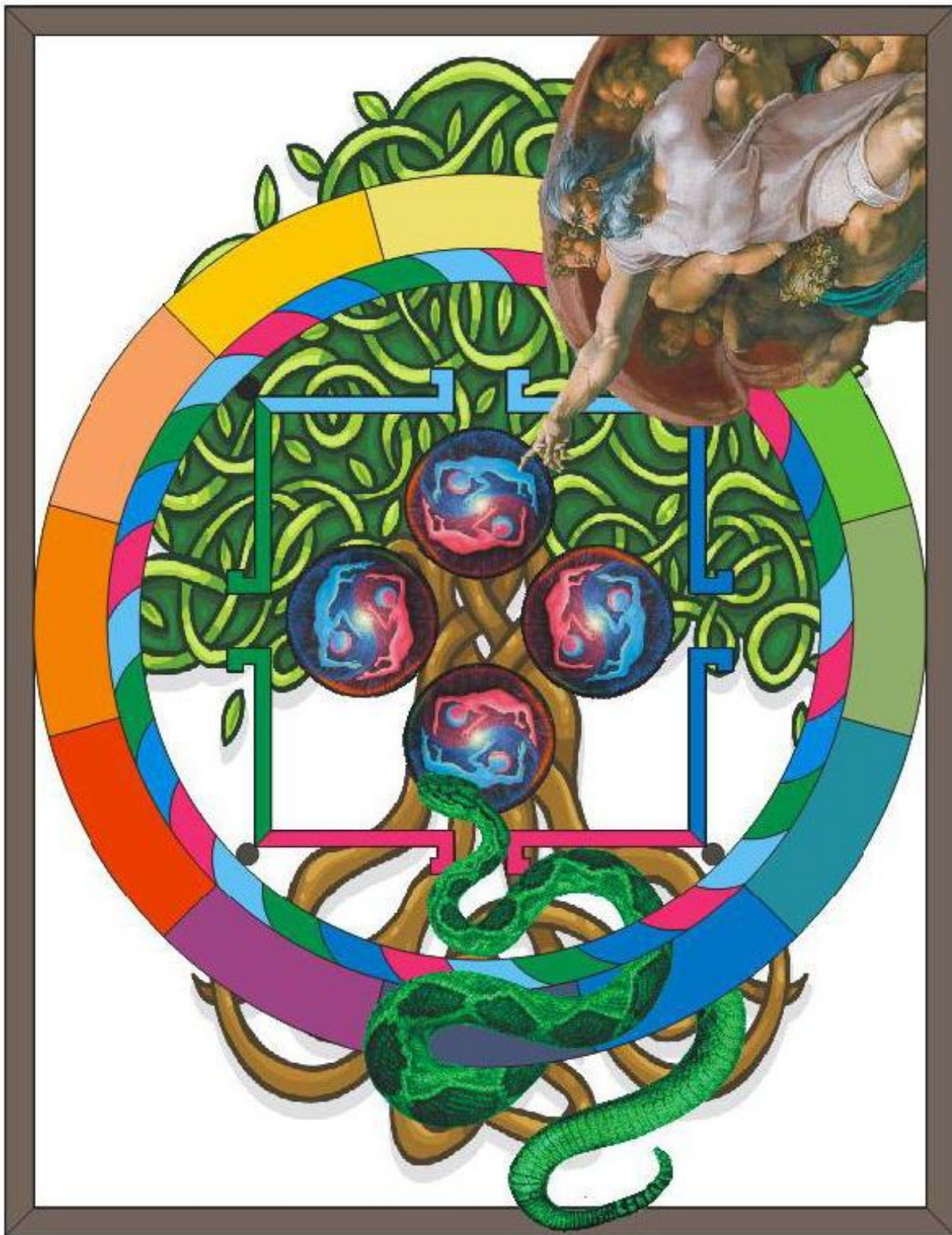
**Table Three**

M Theory			
Dimensions	Minkowski Space/time		Modified Minkowski space
1	X - Length		X - Length
2	Y - Width		Y - Width
3	Z - Depth		Z - Depth
4	t - Entropy (time)		t - Entropy (time)
5		+	Sentience
6		+	Sapience

The forces that combined to give us our soul, as shown in Table Two, allow us [free will](#). But this version uses only two of the eleven dimensions, giving us six dimensions, so five others are still required. However the point to this discussion is that there needs to be a mechanism based on [physics](#) that allows us to think and have feelings; maybe it takes more than the two I have identified, I don't know, but I do know that more are required.

Taking all that we have learned from The Bible, the logic of the male and the female fields' creating our soul and Jung's theories of collective thought, I have created an image for my version of the [Collective Unconscious](#), shown here as Image Three.

Image Three



In Image Two, I have created a number of symbolic items: [God](#) giving life to us; the serpent waiting to deceive us; four circles in the box, each with the essence of a man and woman. Those circles represent our collective [soul](#) and four cycles of social time identified by the Romans, that they called the [Saeculum](#). The [Saeculum](#) was created here by using the spinning of the Asian [Yin Yang](#) concept and as observed in our minds by [CG Jung](#) with his [archetypes](#). This occurs as the male (blue) presence dominates the female (red) in the top circle in my drawing, but then going clockwise, in the next generation, that changes and the female presence is given more weight (they are side by side). However, continuing clockwise, in the next generation, the female presence dominates (now on top) and the male presence is now subordinated. The cycle doesn't stop there for, as it continues to turn clockwise, the male presence becomes important again (they are side by side), which then leads to the top circle, where we started with the male presence being dominant again.

The [Saeculum](#) is contained in the box with four openings. The sides of the box represent, on the bottom, red for fire on the right, blue for water on the left, green for earth and cyan for air on the top, comprising the [four elements of the Greeks](#), Water, Air, Earth and Fire. The four doors in the box represent our life and choices we must deal with after our [God](#) gave us life and [free will](#). At the top, we have [God](#) giving us life through the cyan door. At the bottom, trying to steal our soul is the [serpent](#), coming in through the red door, where we end up if we follow him. At the right is the blue door, where we flounder (in [purgatory](#)) in the water until we make the final choice of following [God](#) or Satan. At the left is the green door for the garden of Heaven.

The next part of this image is the Tree of Life in the background and the two colored rings. The inner ring has four repeating colors that represent the repeating [Yin Yang](#) cycle just described, each of about 20 to 25 years in duration, making the [Saeculum](#) of about 80 to 90 years (it is a variable). The outer ring has twelve colors representing the twelve (in my theory) fundamental fields or forces in our universe, which are the: [Male field](#), [Female field](#), The [Human soul](#), [Archimedes constant](#) ( $\pi$ ), [Euler's number](#) ( $e$ ), The [Elementary charge](#) (proton and electron of equal values but opposite charge), [Planck's constant](#) ( $h$ ), The [Speed of Light](#) ( $C$ ), [Newton's constant](#) (gravity), The [Electromagnetic force](#) (photons), the nuclear [Strong force](#) and the [Weak force](#) (which together hold the atom together). These items are the fundamental things that allow our universe to exist; they are [God's](#) creation.

This discussion, whether or not the reader agrees, is extremely critical to establishing and setting up any form of government. For, without a "real" moral basis to have a discussion on government, we are left with no logical (secular) reason why an [Adolph Hitler](#) is any different than say a [George Washington](#); or that there was any difference between [Barack Obama](#) and [Joseph Stalin](#). Because, if there is no absolute good or evil and those men all did what they "believed" was right, then there could be no possible [logical](#) ([secular](#)) reason or basis of any kind to say one of those men was more right than any of the others. This is an extremely serious flaw that exists in secular thought that is totally ignored by those who want a secular state and refuse to discuss or debate this issue! They can't debate because they claim that they cannot judge or determine which value is better, because there is no basis for them to do so. Obama, a hard core [progressive](#), told us that more than a few times. Unfortunately this line of thought has only one end – anarchy and war.

Without a moral base, [God](#), we are left with pure Darwinian Survival of the Fittest --- the best and strongest wins and the only thing that matters is who comes out on top and, by logical extension, those who lose should be eliminated (taken out of the gene pool). But is this really what we believe?

I think that most of us don't believe that the purely secular view is true and that a belief in "relative" morals leads one to accept this view, which is why we must have a "real" moral base. So, we now have a framework for the existence of Good and Bad or Good and Evil, and a [God](#) based on [Science](#). Therefore, we can have "absolute" morals and a way to determine what is good and what is evil – all contained in the [Christian Bible](#).

In Chapter Three we will continue the discussion looking at the quantum physics that may give us a method to actually prove the existence of God while at the same time making certain aspects of quantum mechanics more understandable; since in my belief at the Quantum level physics and metaphysics merge. We need both to fully understand our universe.

Two Good Presentations by Jorden Person on C C Jung that can be applied to the subject of this chapter.

2017 Personality 07: [Carl Jung and the Lion King \(Part 1\)](#)

2017 Personality 08: [Carl Jung and the Lion King \(Part 2\)](#)

**Buddha, Just as a candle cannot burn without fire, men cannot live without a spiritual life.**

## Chapter Three: Tentative Proof of the theory proposed in Chapter Two

While I was awaiting the final edits and friends' reviews of this book, my free time led me to the web, where I learned that I was not alone in my thoughts, that I would discover information relevant to my discussion on Chapter Two. It began with a YouTube video in Tucson at [TSC 2016](#), sponsored by the Institute of Noetic Science. The astounding lecture, titled [New Experiments Consciousness Affects Matter](#), presented by [Dean Radin, Ph.D.](#), encouraged me to search the Internet to add to my understanding of the subject – physics and advanced theories developed in the quest for a [Theory of Everything](#) (TOE) – the subject of the sub-atomic world and how the theories of [Quantum mechanics](#) relate to everyday life.

It didn't take long to realize I had the makings of another chapter. I'll follow with the significance of this TCS presentation after first providing some of the details within [Quantum mechanics](#), which yielded a noteworthy scientific debate almost a hundred years ago. Although I'll omit much of the technical material, an overview of the concept will provide sufficient proper background to proceed.

That study of TOE raises the subject of the sub-atomic world and how the theories of [Quantum mechanics](#) relate to everyday life. It didn't take long to find what I wanted for this new chapter, but. I'll explain the significance of this TCS presentation after first discussing some of the details within [Quantum mechanics](#).

The debate, in physics, over Quantum mechanics was originally between [Albert Einstein](#) and [Niels Bohr](#) (see my influential people) and resulted from two very different views of things in the subatomic world, meaning inside the atoms. The first view was that [subatomic particles](#) move like normal objects that we see, in a smooth continuous movement from the starting position to the final position; this was expressed by Newton and Einstein. The second view was that the movement of [subatomic particles](#) was in discrete jumps that were “instantaneous” at the subatomic level, meaning there was an instantaneous transfer from the starting position to the final position. Obviously instantaneous travel even at the subatomic level is something very strange and it created a world that even Einstein did not believe was possible. Hence, one of Albert Einstein's most famous statements was, “God does not play dice with the universe.

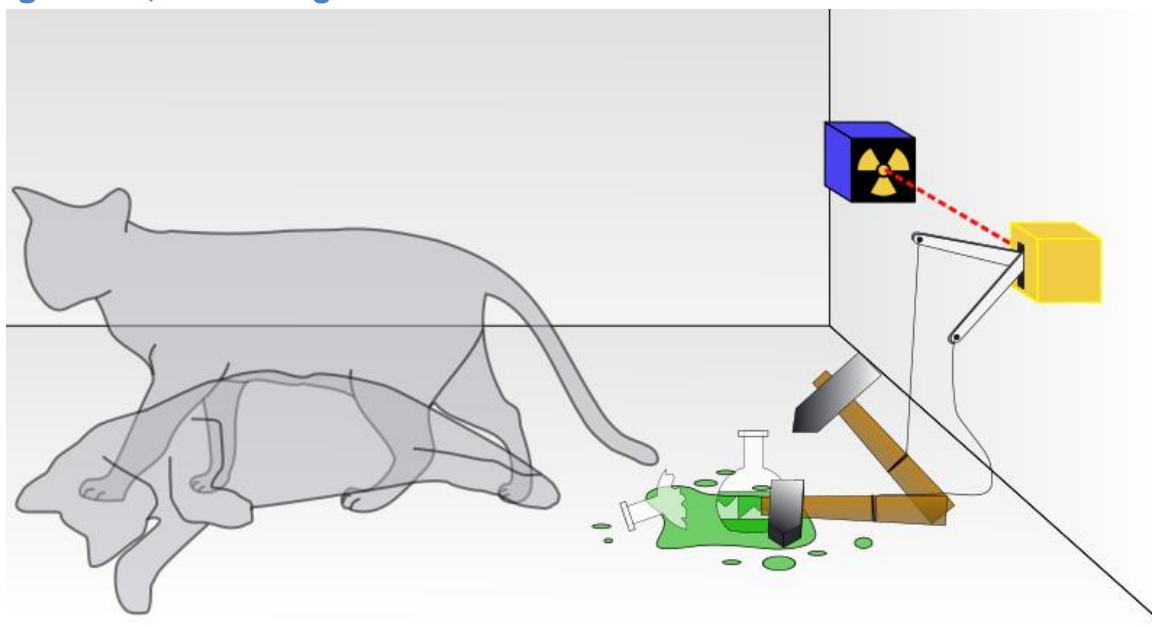
[Erwin Schrödinger](#) devised a thought experiment to show the conceptual core of the problem that resulted in Einstein's statement; it is described in the following paragraph and used today. From Wikipedia, [Schrödinger's cat](#) is a [Thought experiment](#), sometimes described as a [paradox](#), devised by Austrian physicist Erwin Schrödinger in 1935. It illustrates what he saw as the problem in the [Copenhagen interpretation](#) of [quantum mechanics](#) when applied to everyday objects, but recall that this is a subatomic issue that does not literally apply to the world we see around us. The scenario presents a hypothetical [cat](#) that may be simultaneously both alive and dead, a



state known as a [quantum superposition](#), as a result of being linked to a random [subatomic](#) event that may or may not occur. The thought experiment is often featured in theoretical discussions of the [interpretations of quantum mechanics](#). Schrödinger coined the term Verschränkung ([entanglement](#)) in the course of developing his thought experiment.

The Image that follows shows both a live cat and a dead cat and a flask of poison and a broken flask with poison on the floor with a random-event generator activating a hammer. If this experiment is contained in a sealed box, how do we know if the cat is alive or dead? The answer is that we have to open the box and observe what is inside. Therefore, the act of observing creates the outcome and that is exactly what happens at the subatomic level. As trivial as this paradox must seem, it is very serious problem in subatomic physics.

#### Image Four, Schrodinger's Cat



Ever since 1935, scientists have been trying to decide which method in the [Einstein](#) and [Bohr](#) debate was true and simultaneously whether [Schrödinger's cat](#) was dead or alive. Many experiments were conducted, one of them being the infamous [Double-slit experiment](#) (watch the video) that showed that particles acted as both electromagnetic waves and physical particles, which was hard, if not impossible, to reconcile in Minkowski space time. However, crazy as it may seem, this view is constant with the [Copenhagen interpretation](#) of [quantum mechanics](#).

To quickly summarize the experiment, a device fires electrons at a blocking sheet that contains two vertical slits. The electrons pass through the slits and create an interference pattern on a screen located behind the blocking sheet. That pattern shows that electrons are waves not particles. However, when the experiment is conducted another way by trying to determine which slit the electrons traversed, the result showed

that it was a particle, not a wave, that passed through the slit. But how could something be both a wave and a particle and why would trying to determine which slit the electrons navigated, observation, make it a particle when otherwise it was a wave? This is the [Quantum measurement problem](#) (QMP) which refers to the fact that objects in the quantum world behave very differently when they are 'observed' versus when they are not observed, i.e. is the cat dead or alive?

[Quantum entanglement](#) was a way the physicists could explain what they were observing but that raised other issues that are still not completely understood. The reason that the interpretation of this effect is considered a problem is because, among other reasons, it violates the classical assumption of realism, which is the idea that the physical world is completely 'independent' of observation. If this is not true and an observer is required, then who is the observer? We'll get to that subject in the following paragraphs.

This experiment was and continues to be very famous and since I had taken physics in high school and college and kept up with some of the various advances and debates since those years, I understand the core problem – although certainly not all the math. I've tried to simplify it here, but I do have a link to the YouTube video explaining the experiment in more detail. This is a simplistic demonstration but it is what happens in [The double slit experiment](#).

## **The heart of the proof of Chapter Two**

Most of the following notes and images were taken from an excellent lecture titled, "[Is Quantum Physics Necessary for the Account of Consciousness](#)" given at the Moscow Center for Consciousness Studies by [Stuart Hameroff](#) on October 19, 2016. This lecture goes a long way to explain how we can get consciousness and free will without violating any of the known properties in physics at any level. However, this is not the accepted view in physics, but I think it will be in some form, in the coming years. All the previous work in this section of chapter three is the set-up to get us to this part of the discussion, for which I have resorted to bullet points and images for clarity. Much of this work< bot not all, is paraphrased from Hameroff's presentation.

## **Which comes first, consciousness or life?**

One, [Neuroscience](#), psychology, western philosophy (mostly): Life gave rise to consciousness (consciousness emerged from living systems)

Two, [Panpsychism](#), Eastern philosophy, spirituality, [Alfred Whitehead](#), quantum approaches: Consciousness is intrinsic to the universe (and preceded life)

## Next what is life?

One, Functionalism: self-organization, metabolism, growth adaption, response to stimuli, replication/reproduction and evolution (but some non-living things also have some of these properties/functions)

Two, [Vitalism](#) (19th century): a unifying energy field, life force or '[Elan vital](#)' (Nature) pervading in all living systems, but what type of field? Electromagnetism (EM) or something else? (Vitalism became taboo in the 20<sup>th</sup> century)

Three, Complexities:- emergence, scale-invariant information flow, coherently pumped metabolism, self-organized criticality, edge of chaos (many nonliving example of all of these)

Four, "[Quantum vitalism](#)": Schrodinger first suggested life derived from coherence, and that memory was stored in "aperiodic crystal lattices" in 1935 and wrote a book on his theory in 1944. (But life appears too 'warm,' wet and noisy' for delicate quantum coherence – or is it?)

## What is consciousness?

[Western philosophy](#) and neuroscience: Plato, the world out there is all in our head – "representation" shadows on the wall?

[Descartes](#): "I think therefore I am." We could each be a mere "brain-in-a-vat." fed information by an evil genius. Are consciousness and reality both illusions?

[Eastern philosophy](#): Consciousness pervades a deeper level of reality and is everywhere (quantum foam?).

The following two images have been created as a graphic representation of the difference between [Reductive Materialism](#) (Materialism) and [Objective Reduction](#) (Idealism).

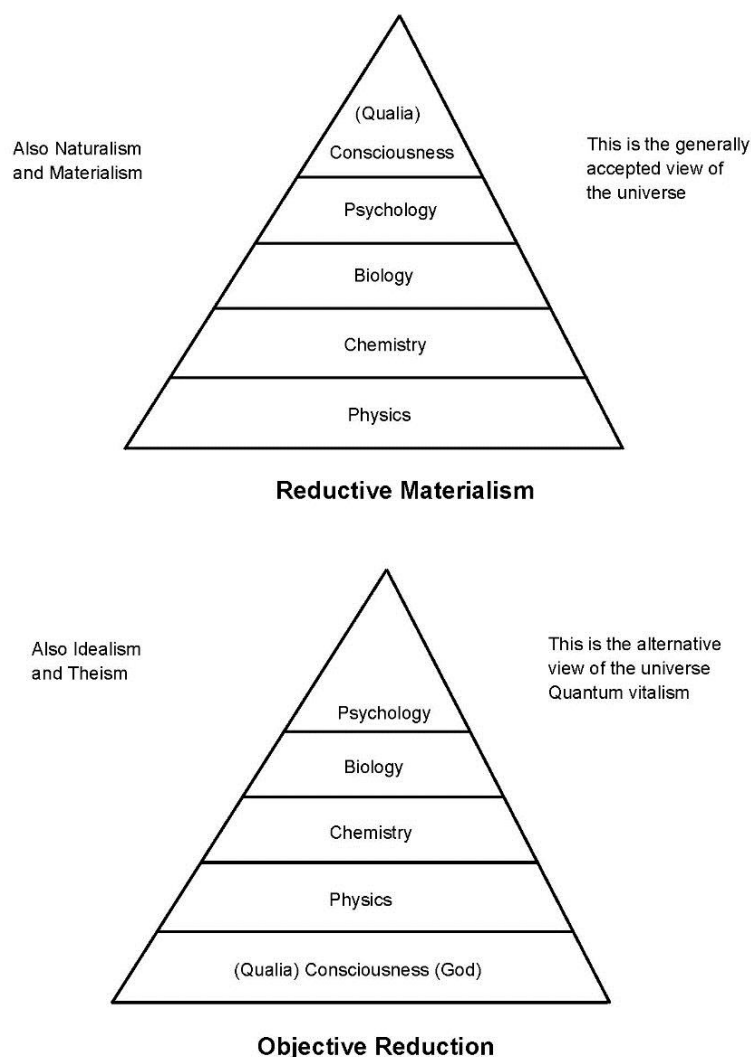
Reductive Materialism is the accepted view of reality, which is that physics and math are used to understand the basics of the known universe. Therefore, they form the base for everything however there are things that convention physics and math cannot explain so there is a problem with this view. The core of the problem is that consciousness, qualia, cannot be explained using physics and math and that is one of the reasons that I started this research.

Objective Reduction is a theory that has found a way to explain what Reductive materialism cannot explain. The Eastern world has tackled that subject better than the Western world and in my view if the two views are merged we can have a better way of explaining reality. If we assume that the quantum foam is God then we have a way to



show that Physics and math can be reconciled with the undeniable experiences that have been observed in metaphysics.

### Image Five, Materialism verses Idealism



### Current Mainstream Theories

[Global Workspace](#) (GW), [Predictive Coding](#) (PC), [Higher Order Thought](#) (HOT), [Integrated Information Theory](#) (IIT)

Observed cognitive architectures do not address “hard problem” of binding or memory

Free will impossible – consciousness “too late” after we’ve acted, real time consciousness is “illusion”

View neuronal states as inanimate “bits” consciousness and cognition from complex network activities

All the above are insults to the vast complexity of neurons

Image Six, Basic Inputs to the brain

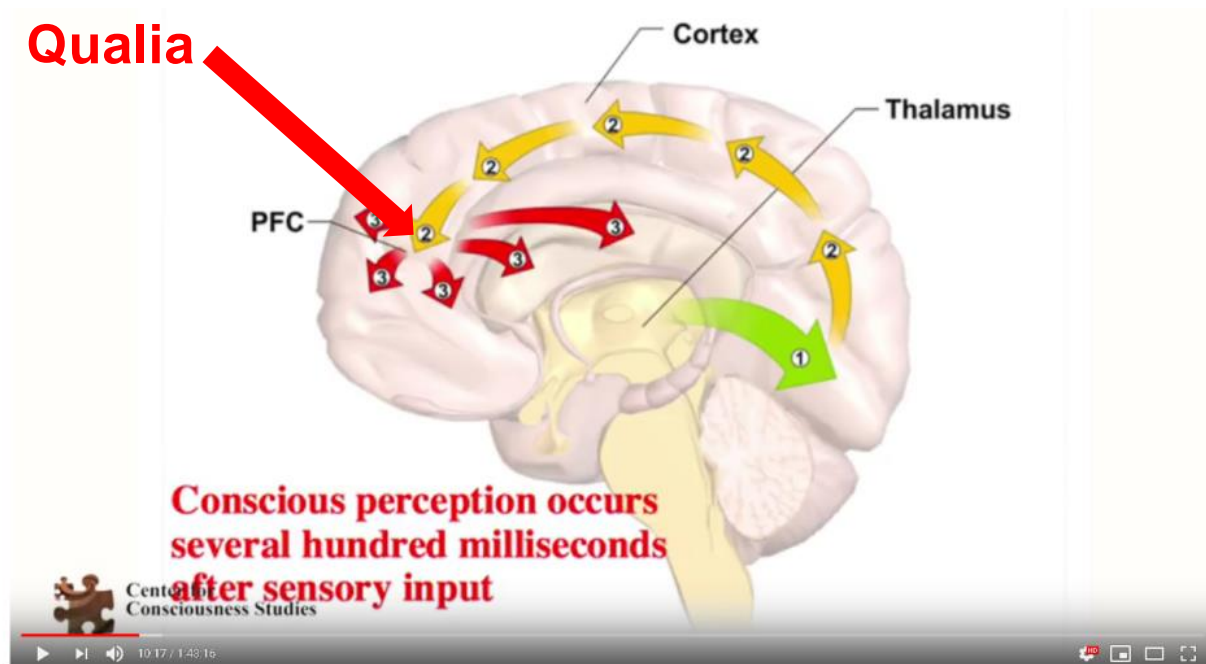
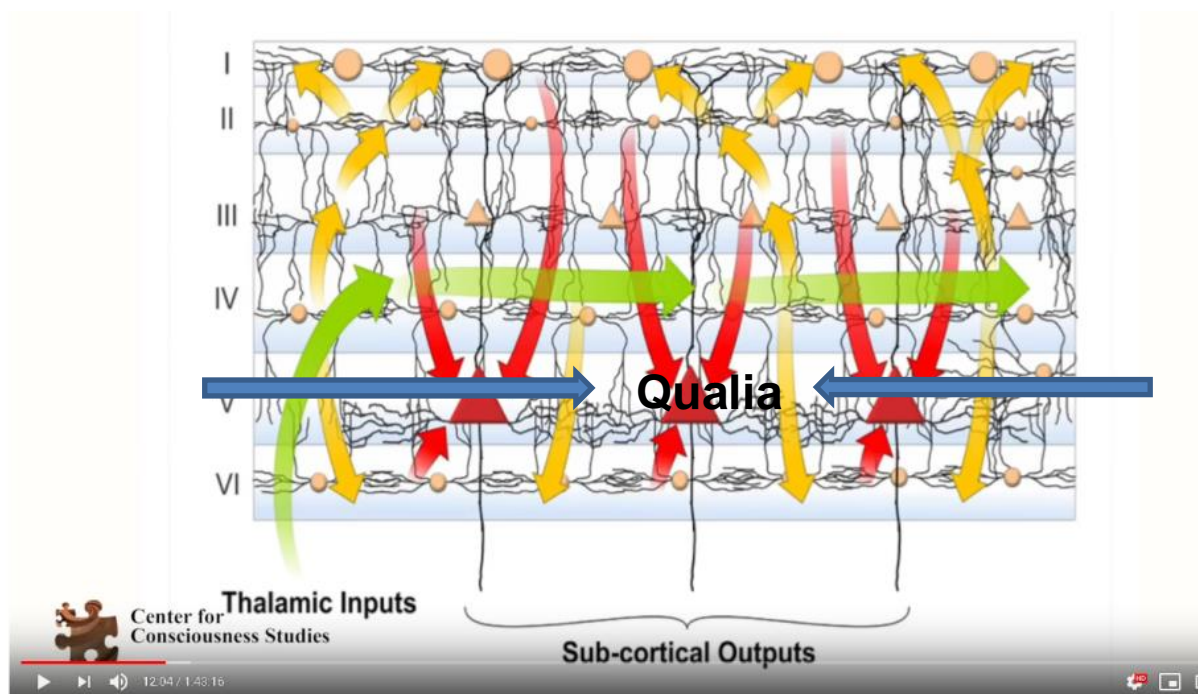
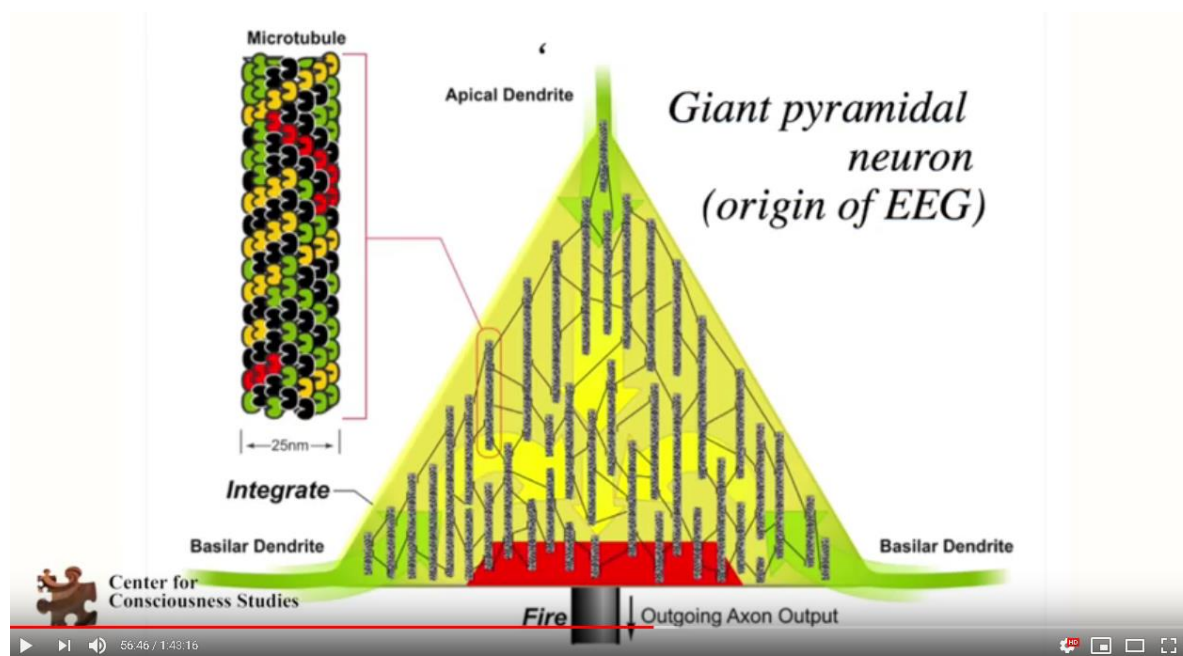


Image Seven, Consciousness (Qualia) occurs in the 5<sup>th</sup> layer of the cortex



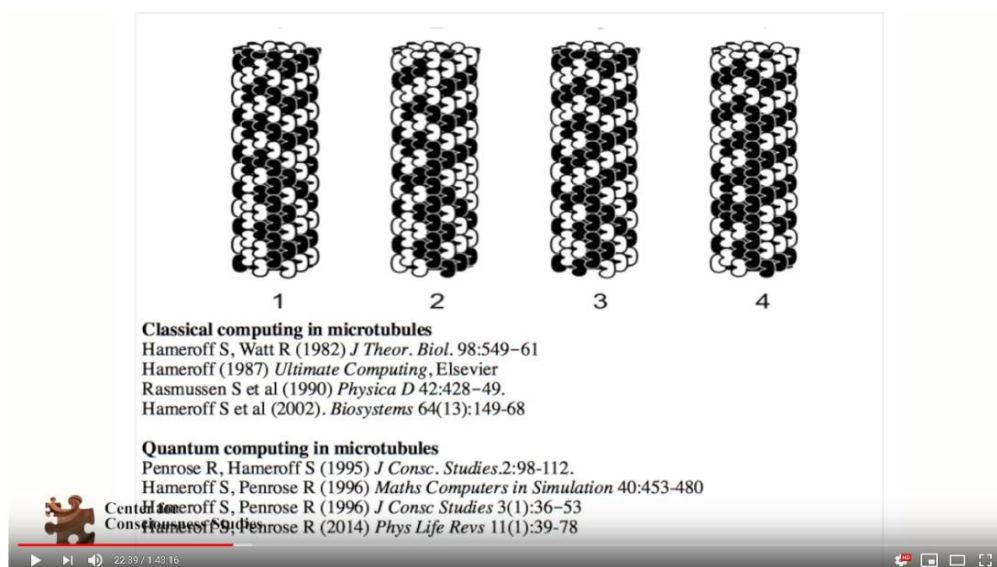
The neurons in the 5<sup>th</sup> level of the brain are much bigger than the rest and Hameroff (an antitheist doctor) believes that that level is where our Qualia (consciousness) resides. In his presentation, he made a very compelling case for his beliefs, and seems to make perfect sense. Not shown here in my discussion are all the details of what make up the neurons, but a key element are the [Microtubules](#).

## Image Eight, Neurons in the 5<sup>th</sup> layer of the cortex



This is where we find many microtubules that could hold our consciousness.

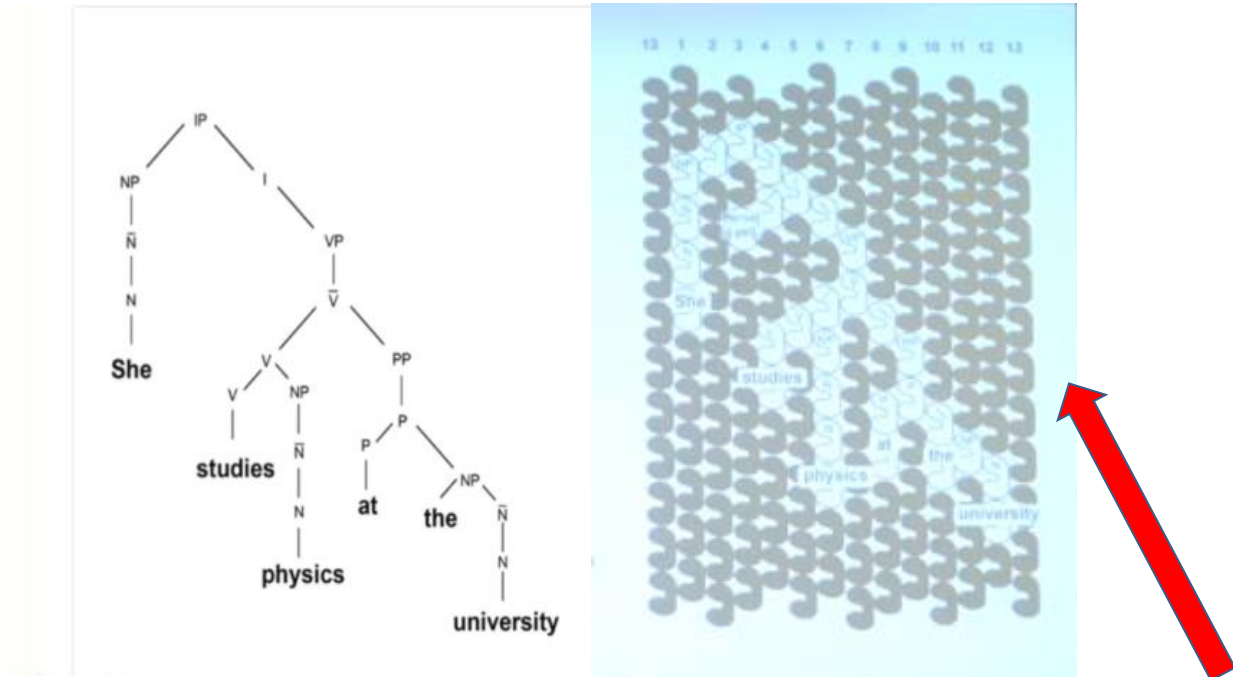
## Image Nine, Microtubules



From Wikipedia, Microtubules are [polymers](#) of [tubulin](#) that form part of the [cytoskeleton](#) and provide structure and shape to the [cytoplasm](#) of [eukaryotic cells](#), some [bacteria](#) and some [archaea](#) (like [Asgard](#)). A microtubule can grow as long as 50 [micrometres](#) and are highly dynamic. The outer diameter of a microtubule is about 24 [nm](#) while the inner diameter is about 12 nm. They are formed by the polymerization of a [dimer](#) of two [globular proteins](#), [alpha and beta tubulin](#) into protofilaments that can then associate laterally to form a hollow tube, the microtubule. The most common form of a microtubule consists of 13 proto-filaments in the tubular arrangement

Patterns appear in the structure of microtubules, and seem to relate to learning and memory. Sentence structure is a good example that may be viewed hierarchically; e.g., an X-bar branching pattern. No such pattern has ever been seen at the level of neuronal networks. Could that pattern be found in the microtubules? Image Eight shows an X-bar-branching sentence pattern compared to a hypothetical microtubule pattern's showing how learning might be stored in the brain.

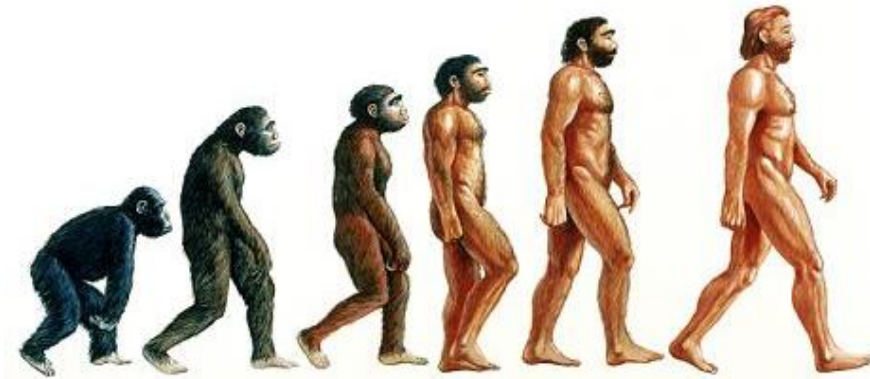
**Image Ten, microtubule patterns**



Darwinian evolution is the pillar of modern science, but the notion that life evolved behavior to promote the survival of genes is an assumption without solid scientific support. The issue isn't later in development but how it all began. Darwinian evolutionary theory ignores consciousness and feelings, which leave us with a hard-wired brain structure that has no room for free will.

**Qualia**

**Image Eleven, Where did Qualia start?**





## Brain computational capacities conventional: How fast can the brain's electrical chemical system work or how fast can the brain process information?

Neuronal synaptic computation/AL/Singularity  
 $10^{11}$  neurons/brain,  $10^3$  synapses/neuron,  $10^2$  Hz =  
 $10^{16}$  operations per second per brain

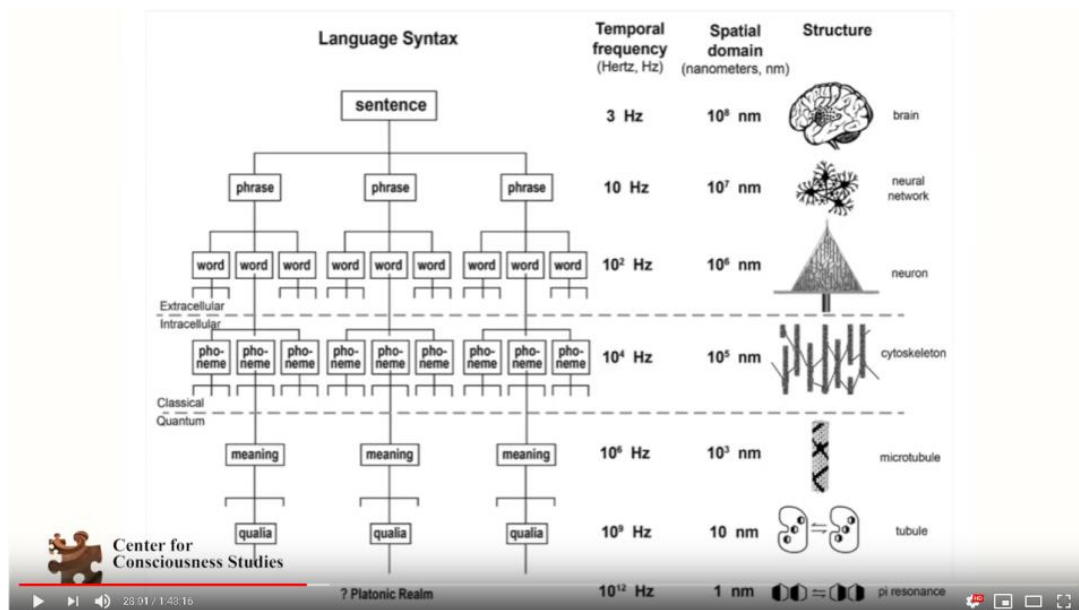
**Microtubule computation: At the microtubule level the process is much faster.**

$10^{11}$  neurons/brain,  $10^9$  tubulins/neuron,  $10^7$  Hz =  
 $10^{16}$  operations per second per brain  
 $10^{27}$  operations per second per brain

### [Roger Penrose](#)

Penrose used Goedel's theorem to show that conscious understanding is non-computational, that something outside the computational system is required. That "something" is most likely involved with quantum state reduction, with collapse of the wave function, and the "measurement problem" in quantum mechanics. This is a factor related to the underlying structure of the universe (spacetime geometry). The following diagram show that at the level of the neuron Qualia doesn't seem possible, but within the microtubule the theoretical processing speed could make the difference.

### Image Twelve, Where everything is



When the process of creating life began and the process of development started on the pathway to proto-conscious in the [primordial soup](#), what happened next? How did proto-conscious development start and lead to who we are today with a full rich conscious experience? Roger Penrose and Stuart Hameroff developed the theory of [Orchestrated objective reduction](#) (Orch OR) in the 1990s and I believe that he is on the right track.

But quantum coherence in warm, wet biology – is that even possible? Penrose and Hameroff think it is and much of the [Moscow Center for Consciousness Studies](#) presentation was based on proof of the theory. Technological quantum computers must operate at absolute zero to avoid [DE coherence](#), but Hameroff shows that there are other ways. They did make a compelling argument, but I admit that I was seeking support of my views, so that may have been expected.

The following images show how patterns could be stored in the microtubules and how they fit into the extra-large neurons in the 5<sup>th</sup> layer of the cortex. The first image, Eleven, shows how Hameroff and Penrose think the Pi resonance quantum dipoles oscillate in the microtubules in fractal-like hierarchy. The next image, Twelve, shows where in the brain this occurs and the associated frequencies associated at each level in the brain.

Image Thirteen, Dipoles

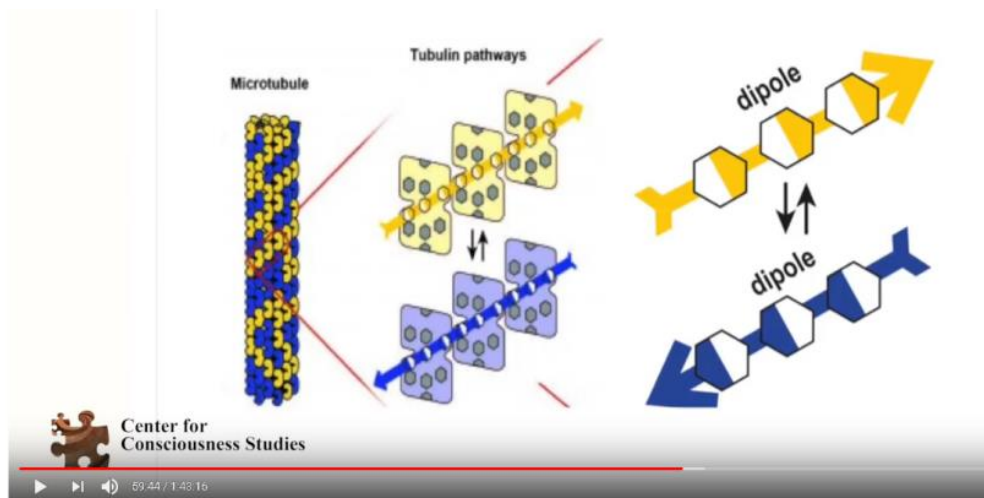
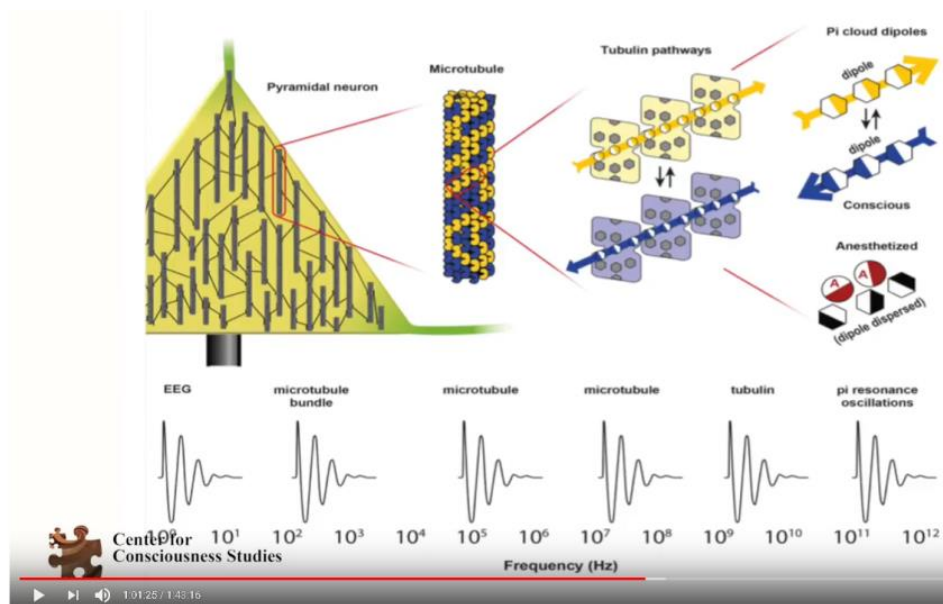


Image Fourteen, the neurons, microtubules and dipoles



At the close of the presentation, Hameroff showed a slide with predictions of Orch OR, from Hameroff, 1998, and that were reviewed in Hameroff & Penrose, 2014, seven of twenty from the original paper are shown next.

### **Neuronal microtubules and consciousness**

1. Synaptic plasticity correlates with cytoskeletal architecture
  - a. *Unclear, although microtubules do regulate synapses*
2. Action of psychoactive drugs involves microtubules
  - a. *True, e.g. antidepressants act by reorganizing cytoskeletal in neurons: anesthetics dampen microtubule terahertz vibrations*
3. Microtubule stabilization may help in Alzheimer's
  - a. *True, microtubules stabilizer epithilone being used in Alzheimer's*

### **Microtubules communicate by cooperative quantum processes**

4. Coherent gigahertz vibrations will be found in microtubules
  - a. *True, Sahu et al (2013 a: 2013 b: 2014)*
5. Microtubule vibrations correlate with cellular activity
  - a. *Unclear, though mechanical megahertz vibrations (ultrasound) improves mood*
6. Stable microtubule patterns correlate with memory
  - a. *Unclear, though CaMKII enzyme may encode memory in microtubules*
7. 'EPR' like entanglement between/among microtubules
  - a. *Unclear, though suggested by Sahu et al work (Bandyopadhyay)*

Finally, we have most of the following from Wikipedia: Orch OR is a hypothesis that was first put forward in the early 1990s by theoretical physicist Roger Penrose and anesthesiologist and psychologist Stuart Hameroff. The hypothesis combines approaches from molecular biology, neuroscience, quantum physics, pharmacology, philosophy, quantum information theory, and quantum gravity. Orchestrated objective reduction (Orch OR) is a biological theory of mind that postulates that consciousness originates at the quantum level inside neurons rather than from the conventional view, that it is a product of connections between neurons. The mechanism is held to be a quantum process called objective reduction that is orchestrated by cellular structures called microtubules. It is proposed that the theory may answer the hard problem of consciousness and provide a mechanism for free will.

Orch OR has been criticized from its inception by mathematicians, philosophers, and scientists, prompting the authors to revise and elaborate many of the theory's peripheral assumptions, while retaining the core hypothesis. The criticism concentrated on three issues: Penrose's interpretation of Gödel's theorem; Penrose's abductive reasoning linking non-computability to quantum processes; and the brain's unsuitability

to host the quantum phenomena required by the theory, since it is considered too "warm, wet and noisy" to avoid DE coherence. In other words, there is a missing link between physics and neuroscience in the pursuit of a theory of everything. However, some evidence has been produced in recent years that Penrose and Hameroff may be onto something very important.

### **Qualia, consciousness and free will**

Now why is this important? And the answer is that Chapter Two was about how we have consciousness and free will ([Qualia](#) is the current word for consciousness) and the TCS 2016 video is showing that the mind, through some mechanism, can affect the result of the experiment by observing the event. The "only way" that can happen is by some force or dimension, and that is precisely what I discussed in Chapter Two, albeit from a very different direction. This proof that [Qualia](#) can affect reality was shown to be statistically valid, and this should scare the Dickens out of anyone who doesn't believe in God.

Unfortunately this subject is physics and quantum theory, but in terms as simple as possible, if we seriously reduce the electron to the size of star cluster, we find that there should be a medium ([John Wheeler](#) called it [Quantum foam](#); others give it different names), which, in theory, it's where all the basic particles we recognize actually form. Therefore the entire universe is based on that [Quantum foam](#) being there and, by definition (as is coming out in the scientific community), the particles need an observer to form. So perhaps this is where God resides? If He was there or if He "is" the Quantum foam, He would be everywhere and be The One by whose direction that all was created. So the universe is God and we are by definition part of the universe and by extension Him, so is this not consistent with basic Christianity and most of Eastern thought?

**He would be omnipotent (all powerful), omnipresent (everywhere) and omniscient (all knowing) as He would be the entire universe, and the universe would be His creation. Further we would be one with Him.**

The last thing we need to clarify from among all these issues is a better definition of time, which I will now render my opinion of the definition of time, which is that there is no time in the Quantum foam. This solves the QMP problem as it gives a way for Quantum particles to communicate instantaneously and, therefore, we also have a way of explaining what happens in the Double Slit experiment. If there is no time in the Quantum foam, then there is no problem. Time, as we know it, is relevant only in traditional [Space time](#).

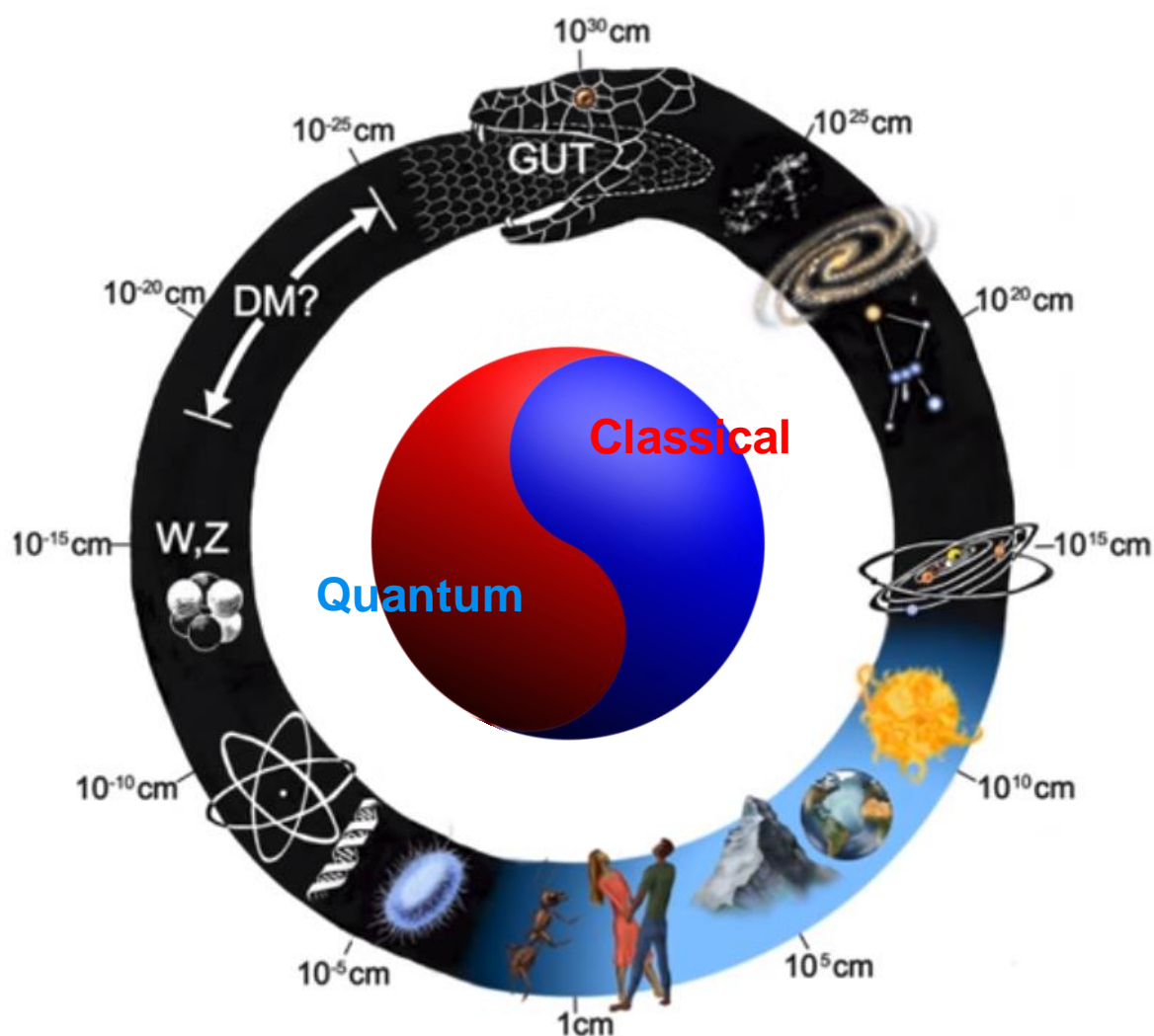
From the time that science took over from theology as the source of our knowledge, we have first Newton's book, [Principia Mathematica](#), which gave us [Classical mechanics](#) in 1687. Two hundred eighteen years later, with more knowledge, we have Einstein's paper, published in 1905 on [On the Electrodynamics of Moving Bodies](#), giving us [special relativity](#). A few years later in 1907, [Herman Minkowski](#) used geometry to



show how Einstein's Special relativity could be described, giving us what today we call [Minkowski space](#). As we continued to learn even more about atoms, electromagnetic waves and subatomic particles, problems at the subatomic level developed, resulting in the Quantum (subatomic) debate leading to the development of [Quantum mechanics](#) by the 1930s.

We have come full circle and, by the force of science, we are to bring God back when we fully understand the Quantum Reality (my word) of the universe. As we passed through each transition in the previous paragraph, there was a revolution in society that, like most beliefs, was hard to give up. I do not expect that the current revelations in physics will become the new physics anytime soon, but I do hope that toward the end of this century we will understand what has been revealed to us now. The last image, thirteen, in this section, shows the universe from the quantum level to what we see out there now. Interestingly life on this planet falls right in the middle.

**Image Fifteen, the entire universe in one drawing**



The purpose of Chapter Two and Three was to give a logical method of proving the existence of God without violating any of the scared believes in modern physics. It is my assertion that God is what physicists claim is quantum form and it is also my claim the in the quantum foam there is no time. These to claims together solve many issues that if adopted might give us a way to get out of the mess we have created in the world today.

This then ends the discussion on the background of the human race the existence of God and my core objections to progressivism and atheism so that we may now discuss forms of government.

[Proverbs 19:2](#) ESV / 22 helpful votes

Desire without knowledge is not good, and whoever makes haste with his feet misses his way.

[Proverbs 20:29](#) ESV / 20 helpful votes **Helpful Not Helpful**

The glory of young men is their strength, but the splendor of old men is their gray hair.

## Chapter Four, Where it all started

When serious documented discussions on the various forms of government began some 2,400 years ago in [Greece](#), there were only city-states; i.e., [Athens](#) or [Sparta](#), and by today's standards, ~500 BC Athens was one of the most powerful city-states (country) in the area around the Mediterranean Sea. Athens the city was in the southeast tip of Greece (where it remains). Within the walled city of Athens, about 3/4 of a square mile, there lived between 120,000 to 180,000 people. In Athens the city-state, there were estimated to be 40,000 voting males together with another 140,000 members of their families. There were also 70,000 non-citizens who paid a tax to live there and probably some 150,000 to 250,000 slaves for a total of 400,000 to 500,000 people. The male was the head of the household and voted for the entire family; it was a representative Democracy.

What was different about [Classical Athens](#) was that it was a [Democracy](#) when the rest of the world, city-states and countries, were ruled by some form of monarchy. However, keep in mind that to feed a half-million people back then would take a very large area, shown in orange on the map; Athens controlled all areas shown in yellow.

Map Three



This map from Wikipedia shows the [Athens](#) city-state, which was allied with the [Athena rebel colonies](#) at its peak before it was defeated in battle by [Sparta](#) during the [Peloponnesian War](#). Athens, the black dot, would be equivalent to the city of Washington, DC today, with the orange area representing the area contained by the I-495 beltway plus a little more beyond that. The yellow would represent the area of, for example, the original 13 colonies. This map shows where the form of government we have today started some 2400 years ago, albeit with many false starts and dead ends.

So with this clearer understanding of this time period and of the [Judo/Christian](#) beliefs, we can see that it's a shame that the [Jewish](#) presence in [Greece](#), which occurred between 250 and 200 BC on the island of [Rhodes](#), occurred after the last of the last great [Greek philosophers](#), [Aristotle](#), had already died. Had the [Jewish](#) presence in [Greece](#) occurred a century and a half earlier, when [Socrates](#) was alive, and had he read [Genesis](#), I suspect that our history relating to government might have been quite different.

I assert this because the [Jewish Torah](#) contained [Genesis](#), which would have been of great interest to [Socrates](#). But that didn't happen and we ended up centuries later with debates on natural rights from a misunderstanding of our origin, which might have been clarified had the [Greeks](#) more dealings with the [Jews](#) earlier. I am making an assumption that [Socrates](#) or [Plato](#) would have seen the logic of a staged creation even though it was presented as occurring in six days.

## A History of the Kinds of Governments and Rights

A good way to start a discussion on "rights" is with [Leo Strauss's](#) Book, [Natural Right and History](#), written in 1952. He begins his book with the celebrated words from the Declaration of Independence of the United States of America, signed on July 4, 1776, **"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."** This led to the American War of Independence, and the Bill of rights (the first ten Amendments) that comprised our founding documents, ratified by the states on December 15, 1791, fifteen years later.

So where or how did [Thomas Jefferson](#) get those words? Were they just created on the spot because they sounded good, or was there an historical reason for their implementation? [Jefferson](#) knew that even the [gifted](#) needed to be controlled, which is the reason for this book, since the current [Progressive movement](#), based on [Marxism](#), in [Western Civilization](#) is trying to set us back several hundred years to a time before the [English enlightenment](#) when kings and queens ruled the Earth. The progressives don't want to be over-confident or smug, but they do consider themselves to be the intellectual elites, [Intelligentsia](#), physically and mentally above the common man. The system they desire is called [Technocracy](#), which is similar to an [aristocratic](#) system of government similar to that found in Europe, some 300 years ago.

To explain where [Jefferson](#) acquired those words starts with understanding the forms of government developed by the Greeks some 2,400 years ago. A discussion on morality and government was begun by five Greeks, beginning with the oldest, [Zeno](#), to [Socrates](#), to [Plato](#), [Aristotle](#) to the youngest, [Epicurus](#), during the time beginning with



Zeno's birth to [Epicurus's](#) death, a span of 220 years. Although much of what was developed was lost after the collapse of the [Roman Empire](#), some was recovered from 1204 to 1494 as the [Byzantine Empire](#) collapsed under the Muslim hordes. Fortunately, many of the recovered Classic Greek records were translated into Latin during that 290 year period, but it wasn't until [St. Thomas Aquinas](#) studied them and reconciled the Greek philosophies with Christian beliefs that Europe was once again able to regain the quest for knowledge, especially with his seminal [Summa Theologiae](#) written between 1266 and 1273.

Before the forms of government can be developed, one must be able to discern good from bad, and [Socrates](#) developed a process, the [dialectic method](#) of inquiry. Which was called both the [Socratic Method](#) and the Elenchus or Elenchus Method. Since [Socrates](#) never recorded his own work, the documentation was left to Plato. According to [Socrates](#) to solve a problem of political philosophy, today's ethics, the issue would be broken into a series of questions and their answers discussed until, one by one, they the contradictions and questions would be eliminated. That process of elimination would end with only one question and its answer not proven wrong. It is for this reason that Socrates is considered the father of political philosophy.

The great twentieth century philosopher, [Karl Popper](#), describes the dialectic as "the art of intellectual intuition, of visualizing the divine originals, the Forms or Ideas, of unveiling the Great Mystery behind the common man's everyday world of appearances."

Once we have a way of establishing good and bad, unlike modern systems that claim everything is relative with no way to distinguish the merits of one view from the other. [Plato](#) was a student of [Socrates](#) and it is from [Plato's](#) writing, especially his *Republic*, that we learn about the forms of government that were developed by [Socrates](#). However, because we have no written records from [Socrates](#), we cannot be sure how much of [Plato's Republic](#) is [Socrates'](#) work and how much is [Plato's](#).

In Book VIII of the [Republic](#) are descriptions of five governments; [aristocracy](#), [timocracy](#), [oligarchy](#), [democracy](#) and [tyranny](#). They follow in a pattern as one becomes corrupt, it then transitions to the next one. The following paragraphs give short summaries of the transitions starting with the [Aristocratic](#), which is the one that [Socrates](#) and [Plato](#) thought best.

## [The Aristocracy](#)

This is the form of government advocated by Plato/Socrates in the *Republic*. This regime is composed of three caste-like parts: the ruling class, comprised of philosophers-kings (souls of gold); the auxiliaries of the ruling caste, comprised of soldiers (souls of silver) and those who enforce the philosophers' established order on the majority; and lastly, the majority of the people (souls of either bronze or iron), who may own property and produce goods for themselves, but are also obliged to sustain their rulers who are forbidden from owning property so that the policies they undertake would not be tainted by personal interests.

However, over time, the aristocracy degenerates into timocracy as the leaders become soft and lax and allow the next generation of guardians and auxiliaries to include

persons of an inferior nature, lower caste. Therefore, there will be those in government who are interested in producing wealth, not cultivating virtues. This will result in a change to the constitution and its educational system, which used to work toward selfless political duty, such that it becomes permissible for the current state leaders to pursue their individual interests and develop traits of the next form of government, timocracy.

### The Timocracy

When the leaders value power, they seek to attain power, primarily by means of military conquest, and acquire honor rather than virtue, so it becomes a mixture of the elements of two different regime types – aristocracy and oligarchy. Like the leaders of the aristocracies, timocratical governors will apply great effort in the arts of war, as well as the virtue that pertains to them – courage. They will also be contemptuous toward manual activities and trade and, like oligarchs; they will yearn for material wealth and not trust thinkers to hold positions of power. Timocrats will have a tendency to accumulate wealth and hide their possessions from public view.

The next form of government is the oligarchy, which originates by extending tendencies already evident in a timocracy. By contrast to aristocrats, timocrats are allowed by their constitution to own property and, thus, to both accumulate and waste money. Because of the pleasures derived, money eventually is prized over virtue, and the leaders of the state seek to alter the law to give way and accommodate the materialistic lust of its citizens. As a result of this new-found appreciation for money, the governors rework the constitution yet again to restrict political power to the rich only. Thus, the timocracy becomes an oligarchy.

### The Oligarchy

This character is the result of social corruption; the oligarch leader is derived from the timocratical background. At first, the oligarchic son emulates his timocratical father, being ambitious and craving honor and fame. When he witnesses the problems his father faces due to timocratical tendencies, however, he wastes public goods in a military campaign, and is then brought before the court, losing his properties after a trial, and the future oligarch becomes poor. He then turns against the ambitions he had in his soul, which he now sees as harmful, and puts in their place a craving for money instead of honor, and a passion for cautiousness to protect his wealth. Such men, the oligarchs, live only to enrich themselves, and through their private means, they seek to fulfill only their most urgent needs. However, when they are in charge of public goods, they become quite generous to themselves.

Oligarchs do, however, value at least one virtue, that of temperance and moderation, not out of an ethical principle or spiritual concern, but because by dominating wasteful tendencies they succeed in accumulating money. Thus, even though he has bad desires, which Plato/Socrates compares to the anarchic tendencies of the poor people in oligarchies by virtue of temperance, the oligarch manages to establish a fragile order in his soul. Thus, the oligarch may seem, at least in appearance, superior to the majority of men.



## The Democracy

This form of government results from the degradation of the oligarchy, where freedom is the supreme good but then converts to slavery. In democracy, the lower class grows bigger and bigger and the poor become the winners. People are free to do what they want and live as they want and people can even break the law if they so choose. This form appears to resemble anarchy.

The democratic man is the son of the oligarchic man. Unlike his father, the democratic man is consumed with unnecessary desires. Plato describes necessary desires as desires that we have out of instinct or desires that we have in order to survive. Unnecessary desires are desires we can teach ourselves to resist, such as the desire for riches. The democratic man takes great interest in all the things he can buy with his money. He does whatever he wants whenever he wants, for his life has no other priority or morals.

So, according to Plato/Socrates, democracy then degenerates into tyranny where no one has discipline and society exists in chaos. Democracy is taken over by the longing for freedom. Power must be seized to maintain order. A champion will come along and experience power, which will cause him to become a tyrant. The people will start to hate him and eventually try to remove him, but soon realize they are unable.

## The Tyranny

This is the worst form of government and is formed from the son of the democratic man. He is the worst form of man due to his being the most unjust and the furthest removed from any joy. He is consumed by lawless desires that cause him to do many terrible things, such as murdering and plundering. He comes closest to complete lawlessness. He has no idea of moderation. He is consumed by the basest pleasures in life and, being granted these pleasures at a whim destroys that type of pleasure for it is attainable through knowing pain. If he spends all his money and becomes poor, the tyrant will steal and conquer to satiate his desires, but will eventually overreach and force unto himself the fear of all those around him. The tyrant always runs the risk of being killed in revenge for all the unjust things he has done. He becomes afraid to leave his own home and becomes trapped inside. Therefore, his lawlessness leads to his own self-imprisonment.

Plato/Socrates further expounds upon the unjustness that leads to misery in a tyranny through the voice of Socrates, when he illustrates desired values of three sorts. Wisdom and reason are of the highest and most just caliber of purity, for they allow a man to experience and understand the benefits of the other values. Below wisdom and reason is the pursuit of honor, and below that are the basest desires of man, those satiated by sustenance and courtesans. These base desires allow the least joy because of their attachment to pain; that is, they are only joyful when not taken for granted. And in the case of the tyrant who has the power to seize what he wants, those desires would always be satisfied and, yet, never truly satisfying.

Central to the arguments contained in the changes that occur in the governments are the morals of those in power, and it was this aspect that started the debate of whether

morals are innate in nature or driven by society. Socrates and Plato tried to propose schools that would teach proper morals to the young. It was a grand experiment but after 2,300 years of trying, we may conclude that imperfect men cannot be transitioned into perfect men, as the Plato/Socrates forms of government have shown.

The amazing thing to me, after my first reading of the Plato/Socrates book, was how well they knew human nature. We may know more “detail” about things today as the [sciences](#) have made much progress, but that knowledge has done nothing to contain our basest desires, so that every form of government ever established by man has fallen to corruption within a few generations, no matter how well it was formed and regardless of the number of checks and balances. Although the situations described in [Plato/Socrates Republic](#) are dated, I’m sure the reader can see that the [Plato/Socrates](#) descriptions of man are as valid today as they were 2,300 years ago.

**I think this is very important to understand, and this was my purpose in placing the Plato/Socrates descriptions of government in this writing. We need this historical base and the understanding that men will always find ways to corrupt any system.**

## Chapter Five, Natural Rights

A “small” segment of our population today, the aging [boomer generation](#), is attempting to change the form of government of the United States. It began in the 1960s with the [anti-Vietnam protests](#), when the ‘60s [boomers](#) finished college and many went into teaching and others into politics. Once there, and especially after the formation of the [Department of Education](#), they found a way to influence what was taught in our schools, even though the [US Constitution](#) actually prevents that. Two generations of this influence on our youth have resulted in effectively eliminating any sort of [“moral” base](#) in the population.

As the [boomer generation](#), (those born between 1946 and 1964) also known as the “me generation,” moved through the aging process from the ‘60s to the present, they created a culture war, destroying every institution they touched. Their goal in the ‘60s was a [“physical” revolution](#) to change our form of government that they wrongly perceived as evil into one more aligned to some form of [communism](#), which is well documented in the book they wrote, [Prairie Fire](#), and that has never changed. Along the way to achieving their goal, they ensured that they were very well positioned at the expense of all others after them – hardly social justice.

If we read the [Plato/Socrates](#) definition of a [democracy](#), we find that what was written 2,300 years ago fits perfectly with what we know of the [boomers](#). Alarming, if [Plato/Socrates](#) were right and the boomers get their way, we will become a tyranny. Further support of this outcome is written in the book, [The Fourth Turning](#), which authors Strauss and Howe (listed as 58<sup>th</sup> and 60<sup>th</sup> for their combined insight into human nature), state in Chapter 10, page 272, a very accurate prediction that fits our current situation, yet the book was published in 1997, 21 years ago.

The premise of the book is that society swings between two basic views, each for one generation; with a third and fourth generation between them that is the transition between the two. This transitioning from a repeating cycle of four fits the [Yin Yang](#) male/female cycle, the [Plato/Socratic’s](#) government cycle and the [Jung archetype collective unconsciousness](#) view! These are far too many coincidences to ignore. There are also other cycles that have been observed, which I am reasonably certain could all fit together and the source for all this could very well be the theory I have proposed here for the creation of our soul.

The debate on whether there are natural rights or [God](#)-given rights is the argument that has raged for more than 2,300 years and remains unsettled, and I seriously doubt that my contribution to the debate will resolve that argument. My writing to this point has been to provide background on the argument and a possible solution to part of that argument. I do understand that I will never convince progressives that they are wrong, but my purpose here is not to change their view. I write for the next generation of Americans, for they are the ones who will suffer because of what we have allowed to happen. May [God](#) forgive us?

In the following paragraphs, are copies of segments of [Leo Straus’s](#) book [Natural Right and History](#) to show some, but not all, of the discussion and debate that has been

ongoing for the past 2,400 years on natural right. I will insert the writings exactly as written back in the '50s and '60s, and the structure will be very different from our style today. I have not tried to paraphrase this work because it stands well on its own. This is a distillation of a long chapter on the important discussion of classic natural right. I will introduce each of the following paragraphs by identifying the pages of the material from Leo Strauss' book, *Natural Right and History*, all of them are from Chapter IV Classic Natural Right, beginning on page 120, and Chapter V Modern Natural Right, beginning on page 165. .

### Leo Strauss' book *Natural Right and History*

On page 120 and continuing on to page 121 of Strauss's book, *Natural Right and History*, we find the following:

The full understanding of the classic natural right doctrine would require a full understanding of the change in thought that was affected by Socrates. Such an understanding is not at our disposal. From a cursory reading of the pertinent texts which at first glance seem to supply the most authentic information, the modern reader almost inevitably arrives at the following view: **Socrates turned away from the study of nature and limited his investigations to human things. Being unconcerned with nature, he refused to look at human things in the light of the subversive distinction between nature and law (convention). He rather identified law with nature. He certainly identified the just with the legal. He thus restored the ancestral morality, although in the element of reflection. (Emphasis added)** This view mistakes Socrates ambiguous starting point or ambiguous result of his inquiries for the substance of his thought. To mention for the moment only one point, the distinction between nature and law (convention) retains its full significance for Socrates and for classic natural right in general. The classics presuppose the validity of that distinction when demanding that the law should follow the order established by nature, or when speaking of the co-operation between nature and law. They oppose to the denial of natural right and natural morality the distinction between natural right and legal right as well as the distinction between natural and (merely) human morality. They preserve the same distinction by distinguishing between genuine virtue and political or vulgar virtue. The characteristic institutions of Plato's best policy are "in accordance with nature," and they are "against nature." Aristotle could not explain what money is except by distinguishing between natural wealth and conventional wealth. He could not explain what slavery is except by distinguishing between natural slavery and legal slavery.

On page 125 and continuing on to page 126 of Strauss's book, *Natural Right and History*, we find the following:

Let us try to express this in more general terms. **All knowledge, however limited or "scientific," presupposes a horizon, a comprehensive view within which knowledge is possible. All understanding presupposes a fundamental awareness of the whole; prior to any perception of particular things, the human soul must have had a vision of the ideas, a vision of the**

**articulated whole. (Emphasis added)** However much the comprehensive visions which animate the various societies may differ, they all are visions of the same – of the whole. Therefore, they do not merely differ from, but contradict, one another. This very fact forces man to realize that each of the visions, taken by itself, is merely an opinion about the whole or an inadequate articulation of the fundamental awareness of the whole and thus points beyond itself toward an adequate articulation. There is no guarantee that the quest for adequate articulation will ever lead beyond an understanding of the fundamental alternatives or that philosophy will ever legitimately go beyond the stage of discussion or disputation and will ever reach the stage of decision. The unfinished character of the quest for adequate articulation of the whole does not entitle one, however, to limit philosophy to the understanding of a part, however important. For the meaning of a part depends on the meaning of the whole. In particular, such interpretation of a part as is based on fundamental experiences alone, without recourse to hypothetical assumptions about the whole, is ultimately not superior to other interpretations of that part which are frankly based on such hypothetical assumptions.

On page 129 and continuing on to page 130 of Strauss's book, *Natural Right and History*, we find the following:

Man is by nature a social being. He is so constituted that he cannot live, or live well, except by living with other. Since it is reason or speech that distinguishes him from the other animals, and speech is communication, man is social in a more radical sense than any other animal: humanity itself is sociality. Man refers himself to others; or rather he is referred to others, in every human act, regardless of whether that is "social" or "anti-social." His sociality does not proceed, then, from a calculation of the pleasures which he expects from association, but he derives pleasure from association because he is by nature social. Love, affection, friendship, pity, are as natural to him as concern with his own good and calculation of what is conducive to his own good. **It is man's natural sociality that is the basis of natural right (Emphasis added)** in the narrow or strict sense of right. Because man is by nature social, the perfection of his nature includes the social virtue par excellence; justice; justice and right are natural. All members of the same species are akin to one another. This natural kinship is deepened and transfigured in the case of man as a consequence of his radical sociality. In the case of man, the individual's concern with procreation is only a part of his concern with the preservation of the species. There is no relation of man to man in which man is absolutely free to act as he pleases or as it suits him. And all men are somehow aware of this. Every ideology is an attempt to justify before oneself or others such courses of action as are somehow felt to be in need of justification; i.e., as are not obviously right. Why did the Athenians believe in their autochthony, except because they knew robbing others of their land is not just and because they felt that a self-respecting society cannot become reconciled to the notion that its foundation was laid in crime? Why do the Hindus believe in their karma doctrine if not because they know that otherwise their caste system would be indefensible? By virtue of his rationality, man has latitude of alternatives such as no other earthly being has. The sense of this latitude, of this freedom, is accompanied by a sense that the full and unrestrained

exercise of that freedom is not right. Man's freedom is accompanied by a sacred awe, by a kind of divination that not everything is permitted. **We may call this awe-inspired fear "man's natural conscience."** (Emphasis added) Restraint is therefore as natural or as primeval as freedom. As long as man has not cultivated his reason properly, he will have all sorts of fantastic notions as to the limits set to his freedom; he will elaborate absurd taboos. But what prompts the savages in their savage doings is not savagery but the divination of right.

On page 130 and continuing on to page 132 of Strauss's book, *Natural Right and History*, we find the following:

Man cannot reach his perfection except in society or, more precisely, in civil society. **Civil society, or the city as the classics conceived of it, is a closed society and is, in addition, what today would be called a "small society."** (Emphasis added) A city, one may say, is a community in which everyone knows not indeed every other member, but at least an acquaintance of every other member. A society meant to make man's perfection possible must be kept together by mutual trust and trust presupposes acquaintance. Without such trust, the classics thought, there cannot be freedom; the alternative to the city, or a federation of cities, was the despotically ruled empire (headed, if possible, by a deified ruler) or a condition approaching anarchy. A city is a community commensurate with man's natural powers of firsthand or direct knowledge. It is a community which can be taken in in one view, or in which a mature man can find his bearings through his own observation, without having to rely habitually on indirect information in matters of vital importance. For direct knowledge of men can safely be replaced by indirect knowledge only as far as the individuals who make up the political multitude are uniform or "mass-men." **Only a society small enough to permit mutual trust is small enough to permit mutual responsibility or supervision—the supervision of actions or manners which is indispensable for a society concerned with the perfection of its members; in a very large city, in "Babylon," everyone can live more or less as he lists.** (Emphasis added) Just as man's natural power of firsthand knowledge, so his power of love or of active concern is by nature limited; the limits of the city coincide with the range of man's active concern for non-anonymous individuals. Furthermore, political freedom, and especially that political freedom that justifies itself by the pursuit of human excellence, is not a gift of heaven; it becomes actual only through the efforts of many generations, and its preservation always requires the highest degree of vigilance. **The probability that all human societies should be capable of genuine freedom at the same time is exceedingly small. For all precious things are exceedingly rare.** (Emphasis added) An open or all-comprehensive society would consist of many societies which are on vastly different levels of political maturity, and the chances are overwhelming that the lower societies would drag down the higher ones. **An open or all-comprehensive society will exist on a lower level of humanity than a closed society, which, through generations, has made a supreme effort toward human perfection.** (Emphasis added) The prospects for the existence of a good society are therefore greater if there is a multitude of independent societies than if there is only one independent society. **If the society in which man can reach the perfection of his nature is**



**necessarily a closed society, the distinction of the human race into a number of independent groups is according to nature. (Emphasis added)**

This distinction is not natural in the sense that the members of one civil society are by nature different from the members of others. Cities do not grow like plants. They are not simply based on common descent. They come into being through human actions. There is an element of choice and even of arbitrariness involved in the “settling together” of these particular human beings to the exclusion of others. This would be unjust only if the condition of those excluded were impaired by their exclusion. **But the condition of people who have not yet made any serious efforts toward the perfection of human nature is, of necessity, bad in decisive respect; it cannot possibly be impaired by the mere fact that those among them whose souls have been stirred by the call to perfection do make such efforts. (Emphasis added)** Besides, there is no necessary reason why those excluded should not form a civil society of their own. **Civil society as a closed society is possible and necessary in accordance with justice, because it is in accordance with nature. (Emphasis added)**

On page 134 and continuing on to page 135 of Strauss’s book, *Natural Right and History*, we find the following:

Since the classics viewed moral and political matters in the light of man’s perfection, they were not egalitarians. **Not all men are equally equipped by nature for progress toward perfection, or not all “natures” are “good natures.”** (My bold) **While all men, i.e., all normal men, have capacity for virtue, some need guidance by others, whereas others do not at all or to a much lesser degree, Besides, regardless of differences of natural capacity, not all men strive for virtue with equal earnestness. (Emphasis added)**

However great an influence must be ascribed to the way in which men are brought up, the difference between good and bad upbringing is partly due to difference between a favorable and an unfavorable natural ‘environment.’ Since men are unequal in regard to human perfection, i.e., in the decisive respect, equal rights for all appeared to the classics as most unjust. They contended that some men are by nature superior to others and therefore, according to natural right, the rulers of others. It is sometimes suggested that the view of the classics was rejected by the Stoics and especially by Cicero and that this change marks an epoch in the development of natural right doctrine or a radical break with the natural right doctrine of Socrates, Plato, and Aristotle. But Cicero himself, who must be supposed to have known what he was talking about, was wholly unaware of a radical difference between Plato’s teaching and his own. The crucial passage in Cicero’s *Laws*, egalitarian natural right, is, in fact, meant to prove man’s natural sociality. **In order to prove man’s natural sociality, Cicero speaks of all men being similar to one another, i.e., akin to one another. He presents the similarity in question as the natural basis of man’s benevolence to man: *similis simile Gaudet*. (Emphasis added)** It is a comparatively unimportant question whether an expression used by Cicero in this context might not be indicative of a slight bias in favor of egalitarian conceptions. It suffices to remark that Cicero’s writings abound with statements which reaffirm the classical view that men are unequal in the decisive respect and which reaffirm the political implications of that view.

On page 136 and continuing on to page 137 of Strauss's book, *Natural Right and History*, we find the following:

**The American Constitution is not the same thing as the American way of life. Politeia means the way of life of a Society rather than its constitution. (Emphasis added)** Yet it is no accident that the unsatisfactory translation "constitution" is generally preferred to the translation "way of life of a society." When speaking of constitution, we think of government; we do not necessarily think of government when speaking of the way of life of a community. When speaking of politeia, the classics thought of the way of life of a community as essentially determined by its "form of government." We shall translate politeia by "regime," taking regime in the broad sense in which we sometimes take it when speaking, e.g., of the Ancien Regime of France. **The thought connecting "way of life of a society" and "form of government" can be provisionally be stated as follows: The character, or tone, of a society depends on what the society regards as most respectable or most worthy of admiration. But by regarding certain habits or attitudes as most respectable, a society admits the superiority, the superior dignity, of those human beings who most perfectly embody the habits or attitudes in question. That is to say, every society regards a specific human type (or a specific mixture of human types) as authoritative. (Emphasis added)** When the authoritative type is the common man, everything has to justify itself before the tribunal of the common man; everything which cannot be justified before that tribunal becomes, at best, merely tolerated, if not despised or suspect. And even those who do not recognize that tribunal are, willy-nilly, molded by its verdicts. What is true of the society ruled by the common man applies also to societies ruled by the priest, the wealthy merchant, the war lord, the gentleman, and so on. In order to be truly authoritative, the human beings who embody the admired habits or attitudes must have the decisive say within the community in broad daylight: they must form the regime. When the classics were chiefly concerned with the different regimes, and especially with the best regime, they implied that the paramount social phenomenon, or that social phenomenon than which only the natural phenomena are more fundamental, is the regime.

On page 144 and continuing on to page 145 of Strauss's book, *Natural Right and History*, we find the following:

The classic natural right doctrine in its original form, if fully developed, is identical with the doctrine of the best regime. **For the question as to what is by nature right or as to what is justice finds its complete answer only through the construction, in speech, of the best regime. (Emphasis added)** The essentially political character of the classic natural right doctrine appears most clearly in Plato's *Republic*. Hardly less revealing is the fact that Aristotle's discussion of natural right is part of his discussion of political right, especially if one contrasts the opening of Aristotle's statement with the statement of Ulpian in which natural right is introduced as a part of private right. **The political character of natural right became blurred, or eased to be essential, under the influence of both ancient egalitarian natural right and the biblical faith. On the basis of the biblical faith, best regime simply is the City of God;**

therefore, the best regime is coeval with creation and hence always actual; and the cessation of evil, or redemption, is brought about by God's supernatural action. (Emphasis added) The question of the best regime thus loses its critical significance. The best regime as the classics understood it ceases to be identical with the perfect moral order. The end of civil society is no longer "virtuous life as such" but only a certain segment of the virtuous life. The notion of God as lawgiver takes on a certainty and definiteness which it never possessed in classical philosophy. **Therefore, natural right or, rather, natural law becomes independent of the best regime and takes precedence over it. The second Table of the Decalogue and principles embodied in it are of infinitely higher dignity than the best regime. It is classic natural right in this profoundly modified form that has exercised the most powerful influence on Western thought almost since the beginnings of the Christian era. (Emphasis added)** Still, even this crucial modification of the classical teaching was in a way anticipated by the classics. According to the classics, political life as such is essentially inferior in dignity to the philosophic life.

This section on page 146 and continuing on to page 150 of Strauss's book, *Natural Right and History*, we find the following paragraphs or sections of paragraphs:

**Very roughly speaking, we may distinguish three types of classic natural right teachings, or three different manners in which the classics understood natural right. These three types are the Socratic-Platonic, the Aristotelian, and the Thomistic. (Emphasis added)** As regards the Stoics, it seems to me that their natural right teaching belongs to the Socratic-Platonic type. According to a view which today is fairly common, the Stoics originated an entirely new type of natural right teaching. But, to say nothing here of other considerations, this opinion is based on neglect of the close connection between stoicism and cynicism, and cynicism was originated by a Socratic.

To describe, then, as concisely as we can the character of what we shall venture to call the "Socratic-Platonic-Stoic natural right teaching," we start from the conflict between the two most common opinions regarding justice: that justice is good and that justice consists in giving to everyone what is due to him. **What is due to a man is defined by law; i.e., by the law of the city. But the law of the city may be foolish and hence harmful or bad. Therefore, the justice that consists in giving to everyone what is due him may be bad. If justice is to remain good, we must conceive of it as essentially independent of law. (Emphasis added)** We shall then define justice as the habit of giving to everyone what is due him according to nature. A hint as to what is due to others according to nature is supplied by the generally accepted opinion according to which it is unjust to return a dangerous weapon to its lawful owner if he is insane or bent on the destruction of the city. This implies that nothing can be just which is harmful to others, or that justice is the habit of not harming others. This definition fails, however, to account for the frequent cases where we blame as unjust such men who, indeed, never harm another but scrupulously refrain from ever helping another by deed or speech. Justice will then be the habit of benefitting others. The just man is he who gives to everyone, not what a possibly foolish law prescribes, but what is good for the other, i.e., what by nature good for the other. Yet not everyone knows what is good for a man in general, and for

every individual in particular. Just as only the physician truly knows what is in each case good for the body, only the wise man truly knows what is good in each case for the soul. This being the case, there cannot be justice, i.e., giving to everyone what is by nature good for him, except in a society in which wise men are in absolute control.

If there is to be justice, the wise rulers must assign to everyone what is truly due him or what is by nature good for him. They will give to everyone only what he can use well, and they will take away from everyone what he cannot use well. Justice is then incompatible with what is generally understood by private ownership. All using is ultimately for the sake of action or doing; justice requires, therefore, above all, that everyone be assigned such a function or such a job as he can perform well. But everyone does best that for which he is best fitted by nature. Justice exists, then, only in a society in which everyone does what he can do well and in which everyone has what he can use well. Justice is identical with membership in such a society and devotion to such as society – a society according to nature.

We must go further. The justice of the city may be said to consist in acting according to the principle “from everyone according to his capacity and to everyone according to his merits.” A society is just if its living principle is “equality of opportunity,” i.e., if every human being belonging to it has the opportunity, corresponding to his capacities, of deserving the opportunity, corresponding to his capacities, of deserving well of the whole and receiving the proper reward for his deserts. Since there is no good reason for assuming that the capacity for meritorious action is bound up with sex, beauty, and so on, “discrimination” on account of sex, ugliness, and so on is unjust. The only proper reward for service is honor, and therefore the only proper reward for outstanding service is great authority. In a just society the social hierarchy will correspond strictly to the hierarchy of merit and of merit alone.

In order to be truly just, civil society would have to drop this qualification (being a born citizen to hold high office); civil society must be transformed into a “world-state.” That this is necessary is said to appear also in the following considerations: Civil society as a closed society necessarily implies that there is more than one civil society, and therewith that war is possible. Civil society must therefore foster warlike habits. But these habits are at variance with the requirements of justice. If people are engaged in war, they are concerned with victory and not with assigning to the enemy what an impartial and discerning judge would consider beneficial to the enemy. They are concerned with harming others, and the just man appeared to be a man who does not harm anyone. Civil society is therefore forced to make a distinction: the just man is he who does not harm, but loves, his friends and neighbors, i.e., his fellow-citizens, but who does harm or who hates his enemies, i.e., the foreigners who as such are at least potential enemies of his city. We may call this type of justice “citizen-morality,” and we shall say that the city necessarily requires citizen-morality in this sense. But citizen-morality suffers from an inevitable self-contradiction. It asserts that different rules of conduct apply in war than in peace, but it cannot help regarding at least some relevant rules, which are said to apply to peace only, as universally valid. The city cannot leave it at saying, for instance, that deception, and especially deception to the detriment of others, is bad in peace but praiseworthy

in war. It cannot help viewing with suspicion the man who is good at deceiving, or it cannot help regarding the devious or disingenuous ways which are required for any successful deception as simply mean or distasteful. Yet the city must command, and even praise, such ways if they are used against the enemy. To avoid this self-contradiction, the city must transform itself into a “world-state.” **But no human being and no group of human beings can rule the whole human race justly. Therefore, what is divined in speaking of the “world-state” as all-comprehensive human society subject to one human government is in truth the cosmos ruled by God, which is then the only true city, or city that is simply according to nature because it is the only city which is simply just. (Emphasis added)** Men are citizens of this city, or freemen in it, only if they are wise; their obedience to the law which orders the natural city, to the natural law, is the same thing as prudence.

**This solution to the problem of justice obviously transcends the limits of political life. It implies that justice which is possible within the city can be only imperfect or cannot be unquestionably good (Emphasis added)**

This section starts on page 160 and continues on to page 161 of Strauss’s book, *Natural Right and History*, we find the following paragraphs or sections of paragraphs:

There is a meaning of justice which is not exhausted by the principles of commutative and distributed justice in particular. Prior to being commutatively and distributed just, the just is the common good. The common good consists normally in what is required by commutative and distributed justice or by other moral principles of this kind or in what is combatable with these requirements. But the common good also comprises, of course, the mere existence, the mere survival, the mere independence, of the political community in question. Let us call an extreme situation a situation in which the very existence of independence of a society is at stake. In extreme situations there may be conflicts between what the self-preservation of society requires and the requirements of commutative and distributive justice. In such situations, and only in such situations, it can justly be said that the public safety is the higher law. A decent society will not go to war except for a just cause. But what it will do during war will depend to a certain extent on what the enemy – possibly an absolutely unscrupulous and savage enemy – forces it to do. There are no limits which can be defined in advance; there are no assignable limits to what might become just reprisals. But war casts its shadow on peace. The most just society cannot survive without “intelligence,” i.e., espionage. Espionage is impossible without a suspension of certain rules of natural right. But societies are not only threatened from without. Considerations which apply to foreign enemies may well apply to subversive elements within society. Let us leave these sad exigencies covered with the veil with which they are justly covered. **It suffices to repeat that in extreme situations the normally valid rules of natural right are justly changed, or changed in accordance with natural right; the exceptions as just as the rules. And Aristotle seems to suggest that there is not a single rule, however basic, which is not subject to exception. (Emphasis added)** Once could say that in all cases the common good must be preferred to the private good and this rule suffers no exception. But this rule does not say more than justice must be observed, and we are anxious to know what it is that is



required by justice or the common good. By saying that in extreme situations the public safety is the highest law, one implies that the public safety is not the highest law in normal situations; in normal situations the highest laws are the common rules of justice. Justice has two different principles or sets of principles: the requirements of public safety, or what is necessary in extreme situations to preserve the mere existence or independence of society, on the one hand, and the rules of justice in the more precise sense, on the other. And there is no principle which defines clearly in what type of cases the public safety, have priority. For it is not possible to define precisely what constitutes an extreme situation in contradistinction to a normal situation. Every dangerous external or internal enemy is inventive to the extent that he is capable of transforming what, on the basis of previous experience, could be reasonably be regarded as a normal situation into an extreme situation. **Natural right must be mutable in order to be able to cope with the inventiveness of wickedness. What cannot be decided in advance by universal rules, what can be decided in critical moment by the most competent and most conscientious statesman on the spot, can be made visible as just, in retrospect, to all; the objective discrimination between extreme actions which were just and extreme actions which were unjust is one of the noblest duties of the historian. (Emphasis added)**

This section starts on page 163 and continues on page 164 of Strauss's book, *Natural Right and History*, where we find the following paragraph that concludes this chapter:

The Thomistic doctrine of natural right or, more generally expressed, of natural law is free from the hesitations and ambiguities that are characteristic of the teachings, not only of Plato and Cicero, but of Aristotle as well. In definiteness and noble simplicity, it even surpasses the mitigated Stoic natural law teaching. No doubt is left, not only regarding the basic harmony between natural right and civil society, but likewise regarding the immutable character of the fundamental propositions of natural law; the principles of moral law, especially as formulated in the Second Table of the Decalogue, suffer no exception, unless possibly by divine intervention. **The doctrine of synderesis or of the conscience explains why the natural law can always be duly promulgated to all men and hence be universally obligatory. (Emphasis added)** It is reasonable to assume that these profound changes were due to the influence of the belief in biblical revelation. If this assumption should be proved to be correct, one would be forced to wonder, however, whether the natural law as Thomas Aquinas understands is natural law strictly speaking, i.e., a law knowable to the not illuminated by divine revelation. This doubt is strengthened by the following consideration: the natural law which is knowable to the unassisted human mind and which prescribes chiefly actions in the strict sense is related to, or founded upon, the natural end of man; that end is twofold: moral perfection and intellectual perfection; intellectual perfection is higher in dignity than moral perfection; but intellectual perfection or wisdom, as unassisted human reason knows it, does not require moral virtue. Thomas solves this difficulty by virtually contending that, according to natural reason, the natural end of man is insufficient, or points beyond itself or, more precisely, that the end of man cannot consist in philosophic investigation, to say nothing of political activity. Thus,



natural reason itself creates a presumption in favor of divine law, which completes or perfects the natural law. **At any rate, the ultimate consequence of the Thomistic view of natural law is that natural law is practically inseparable not only from natural theology – i.e., from a natural theology which is, in fact, based on belief in a biblical revelation – but even from revealed theology. (Emphasis added)** Modern natural law was partly a reaction to this absorption of natural law by theology. The modern efforts were partly based on the premise, which would have been acceptable to the classics, that the moral principles have greater evidence than the teachings even of natural theology and, therefore, that natural law or natural right should be kept independent of theology and its controversies. The second important respect in which modern political thought returned to the classics by opposing the Thomistic view is illustrated by such issues as the indissolubility of marriage and birth control. A work like Montesquieu's *Spirit of the Laws* is misunderstood if one disregards the fact that it is directed against the Thomistic view of natural right. Montesquieu tried to recover for statesmanship latitude which had been considerably restricted by Thomistic teaching. But it is safe to say that what he explicitly teaches, as a student of politics and as politically sound and right, is nearer in spirit to the classics than to Thomas.

This ends Chapter IV and Strauss continues in the next chapter, Chapter V, to discuss Modern Natural Right. Although there is much I like in the Modern era that is worth reading and studying, I will skip most of that with a couple of exceptions.

The collapse of the Western Roman Empire some 1,540 years ago was followed by the rise of the Islamic hoards that swept up most of the remaining West and Eastern portions of the Empire, 565 years ago, and the Reformation, 64 years later, in 1517. The Reformation, in particular, was instrumental in freeing up thought, as it broke the stranglehold of the Catholic Church on [science](#) and political thought, which then unleashed the Age of Enlightenment. The Major shift in economic thought 134 years later began with Thomas Hobbes and the publication of his book *Leviathan* in 1651, which we discuss first and then add a discussion on the work of John Locke before we look at modern economics.

This section starts on page 166 and continues to 167 of Strauss's book, *Natural Right and History*:

Thomas Hobbes regarded himself as the founder of the [science](#) of political thought, who up until now had been considered to be Socrates. He felt that his view was more solid than Socrates whose, "was rather a dream than [science](#)." Today's scholars dismiss that thought and rather place him as the last of the older school rather than the start of the more modern trains of thought. Strauss sums up Hobbes with this statement, "Hobbes was indebted to tradition for a single, but momentous, idea: he accepted on trust the view that political philosophy or political science is possible or necessary.

Strauss then goes on to show his point,

Hobbes mentions the following representatives of the tradition by name: Socrates, Plato, Aristotle, Cicero, Seneca, Tacitus and Plutarch. He then tacitly identifies the tradition of political philosophy with a particular tradition. He identifies it with that tradition whose basic premises may be stated as follows: the noble and the just are fundamentally distinguished from the pleasant and are by nature preferable to it; or, there is a natural right that is wholly independent of any human compact or convention; or, there is a best political order which is best because it is according to nature. He identifies traditional political philosophy with the quest for the best regime or for the simply just social order, and therefore with a pursuit that is political not merely because it deals with political matters but, above all, because it is animated by a political spirit. He identifies traditional political philosophy with that particular tradition that was public spirited or – to employ a term which is loose indeed but at present still easily intelligible – that was “idealistic.”

But then later when trying to show what law is he does not mention Protagoras, Epicurus or Carneades as he is afraid that his great work *Leviathan* might remind his readers of Plato's *Republic*; and no one would ever compare *Leviathan* to Lucretius' *De rerum natura*, which was a poem written probably 30 or 40 years before the birth of Christ ~60 BC in support of Epicurean philosophy which a master work of some 7,400 dactylic hexameters in support of science: the universe described in the poem operates according to physical principles, guided by chance, and not the divine intervention of the traditional Roman deities.

Hobbes was trying to be very careful to not give anyone a reason to doubt what he wrote about by reminding anyone of counter thought especially some as famous as *De rerum natura* which was written by Lucretius who was in essence an atheist and Edmund Burke saw this when he wrote about Hobbes's *Leviathan*: **“Boldness formerly was not the character of atheists as such. They were even of a character nearly the reverse; they were formally like the old Epicureans, rather an unenterprising race. But of late they are grown active, designing, turbulent, and seditious.”** Hobbes's problem was he was more of an Epicurean than one who believed more in Plato. So, his philosophy was a compromise of opposing beliefs typically modern trying to combine political idealism with materialistic and atheistic views. Personally, I don't think that works and I didn't really like the *Leviathan* when I read it.” (Emphasis added)

Next, we have John Locke, who was born and wrote in a critical period of time with most of his best work done between 90 and 80 years prior to the American war of independence and where it was very influential on the writing of all the key documents that made our Republic. The bulk of Locke's publishing took place upon his return from exile in 1688 *Essay Concerning Human Understanding*, the *Two Treatises of Civil Government* and *A Letter Concerning Toleration* all appeared quickly one after the other. His arguments concerning liberty and the social contract influenced the written works of Alexander Hamilton, James Madison, Thomas Jefferson, among others of our founders. One passage from the *Second Treatise*, in particular, is reproduced verbatim in the Declaration of Independence; the reference was to a “long train of abuses”. Locke's influence on Thomas Jefferson was profound and he wrote: “Bacon, Locke and Newton... I consider them as the three greatest men that have ever lived, without any

exception, and as having laid the foundation of those superstructures which have been raised in the Physical and Moral sciences.

This section starts on page 230 and continues on to page 231 of Strauss's book, *Natural Right and History*: Strauss writes this about Locke:

**One cannot clarify the status of the law of nature without considering the status of the state of nature (Emphasis added)** Locke is more definite than Hobbes in asserting that men actually lived in the state of nature or that the state of nature is not merely a hypothetical assumption. By this he means, in the first place, that men actually lived, and may live, without being subject to a common superior on Earth. He means, furthermore, that men living in that condition, who are studiers of the law of nature, would know how to set about remedying the inconveniences of their condition and to lay the foundations for public happiness. But only such men could know the law of nature while living in a state of nature who have already lived in civil society, or rather in a civil society in which reason has been properly cultivated. An example of men who are in the state of nature under the law of nature would therefore be elite among the English colonists in America rather than the wild Indians. A better example would be that of any highly civilized men after the breakdown of their society. **It is only one step from this to the view that the most obvious example of men in the state of nature under the law of nature is that of men living in civil society, in so far as they reflect on what they could justly demand from civil society or on the conditions under which civil obedience would be reasonable. Thus, understood as a state in which men are subject only to the law of nature, and not to any common superior on earth, was ever actual or not. (Emphasis added)**

**It is on the basis of Hobbes's view of the law of nature that Locke opposes Hobbes's conclusions. He tries to show that Hobbes's principle – the right of self-preservation – far from favoring absolute government, requires limited government. Freedom, “freedom from arbitrary, absolute power,” is “the fence” to self-preservation. Slavery is therefore against natural law except as a substitute for capital punishment. (Emphasis added)** Nothing which is incompatible with the basic right of self-preservation, and hence nothing to which a rational creature cannot be supposed to have given free consent, can be just; hence civil society or government cannot be established lawfully by force or conquest: consent alone “did or could give beginning to any lawful government in the world.” **For the same reason Locke condemns absolute monarchy or, more precisely, “absolute arbitrary power ... of any one more” as well as “governing without settled standing laws.” (Emphasis added)** In spite of the limitations which Locke demands, the commonwealth remains for him, as it was for Hobbes, “the mighty leviathan”: in entering civil society, “men give up all their natural power to the society which they enter into. Just as Hobbes did, so Locke admits only One contract: the contract of union which every individual makes with every other individual of the same multitude is identical with the contract of subjection. **Just as Hobbes did, so Locke teaches that, by virtue of the fundamental contract, every man “puts himself under an obligation to everyone of that society to submit to the determination of the majority, and to be concluded by it”; that, therefore, the fundamental contract**

establishes immediately an unqualified democracy; that this primary democracy may by majority vote either continue itself or transform itself into another form of government; and that the social contract is therefore in fact identical with a contract of subjection to the “sovereign” (Hobbes) or to the “supreme power” (Locke) rather than to society. Locke opposes Hobbes by teaching that wherever “the people” or “the community,” i.e., the majority, have placed the supreme power, they still retain “a supreme power to remove or alter” the established government, i.e., they still retain a right of revolution. (Emphasis added) But this power (which is normally dormant) does not qualify the subjection of the individual to the community or society. On the contrary, it is only fair to say that Hobbes stresses more strongly than does Locke the individual’s right to resist society or the government whenever his self-preservation is endangered.

This section starting on page 233 and continuing on to page 234 of Strauss’s book, *Natural Right and History*:

**According to Locke, the best institutional safeguards for the rights of the individual are supplied by a constitution that, in practically all domestic matters, strictly subordinates the executive power (which must be strong) to law, and ultimately to a well-defined legislative assembly. The legislative assembly must be limited to the making of laws as distinguished from “extemporary, arbitrary decrees”; its members must be elected by the people for fairly short periods of tenure and therefore be “themselves subject to the laws they have made”; the electoral system must take account of both numbers and wealth. (Emphasis added)** For, although Locke seems to have thought that the individual’s self-preservation is less seriously threatened by the majority than the monarchic or oligarchic rulers, he cannot be said to have had an implicit faith in the majority as a guarantor of the rights of the individual. In the passages in which he seems to describe the majority as such a guarantor, he is speaking of cases in which the individual’s self-preservation is threatened by a tyrannical monarchic or oligarchic ruler and wherein, therefore, the last and only hope for the suffering individual obviously rests on the dispositions of the majority. **Locke regarded the power of the majority as a check on bad government and a last resort against tyrannical government; he did not regard it as a substitute for government or as identical with government. (Emphasis added)** Equality, he thought, is incompatible with civil society. The equality of all men in regard to the right of self-preservation does not obliterate completely special right of the more reasonable men. On the contrary, the exercise of that special right is conducive to the self-preservation and happiness of all. **Above all, since self-preservation and happiness require property, so much so that the end of civil society can be said to be the preservation of property, the protection of the propertied members of society against the demands of the indigent – or the protection of the industrious and rational against the lazy and quarrelsome – is essential to public happiness or the common good.” (Emphasis added)**

The Era of Enlightenment was a period of intellectual and philosophical progress that dominated the world of ideas in Europe during the 18th century, “The Century of

Philosophy." However, once started, the progress made in thought and reason continued for 250 years, creating the base of thought and understanding that led to the U.S. Declaration of Independence, 1776, and the writing of the U.S. Constitution, 1787; and continued on for another 200 years before the progressives stopped it with the signing of the Kyoto Protocol in 1992 and the creation of political [science](#), hopefully only temporarily. But first we must scrutinize a few more people, some economists who set the pace of what constituted the makeup of society, for then political thought was stopped by the political Progressive movement during the administration of the 41<sup>st</sup> President, George H. Bush.

This section was placed here to give the reader a quick overview of the critical thought, from the publication of the [Summa Theologiae](#) by Saint Thomas Aquinas in 1485 to the publication of [Two Treatises of Government](#) by John Locke in 1689, followed by how we developed the governments that resulted in what we now call Western Civilization from the works developed between these two seminal works. Next let's put [God](#) back in our government where it belongs.

**John Stuart Mill from [On Liberty](#)**, "That the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant. He cannot rightfully be compelled to do or forbear because it will be better for him to do so, because it will make him happier, because, in the opinion of others, to do so would be wise, or even right... The only part of the conduct of anyone, for which he is amenable to society, is that which concerns others. In the part which merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign."

**Benjamin Franklin**, "Those who would give up essential liberty to purchase a temporary safety deserve neither liberty nor safety."

**Thomas Jefferson**, "If a government is big enough to give you everything you want, it is big enough to take everything you have."





## Chapter Six, God's Place in Government

We have been conditioned today into believing that, in the United States of America, there is a wall between the church and the government -- "The Separation of Church and State" -- as it is now called. Further we are told that this comes from our founding documents, so it must be true -- but is it? In searching those documents, we find that those words or any derivation thereof do not appear in any of the founding documents. But we also know that the use of the words, "[God](#)" or "the Creator" (used interchangeably here) and a fundamental belief in [God](#) was very important to the founders and that they make many references to [God](#) in their writings and [God](#) was very prominent in all the public buildings -- Federal, State and Local -- until after World War II. So how did we get from a nation founded on the belief in [God](#), e.g., "In [God](#) we Trust," to a secular state that can't even acknowledging the existence of [God](#)?

Much, but not all, of this change can be traced to the [American Civil Liberties Union](#) (ACLU) and its influence on the legal system up to and including the U.S. Supreme Court. The ACLU was founded by [Crystal Eastman](#), [Roger Baldwin](#) and [Walter Nelles](#). Interestingly, Nelles has ties to what becomes the '60s' infamous [Students for a Democratic Society](#) (SDS) who were all avid [socialists](#) and, in all probability, [communists](#) at heart, if not in practice. It could be said that they used their beliefs in what is today called "social justice," to destroy the influence of religion, since religion was deemed bad by [Karl Marx](#), the founder of the principles of modern communism and the precursor of modern socialism. Since the communist movement was very strong when these three were growing up, this is a likely connection. **Why else would so many of the court cases promoted by the ACLU be used to drive a wedge between the religious people of this country and their government, especially in our public schools? The result is that ever since shortly after the end of WW II, we have been moving away from [God](#). [God](#) is no longer "fashionable."**

By what logic could this transformation be done? There must have been something that those wishing to change the American System found to enable them to make those changes. And there was. In a [letter](#) by [Thomas Jefferson](#) in 1802 to a Baptist Association, he wrote: "... I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between Church & State." Jefferson reflected this frequently as a speaking theme that the government is not to interfere with religion.

Jefferson, in his misused reference, was of course referring to the national or federal government that was prescribed in the First Amendment to not interfere with religion and specifically not establish a national "state religion." This Amendment, part of the Bill of Rights, was written to keep the federal government out of the states and local communities where the local government could do as it pleased. This meant that the people could have their local government participate in religious activities without being dictated to, one way or the other, by the federal government. Since for almost 200 years this principle held and the federal government used religion itself, although non-denominational i.e., not favoring Catholics over Baptists over Protestants over Orthodox, it is hard to see how this has been turned around to what we have today. We

are constantly hearing how some religious component, such as the Ten Commandments, are deemed offensive to the citizens and removed from public buildings.

However, with the ACLU now in full get-religion-out-of-government mode, they used Jefferson's comments – out of context – to argue a case at the United States Supreme Court and they were successful in 1947, by a 5-to-4 ruling in the [Everson vs Board of Education case](#), in stopping a state from using public funds for transporting a student to a faith-based school. The result of this ruling is directly responsible for all that followed.

This view is absurd on its face, since we know that in political theory the belief in a Supreme Being was a **major requirement** to have a viable Democratic Republic. It is in all the political writing of the eighteenth century and very clearly stated by those writers. For example, [Adam Smith](#), John Lock and [John Adams](#), since only a moral (religious) people could vote for representatives to their legislative bodies and end up having representatives that were moral. In most societies dating back to earliest recorded history, people got their sense of morality from religion.

Therefore, if we did not have morality in public life, the representatives we elect would become corrupt and the government would become oppressive. We see this corruption happening now in our country and I am of the opinion that this is a direct result of our removing [God](#) from the public consciousness and, in fact, making belief in any [God](#) a target for ridicule and cheap humor by politicians and certainly those in the media and entertainment industry.

Therefore, we have the basis for the rest of this discussion on [God](#) and Government and why the two cannot be separated in the sense that it is now; that is, if we are to continue to remain a free people. At the core, there are really only two kinds of governments.

- The first is based on the existence of a “Creator,” or prime mover.
- The second is secular and proposes a “random spontaneous life” argument.

[Monarchies](#), [democracies](#), [republics](#) and [dictatorships](#), [free markets](#), [communism](#) and [fascism](#) all have their roots in one of these systems. Before we can evaluate them, we need to understand the origin of the law that is used to govern us.

After reading many books and other material on government as listed in the Preface, we find that some basic principles as to [God](#) and Government may be developed. I have drawn my conclusions and beliefs from these writings and present my interpretation below. However, any mistakes in interpreting their views are entirely my own invention. Due to time and space restrictions, I have regrettably omitted many other philosophers and scholars who, over the centuries, have contributed to the principle views held during the eighteenth century when our country was founded. I mean them no disrespect and it's only my late coming to this subject that prevents me from a more complete listing.

The first form of government is what is based on natural law and natural law is what man can see in nature, although with the use of reason, because the Creator, [God](#), put

it there when he created the universe. Man in the state of nature (meaning there is no government) is [sovereign](#) in himself, in that he has made no oath to serve another man nor entered into any contract to share that power, so he alone can control what he does or does not do. This is what gives the meaning to the [sovereign](#), which is simply that there is no law above the person that has the [sovereign](#). Therefore, this man in nature has the [sovereign power](#) and it must come directly from [God](#). He is his own master, free to do as he pleases within the framework of the Creator's gift of [free will](#) and within the guidelines of our genetic code.

In this state of nature with no government, all men are therefore equal and they control their own lives, what they do or do not do. They do everything they do in the belief that it is in their [self-interest](#) to provide for their existence (food, water, shelter etc.). But men soon found that two could do more than one and three more than two. So that they each would have more if they shared the fruits of their combined labor in some acceptable manner. This might work for one or two or even three men, but in a larger group, who would decide on the division of labor and division of the fruits of their labor? In all probability, the strongest and/or the smartest would get the others to cede power and authority.

At that point, a '[social contract](#)' was formed, and since protection would be one of its primary goals, protection was the reason for granting the designee the right of [leadership](#). In so doing, individuals had effectively transferred their [sovereign](#) to that leader and, this is important, he now held 'only' what they had given him by consent. By the early eighteenth century it was thought that once the [sovereign](#) was given to a [leader](#), it stayed with that [leader](#) or his [heirs permanently](#). However, starting with the [Magna Carta](#) and solidifying in the mid-18th century, other very different ideas became prominent. The new belief was that if those who made the laws (called "[magistrates](#)") did not serve the people, then the people had the right to reclaim the [sovereign power](#) and form a new government. The historical logic and writing of this is a bit more complex than herein presented, but it is the general core principle. The [American War of Independence](#) and [French Revolution](#), although very different, are prime examples. From this line of thought comes our Declaration of Independence and the first two paragraphs shown herein. I have added bold to the key provisions.

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the **Laws of Nature and of Nature's God entitle them**, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these **truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.** — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — **That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to affect their Safety and Happiness.**

Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly, all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. **But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.**

What follows next in the Declaration is a listing of the grievances that are not necessary for this discussion; hence, we skip to the last paragraph.

We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. **And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.**

In the Creator-based form of governance, we can state the following

- Number one and the most important --There is a Creator --- a [God](#) that created the universe and all that is in it.
- The Creator gives us our rights through natural law, such as the right to life, liberty and property. These rights being [God](#)-given cannot be taken away.
- We give administration of those rights to our government in return for the government's agreement to protect us and ensure equal justice.
- The agreement between the People and the government is the social contract and in our case is embodied in the U.S. Constitution.
- The proof of the above is in the oath of office of elected office holders and military personnel, especially the officer corps. They swear an oath to defend the Constitution, not the government.
- Therefore, the sovereign that the people possess resides not in the government but in the Constitution itself.
- The People cannot give the government what they did not have and so a government based on the sovereign given by the people cannot do anything that the people did not specifically give the government or that they had in their power to give.
- The Constitution can only be changed by the process defined within it and since a procedure for change is contained in the document, there can be no justification for interpreting in any way other than the way it was originally written. It is a living document. However, only the people can change it, not the

legislators, the executives or the judges. A Constitutional change can be made by a two-thirds vote of approval of the various States, so the people can change their government any time if they desire.

- If a politician does not follow his oath to defend the Constitution and in fact states that he believes that it is no longer valid, he has broken his oath and must be removed from office. The procedure for doing this is impeachment.
- If the government does not follow the guidelines of the Constitution, it is the duty of the citizens to either elect new representatives or to form a new government.

This, then, is the basis of our form of government, which is called a [Federal Republic](#) or sometimes a [Constitutional Republic](#). We are a [federation of states](#) with [elected representatives](#) and they govern based on the limits of power we have given them as defined in the [US Constitution](#) and [Bill of Rights](#). It was assumed that those elected would be believers in [God](#), primarily Christians of any of the various denominations. Since the country was founded on [Judeo-Christian principles](#) for a [Judeo-Christian people](#), The [US Constitution](#) as written would only work for a society with those values, as discussed in [The Spirit of The Laws](#) written by Montesquieu in 1748. If the People's beliefs have changed, then the form of the government would have to change as well --- this would be a [fundamental change](#).

The other form of government is very different, for it is not based on a belief in [God](#) and is purely [secular](#) in nature. This is not to say that the people, individually, do not have religion, only that it plays no part in their government. In this form, the [sovereign](#) resides in the government and how it got there matters not. There may be elections and there may not be, but the one thing is common and is the existence of a "[ruling class](#)" and a "[class that is ruled](#)". Those in power come from the historical vestiges of wars, revolutions, dynasties, feudal societies or wealth. The [common man](#) may or may not live reasonably well but he is the [common man](#) and a change in class status is uncommon and unlikely.

Typically, in these governments, the documents that form the government are neither fixed nor based on natural law. This means that those who rule can change anything they desire for any reason they desire. They can do this because no real limits are placed on them as might exist in a true [constitutional government](#) based on natural law. Their usual oaths of office are to [swear allegiance](#) to the primary ruler, be it a king, queen, emperor, party leader but not normally the Constitution. Obviously, if an [oath](#) is given to the ruler, then there is no recourse available if that leader turns bad. An oath is an oath and must be honored.

In this form of government, the people have no real power, the rulers are handpicked from among those in the ruling class and the government appoints a much higher percentage of the workers in the legislative branches and local administrators in the various functions of government. This is not to say that these people are oppressed or without any benefits, for that is not the case in most governments today. But the amount of true freedom they have depends on the exact form of their government, which may be a [social democracy](#), an [aristocratic democracy](#) and/or one of the other forms, such as found in a communist state, a monarchy, or a dictatorship. Outside the United States, this is the form under which most people live.



In any event, they have no [God](#)-given rights of any kind, only those rights that the state and its ruler allow. The current push for bill of Positive Rights from the progressives is in this mode. These forms of government are not stable. They may last for a hundred years or more, but few last much longer without some form of revolution or civil war that changes the form of that government. Some would say that we had a civil war, so why are we different?

The difference is that in America, we had the challenge of [world slavery](#) with which we had been infected from the English and other countries, particularly the [Islamic countries](#) that were still raiding Europe during the period of the [American Revolution](#) for [slaves](#) and that issue of [slavery](#) was put aside, initially, after much serious debate, to gain freedom from the [British Crown](#), which had to occur first. In fact, the terms [slavery](#) and [slave](#) come from “Slav” because they comprised the vast number of Europeans taken into [slavery](#) by the raiding [Islamic Ottomans](#) and [Arabs](#) who carted them off to Africa and the Middle East. [Slavery](#) was anathema to a system based on freedom. There was considerable opposition that needed to be resolved before the new country could move forward after regaining her freedom from England. This was largely resolved in America by the [Civil War](#), although cultural artifacts remained for years afterward. It should be kept in mind that the confederacy was Democratic and the Union was Republican. Further, the essential form of our government did not change.

[In the Secular based form of governance, we can state the following](#)

- There may or may not be a Creator, but its existence is immaterial to the governance of man.
- Once a government is formed by a people, that government has “all” the sovereign power and can make any laws it chooses.
- Therefore, there is no inherent limit to the power of this form of government. This is a critical aspect - NO LIMIT can never be good.
- Whether or not there is a founding document is irrelevant in this form of government since the government has the absolute sovereign that cannot be retaken other than by revolution.
- All the rights of the people come from the government and are only what the government allows.
- In most, if not all, cases, the public servants swear an oath to the head of the government, not to their founding documents.
- Further, since there is no direct link to a Creator, there are no natural laws and without natural laws, there are no fixed morals. This is called moral relativism.
- Without a moral base, there is no way to measure good or evil and without a way to measure good and evil, a leader or ruler can justify any action he or she desires, as only his opinion of what is good for the country is valid.
- The lack of a frame of reference for the morals of the people in this form of government means that at some point the government will become oppressive.
- In these kinds of governments, there is minimum personal freedom.

In summary, we have the first model of governance that allocates power in this order: [God](#), the individual, then government. We have a second model, Secular Governance that allocates power first to the government then to the individual. In the first form, [God](#)



is the primary source of power and in the second form; government is the primary source of power. Since we know from thousands of years of history, that men can be corrupted, and often are, why would anyone want a government based solely on the wishes of what a man would want?

Some would say today that we are an educated people now and the old ways of the founders and the restraints of our Constitution are no longer needed. And today we need [Positive rights](#) not [Negative rights](#) as in the [Bill of Rights](#), according to Former President [Obama](#). To them I say they are absolutely wrong. History has repeated itself many times with great republics formed and then lost to the corruption of men and their government. The federal governments always need to be controlled and given no method to expand their power. There can be no rational basis for this belief of “positive Rights” other than one of total ignorance of history.

We may either believe in the ways of Christ, which were nonviolent in the New Testament and may be summed up in the statement, “Do unto others as you would have them do unto you” or we can have a belief that men can make better rules of living and behavior than those of nature’s Creator. We can either believe in [God](#) or believe in man as the source of understanding, but not both.

The [Founders](#) believed in a Christian [God](#) as found in our Bible and the government they established had those beliefs at its core. Being men, we are not perfect and so neither was our conduct, neither in the formation of the country nor in the application of our government. However, despite our faults and misdirection, the Constitution that we formed was the best system ever devised by man. During the debate on the form of that document, a major impasse came to be with arguments back and forth and hard positions taken. With no compromises possible, Benjamin Franklin proposed that they all pray to [God](#) for guidance, and they all attended a nearby church and did as suggested. Upon their return, their mood was completely changed and compromises to the things that separated them were found. In short order thereafter, we had the Constitution; so, was this the work of [God](#) or do we want to believe that it was pure chance? Given the results of what that divinely inspired document produced, it is clear that we were destined to be a force of good in the world --- the Beacon of Freedom to which all looked for guidance. **We need not be fundamentally changed.**

In the book, [The Five Thousand Year Leap](#), written by W. Cleon Skousen and published in 1981, we find a good explanation on the importance of having a belief in [God](#) in any government, and the importance of [God](#) to the Founding Fathers of our country. Part One of that book explains why our Founders created the [U.S. Constitution](#) and why it was written as it was. Part Two gives 28 Fundamental Principles explaining the importance of those principles to our form of government. The first ten of the twenty-eight are shown next.

- First Principle: The Genius of Natural Law
- Second Principle: A Virtuous and Moral People
- Third Principle: Virtuous and Moral Leaders
- Fourth Principle: The Role of Religion
- Fifth Principle: The Role of the Creator
- Sixth Principle: All Men Are Created Equal

- Seventh Principle: Equal Rights not Equal Things
- Eighth Principle: Man's Unalienable Rights
- Ninth Principle: The Role of Revealed Law
- Tenth Principle: Sovereignty of the People

**There is no question that the founders held that the American people and their leaders had to believe in the Christian [God](#).**

**According to Samuel Adams: “The Utopian schemes of leveling [re-distribution of the wealth] and community of goods [central ownership of the means of production and distribution], are as visionary and impractical as those which vest all property in the Crown. [These ideas] are arbitrary, despotic, and, in our government, unconstitutional.”**

(Williams V. Wells, *The life and Public Service of Samuel Adams*, 3 volumes, little, Brown and Company, Boston 1865, 1:154.)

## Chapter Seven, Economics becomes intertwined with politics

The understanding of economics is crucial to the understanding of the future of our society and our world. For example, over the past several years we have become very concerned over the national debt, but what is it, actually, and why are we so worried? (Despite all the rhetoric, there is no agreement in the economic community that the “national debt” is our biggest national problem or that it is even a problem at all). This section concerns economics so that we may establish at least a basic understanding of some of the underlying assumptions that define economics for, one way or another; it affects us every day of our lives.

- To a large degree, our understanding of economics determines how we judge our government and our businesses.
- It structures our work/labor and reward system.
- It affects our values and our perceptions of our family, our community, our country, our world, and ourselves.
- A basic understanding of economics is an important prerequisite to making objective evaluations about various current and future options that confront us in politics.

There are two core beliefs at play in economics, both reflected in politics and government as the means to legislate how society functions. The first systems created were based on kings and emperors who ruled over their subjects and who generally didn't own anything. A powerful ruling class supported the ruler, subjects, and the slaves who did the rulers' work, which was the norm for most of the first 5,000 years of civilization. (I do understand that there are different versions of this concept.) The only other system ever tried was its reverse, with the people ruling themselves, a democracy. However, as the Greeks learned democracies are very difficult to manage; they all failed until the formation of the United States' creation of a modified Democracy.

The system that was created here was neither a true [democracy](#) nor an [aristocratic](#) system, but a combination of the two. It is or was a [Representative Republic](#), with the elected representatives answering, in part, to the citizens, rather than to any ruling class. This political system was developed mostly by [James Madison](#) with the aid of all the others in the War of Independence, and the following development of our Constitution also embraced the principles of economic freedom, as was first envisioned by [Adam Smith](#).

But the change was radical and ever since 1788, when the Constitution was ratified, a battle has been fought by those wanting to return to the old system, where they could be rulers and not elected governors of the people. It was fought on many fronts and has taken many forms, but at its core it is these two:

- [God based](#), with individual freedom, private property and limited government at the core of this form of government
- [Social justice](#), based on collective ownership of property with a strong and active central government as its hallmark.

Now, we need to look at the major economic/political writings of the past 230 years. Modern economics started when Adam [Smith's \*Wealth of Nations\*](#) was published in 1776, setting up the core principles, the same year as our Declaration of Independence – no coincidence. [Smith's](#) work was followed by the work of many others, such as Thomas Malthus's [An Essay on the Principle of Population](#), published in 1798, and Karl Marx's [Das Kapital](#), published in 1867. Economic principles, as we know them today, mostly peaked with John Maynard Keynes's 1936 work, [General Theory of Employment Interest and Money](#), and then turned back toward Adam [Smith](#) under the work of Milton Freidman, especially his [A Monetary History of the United States, 1867-1960](#) co-authored with Anna J. Schwartz and published in 1963. Although many others contributed, I am of the opinion that these are the main contributors to the [science](#).

Economic theory has evolved over time to include complex mathematical formulations ([econometrics](#)) and computer simulations, but the core ideas about the basic nature of economics, established first by [Smith](#) and then questioned by Marx, Keynes and finally reestablished by Freidman, has remained sound. Despite what some economists and many progressives would say, [Marx's labor theory](#) has been soundly disproved since its inception. This does present a problem for those who prescribe social economic systems based on Marx's work; i.e. [Communism](#), [Marxism](#), [Socialism](#) and [Progressivism](#), but it does explain why, when any system based on a collective principle is tried, it "always" fails and, in the process, results in significant loss of life. There has never been an independent government based on Marx's work that lasted more than 70 years (1922 to 1991), and that was the Old Russian [Union of Soviet Socialist Republics](#), (U.S.S.R.).

Further, despite the economists and progressives' opinions, Keynes's deficit spending and savings have also been mostly disproved since their initial proposal. This also presents a problem for those who prescribe social economic systems based on Keynes's work, but it does explain why amassing a huge sovereign debt in America and Europe has now brought us very close to another economic collapse, probably much, much worse than that experienced in 2008.

This paper is not an economics text; nevertheless, the basics must be understood if we are to discuss government. Based on Mark Skousen's excellent book, *The Big Three in Economics* Adam [Smith](#), Karl Marx and John Maynard Keynes, we will quickly introduce the reader to those three plus two others who have greatly impacted the way we view our political world. Skousen, a gifted writer, takes the reader through six phases of economic development, beginning with the man that started it all, [Adam Smith](#), and ending with Milton Freidman (my interpretation of his work). These six phases are the first six chapters in Skousen's book:

- One, [Adam Smith](#) declares an economic revolution in 1776
- Two, [From Smith](#) to Marx: the rise and fall of Classical Economics
- Three, Karl Marx leads a revolt against capitalism
- Four, From Marx to Keynes: Scientific economics comes to age
- Five, John Maynard Keyes: Capitalism faces its greatest challenge
- Six, A turning point in twentieth century economics

The First Period is the world's first formal development of economics principles by [Adam Smith](#), where he declares that we will ALL be better off if we are free to produce and sell goods and services as we see fit; that competition in the market place will lower the prices and improve the products; and that, for this to work, there must be honest transactions monitored by a fair and just legal system. This can be boiled down to two principles, "natural liberty" and "laissez-faire."

The Second Period is one where questions arise over [Smith's](#) writings that result in the basic principles' being questioned. [Smith](#) did not develop equations and formulas; his work was one of logical development based on empirical evidence. Since this was the period of rapid industrialization in Europe and America, there were major dislocations occurring in the various societies that appeared to disprove the principles that [Smith](#) had developed.

The Third Period was that of Karl Marx and his view that all production belonged to Labor and that land and capital should be placed in the "collective" for all to use. Marx believed that the workers were oppressed and that a new system would be developed, based on the principles of Hegel's Dialectic, where a thesis caused an antithesis to develop, which then led to a synthesis (a new order). Marx's view was that his Communism was the new order.

The Fourth Period was where [Smith's](#) views were proven correct by many others when mathematics resolved some of the problems that had developed in [Smith's](#) principles, which, until now, were verbal descriptions, not mathematical formulations. This period ended in the Thirties, with the Great Depression.

The Fifth Period was dominated by Keynes and his theories of deficit spending, minimal or no savings and government intervention in the market place. Keynes developed his theories in response to the great depression that was causing much hardship in Europe and America – except for Germany and Russia, which had turned to a powerful central government albeit for different reasons. This economic growth under a strong government gave credibility to Keynes's views.

The Sixth Period is our current one. Additional work, especially by Milton Friedman, shows that Keynes was not correct in all his views. His work was distorted by the events of his lifetime, leading him to make assumptions that have since been proven false. The fall of the Communist states or their embrace of the free-market principles in proportion to their economies have also proven Marx wrong. So with both Marx and Keynes refuted, [Smith's](#) views of a free market and laissez-faire were now proven true once more.

Skousen's book was published in 2007 before the housing bubble burst and we elected a very socialist President in 2008. Those in Washington today believe in Keynes or, at least, in his big government; e.g. as exists in China. This view is false as, over the past several decades, Congress has passed legislation here in America to the point that our market was neither free in its conduct nor in interference from the Federal Government. Although the politicians were the ones that wrecked the economy in 2008, we find them telling us that they need more power to fix the problems they created. Read the book '[Reckless Endangerment](#)' by Gretchen Morgenson and Joshua Rosner for the true story

of what happened. **Transference of more power to the politicians must be avoided at all costs.**

The following are quick summaries of [Adam Smith](#), Karl Marx and John Maynard Keynes, beginning with [Smith](#).

### [Adam Smith](#)

Economics is an exceedingly strange [science](#). It can be very analytical (mathematical) in nature, yet it is entirely based on that anomaly called the “human condition.” Its sole purpose is to explain the social interactions between individuals and groups. Surprisingly, the first known writing on the principles or theories of these interactions was not developed until just before the American Revolutionary War. It was a Scotsman, a student of the Scottish Enlightenment who taught moral philosophy at the University of Glasgow, who first accomplished this task. However, before we discuss the economics, we must add his first great work, [The Theory of Moral Sentiments](#), published in 1759, seventeen years before his [The Wealth of Nations](#). For a true understanding of economics, one must read both books as they are certainly related.

This Scotsman was, of course, [Adam Smith](#) who, after 10 years’ work, published his seminal work in 1776, a thousand-page book, [An Inquiry into the Nature and Causes of the Wealth of Nations](#). His intent was to show why the mercantile system of economics (the economic system then in place in the world, and that is being followed by China today) was not the best for Great Britain or any other country. His writing was based on the principle that if the people could work unimpeded; their actions in the marketplace would actively optimize the country’s economics. [Smith](#) gave a name to the forces behind these social interactions (the marketplace) when he coined the phrase “the invisible hand” in his book, now known mostly by the short name [The Wealth of Nations](#). This is explained on page 485 of the 1994 reprint of [Smith’s](#) book, published by Modern Library and edited by Edwin Cannan.

He defined this term as being a guiding force that would create an environment to allow us to do what we thought best for ourselves and that we, as individuals, would collectively optimize economic conditions for the entire society. This concept of the invisible hand, then, gave us the basic framework for the “market system” that we now know works so well, **when it is allowed to work**. We all do what is in our own best interest and that process worked because it was guided by the invisible hand and implicit in the concept is a belief in [God](#).

From the *Wealth of Nations*, [Smith](#) says, **“To prohibit a great people ... from making all that they can of every part of their own produce, or from employing their stock and industry in a way that they judge most advantageous to themselves, is a manifest violation of the most sacred rights of mankind.”**

When [Adam Smith](#) developed his ideas and wrote his book, there was a general impression in the world that certain forces were at work in the universe that affected our world and all its creatures. These forces were believed to be the work of [God](#) and to some it proved that [God](#) existed. In governance this was called Natural Law, which was man’s interpretation of [God’s](#) plan. The belief in [God’s](#) hand was also reflected in the



physical [sciences](#), and the proof of this principle is my purpose here. For example, scientists at that time believed that “ether” was the very substance of space itself (a concept that was disproved in Cleveland, Ohio, in 1887, by the famous [Michelson - Morley experiments](#)). Thus, [Smith’s](#) invisible hand must be considered within its historical context (as must all things be so considered). Even so, although we would define such a force differently today, Smith’s work remains seminal in both a social and economic sense.

Economists, needing a way to measure this [God](#)-driven force, used currency (money) after making allowances for devaluation. This allowed them to “measure” the value system (and thus the social interactions) of individuals or groups in any country. Individuals acquired money by work, which, therefore, gave the money value. But the money was only a means to an end, for money itself is only a bridge to something tangible. We can’t eat money and it doesn’t alone clothe or shelter us. The amount of money an individual is willing to spend on any given item or service becomes a measure of the value on which the individual places that item or service. Further, the seller will not part with that item for less money than the value placed on it by that person. This optimization is what makes the market system work.

Therefore, when the buyer will not pay more than the value placed on the goods or service, and the seller will not accept less than the value placed on it, no transaction will take place. An economic transaction (sale) can only take place when both the buyer and seller feel that they are getting value from the transaction. We have all walked away from a potential purchase because its price was more than we were willing to pay for it. If the seller wants to get or increase his sales, he must either reduce the price or add value to the item.

“Value” in this context is not a constant and is different for each individual and each transaction. However, this system of allowing the buyer and seller to set the price level (market system) has proven to be the only economic system ever devised that has actually ever worked in practice. Yet, for this system to work, we must also have “laissez-faire,” which is the concept of “limited” interference with the market system. Government’s role should only be to ensure that competition was not stifled and that there were no monopolies.

Since [The Wealth of Nations](#) was written, there have been tens of thousands of equations formulated, economic models constructed, and, more recently, very complex computer programs developed in an attempt to describe the effects of [Adam Smith’s](#) invisible hand. Nevertheless, these academic concepts all boil down to what you and I do and why we do it. We all do what we think is best for ourselves, and education, as one of the forces behind our actions, is an essential – maybe even critical – element in driving the invisible hand of the market system in the right direction. This is simply the satisfaction of human needs and wants.

The importance of education within the market system is twofold. First, the buyer and user need education in order to make wise decisions about how to spend their money to maximize the value. Second, the seller or provider of a service needs education in order to advertise or make known his goods or services effectively so as to maximize their value. For example, Apple’s products are more expensive than others but provide

greater value, so the higher price is no impediment. In addition, those who are designated to resolve the inevitable conflicts and disputes that arise between buyers and sellers need education. In the United States, this role is undertaken by individuals in the legal system, which is specifically quantified by business law, which is called positive law.

The principles developed by [Adam Smith](#) in 1776 and identified in his writings are as valid today as they were then. The amazing thing is that after reading this work today and making mental adjustments for the changing of the language, one can see how virtually everything he writes about was no different back then than what we have today. The only real difference is the speed of which things can happen, with the high-speed communications we have that didn't exist back then. But this revelation should be no surprise, for economics is after all the study of human behavior as measured by the flows of goods and money. The people haven't changed; they still react today no differently than they did during [Smith's](#) time and probably back to the Romans as well. [Adam Smith's](#) three characteristics of his self-regulation system, now known as the classic model are shown below.

- Freedom: individuals have the right to produce and exchange products, labor and capital as they see fit.
- Competition: individuals have the right to compete in the production and exchange of goods and services.
- Justice: the actions of individuals must be just and honest, according to the rules of society.

As I previously indicated, the reader must also read [Adam Smith's](#) first book, if at all possible, [\*The Theory of Moral Sentiments\*](#), for it gives a base to [Smith's](#) beliefs prior to starting his work on economics and actually answers some of the questions later raised against [Smith's](#) theories. These two books are really a pair and should be read together for their full meaning.

[Smith](#), when he wrote his book, didn't just stop there. He kept adding to it, making revisions, correcting misprints, and adding discussion. The final version, the fifth version, was published 1789. Unfortunately, [Smith](#) was in the process of writing other works that would have been of great interest, but after his death in 1790, his manuscripts were destroyed at his request.

Although there were a few gaps in the methodology that [Smith](#) developed in his writings, and that others like [Karl Marx](#) and [John Maynard Keynes](#) exploited, we know now that [Smith's](#) core principles hold true. Others, such as [Jean-Baptiste Say](#), [Frederic Bastiat](#), [Friedrich von Hayek](#) and [Milton Friedman](#) (to name only a few of those who contributed), filled in those gaps, but the end result was that those who tried to prove [Smith](#) wrong have themselves been proven wrong. However, it must also be said that in [science](#), it is the responsibility of others to prove any theory wrong and so the works of [Marx](#) and [Keynes](#) were of value even when proven wrong. A sound theory or principle will be able to withstand the assault of others and that is the only way that we may find what is real and discard what is false.

If [Adam Smith](#) was the father of modern Capitalism, [Karl Marx](#) was its nemesis. Marx, an intellectual giant, worked his entire life to disprove the validity of the theories that [Smith](#) developed. [Marx](#) is best known for his [The Communist Manifesto](#), published in 1848, and [Das Kapital](#), published in 1867. *Capital*, Volume I was the English translation of Marx's book and the first of a three-volume set that he never finished, but the other two volumes of the set were eventually published by his lifelong friend, [Friedrich Engels](#), after [Marx's](#) death. [Marx's](#) views and his revolutionary ideas were developed around the "[Labor Theory of Value](#)" and "[The Theory of Surplus Value](#)." The full three-volume set is over 3,000 pages, and I am one of very few who have probably actually read the entire set, and it was a task.

- The [Labor Theory of Value](#) was that "everything" resulted from human labor or effort. Therefore, how much labor was in something was the only legitimate measure for anything.
- The [Theory of Surplus Value](#) was that if all the result of expended labor was not given to the worker, then it was taken unjustly by the Capitalists. This was the basis for the term Profit.

Both the [Labor Theory of Value](#) and [The Theory of Surplus Value](#) are ideas that [Marx](#) extracted from [Smith's](#) work and then twisted into something different. Both [Smith](#) and [Marx](#) agreed that Labor was the primary source of value, which is, of course, true, for without humans there would be no economics. The main difference between them was that [Marx](#) believed that there was no value in savings or the accumulation of capital and all the value belonged to the collective. For example, if you were an early human hunting and you invented a bow and arrow that is the accumulation of capital, which then allowed you to better acquire food instead of trying to outrun the game. [Smith](#) believed that bow and arrow belonged to the person who invented or made them, whereas [Marx](#) believed that they belonged to the collective.

[Marx](#) was wrong because, in this situation, no one would have invented the bow and arrow in the first place, and this is the key. No one would have bothered to invent or make anything, because it would have been taken from him and given to someone else. In a society where this is the norm, why put in the time and effort to have one's work confiscated? And, that is why all collectives fail in a very short time.

**This is, of course, is the source of the very misguided theory of redistribution of wealth or income.**

To fully understand [Marx](#), one must understand the times in which he lived. It had only been 76 years since the publication of [Smith's Wealth of Nations](#) and this was the period of rapid commercial development in the [Industrial Revolution](#). During this time and into the early 20<sup>th</sup> Century, there was a massive redistribution of people out of the countryside and into the cities. It is also what drove the exodus from Europe to the United States, as America was creating millions of jobs (without any effort of the government's). The drivers for the activity were the mechanization of the farm (less

labor) and the simultaneous development of the factory system where goods were mass produced cheaply for the first time (opportunity).

The resultant [social disruption](#) in society gave rise to a movement against the working conditions and low pay of the workers that [Marx](#) and others saw as being unfair. However, the movement from the farm to the city would not have occurred had it not been to everyone's advantage. If your life on the farm was better, why would you move to the "horrible" conditions in the cities? The only logical answer was that life on the farm was worse. [Marx](#) was very involved in this anti-capitalist movement from the time he entered college in the 1830s and, as a result, he lived as a vagabond, moving from country to country after being driven out time and again by his continuous promotion of his radical ideas.

[Marx](#) eventually moved to London in 1849, where he died 34 years later in 1883. Most of his best work was done in London, where he desperately tried to prove that [Smith](#) was wrong. [Marx](#) was convinced that it was only by the confiscation of all property by the people, where it would be restructured into the [collective ownership](#) of the people, that the exploitation of the worker could be eliminated.

A key component of [Marx's](#) theories was his belief that the "[oppressed](#)" [industrialized workers](#) would rise up and create his [utopian society](#) --- a [workers paradise](#). What happened instead was a unionization of the workers that led to favorable contracts, which eliminated most of the discontent along with the reason to revolt and form new governments. But the lure of a perfect workers' society gave the intellectuals of the day the basis for a continuation of [Marx's](#) ideas. That belief in a perfect society resulted in the Progressive movement that took hold in the late 19<sup>th</sup> Century, only a few years after [Marx](#) died. **It is very important that the reader understand that [Progressivism](#) is only another name for [Communism](#).** The name change was pure marketing, no different than renaming the takeover of the U.S. healthcare industry the [Affordable Health Care act](#) of 2017.

During the [Great Depression](#) of the 1930s, many saw the growth that was occurring in [Nazi Germany](#) and [Soviet Russia](#) as proof that a strong central government that owned or controlled the means of production was better than the [laissez-faire](#) of [Adam Smith](#). Roosevelt's (FDR) work in America was an attempt to emulate what Germany and Russia were doing. This was all part of the Progressive movement started by the work of [Marx](#) and an attempt to create the perfect society.

The redistribution of wealth and social and economic justice ideas we hear about today in the [Democratic Party](#), ruled by the today's [Progressives](#), are direct outgrowths of [Marx's](#) work, and that was continued here in America, begun under [President Wilson](#), followed by [Franklin D. Roosevelt](#) (FDR), and restored to again by [Barack Obama](#). These are fundamental plans to establishing the perfect society envisioned by [Marx](#) and embraced by every [Progressive](#) since. They all ignore that [Marx's](#) predictions, his attempts at collectivism, had failed. Sadly, most of these failures had also resulted in the death of many tens of millions of people in the process. The lure of [Progressivism](#) to those who desire power is that their promised [Utopias](#) necessitate being managed by an all-powerful central government, and which they, of course, would manage. Fortunately, President [Donald J. Trump](#) stopped [Hillary Diane Rodham Clinton](#) from

completing the transformation to a [Progressive Open Border](#) Society which is part of [George Soros's Open Society Foundation](#) in the 2016 election.

One last point is that [Marx](#) never explained the form of government that his [Communism](#) would take; i.e., how the rulers would be chosen, who would make the rules, etc. These very critical aspects had been omitted from his works.

### John Maynard Keynes

During the darkest depths of the [Great Depression](#), 1936, a Brit in the [Cambridge School of Economics](#), [John Maynard Keynes](#), published a book, [The General Theory of Employment Interests and Money](#). At the time of its writing, the world had begun to turn away from [Adam Smith's](#) views and embrace those ideas expressed by [Marx](#) and his followers, be they the [Progressives](#) in America and Europe or the [Communists](#) as then existed in the [workers' paradise of Russia](#). In addition, the rise of [Adolf Hitler](#) in Germany and his [fascist](#) regime was actually not much different than [communism](#); the only difference being that instead of owing the businesses, the government just very tightly controlled them. Therefore, to [Keynes](#), it seemed that a very strong federal government was the solution.

His book was to establish the direction of economics thought for the next 75 years (at least as of 2016 when President [Trump](#) stopped the process). [Keynes](#) disagreed with both [Smith's](#) free market and [laissez-faire](#) and [Marx's labor theory](#) and the collective and, instead, developed a view that was, in effect, what he believed was a compromise between the two theories. [Keynes](#) believed that intervention by the government was required to solve economic issues and prevent injustices. To justify this Government (G) was added to the equations to calculate economic growth of a country. This was the theoretical justification for big and active government and, of course, those in power seized the idea with relish. **What more could they want than a theory that gave them justification for seizing more power?**

Without getting into the details here, for that would be far too much for this book, generally, we can say they believed that:

- All savings were bad,
- Consumption was good,
- The government should promote deficit spending in downturns,
- The government should set the rules for business,
- The gold standard was bad.

Looking back to that time, we can understand why this was so readily accepted. Unemployment was extremely high, many of the banks had failed (due to bad policies of the then new [Federal Reserve System](#) and the federal government, later proven by [Friedman](#)), the people were desperate, and the economies of most of the world's countries were in utter shambles. There was a hunger for change.

To support his views, [Keynes](#) created a new way to look at the total economy of a country by redefining the economic equation which, in total, we now call [Gross](#)



[Domestic Product](#) or GDP. [Keynes](#) added “Government” (G) to the equation and, in so doing, justified deficit spending to promote the demand for goods and services (C). He further indicated that saving was bad, but with no savings there could be no investment (I) Prior to [Keynes](#) we had  $GDP = C + I$ ; after [Keynes](#) we had  $GDP = C + I + G$ , a major change in thinking, indicating that the government added to the economy of the country. In this equation, C is consumption, I is Investment, and G is government. There was much more to [Keynes's](#) work, such as his [multiplier effect](#) of government spending, but there were also issues with his theories that were ignored then and now.

Given the desperation of those in power then and the fact that nothing they did was restoring the economies, they found the promise of [Keynes's](#) work irresistible and quickly and fully embraced it. Since it wasn't until [Friedman's](#) work in the '60s that the real cause of the [Great Depression](#) was known, this acceptance of the [Keynesian theories](#) was probably not all that historically unreasonable.

[Friedman's](#) theories and principles tied stable economic growth to the money supply and that literally disproved most of [Keynes's](#) theory. That made Friedman very unpopular with the growing socialist movement of the Progressives as Friedman's views were counter to the big government goals of the Progressives. [Friedman](#), a Nobel Laureate who taught at the University of Chicago, is still treated as a pariah in Chicago as a result of these counter-progressive views.

However, as we have found today, after sixteen years of extreme deficit spending, over 15 trillion dollars by both the Bush and Obama administrations, [Keynes's](#) theory can demonstratively not be true, or we would not be in the low growth-rate condition that we had prior to the 2016 election that brought Trump. In actuality, the government, mostly controlled by Progressives, so strongly embraces the [Keynesian](#) theory because it provides them with the justification for everything they do – which is to create a very large, oppressive federal government.

The 2008 economic meltdown was directly caused by laws enacted by Congress, starting in the Carter administration and related to affordable housing. A great summation of what happened may be found in the book *Reckless Endangerment*, by Gretchen Morgenson and Joshua Rosner.

- Deficit spending is good (2009 Stimulus)
- Government regulation of business is good (Dodd-Frank Financial Reform)
- Fiat money is good (Quantitative Easing, QE1 & QE2)

Sadly, the harder the Progressives try to make their unworkable theories work, the worse things get. Instead of revising their views, they just double down and keep moving in the direction that can only lead to massive social disruption and suffering. It cannot be stressed enough that going down this path of redistribution **has always, without fail, led to war**. Each time this is implemented, a new twist is fabricated to the concept, but the theory of socialism and redistribution of wealth is very flawed, so it just doesn't work – it cannot work. Thankfully, President Trump has stopped this, but the Progressives are desperately trying to stop him from undoing what they have done; the battle is not yet over.



## Milton Friedman

Friedman was a brilliant economist who, in my opinion, cemented the views of [Adam Smith](#) into reinforced 5,000 PSI concrete principles. A professor of economics at the University of Chicago, he was recipient of the Nobel Prize in Economics in 1976. He was described in *The Economist*, a prestigious magazine, as “the most influential economist of the second half of the 20th century ... possibly all of it.”

Born in 1912, Milton Friedman lived through the Great Depression as a young man. He met his future wife, economist Rose Director, at the University of Chicago, from which he earned his M.A. Originally a supporter of [Keynes's](#) theories, that had just been published, as described in this section, and Roosevelt's New Deal, once Friedman received his Ph.D. in 1946; he rethought his position and returned to [Adam Smith's](#) view, challenging Keynes's work very convincingly.

From the time he graduated with his M.A. till 1946, he held various positions with both the government in the New Deal and in academia. In 1946, he accepted a position at the University of Chicago, teaching economics for the next 30 years, and creating the Chicago School of Economics, which, under his tutelage, produced a number of Nobel Prize winners.

Friedman promoted an alternative economic view from [Keynes's](#), which was known as 'monetarism.' Friedman's views were based on the control of the money supply, since with the FED and active governments' interfering in the economy, he believed that the other methods, such as stimulus spending, was difficult to control in practice. Friedman thought that control of the supply of money would be the best solution for managing growth. Today, after eight years of basically uncontrolled spending by the Obama administration with no measurable result and the same in the EU, we can see that Friedman was absolutely correct in his belief.

Friedman believed there was a very close and stable relationship between price inflation and the supply of money and, therefore, price inflation should be regulated with monetary deflation and price deflation with monetary inflation. Friedman, who had a keen sense of humor, is known to have said that price deflation can be fought by “Dropping money out of a helicopter”; today many economists commonly referred to that as helicopter money. This does sound like the FED's Quantitative Easing program, doesn't it?

Some of Friedman's work showed that there was a natural rate of unemployment since there are business closings and other temporary situations, such as seasonal work in construction; that the central government could not micromanage the economy lest it reveal to the citizens the government's activities, and (he warned) to do otherwise would create economic problems for the treasury or central bank (FED). These were against all current thought on two accounts, the first being that there could ever be full employment; the second that Keynes was wrong. The government could not stop the business cycle and, therefore, interference in the market would only create problems. Another one of Friedman's famous saying was, “if you put the federal government in charge of the Sahara desert, in five years there'd be a shortage of sand.” Friedman was a supporter of:

- A negative income tax as a substitute for the welfare state,
- School vouchers,
- Free markets,
- A constitutional amendment to limit the federal government's expenditures to a small percentage of the national economy

In 1977, he was approached by the Free-to-Choose Network and asked to produce a television series on economics and social philosophy that he and Rose, both now retired and living in San Francisco, worked on for the next three years. It was shown in 1980 as a ten-part series titled, *Free to choose*, and broadcast on the Public Broadcasting Service (PBS). The companion book, also *Free to Choose*, coauthored with his wife Rose, was the bestselling non-fiction book of 1980 and translated into 14 foreign languages.

Contained in *Free to Choose*, is one of the best reasons ever proposed on why government spending is blatantly impossible without waste, and why it should be minimized or avoided at all costs. The section that describes Friedman's principle is presented on page 115, and listed as *The Fallacy of the Welfare State*. Table Three is derived from that section of Friedman's book, where he shows a similar matrix, quite simple and easy to understand. The two columns labeled "A" and "B" represent on whom your money is spent; the two rows labeled "1" and "2" represent the source of your money, in four possible situations, A1, A2, B1, and B2. These four possibilities are described in detail in the following few paragraphs.

Table Four

		On Whom Money is Spent	
		(A) You	(B) Someone Else
Who	Your's (1)	A1) You spend your money on yourself	B1) You spend your money on someone else
Money	Someone Else's (2)	A2) You spend someones else money on yourself	B2) You spend someone elses money on someone else

- **A1** In this situation, someone earns money, assigns a value to that effort, and then spends the money on something for him/herself. The personally “assigned value” is used to make decisions about how the money earned will be spent. The amount earned will determine one’s priorities and motivation for its distribution; e.g., the spending. Maslow’s “hierarchy of needs” directly applies to the decision: If one earns only a small amount, the money will be spent on the necessities of life; if one earns more, one can indulge in some “frivolous” spending. The bottom line is, however, that the person who earned the money will spend it to maximize his/her personal satisfaction (consciously or unconsciously) in the best way he/she knows. Only the person who actually performed the work to earn the money can affix its “true” value, which is proportional to the effort that went into its earning. Further, the “value” will be different for every person. This situation is the only value that optimizes the individual’s spending. The optimization of the individual’s transactions when summarized in the marketplace maximizes the economic transactions of the society.
- **B1** In this situation, someone uses the money that is earned to buy something for someone else. A good example is spending for the simple birthday present. What you buy for the other person, however, may not be what he/she would have bought had he/she spent that amount of money on him/herself. In many, if not most, situations, an individual simply cannot spend money for another individual to the highest satisfaction of that recipient. Even husbands and wives or parents and children do not achieve total success in this arena (imagine how much worse people of less familiarity must fare!). This situation does not optimize the individual’s spending. However, the spender does allocate his/her money used in accordance with the value he/she placed on it.
- **A2** In this situation, someone else uses the money he/she has earned to buy something for you. This, of course, is simply the reverse of B1. We have probably all experienced receiving a gift that we did not use or like, no matter how much we may have appreciated the giver’s effort. The old adage, “it’s the thought that counts,” probably comes from this very situation. Like B1, the situation tends to be economically inefficient, and does not optimize the individual’s spending. (By all this, Friedman does not mean to imply, however, that one should stop giving gifts; there are other factors besides economics to consider!)
- **B2** In this situation, someone else uses the money you have earned to buy something for someone else. This is the problem situation, because there is absolutely no motivation to optimize spending. This scenario is epitomized by government actions and spending, unmindful of the form of government. The government taxes you (you have no choice but to pay), and subsequently uses that money to buy something, or provide a service for, somebody else. This process **can never** be accomplished efficiently, since neither the spender (government bureaucrat) nor the recipient cares about the “value” of the money spent. It should be understood that it is the very process itself, and not the individual government employees, that causes the problem. There is no way that government (of any kind) will be an efficient method of providing goods and services, since the “value” link is completely broken.

One of the objects of Friedman's work was to show why the welfare state could not work for very long in any society, since it is basically a Ponzi scheme. Both Marx and Keynes tried to justify large transfers to those at the bottom from those at the top. Forgetting the wanting-to-do-good issue for now we can see that. After so many attempts have worked out badly, one would conclude that Friedman was right. His B2 situation shows the fundamental issue with the process that makes it impossible to work. And [Adam Smith](#), in his book the *Wealth of Nations*, comes to the same conclusions from a different perspective. Government, by its very nature and purpose, is not suited for legislating social behavior and certainly never actually running anything.

By contrast, private industry must provide services or goods on which individuals are willing to place personal value and spend money. Private industry must entice the buyer with "Value" to make the sale (positive feedback). Firms or organizations that do not provide real "Value" do not last long, for when their sales slow, they must immediately find and correct the problems (negative feedback) or they will either lose market share or go out of business. This is true for both large and small companies. There are no exceptions.

For example, Sears, which was the premier consumer retailer for many decades, stopped providing "Value" to its customers and was thereby dethroned by Wal-Mart, which found a more efficient way to supply goods to the consumer. Now Wal-Mart is being dethroned by Amazon, as the latter provides even greater value to the customers, taking advantage of the World Wide Web. The too-big-to-fail belief of the progressive Obama administration was not valid. Bailing out companies of any kind or size only makes the situation worse, for it mitigates the consequences of making bad decisions or of not keeping up with new technology or ideas.

The Friedman matrix thus proves that it is virtually impossible for **any government**, no matter its form, to efficiently manage an economy. Moreover, this logic is borne out time after time by history, which has witnessed the absolute failure of all attempts at central planning or collectivism. **Only market-based systems can efficiently allocate resources.** Although it may be argued that social goals must sometimes take precedence over economic efficiency, Friedman disagrees with this statement, explaining in his book that there are other ways to achieve social goals – volunteer organizations that have always taken care of those in need.

The A1, B1, A2, B2 descriptions are Friedman's. The rest of this section is not directly taken from Friedman's book, but my views of what Friedman thought. There are alternate ways to both achieve market efficiency and address social issues. There are legitimate roles for the federal government, but social and morality-based legislation has been specifically left to the states and local communities. In fact, it is of the utmost importance that we find ways to optimize the government's role in implementing our social goals in the near future, since economics, as it is currently structured, will have become totally obsolete by the end of this century.

Friedman is probably best known in economic circles for *A Monetary History of the United States* that he coauthored with Anna Schwartz, wherein he and Schwartz both showed why the Great Depression occurred (mismanagement of the money supply by the FED) and that Keynes was wrong since he made a number of invalid assumptions.

This is the work that earned him the Nobel Prize in Economics in 1976. Friedman is also known for *Capitalism and Freedom*, and '*There ain't no such thing as a free lunch*,' among his many other publications.

Lastly, Friedman has not been given the credit he deserves because his views and theories go against those who are currently in power or who want that power. These people are known by various names, such as Progressives, Communists, or the more vulgar term, Swamp Dwellers. They support Keynes's views as his interventionist theories give them the justification for retaking the sovereignty from the citizens and creating a powerful central government that they can control as an American Ruling Class.

**President Trump is doing what he can to reverse this trend, but he is fighting 80 percent to 90 percent of the swamp dwellers in DC. The task he has undertaken is massive and we cannot know if he will succeed. However, I am certain that there is no one better qualified than he to tackle the swamp.**





## Chapter Eight, What Changed after 9/11?

After the shock of the [9/11](#) attack on America, we had eight years of [feckless leadership](#) at the federal level and a major change in how our government was to function in the future; i.e., the creation of the [Department of Homeland Security](#) and related legislation. Most of the changes were unnecessary and bad for the country, proving once again that politicians and attorneys are not capable of actually solving big problems. Many of the problems that face us today follow from those 9/11 changes, which resulted in a citizens' movement both for and against those developing changes. My personal views on this subject are presented here in this section, to be followed by some recommendations for solutions that would not be easily implemented. They would require an Article V [constitutional convention](#), although in my opinion, if my recommendations were adopted, the republic would be saved from destruction by the current group in the [District of Columbia](#) (DC). That group is comprised of both [Republicans](#) and [Democrats](#) and it is a fact that both political groups want the same thing – a large federal government to take care of the people (or at least that's what they claim) but in reality it's for their own personal gain. The argument or debate lies only in the version of that proposed government to be implemented. Sadly, neither version will benefit the citizens of the country; it will only benefit the politicians in DC.

At the end of the Bush administration, a young and articulate [Barack H. Obama](#) ran a Presidential campaign in 2008 against an old and compromised [John McCain](#). It was based on Hope and Change, which his supporters, both White and Black, unanimously "assumed" would be a new, perfect and peaceful world without conflict and good jobs for everyone. Obama received the [Nobel Peace Prize](#) for just the promise of that perfect world. Thomas More, in his 1516 book on a perfect society, called that kind of perfect society, [Utopia](#), also the book's title, the terms in use ever since. Eight years later, in 2016, we had no "real" jobs, society was in total disarray, and we were on the brink of war with Russia. How could this be? I would suggest that the result was exactly what Obama and his [progressive](#) supporters wanted after he was elected President in 2008. Remember he never did tell us what he was going to do; he only promised us that he would "[fundamentally change](#)" the country. However, the citizens didn't want the change Obama delivered and they rebelled, which first gave rise to the [Tea Party](#) and then later [Donald J. Trump](#).

Obama has been accused of being [Muslim](#), based on his early background and many of his presidential actions imply that could be true. However, and more importantly, he is definitely a [Marxist/communist](#) at heart, whose modern-day form is one of the global elite who think they are smart, educated, very wealthy, and prefer being called [Progressive](#). The Progressives are, in their own minds, the [Best and the Brightest](#), and it is their destiny to create a [utopia](#) for us to live in. Unfortunately, the last time the Best and The Brightest had their way in the '60s, we got the debacle of the [Vietnam War](#), as first described by David Halberstam in his 1969 book, *The [Best and the Brightest](#)*, and Robert Mann's book, *[A Grand Delusion America's Descent into Vietnam](#)*, published in 2001 and, lastly, *[Vietnam Labyrinth](#)*, written by Tran Ngoc Chau and published in 2012. The only conclusion that one can reach after reading these books is that we should

never ever believe, without comprehensive questioning, what the federal government tells us on any subject and the political party doesn't matter.

## Background

We are now faced with another attempt from these same Best and the Brightest to create an utopia, this time from a slightly different angle as described in Patrick M. Wood's [Technocracy Rising](#), published in 2015, in which the author explains in great detail how the [New World Order](#) (NWO) was formed from the ashes of three previously failed concepts, [communism](#), [socialism](#) and [fascism](#). One could also add Islamism to this list, since all four isms "require" a very powerful central federal government to manage each of the different visions of [utopia](#). Angelo M. Codevilla penned an excellent book on those who want to rule us, [The Ruling Class](#), which was publishing in 2010.

Although the vision of an utopia is very powerful, it is an illusion no different than a belief in a heaven, although at least heaven can only be obtained after death by those who lead a good and moral life, while the progressive utopia can be obtained in the here and now if only we would believe in our leaders, our betters with their demonstrated superior abilities. Unfortunately, this concept of [utopia](#) is not possible since mankind is human and therefore, by definition, not perfect – and worse because we are very easily corrupted. The corollary to the utopian concept is that the federal government can control the [business cycle](#) through [monetary policy](#), which is also an illusion, similarly because humans are not perfect and easily corrupted.

Niccolo Machiavelli wrote probably one of the best works on those who desire power, [The Prince](#), published in 1513. After reading this book one understands why, to strive for [utopia](#) is a fool's game or, worse, a game played only by those who want to rule but not be elected. The [European Union](#) (EU) was the progressives' first experiment in the [NWO](#) of technology-based rule. The ruling body of the EU in Brussels is comprised entirely of appointed people ([Best and the Brightest](#)) and not a single governor of the EU is elected by the people. Perhaps this is the return to an [aristocracy](#) (monarchy) as discussed in the four stages of government in Plato's book VIII of the [Republic](#) (380 BC). Perhaps not much has changed in the past 2,400 years of human history.

Both [Obama](#) and his planned successor, [Hillary](#), were the handpicked minions of the world cartel of the rich and powerful; i.e., [George Soros](#) and [Bill Gates](#) both documented members of the [Technocracy](#). It was their task to complete the process of eliminating or neutralizing the [U.S. Constitution](#) and replacing it with a governing body similar to what was installed in the EU. This was required for total control of everything to make their vision of [utopia](#) work and those who desired this had been at this task in earnest since shortly after the end of [WW II](#). It was initially done through organizations, such as the [Trilateral Commission](#), the [Council on Foreign Relations](#), and later with the addition of the [United Nations Environment Programme](#) (UNEP) and their workhorse, the [Intergovernmental Panel Climate Change](#) (IPCC), which were all established with many other agencies in the last half of the twentieth century. Hillary, the closer, was picked to complete the transformation of American into a [European Union](#) EU-style government, referred to as the [North American Union](#) NAU, which was started by Obama, the good guy. With that change complete, the NAU and the EU would then be merged into the

[New World Order](#) (NWO), which would be a reformatted United Nations like organization.

The transformation to an [NWO](#) might have worked had the cartel members been as smart as they deemed themselves, but because their motives were more for personal gain than a true [utopia](#) (they probably knew that [utopia](#) was not possible), the personal motives drove the transformation too quickly and started breaking down after 2009. This transformation process was actually predicted in the book, [The Fourth Turning](#), by William Strauss and Neil Howe, published in 1997, as a result of the [Boomer generation](#), born between 1946 and 1964. This generation of about 76 million babies (just in the US) who started the process of retiring some 60 years later, around 2006, caused a great deal of conflict as they progressed through their lives and, according to Strauss and Howe, the [Boomers'](#) views would totally change America (sound familiar). However, what was left unsaid in the book was whether that change would be good or bad. What happened just as the [Boomers](#) began entering college in the mid '60s has shaped them forever, and their legacy will be what happens as they become the elder statesmen/women of America and the path on which the rest of us are placed.

Before we can continue this discussion, we need more background specifically on [Karl Marx](#) (beyond the previously described) and his work in trying to develop a better political system. Unfortunately for hundreds of millions who have since died trying to implement his theories, he forgot one thing – [human nature](#). [Marx](#) was obviously a very intelligent person and saw injustice in Europe as the [industrial revolution](#) transformed society in the nineteenth century. His theory was that all value came from “labor” and was somewhat valid, but also incomplete. This was not his fault as no one back then saw the [technology revolution](#) that was to come at the end of the nineteenth, and into the twentieth, century. [Marx](#) wrote almost 3,000 pages explaining his theories in [Capital Vol. I, Vol. II and Vol. III](#), (Vol. II and Vol. III were later completed by [Friedrich Engels](#) Marx's friend after Marx died) but he omitted the most important part, which is how his system would be governed. He never developed the actual form of the government system required to support Marx's concept.

Those who followed [Marx](#) focused on the means to achieve [Marx's](#) workers' paradise, utopia, but were never able to establish a government that wasn't a [dictatorship](#) to manage that [utopia](#), so every attempt has failed and failed badly. Focusing here, on America, the [Boomers](#) were strongly influenced by the progressive movement (those who believed in communist principles) in the first half of the twentieth century. One in particular was [Saul D. Alinsky](#), author of [Rules For Radicals](#), published in 1971, which became the bible for the American Progressive movement after World War II. Alinsky developed the concept of [Community Organizing](#), followed by [Barry Soetoro](#), known later as Barack Hussein Obama, as he followed the path from Indonesia to Chicago to the US Presidency.

Another important concept was developed by two American progressives, [Richard Cloward](#) and [Frances Fox Piven](#), both at [Columbia University](#), which Obama was to attend prior to Harvard. The ideas these two progressives developed was to become known as the [Cloward-Piven Strategy](#), first published in a May 1966 article, "[The Weight of the Poor](#)," in the liberal magazine, *The Nation*. In essence, the strategy was to use the laws of society to bring that society down, so it could be remade with progressive

principles. The idea was used very successfully in the early '70s, [almost bankrupting New York City in 1975](#) by getting everyone who was entitled to "welfare" to enroll in the available programs, whether they need them or not.

The last element to be used to fundamentally transform America was the takeover of the [environmental movement](#) by the progressives after the U.S.S.R. ([Soviet Union](#)) was dissolved on December 26, 1991. Prior to the '90s, there was a very necessary and legitimate cause to protect the environment from "real" pollution. However, in the early '90s, the [progressives](#) took over and changed the movement into protecting us from "imaginary" pollution, using the Cloward-Piven Strategy to create a [strawman](#) war against [carbon dioxide](#), the very key to all life on the planet.

[World climate](#) is a variable and always has been as anyone who studied the subject prior to the late '70s early '80s understood; further [carbon dioxide](#), which has now been ruled a [pollutant by the U.S. Supreme Court first in 2007](#) and then again in [2009](#), is, however, an "absolute" requirement for life to even exist on the planet and more is beneficial to life rather than less. Further, the current [carbon dioxide](#) levels in the [Holocene geological epoch](#), which is what we are in now, are well below geological averages. [Thus, this entire concept of reducing CO<sub>2</sub> is literally insane](#). Also see this work by retired [NASA scientists](#) on the real changes in the climate, which are not due to mankind and which so, match my work from a decade ago.

### [The transformation](#)

Going back to where this current change began, I think it was on November 22, 1963, when our President [John F. Kennedy](#) was [assassinated](#) in Dallas, Texas, by those I now believe were the people who were to become the [New World Order](#) (NWO) movement some 20 years later. The actual movement was formally identified and started by President [George H. W. Bush](#) who signed [UN Agenda 21](#) in 1992 for the United States and referred to it as the start of the [One World Government](#) (OWG). Then, in 1993, President [William J. Clinton](#) signed [Executive Order #12852](#) to create the President's [Council on Sustainable Development](#), and with that order, the progressive transformation of America into a Marxist/communist-style state was actually launched. Both political parties agreed with this change.

Of course, back in 1963, we couldn't possibly have known any of that and it seemed to us that the assassination was either from the mob or the communists, as we were led to believe by the media, but it may well have been the [government itself or those who wanted power](#). But in retrospect, what happened in 1963 when [Lyndon Baines Johnson](#) (LBJ), Kennedy's VP, became President after Kennedy's assassination was a series of events that would have dire consequences for the United States. These events began in 1964 with the [Gulf of Tonkin Resolution](#), which immediately escalated the low-level conflict in Vietnam to a full-scale war into [The Second Indo-China War](#), which eventually caused the deaths of almost 60,000 American soldiers and gave us over 300,000 wounded to somewhat tend for and then forget; I was one of them. It also split the country into warring factions for the next several generations. I do not believe that [President Kennedy](#) would have gotten us into that war; he was too smart for that.

Decades later, when I read David Habersham's [\*The Best and the Brightest\*](#), published in 1972, I realized for the first time that intelligence alone was insufficient to make a good ruler and, in fact, could be an actual hindrance. The sad thing was we got nothing for this war except a lot of disillusioned citizens – so was this escalation in Vietnam only a distraction for what was to come next in 1965? Well LBJ created his [\*Great Society Agenda\*](#) and pushed through the U.S. Congress 87 major pieces of legislation that were to totally change the makeup of the country, and not all for the good, as all the problems that we have now stemmed from what happened in 1964 and 1965. The LBJ agenda designed to change America for the better contained four related, but for different, objectives that were between 10% to 20% good and 90% to 80% bad.

- The first was called the "[\*Great Society\*](#)," with legislation upholding civil rights, public broadcasting, Medicare, Medicaid, aid to education, the arts, urban and rural development, and public services.
- The second was the "[\*War on Poverty\*](#)," which contained civil rights bills that banned racial discrimination in public facilities, interstate commerce, the workplace, and housing.
- The third was the "[\*Voting Rights Act\*](#)," which banned, in "southern states," certain requirements used to disenfranchise African Americans.
- Lastly was the "[\*Immigration and Nationality Act of 1965\*](#)," which reformed the country's immigration system and removed and replaced all racial-origin quotas with national-origin quotas.

All of these programs had some or perhaps a lot of merit, merit but there were also consequences, some of them major, which were hidden or ignored in the written legislation. The bottom line was this was far too much to absorb in the country at one time and so it went very bad over the next 50 years with tens of billions of wasted dollars spent to no end. The question that comes to mind now is how all this major work could have been put together in only a few months while LBJ was simultaneously assuming the office of the President and then prepare to run for election within a few months thereafter. .

Eighty-seven major pieces of legislation were conceived, written and passed in 1965, something that had never been done before or since. Currently, we can barely get two or three major legislation packages passed in two four-year terms for a President. The only conclusion that bears deliberation is that legislation was already in the works prior to the assassination of [\*President Kennedy\*](#). So, was the assassination internal to some people in our government by those who wanted the change and done because President Kennedy would never agree to it?

On reflection, we can see that the plan was a total reconstruction of our society, but back then it wasn't obvious, or we would have stopped it. The devil in these programs was the fracturing of the single American culture into multiple sub-cultures and as any student of history and political thought understands, that is never good and is often fatal for those countries that do, whether intentionally or not. Montesquieu, a French philosopher, explains in his 1748 book, [\*The Spirit of the Laws\*](#), the problems with multiple cultures, or "sentiments," as they were then called within a single government. Further, he implied that to change the form of the government, the culture would need to



be changed first. The [progressives](#) knew this and have done a very good job of changing the American culture into a different form so they could get their [NWO](#) and that change maybe irreversible now.

This was done primarily through several cultural changes that became prevalent in the early '90s, of which the main ones were: [feminism](#), [victimhood](#), [political correctness](#) (PC) and [multiculturalism](#), although other destructive factors were also in play. The result was the elimination of the differences between good and bad, so that no one would be hurt; and the elimination of differences between people, sexes, and cultures so that one was no better than another. At the same time, we were told that we were not [Americans](#), but [white Americans](#), [African Americans](#), and [Hispanic Americans](#) etc. etc., which was very strange since this was the exact opposite of the teaching that we were all the same.

As bad as all this cultural change was, now called [culture wars](#), this was not all that was being done to us. The economists and politicians (the [Best and the Brightest](#)), who thought they knew how everything worked, devised what was obviously a [Ponzi scheme](#) in which we could have an economy where everyone was college educated; the blue collar work was to be eliminated by shipping the dirty, nasty, blue-collar work to other places in the world for others to do while we enjoyed the benefits. Besides being a totally insane concept, how they ever thought this would work shows just how twisted the thinking was of those in power, such as [George Soros](#), whose self-proclaimed best moments in his life were turning over his fellow Jews to the German [Nazis](#) who were overrunning Europe during the early stages of [WW II](#). This twisted man made billions by shorting currencies and causing others economic distress for his personal gain. He is now one of the NWO's driving forces that provide heavy financing to [Democrat party](#) and other groups, including many [Republicans](#).

The economists and politicians who concocted this scheme of shifting work out of the country based their logic on the early stages of the [Industrial Revolution](#), where we transitioned from agriculture to production, which then created the middle class. After [WW II](#) and the [Korean](#) conflict, technology was taking off and what was envisioned was a "[service-based](#)" [economy](#) where, in essence, everyone was to be employed as white-collar and college educated. There is no way this was ever possible, and I even wrote my economics theses in college on this subject in 1964 (See Chapter 17), which was that as technology advanced, there would be a dislocation in the work force as fewer and fewer people would be able to do the complex tasks. Therefore, work had to be provided in proportion to those able to do it, or fewer and fewer people would be supporting more and more people. This was their unworkable [Ponzi scheme](#).

It all sounded really good as the U.S. Government basically financed the shift of manufacturing to Japan, China and now, India, by selling them [Treasury securities](#) instead of making them buy private-sector goods or services with the earnings from the cheap goods they produce. This creates a trading system by which they, off shore countries, send us cheap goods and we, in essence, send them the jobs (the means) to make them by selling them [U.S. Government securities](#). In effect, the US Government is borrowing money from those countries by acting as a [credit card](#) for the US consumers. How will that scam be reimbursed? I'm sure that you, the educated reader, can see the problem that that has been created.



“United we stand, divided we fall” used to be what we were about in America and the country grew by assimilating a diverse range of people that came here to be free, and work and raise their families without any federal assistance. And prior to the changes instituted by LBJ in 1965, we were much more one culture than multiple cultures, the “shining city on the hill,” or maybe the ones who went to the moon and back in 1969, a feat still not equaled 49 years later. But while we basked in our accomplishments, we didn’t understand that our very roots. What it meant to be an American was being chopped up and destroyed on the altar of [equality of outcome](#) and [income redistribution](#), the very heart of [progressivism](#).

The result of this total insanity was that by 2016, fifty-one years LBJ’s restructure, every institution that had been built and rebuilt over 5,000 years of progress by mankind had been totally destroyed and the country was collapsing both culturally (marriage and family) and economically (fewer good jobs, mounting debt, and loss of much of our national sovereignty). Watch this U-Tube video from [Bill Whittle](#) for what the progressive politicians did to the city of Detroit. Google [THE MOST SHAMEFUL INJUSTICE](#) or click on the link and watch an example of what has happened.

In the book, [The Fourth Turning](#), Strauss-Howe addressed the greed of the [Boomers](#), originally called the “me generation,” and stated that they were likely to cause a second American civil war as they bankrupted the country with their plush retirement programs. Government employees at all levels, along with teachers and some police and fire personnel in certain states, retire with pensions greater than their salaries before their retirement. And, while this does not apply to all, it does apply to a sufficient number to pose a serious national problem today; the EU’s problem is more serious than ours. Of course, not all [Boomers](#) were of the progressive mindset, but more than half became [progressives](#) and most of them went into politics.

The next two generations to follow the [Boomers](#), [Generation X](#) and the [Millennials](#), were left far behind as the [Boomers](#) ran roughshod over the economy and society, taking everything they could for themselves and leaving a path of destruction in their wake. [Wall Street](#), which financed the [Boomers](#) and broke up the manufacturing base and shipped the ‘good’ jobs to Asia, did so for personal gain. The large contingent of [Boomers](#) that used drugs established the drug lords in Mexico to supply them. The [Boomers](#) running today’s business want cheap labor and open borders. But the worst of them went into politics and both Democrats and Republicans (the [Best and the Brightest](#)) conspired to create either an [Oligarchy](#) or even a [Monarchy](#), in which they could rule the rest of us.

The [Boomers](#) that went in this direction, like the Clintons and the Bushes, knew that they had to change the culture to get what they wanted. The work of President Johnson in 1965 gave them everything they needed, and as the [Boomers](#) graduated from college, many of them went into teaching, so that by the ‘90s, they had co-opted a large portion of the education system, further assisted by President [Jimmy Carter’s](#) newly created [Department of Education](#) in 1979. The [Department of Education](#) was able to use federal funds to bribe the states because that money was available only if federal rules were followed.

In the [U.S. Constitution](#), the federal government was specifically banned from direct involvement in the states by the [Tenth Amendment](#), but the Federal Government could tax the people directly after the [Sixteenth Amendment](#) was passed in 1913, a way of forcing (bribing) the people's financial support. There are only a few colleges left -- [Hillsdale College](#) -- that have resisted this process, limiting attendance to a select few. What happens now is that whenever a state balks at a federal regulation, the Federal Government tells them they will stop [highway funds](#) or [education funds](#) or any of the other funds the feds supply. The power of the purse!

Those who betrayed us reside mostly in Washington, the [100 Senators](#), the [435 Representatives](#), the [President](#), the [Vice President](#) and the [9 Judges of the Supreme Court](#), and it seems that they have now decided they wanted to be rulers, not elected officials, beholden to We the People. These traitors don't work for us; they work for and get their power from those with the real power of huge wealth and money, the special interests. Those super elites, like [Bill Gates](#), who are multi-billionaires in the top ten of this elite group that needs to have more \$40 billion in assets, while the other 1,816 with merely a billion to \$39 billion barely matter. These are the NWO people who want to rule us.

Probably twenty some years ago, [Donald Trump](#) began to understand what was happening to our country and knew that we were at a turning point in history, as predicted by Strauss and Howe in their 1997 book [The Fourth Turning](#). In addition, by 2015, he saw that if [Hillary](#) got elected in 2016, the result would be very bad and so he decided to stop the change, or at least control it. [Trump](#) saw an obvious movement building for change in the 2010, 2012 and 2014 elections, as the public no longer trusted the politicians in Washington. This was not just in America, but through all of [Western Civilization](#) as evidenced by the [BREXIT](#) election in England, so Trump declared his candidacy and joined the movement. Those of us who had formed the movement first as the [Tea Party](#) immediately adopted him as the leader of the movement as we could see that he understood us.

[Trump](#) ran a campaign targeted at gaining the support of the [Tea Party](#) and used the social media to reach us despite the all-out opposition by the [Democrats](#), and many [Republicans](#), who were really one party, the [UniParty](#), the [national news media](#), and the [Federal Government](#). This all came to light when the [Deep State](#) attempted a [coup d'état](#) of President-elect [Trump](#), after he soundly beat [Hillary Clinton](#) in the election. However, since he had won the confidence of the citizens, he was not beatable because he never backed down; he was a fighter and an outsider. Is [Trump](#) perfect? Of course not – he is human, but as I see it, none of the others in the [Republican Party](#) even saw the problem or they are a part of the problem and are further incapable of making changes even if they wanted them. They are incapable is that changes require that legislation be passed in the [US Congress](#), and since neither the [UniParty](#) (Republicans and Democrats) want change, it will require a super negotiator which means [Trump](#) is the best in the country. Yes, I voted for him as did enough others that he became the 45<sup>th</sup> president, since he was the only one who actually seeks to put all the broken pieces of America together again and that he has the necessary skill set to do it for us.

We are now expected to believe that that [Vladimir Putin](#), a dictator in an almost bankrupted [Russia](#), was smarter and more powerful than the combined might of [President Obama](#), [Secretary of State Kerry](#), [CIA Director John Brennan](#), [FBI Director James Comey](#), [Attorney General Loretta Lynch](#), [ODNI James Clapper](#), [U.N Ambassador Samantha Power](#), [National Security Advisor Susan Rice](#) and all the rest in the [Obama](#) administration for him to have actually influenced the 2016 election and determine the outcome of the election. Further, since the [Obama](#) administration knew there was Russian involvement, as there had been in probably all past elections, and didn't bother doing anything about it, you would also have to believe that the [Obama](#) administration knew the involvement was minor or that they were just totally incompetent, or maybe they didn't realize how powerful Putin was.

The truth was the [Hillary](#) was over confident and [Trump](#) had devised a campaign that allowed him to take advantage of the poorly run Hillary campaign.

**It's one way or the other, take your pick!**



## Chapter Nine, Analysis of where we are

The next several sections are rewrites of several sections from my 1994 book, *Power Economics*. To truly understand economics, we must first and foremost understand that it is an abstract solely dependent on our beliefs. For example, let's take the statement that it is possible to produce goods directly from energy. Conventional labor would be mostly unnecessary once this technology is perfected as the amount of labor as a percentage of cost will approach zero, and goods could be produced almost without direct labor cost. Traditional economics obviously cannot be used to describe such a system since it assumes that traditional material and labor are required, so we must construct a much more comprehensive theory of economics of which traditional Smith's or Keynes' would be a subset.

Some economists would state that this process of turning energy into matter (i.e. goods) is not now available and so the discussion is irrelevant. That is wrong, for whether or not we can make things directly from energy today, there would be little disagreement within the scientific community that it will be possible at some time in the relatively near future, whether 50 to 500 years from now. We already have the beginnings of this with the 3D printing of parts directly from CAD drawings.

**This is very significant, for if there is little disagreement on this process's occurrence at any time in the future, then the economic theories of today must be able to account for this process happening now, even if they are not happening at this very instant in time.**

If any theory or set of theories cannot account for a concept, then that theory or theories cannot be totally valid. Just as Newtonian physics is a subset of Einsteinium physics, so must there be an economic theory that allows for an economic situation like the one just described of minimum labor to exist, even if it is not now possible. Therefore, if there is little to no labor in a product, there is no value, and if there is no value anywhere, there can be no economy. Smith's, Marx's and Keynes's economics must therefore be sub-sets of an overall economic theory that explains this future process as well as all traditional economic theories.

For example, Karl Marx's theories developed at the start of the industrial revolution predicted that the communist revolutions would start in the industrial economies like Germany, France, Great Britain and the United States, since that is where the workers would be heavily exploited by those who owned the means of production. That never happened. Marx's revolutions only happened in extremely poor counties when class warfare was used to take from the rich. None of these takeovers were ever successful in the long run and those countries, if they didn't change, were left behind or they grow and changed their economic system to something else.

**Webster's Third Unabridged Dictionary defines "economics" as "a social science that studies the production, distribution and consumption of commodities."**

Continuing the discussion from a different angle, I deem that a more accurate definition of contemporary economics would be “the quantification of the relationships between the production and distribution of goods and services, as filtered through a technological Judeo/Christian philosophy.” I believe that the last part of this definition is particularly important because “all” traditional economic theory has been developed by scholars who were trained in Western educational institutions, particularly in America, England, France Germany and Austria.

Since economics is not a “hard” science, like physics or chemistry. I believe that although the basic core of economics is similar, in that there are relationships and equations that we work with in economics, they are not universal in the details; e.g., the slopes of demand and supply lines and resultant details are only applicable fully in the parts of the world where they were developed. Whether what we know as traditional economics will work in full or in part elsewhere has not been determined. Thus, we can say that:

### Fundamental Economic Relationships

- Economic theories relate only to the human interactions of the society in which they were developed.
- Economic theories were developed almost exclusively by scholars trained in Western institutions.
- Economic theories developed in the West may not fully apply to Eastern or other societies.
- Economic theories may not apply at all to other intelligent species, if they exist.

Economic quantification is absolutely dependent on the social context of its development; since there are no hard constants or relationships such as would be found in physics or chemistry; as education and knowledge change, so changes economic theory. Thus, in the technologically advanced society that will exist in this country within the next century, economic quantification as it exists today (as exemplified in such relationships as “supply and demand curves”) will no longer be “as” relevant and may no longer exist. In addition, economic relationships are statistical (probabilistic) in nature and really apply only to group (not individual) behavior. As group behavioral patterns change in this new society as the individual beliefs change, economic theory will also need to change.

It is my opinion that it would be a big mistake to assume that Western economics applies 100 percent to Eastern societies on a one-for-one basis. We have already established that the structure of the human brain is governed by genetics; therefore, Eastern thought patterns may not be identical to Western thought patterns. We certainly look different so would it be wrong to think that our brains are also different – perhaps a minor difference but different nevertheless. Although Asians and Euro-Americans share many traits, real behavioral differences exist. These differences may help to explain certain situations, such as the economic success of the Japanese. The following two examples illustrate how Westerners tend to be misled by their economic ideas when dealing with other social system.



## Example One, East Verses West

The vast majority of the world's creative/inventive accomplishments have been of Western origin. Eastern civilizations have produced relatively few inventions of importance, and these few have come out of very early historical periods (e.g., gunpowder and the compass, invented by the Chinese). Even the Japanese, despite their overwhelming successes in the area of production, have virtually failed in producing 'new' inventions. Their attempts at invention have almost all been absolute failures. America has thus developed a highly symbiotic relationship with Japan. Americans invent and develop new products and the Japanese produce these products. Unfortunately, this relationship has also passed the production employment opportunities to the Japanese. The Japanese have, however, been immensely successful in developing ways to improve production. Therefore, whatever thought patterns prevent them from being creative allow them instead to be highly organized and thorough.

Kaizen is the Japanese word for continuous improvement; this is the principle that guides Japanese production. While Americans tend to work for the "big breakthrough," the Japanese tend to look for small, incremental improvements. Masaaki Imai's excellent book on this subject, appropriately titled *Kaizen*, published in 1986, should be mandatory reading for anyone in business.

According to traditional economic thought, at some time in the late 1980s, the balance of payments between Japan and the U.S. should have been resolved by an exchange rate adjustment, with the Japanese yen theoretically falling to somewhere around seventy or eighty to the dollar (back then, not today). Instead, Japanese corporations and banks and the Japanese government decided to retain "significant" dollar balances. Rather than converting dollars into yen, they invested very heavily in financial instruments, such as U.S. Government securities.

The Japanese recognized that by holding dollar balances (even though this would defer their compensation); they could maintain an artificially high exchange rate with the United States. In other words, they could maintain artificially low prices (temporarily) for their goods. These lower prices subsequently allowed them to drive many of their U.S. competitors out of business or into producing their goods in Asia. This may not have, but could have, been consciously planned and executed strategy; either way, that is what happened.

Since our government was much more focused on the more immediate (and very real physical) threat of the U.S.S.R., it ignored the growing trade imbalance with Japan. The influx of cheap (not of lesser quality but of fewer dollars) goods also held down inflation. Conventional economic wisdom dictated that "free trade" would ultimately solve the problem. Unfortunately, traditional Western economic wisdom is inadequate in this situation, since the Japanese social structure is vastly different from that of the U.S. By holding dollar balances long enough, the Japanese could drive out of business their U.S. competitors. Then, when the exchange rate eventually changed as economic theory says it must, they would still maintain their advantage.

This takes very long-range thinking. Remember that economic principles apply only to the social system in which they were developed. Japanese thinking is different (neither better nor worse, but different) from European thinking, and we must remember this when analyzing our economic relationship with the Japanese or any other Asian group; e.g., the Chinese are now following the same path developed by the Japanese, only better because they have more people

It is imperative to understand a competitor's motivation and to realize that it might not be the same as ours. One of the main principles of warfare as developed by Sun Tzu, in his book *The Art of War* written some 2,500 years ago (war may be economic or physical), is to understand your enemy – another book essential for all to read, for it contains more than discussion of war, since war is the implementation of the national will by force, and winning necessitates intelligence gathering and disinformation.

### Example Two NAFTA

The NAFTA agreement was supposed to create job growth in the United States. I opined in '94 that this would not be the case, at least not as it has been presented to us. Traditional economics states that under the principle of comparative advantage, free trade would enhance the economies of the various countries that practice this economic principle. In other words, these countries will all be better off economically. Unfortunately, economic effects are based on all the underlying assumptions, which, in the case of NAFTA, do not necessarily mean that we have free trade as defined under economic theory. Comparative advantage works when all the requirements are met.

Bear in mind that the world's most successful economies over the last several decades have been the most closed economy: Japan and now China. What will happen in the U.S., Mexico, and Canada under NAFTA? Of these three countries, the U.S. has by far the biggest economy and is also the most open in its trade practices. Mexico has the poorest economy as well as the fastest-growing population. What would a smart corporate executive in Japan or Europe or America do with this situation? The answer is to build a production plant in Mexico, where labor is plentiful and cheap, and -- now that there are no trade barriers -- export goods to the U.S. And that is exactly what happened.

Some experts said that Mexico will consume more American goods as its economy grows stronger, and to some extent, this was true. But that also meant that the Mexican economy would grow at a significantly faster rate the economies of U.S. or Canada over the next few decades. In addition, because of the large labor pool in Mexico, wage levels in the U.S. would be held in check or even reduced; companies would be able to use the threat of moving south of the border to keep U.S. wages low. And that is exactly what happened.

Thus, I wrote in 1994 that over the next twenty years or so, the Mexican economy would experience strong growth and the U.S. economy would experience a slow-to-medium growth rate with little wage growth. This meant that inflation and interest rates would be low. People in the U.S. would have to work harder and longer hours to stay I stride, not to mention get ahead – not quite a glowing future for us. And that is what happened. What was not foreseen at the time was China, and her impact on this mix.

To sum up where we are with economics, we see that it is a social science that attempts to measure the relationships between individuals and groups of individuals as they pursue the satisfaction of their needs and desires. The branch of mathematics that deals with probability gives us the means to perform these measurements. Measures of economic factors are measures of social behavior, just as surely as the average height or weight of populations depends on diet and other factors that determine growth. Economic measures depend on the existing social structure. Therefore, changes in the social structure will inevitably change economic measurements.

**I wrote the following Chapter in 1994 – a discussion on taxes and money flows, with a slight modification to fit this paper. I have not changed the data from the '90s as economically nothing has really changed even though today's numbers are different.**



## Chapter Ten, Taxes and monetary flows of money

Economics as a modern academic discipline has undergone several major transformations since Adam [Smith's](#) *Wealth of Nations*. The last key changes in economic thinking came in the 1920s and '30s with the work of John Maynard Keynes. Keynes's ideas were adopted in part by President Roosevelt as he struggled to help the United States pull out of the Great Depression. Unfortunately, either Roosevelt did not fully understand the implications of Keynes's ideas, or he could not convince Congress to fully adopt them, for it was not until the impending world conflict, World War II, precipitated a great flood of capital spending into the economy that the U.S. truly left the Depression behind.

The war effort was financed with taxes and borrowing and my interest in methods of financing the government and their consequences were always a puzzle for many reasons. First, WW II should have bankrupted the economy, but it didn't. Second, I was long ago struck with the wasted time and effort that annually goes into preparing--and attempting to avoid--local, state, and federal taxes. All of us (except maybe the accountants) begrudge the work required to file our taxes each April 15th. Businesses, in particular, carry an onerous burden of compliance and tax rates that significantly affect almost all business decisions. Therefore, in much of my career as a business executive, I always considered tax issues in my business plans, and occasionally toyed with ideas for improving the efficiency of our tax system. During one of these brainstorming sessions, I realized that the entire taxation-and-borrowing process was unnecessary in a modern, post-computer economy.

**Government can be run without taxation and borrowing.  
Furthermore, eliminating taxes would eliminate the distortion of  
corporate and individual thinking and planning.**

"Taxation" probably began tens of thousands of years ago in very primitive societies, when the tribal leader demanded contributions from members of his tribe for his protection and leadership. Contributions would have consisted of food/game, tanned hides, arrow heads, or other basic necessities. Members of the tribe paid their chief directly for his real and/or perceived services to them.

These chiefs eventually became kings (in Europe), sheiks (in Arabia), or emperors (in Asia) – different titles, but the principle or rule was the same. These rulers had families that often stayed in power for hundreds of years and, after a generation or so, their descendants claimed the right to divinely ordained absolute power. Sometimes rulers were overthrown, and new leaders arose to claim the same right to divine rule. One thing remained the same – they demanded some form of payment from their subjects. Sometimes these payments were quite high, other times more reasonable, but in all cases, rulers needed these payments to maintain their "divine" lifestyles, and the more "contributions" they received from their subjects, the more they demanded. In extreme cases, people became indentured or enslaved in order to fulfill their tax burden. The only "economic" difference between taxation and slavery is the percentage of your time spent working for someone else instead of yourself.

Most people living in democratic countries eventually gained personal freedoms, yet few have been spared the burden of taxation at some level. The American Revolution was a direct consequence of taxation, which was judged to be onerous and unjust. Since the break from Britain over two hundred years ago, Americans have paid, over time, higher and higher taxes and then because of the 16<sup>th</sup> amendment ratified on February 3, 1913, we all must pay income taxes, which were prohibited by the Founders of our Republic, for obvious reasons – they had just fought a war to get away from those taxes. And what we pay now is more than they were paying then, adjusted for the times. We fought a nasty war to stop that, I'm just saying.

Today about 40 percent of our time is taken from us in the form of taxes. From an economic standpoint, we are therefore 40 percent enslaved to the various governments (local state and federal) and only 60 percent free. We have been paying taxes for so long that most individuals believe that they "have to" – even if they don't want to – in order to support a working government. It is difficult to "break the habit" of something that we have been doing for tens of thousands of years, but we must rethink the role of taxes in our lives and in our government as over time they always get far too high and rebellion follows to rid ourselves of them.

**I propose here that taxes are completely unnecessary and irrelevant in a modern 21<sup>st</sup> century economic system.**

There are two parts to consider in order understanding the economic impact of taxes. One, an individual or a legal entity (e.g., a business) transfers income or earnings to the government, thereby giving up his/her/its right to spend the earned money. Two, the government receives the transferred money and uses it for various purposes to include buying goods and providing services. Also, all businesses are forced to raise their prices by the amount of their taxes as the only way to maintain a return on investment (ROI), a key business indicator. The government may also transfer this money directly to others as a "transfer payment;" and most of our entitlement programs are income transfer payments. However, the government can also print (create) money as required. Thus, the federal government literally has the right to spend more than it collects, and either print and/or borrow money to finance the difference. For example, the United States' money supply (currency only) was almost \$247 billion in 1990 (this is almost all "created" or printed money), whereas the government's debt was almost \$3.2 trillion that year. By comparison, the GDP in 1990 was \$5.5 trillion.

The following equations represent how we account for the transactions that make up our national economy, defined today as the Gross Domestic Product (**GDP**). I used slightly different abbreviations to better identify my logic. For simplicity's sake, I have not included export/import transactions and other internal transactions. I am ignoring the government's ability to create money and assuming a balanced budget. The **GDP** of the country would be the sum of Personal Consumption Expenditures (**Ce**), Investment (**I**), and Government Expenditures (**Ge**), or: **GDP = Ce+I+Ge**. The sources of income for these expenditures are Personal Income, or wages minus taxes (**Pi**), Corporate Income, or profits minus taxes (**Ci**), and taxes (**T**), or: **GDP = Pi+Ci+T**. Obviously, **GDP** must have the same value in both equations, so **Ce+I+Ge = Pi+Ci+T**. This simply shows that national income equals national expenditures. I will now redefine a few terms: **Pi = (Wi-tp)**, **Ci = (Pc-tc)** and **T = (tp+tc)**. **tp** is equal to individual or personal



taxes, and **tc** is equal to corporate or business taxes. The sum of the two is therefore **T** or total taxes.

Since taxes are deducted from both individual (**Wi**) and corporate incomes (**Ci**), we can rewrite the equation as follows: **Ce+I+Ge = (Wi-tp)+(Pc-tc)+(tp+tc)**. Now, since individual and corporate taxes appear twice on the same side of the equation, we can simplify them by replacing them with a new variable, which we will call "Development" (**Dg**) for now. The new equation for **GDP** will therefore be **Ce+I+Ge = Wi+Pc+Dg**. Now we can redefine the variables in the right side of the equation (I will explain the reasoning behind this later in this chapter) as follows: **Wi = IVA** (Individual Value Added), **Pc = BVA** (Corporate/Organizational Value Added), and **Dg = GVA** (Governmental Value Added). The old **GDP** equation has thus been transformed into: **Ce+I+Ge = IVA+BVA+GVA**.

Taxes, as I mentioned previously, can basically be defined as a transfer to the government of the economic rights to a certain percentage of the time that we spend working (physically or mentally). Government exercises this "economic right" directly by withholding certain percentages from payroll (including SS and Medicare) and levying millage on property values, and indirectly by collecting sales and various product and excise taxes. (Recently some of these taxes have even been redefined as "contributions.") At the rate of forty hours per week and fifty weeks per year, the average individual works 2,000 hours per year, with about 800 hours, maybe more today, of that time going toward paying for his/her taxes, direct and indirect.

I will now make a very radical proposal that will require an open mind to understand. Read the balance of this paragraph slowly and carefully and forget all past preconceived ideas. If both personal incomes and corporate profits were reduced by the amount of taxes that would normally be assessed, and taxes were thus taken out of the GDP equation, incomes and profits would be precisely the same; their buying power would not be any less or any more. Assuming that the government would still be spending the same amount of money, **T**, that it had previously collected in taxes from individuals and corporations and spent, the only thing that would have to be done to maintain the balance of the equation for GDP is to provide another source of money in the amount of **T**. This could easily be accomplished if the government were simply to "create," "print" the necessary money. The government can do and has done this, and with these assumptions, it will not be any more or any less inflationary than what was happening before this change. It is inflation neutral. This is why I have redefined **T** as **Dg**, or development. I wanted to break the link to the old way of thinking. By this one simple procedure, taxes and all the economic distortions they produce would be eliminated from the economic system.

**Eliminating taxes would bring major psychological changes to the process of conducting business. Business decisions would be made on their intrinsic economic merits, not on their tax consequences.**

Tax shelters – along with a good portion of the legal and accounting professions – would disappear. Entire government agencies and regulatory bodies, such as the IRS, would no longer be needed, thus freeing up government resources for truly productive

work. There would be many other benefits to such an economic system, which I call "Super Capitalism" or "KAHism" (which I will define later).

What is currently lacking to make this system viable is a way to control government spending. Governments in other countries have created runaway inflation as a result of uncontrolled wasteful spending that caused their citizens to lose faith in their government. Most of us have therefore developed a preconception that government must not spend more than it collects in taxes or our economy will also experience high inflation (i.e., the "balanced budget" debate of today). Taxes become the theoretical "brake" on the government spending system, so the politicians get around this by borrowing and taxing. Implicit in this thinking is that government contributes no "value" other than the redistribution of money or income. Also assumed in thinking of this kind is that "no" or "small" government is better than large government. They are not completely wrong.

Government spending, the normal business cycle, and psychological factors are the major determinants of the economy's strength. Politicians like to say that they have "created jobs," but in reality, new jobs appear or disappear years after any change in economic policy. For example, George H. W. Bush lost the 1992 presidential election partially because the economy appeared to be in a recession. It didn't help that there was a third party running. However economic reporting always post-dates actual economic activity by at least several months and so it was not until Clinton was already in office that it became clear that the recession had, in fact, ended during Bush's term, and the economy was already in a growth period at the time of the election. In reality, neither Clinton nor Bush had anything to do with this process; it was simply the normal business cycle in action. Having said that, I must qualify that the President, because of his position, can have some impact on the economy but it's not an impact for next month or next quarter unless it's like a Trump major tax cut.

In order to break the link between politics, government spending, and taxes, we must assign value to the government's contribution to the economic equation. For example, government spending on the infrastructure (dams, road, airports and even some public buildings) and education (both primary and secondary) has significant long-term economic benefits. The proposal presented here will provide a way to use funds for projects without taxes and politicians seeking re-election. There will be more on this subject later in this paper, although I can now see that some of what I wrote back in 1994 was a bit naive.

A key point in the understanding of economics was passed over about 100 years ago, when some very influential and fundamental ideas about economics were in the process of being formulated. This omission is especially clear in the work of Karl Marx, the indirect father of central planning, who believed that all economic value was derived from "labor." He built his vision for his collectives-based utopian society upon his ideas about labor. His system became known as Marxism, but "Laborism" would have been more appropriate. The fatal flaw in his thinking was his assumption that humans are inherently good, and that Marxism would eventually lead to a state with no government. After one hundred years, we now know that is impossible. Russia lasted about 70 years and China about 50 years.

Economies and social structures based on collectives and central planning have been tried throughout the world many times, both before and after Marx and his ideas, and it is clear that they simply do not work. For starters, the people who gather power during revolutions -- which is how Marxism is typically installed by the revolutionaries as the country's economic system -- do not voluntarily put that power aside after the revolution is over. After they assume control, they need a very strong central government, a police state, to stay in control. However, the idealistic lure of Marxism, a Utopia, is very powerful especially to the young and intelligent; unfortunately it just doesn't apply to the real world with real people and it always goes bad. Untold tens of millions have died in the creation of governments based on Marxism.

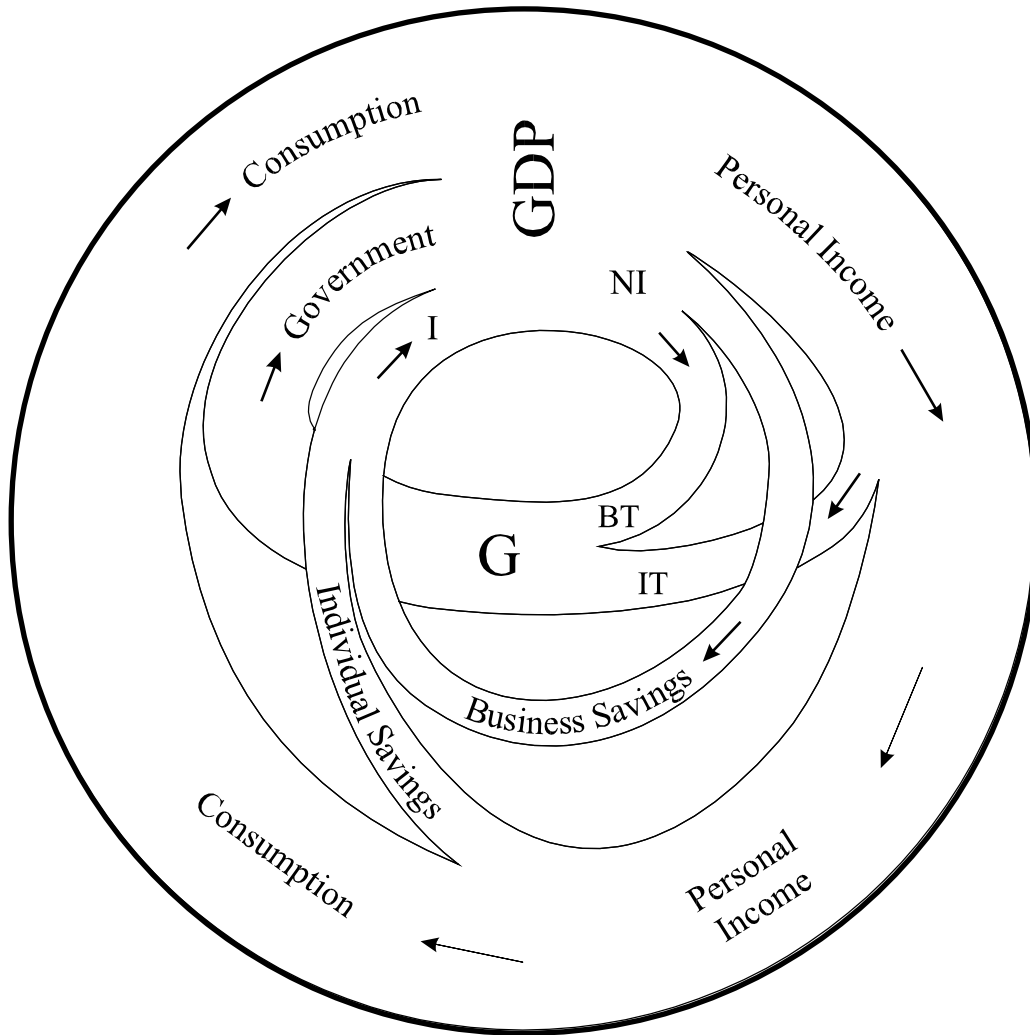
Other economists saw that something was missing from Marx's formula, and assigned the central economic value to "capital," rather than "labor." Economic thought of the recent past gave value to both "labor" and "capital." More currently, economists have also assigned value to "knowledge." Peter Drucker, a prolific writer and social analyst of some renown, has proposed that the next stage of economic development will center on knowledge and the workers that control it. He elaborates these ideas in his book, *Post-Capitalist Society*, published in 1993. Although Drucker's ideas were helpful for developing some of the concepts I present in this chapter, I have expanded upon them considerably. My own thoughts on this subject go back to 1964, when I studied and researched the trends of the abilities of humans to absorb knowledge and become productive members of society. In that work, I go into detail on knowledge and how it relates to our society and the very near future of the "working class." It also earned me an A in my undergrad economics thesis.

To continue the discussion, we must first redefine "labor," "capital," and "knowledge" as first-order, second-order, and third-order economic factors, respectively. This then allows us to give business and government economic units the same economic status that was granted to "labor" and/or "Capital" in the past (as the only economic entities that add value to the economic process). It is my belief that business and government units contribute to the economic equation, as they are repositories of "value" that would not exist otherwise. "Knowledge" is a multiplier of these units (as well as for individuals), creating a system which, taken as a whole, is greater than the sum of its parts (individuals and businesses). This concept was used to define the variables in our final revised **GDP** equation: **IVA**, **BVA** and **GVA**. Individuals, businesses, and government all add value to the economic system via these groupings: knowledge, assets, and people. "KAHism," then, is an economic system in which each of these elements -- knowledge, information and organization (k), assets and capital (a), and humans (h) -- adds value to the economic system.

The flow of money in the national economy is graphically represented in the following five diagrams. The inherent balance of the economic system, as expressed in the previously discussed equations for the GDP, is easily seen in these representations (left half of chart equals right half). For simplicity's sake, only the most critical elements of the economy are depicted in these diagrams; elements were omitted because they have no major effect on the flow patterns. Each chart builds on the previous one, showing how my point affects the monetary flows. The last chart shows how everything fits together into my proposed new economic logic.

## Chart One, Traditional Economic Flows

### Monetary Flows



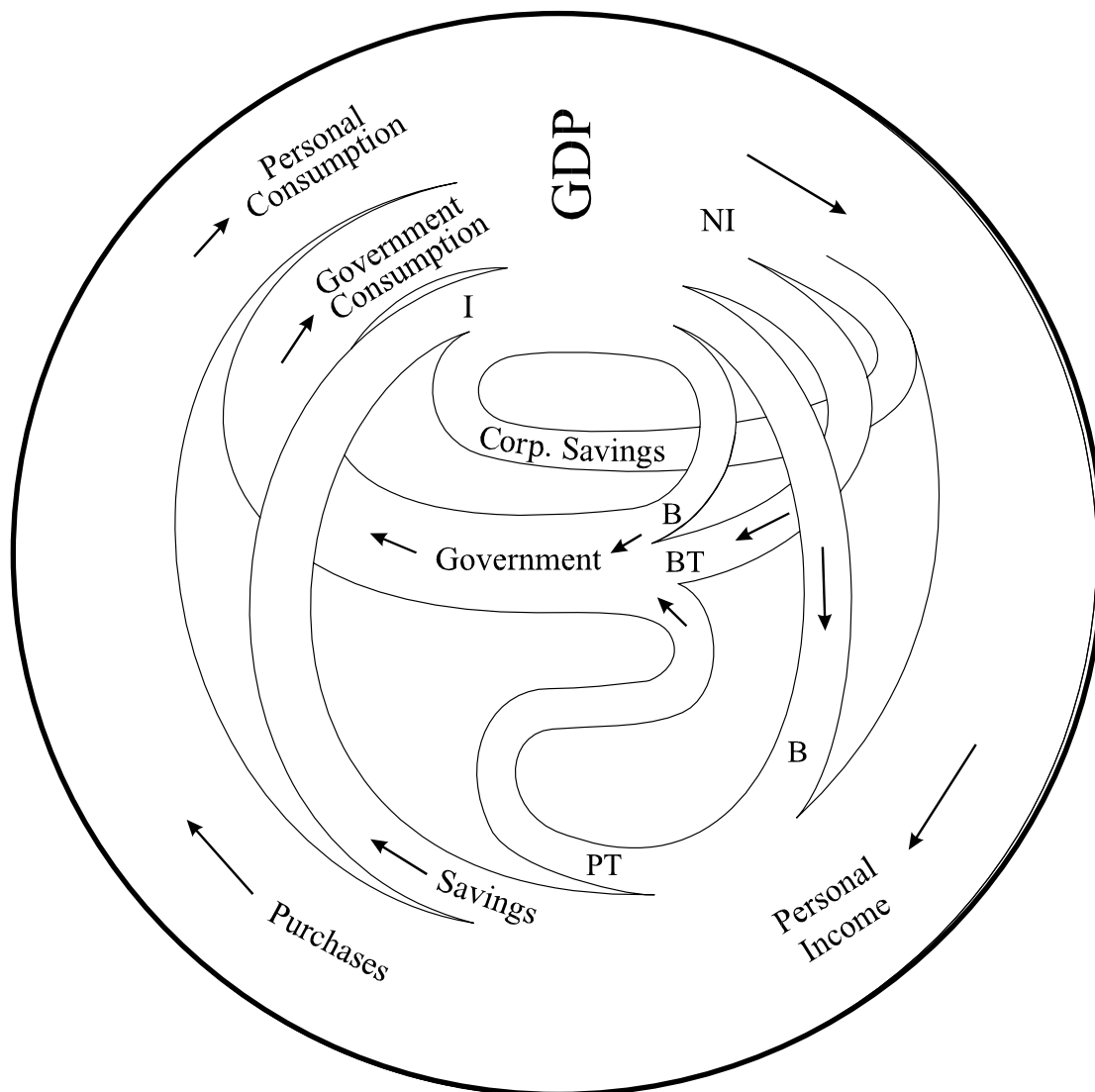
BT: Business Taxes  
NI: Net Income

IT: Individual Taxes  
I: Investment

This diagram depicts economic flow in its traditional terminology and logic. Moving clockwise from the top (GDP) is net income from individuals and businesses. Taxes split off from both and flow into the central area, which is government. Business and individual savings also split off from net income. As the flow of money moves farther around the circle, individual branches merge back into GDP as individual, government, and investment expenditures. These are the basic flow elements of traditional economics.

## Chart Two, Economic Flows + Borrowing

### Monetary flows



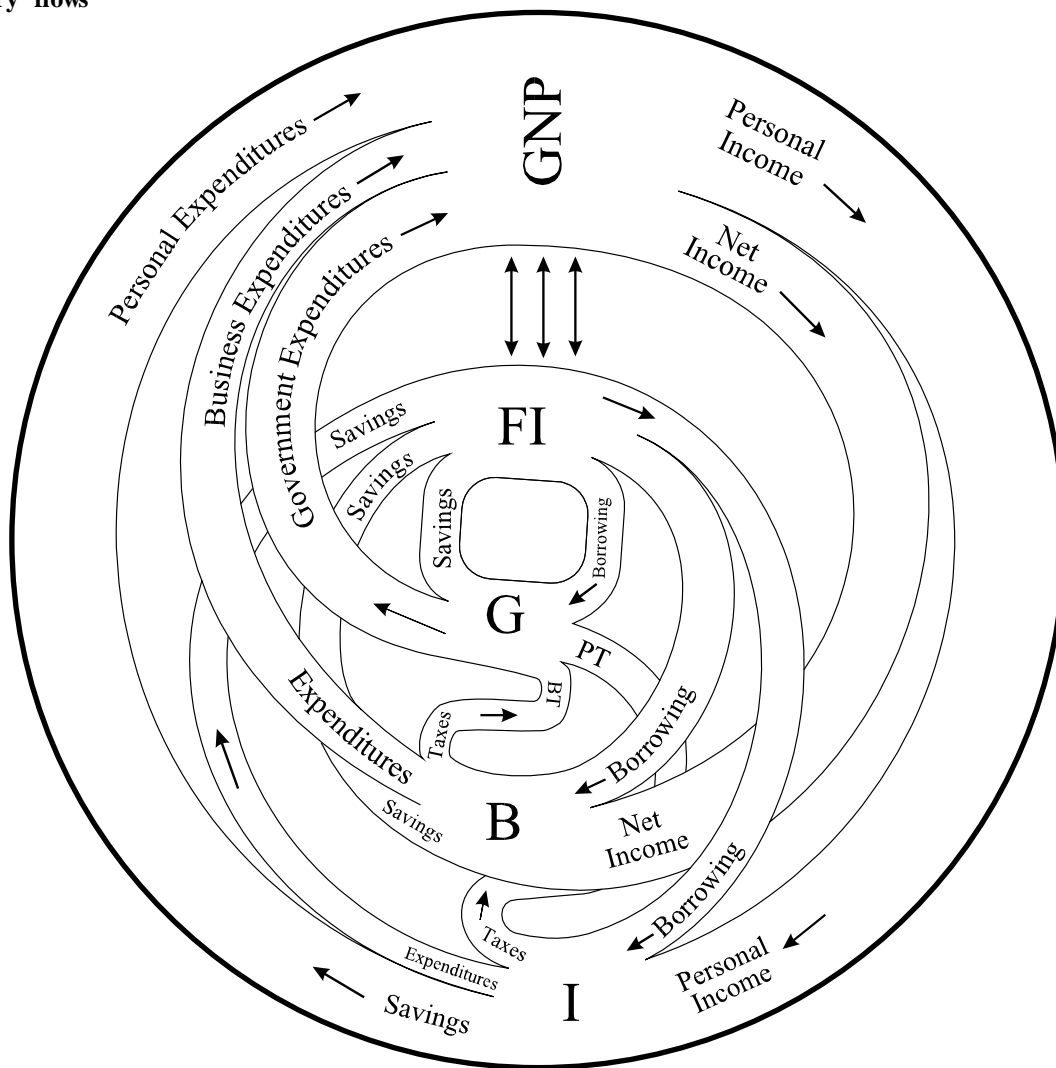
BT: Business Taxes  
B: Borrowing  
NI: Net Income

PT: Personal Taxes  
I: Investment

This diagram introduces "borrowing" into the basic system (business and individual borrowing are not shown separately).

### Chart Three, Economic Flows + Business

Monetary flows



FI: Financial Institutions  
G: Government  
B: Business

I: Individuals  
BT: Business Taxes  
PT: Personal Taxes

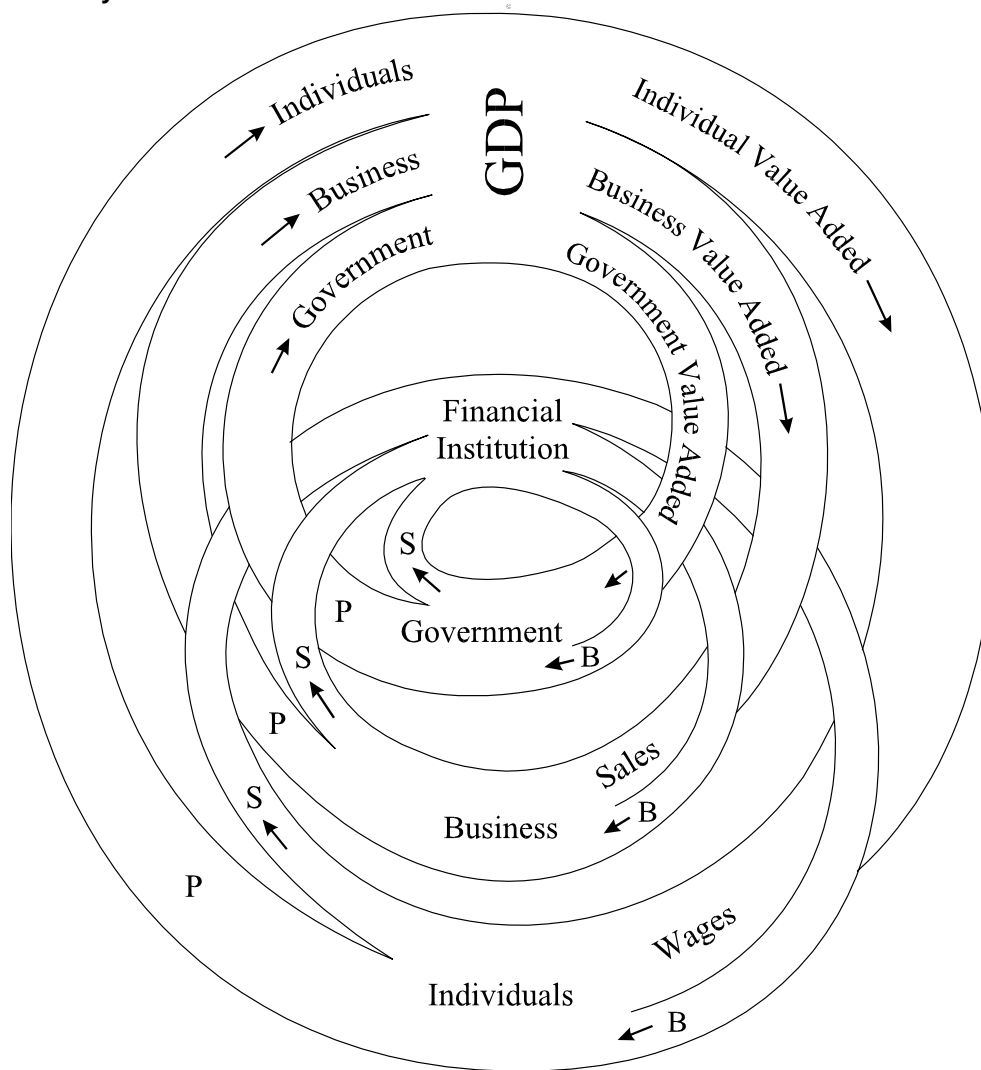
Chart Three introduces financial institutions and the business sector as separate entities, and isolates the investment portion of the economy (thus beginning a sequence of patterns which will culminate in Chart Six). Both these changes are variations of traditional economics. This diagram is the visual equivalent of the equation  $C_e + I + G_e = P_i + C_i + T$ .





## Chart Five, Economic Flows: New Terms

### Monetary flows

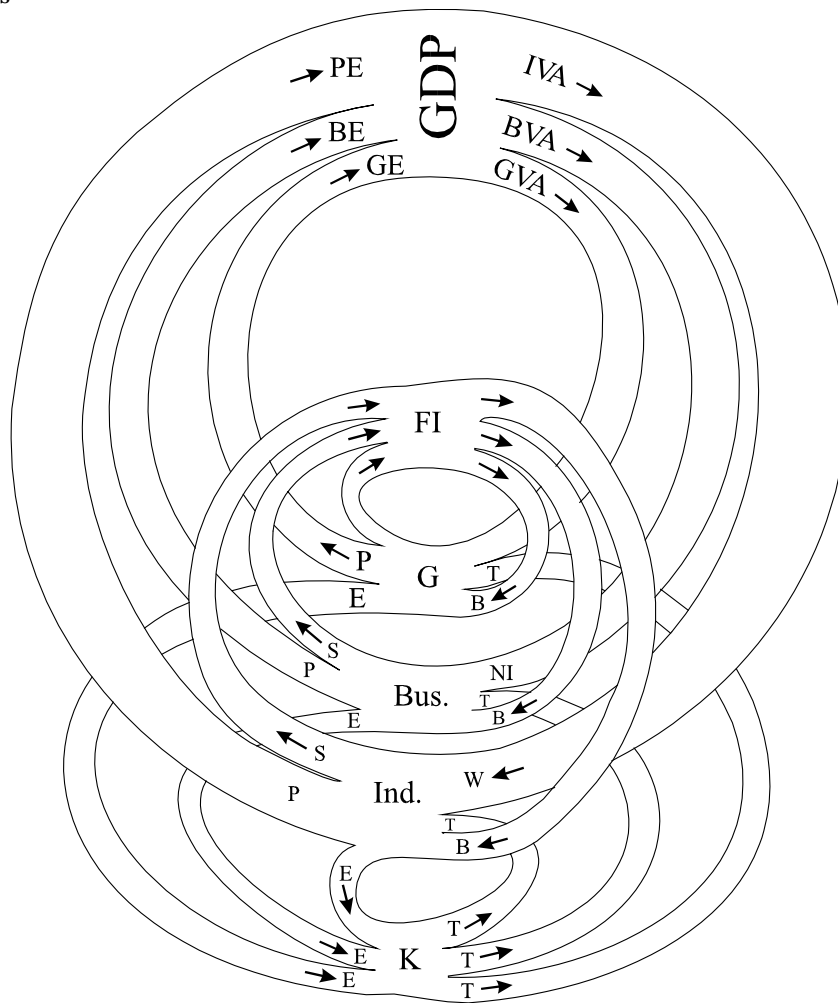


IVA: Individual Value Added	P: Purchases
BVA: Business Value Added	S: Savings
GVA: Government Value Added	B: Borrowing

Chart Five is the same as chart Four, but uses the new terminology. Thus it is the visual equivalent of:  **$Ce+I+Ge=IVA+BVA+GVA$** .

## Chart Six, Economic Flows + Knowledge

### Monetary flows

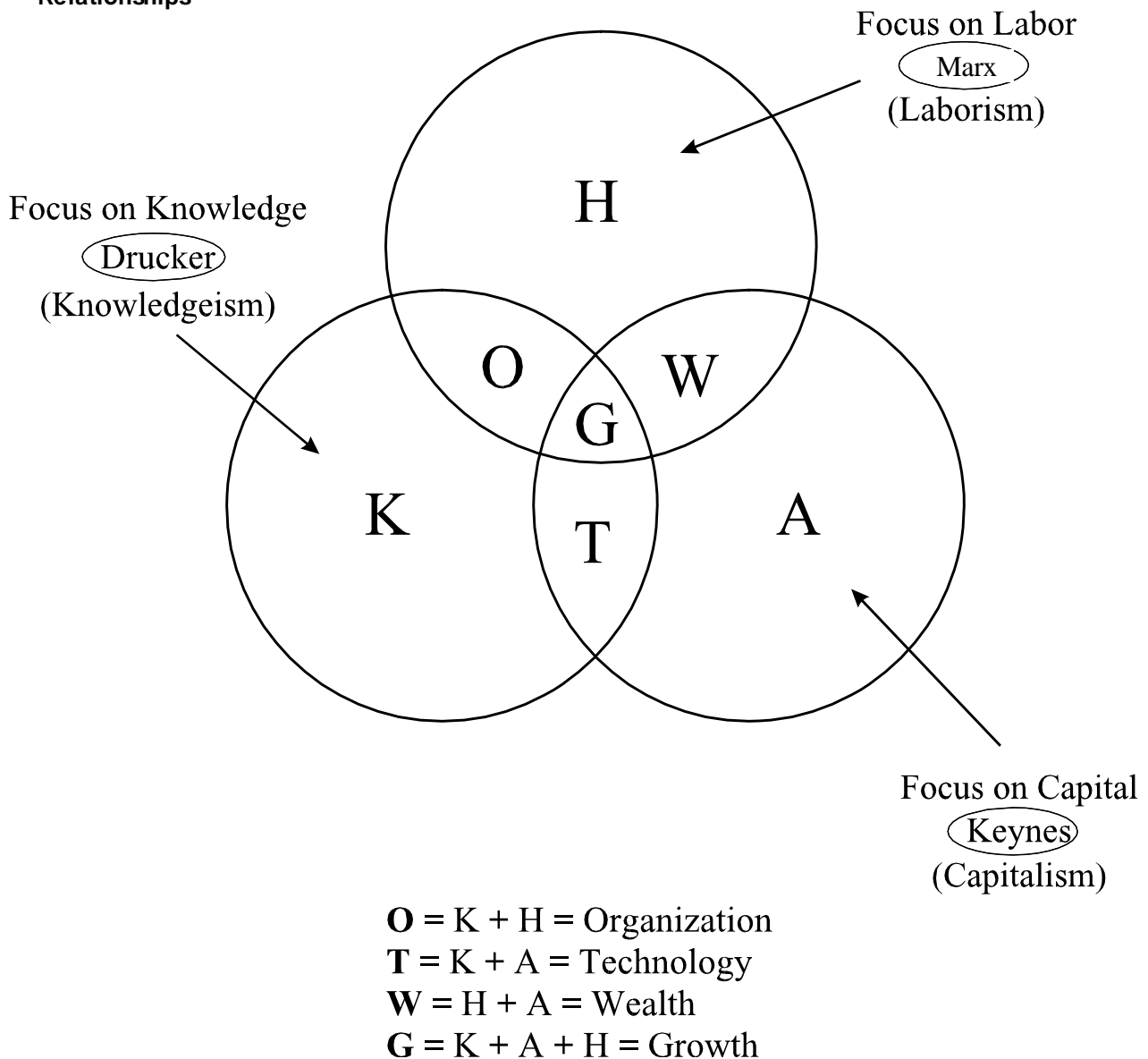


E: Education Expenditures	FI: Financial Institutions	S: Savings
G: Government	P: Purchases	B: Borrowing
W: Wages	Ind.: Individuals	NI: Net Income
K: Knowledge Base	PE: Personal Expenditures	T: Technology
GE: Government Expenditures	BE: Business Expenditures	Bus: Business

Chart Six, the last chart, describes the new system of KAHism, including knowledge as a third loop system, as outlined in this chapter. Education expenditures are separated from expenditures for goods and services (Purchases), and treated as separate "investment" flows. In the case of knowledge, the return is not "interest," but additional knowledge. Since knowledge allows us to be more productive, it adds to the economy just as savings does. In my opinion, savings and knowledge are both powerful drivers of the economy.

## Chart Seven, KAHism

### Relationships



This last chart Seven shows the basic components of KAHism. I envision it as the intersection of three circles: Knowledge (K), Assets (A), and Humans (H). I call the intersection of the Human and Asset circles, "wealth." I call the intersection of the Human and Knowledge circles, "organization." I call the intersection of the Knowledge and Asset circles, "technology." The central area, where all three circles overlap, I call "growth." As humans increase knowledge and assets, the growth area will become larger.

All these charts were made on a "very" high-end Xerox GUI computer made for type setting in 1993 and 1994, in a book that was created on an old Intel 486 PC using Lotus Ami Pro, which was the best word-processing program available then – almost as good

as MS Word is today. Since then I have lost or misplaced the originals (which I will try to find some day) and some of the graphics have minor problems that would be very difficult for me to reproduce. The minor errors do not affect the message. All the other graphic charts (not included here) in the book were done in Lotus 1 2 3, which was much better than Excel at that time. A note for any techies Xerox got out of the computer business and sold their entire tech base to a new company Adobe. Xerox had the mouse and file-folder-storage concept on their computers and didn't know what to do with it.

In sum, much of what I have proposed in this chapter is simply a redefinition of economic terminology; the two real changes I have proposed are moving to a tax-free economy and letting knowledge become a driving economic factor. These changes are visualized in Chart six in the way the **FI** and **K** blocks taper off in a clockwise direction. ***This book depicts the core reason for economic growth.*** If we acquire knowledge at a faster rate than financial growth increases, real, overall economic growth occurs. If we fail to acquire knowledge at a faster rate than the increase of financial growth, we run the risk of inflation or even hyper-inflation. (In both statements, I mean effects beyond the traditional supply-and-demand-curve effects that we discuss in economics.) This allows us to understand how some economies have grown at very high rates without inflation.

Japan is a prime example of this type of economic growth. It imported tremendous amounts of "knowledge" (mostly from the US) with very little investment, and has had little if any inflation. China, likewise, has followed the same course, and its economy is currently experiencing a very high growth rate, again with little inflation. Similarly, the economies of Germany and the USSR grew very quickly after World War II because of importing "knowledge" at no real cost. Then, as their knowledge stream dried up, the German and Russian economies slowed considerably. The Japanese are also now experiencing a somewhat similar effect as they are now mostly on a par with us.

The United States, as an economic world leader, cannot take advantage of the creative developments of other countries (for the most part, since we have done the bulk of the development). Unfortunately, we have now also abandoned any real investment in education and knowledge in our own country; continuation of this practice will virtually guarantee inflation and slow future growth. KAHism defines "knowledge" and "investment" in economic terms and assumes that they can both be used to improve our lives (without the concerns imposed on us by traditional thinking). Are we willing to make this leap in thinking in order to proceed to a healthier, more productive economy? Businesses would be free to operate in response to the market place, doing what they do best – supplying desired goods and services – if they were free from taxation. If economic policy was determined in a more rational manner than it is currently (i.e., in a manner free from the distorting effects of taxation), steady, consistent economic growth would be possible.

When I wrote this chapter in 1994, it was a core reason for writing the book I was writing back then and it represented many hours of study and analysis. Although it covers a wide range of ideas, bear in mind that the *framework* for change is as important as the change itself. I believe that my conclusions about taxes are valid. I leave it to others, however, to work out the detailed equations and mathematical models (so beloved by

economists) that would support this somewhat radical position. However about 20 years later, around 2014 as I remember it, I decided to take this idea and work on it some more and this time I used the equations to show how it would work. That doesn't show the growth potential as to the graphics used here, but I do think it complements what I did in 1994. Therefore, the next section is a continuation of this concept.

I don't remember exactly when, but it was just after the 2008 crash when I thought I would review my tax idea. Building on that concept shown in this section, I worked out a method that could be used to implement it.



## Chapter Eleven, Funding government in a technology based economy

As stated previously, this “Monetary/Government Concept” is based on my formal education, decades of management experience and the reading of hundreds of related books after the ‘90s. Some of these ideas required technical analysis and this book is the resultant distillation of thousands of hours of work and draft writings. There are two concepts presented in this section that are standalone concepts that are best working together. Presented here are the principles and inherent logic built from the theory presented in the previous section; however, this section is not an actual implementation plan. The following are only brief summaries of methods used to solve very complex social issues, and if they were to be adopted, they would require constitutional amendments. This section uses the financial data for 2014 to create the example.

My research revealed that there are two reoccurring problems that affected all governments and the way that people have been governed since western civilization began thousands of years ago. Of no surprise, they are

- **A Money & Taxes**
- **B The ways that leaders are selected**

The Greeks were the first to discuss this in earnest, but many others contributed with Machiavelli, Hobbes and Locke’s giving us the core, in my opinion. However, prior to the end of the 20th century, the means and knowledge to create alternatives to historical solutions (pre-tech) that kept failing were not available.

### Part A. Money & Taxes

Governments need money to pay the rulers, protect the rulers, and pay off the citizens so they will support the rulers. This is done by issuing a medium of exchange (i.e., money) and a way for the rulers to get some or all of it (i.e., taxes). The illusions that all governments promote is that the rulers are there for their citizens; therefore the taxes are needed to provide for them. Constitutional limits as we had after the revolutionary war have now been breached and government has been expanded into areas where it does just not belong. The existing government will not last much longer even if Trump is successful in all he is doing, unless there is fundamental change!

The modern theoretical justification for taxes was provided by John Maynard Keynes in his book, “The General Theory ...,” in 1935. However, this age-old process of taxing always results in debasing the currency, which has destroyed just about every country that ever existed by always – without exception – getting totally out of control and often also leading to nasty wars. The process of destruction can be quick but it typically takes eight to 10 generations after the founding of a country before the politicians and citizens create a situation where the government loses control of the country by excessive spending. Keep in mind that the United States was created because of taxation without representation. The excessive taxes imposed on us over the past 20 years directly lead to the balance of trade problem that we now have, since foreign governments were

buying US Treasuries instead of US products. Had the US Treasuries not been required to finance the US government, there could have been no trade imbalance, and that is fact! The exporting countries were buying something it was the US Government!

The solution is to replace the existing system, in all its variations, with a different monetary concept by eliminating the need for taxes or borrowing and replacing that loss with a different method of revenue for the government. The previous section shows a theoretical way for this to happen. This section shows the mechanics of doing that based on the economics data from 2014, from which I created this version in 2015.

### Steps to Change

- Step one would be to stop the collection of all taxes (from all business and individuals) and all borrowing. For 2014, this would be about \$3.0 trillion dollars.
- Step two would be that all the business would be required to reduce their sales prices by an amount such that their net income would be the same as when they were paying taxes
- Step three would be that all individuals would have their gross pay reduced by the amount of the taxes that they had paid, such that their take-home wages would be the same.
- Step four would be the elimination of the IRS, which would be a blessing to all of us.
- Step five would be to change the existing Federal Reserve System (FED) by, first, breaking its link to the federal government to make it independent and, second, authorizing the changed FED to issue dollars to the local, state, and federal governments.
- Step six would then be to issue dollars to those entities, based on the total hours worked by non-government workers in each political jurisdiction. The amount would be about \$10.00 per hour of private sector work.

For example, if there were 150 million private-sector workers who were working 2,000 hours a year, that would equal 300 billion hours per year worked, multiplied by \$10 dollars per hour equals \$3.0 trillion dollars, which is about what would be taken out of the system by eliminating all the taxes and borrowing in 2014. Hence, we removed \$3 trillion in taxes and borrowing and then returned the \$3 trillion as credits so nothing has changed, but there are no taxes and no borrowing.

**I cannot understate how critical this is, as it takes away the federal power of “grant” money with strings attached, which allows them to control things without passing unconstitutional laws.**

What follows now is an example based on the actual government financial information for 2014. The following figures were taken directly from the following government reports: Bureau of Economic Analysis (BEA) monthly report of the GDP of the United States; Monthly Treasury Statement; the Bureau of Labor Statistics (BLS) monthly employment situation; The Monthly Statement of the Public Debt of the United States

and the Department of Defense (DOD) Active Duty Military Strength Report. The Monthly Treasury Statement data is reformatted to calendar-year format from the government fiscal-year format, which runs from October to September, so we can compare apples to apples. This paper was first written at the end of 2015, using data from 2014, and there was no need to use a different year since it is now 2018 for this purpose as the concept is independent of the year used to show how it works.

#### First the Facts for 2014:

- The federal government spent almost \$4.0 trillion a year (\$3.885 trillion) of which some is derived from taxes and fees (\$3.096 Trillion) and some is borrowed (\$789.5 billion). More on this subject later since the official GDP figures are different, so we use \$3.2 trillion here instead of the actual \$3.9 trillion, to be consistent with BEA numbers (explained later). In essence we are assuming that all government spending is federal here, to simplify the discussion. Conceptually this doesn't matter.
- There are some 151,012,000 people working for a living including ALL categories (the BLS does not count farm, self-employed and the military). This figure is the average for calendar year 2014.
- If we assume there are 2,000 hours worked per year, per person, that equates to 302 billion hours worked per year. This is the only assumption used here and since many workers are part-time, this may be an overstated number. Whether it is or not is irrelevant to the discussion of the concept. It would only matter slightly if implemented.
- Therefore, if we divide the \$3.2 trillion spent by the federal government by the 302 billion hours worked by all the citizens, we arrive at a ratio of \$10.56 of government spending per hour worked.

#### Now here is the concept:

The idea is based on an economic principle that my advanced econ professor taught me at Ohio University in the early '60s, which was actually just a simple thought experiment. The specific principle is that if we make a change in an economics system and the result of the change shows a net result that is the same as before the change, then there was no real change in the output -- only a change in how we got there. The premise, then, is that it makes no difference which method is used.

What follows in the five bullet points following this paragraph is how the described principle work it is based on federal revenue. State and local revenue could also be added to this, but that is too complex for this brief overview and it wouldn't make that much difference anyway. This does include "all" revenue going to the federal government, no matter the reason or program including social security.

- We eliminate ALL personal federal taxes and fees as well as ALL business taxes and fees, so the result is that this reduces the government's income to zero (all borrowing is also eliminated).
- Simultaneously we reduce individual pay rates by the exact amount of the taxes they pay. For example, if you were making \$25.00 per hour but only taking home

\$20.00 per hour, the change we make would be that you would now be making \$20.00 per hour, but paying no taxes, so your take-home salary would be the same as before the \$20.00 per hour (no change).

- Businesses would be required to reduce prices such that their income would be unchanged in a similar manner. The net economic effect on the economy from this change (initially) would be zero since private and corporate spending would be exactly the same (no change).
- To compensate for this loss of revenue the federal government would be allowed to create fiat money (no real change from what they do now) at the rate of \$10.56 per hour worked by the citizens. And since there would still be 302 billion hours worked by the citizens (no change), they could still spend \$3.2 trillion dollars (no change).
- The net result of all this is that there is still the exact same amount of money in the economy in both the current system and the new proposed system. All we did is change the method of how it got from the worker to the government (no change).

Clearly, we have made major changes, yet nothing has changed; we merely changed the method of how we got from here to there. Therefore, we are in accordance with the economic principle begun in this section.

I think you can see the benefits to this kind of system and, of course, the devil is always in the details. However, I believe I have considered most of them and they are not major obstacles. I do agree that this would require much public re-education, but I think it could be accepted, especially after 2024 to 2032, assuming the sovereign debt bubble has or is about burst by then. I think that Trump would have the ability to do this.

The major benefits are:

- The federal government can only spend more money when there are more people working more hours. That is an incentive to promote growth over dependency.
- No one has to worry about paying federal taxes, so that all purchasing and investment decisions are based on economics, not tax avoidance. This makes for a much more efficient economy.
- The federal budget is always in balance. No need to borrow money and this also forces international trade to be in balance since the government doesn't need to borrow from foreigners. **This is a key element.**
- Lower prices for products produced here would make the US more competitive and since the take-home income is the same, internal growth would be immediate.
- We end up with a labor-based currency, which is an improvement over what we have, debt-based. It also takes gold out of the equation, except possibly for international trade since the current system we have of pegged rates based on the dollar does not work well. However, that is a different subject for other papers.

- There are no downsides, other than that some federal agencies would no longer be required, such as the IRS. So, actually, the federal government would need less money than what we show here.

### The Equations:

The equations shown after this discussion are used in national income accounting to calculate Gross National Product (GDP). To show how this works, we present an example using the real numbers for 2014. Again, this is a simple macro model; the details are much more complicated than what is shown here. However, that doesn't matter since the principle is valid and all the details can be worked out. Also, I did not use the modified abbreviations, i.e. **Ce** for C, **Ge** for G etc. as would be far too confusing in this analysis.

Note the BEA does not count borrowed money, and transfer payments are not shown in the federal category. The BEA's G also includes state and local spending, much of which is transfer payments from the federal government. This means that the BEA figures for "government" used to calculate the GDP are not the same as shown by the United States Treasury for federal spending and borrowing. We will use the BEA figure of \$3.2 trillion instead of the actual \$3.9 trillion pulled from the economy by the federal government for 2014 in this exercise.

$$\text{GDP} = Y = C + I + G + (X - M)$$

$$\text{GDP} = Y = \$17.7 = \$12.1 + \$2.9 + \$3.2 + (\$2.4 - \$2.9)$$

Now we make some simple adjustments

Where C (consumption net of taxes Cn) can be defined as gross income (Cg) minus federal taxes (Tf) or  $C_n = C_g - T_f$

Where I (investment net of federal borrowing or In) can be defined as gross investment (Ig) minus federal borrowing (Bf) or  $I_n = I_g - B_f$

Where G (government) can then be defined as government taxes (Tf) + government borrowing (Bf) or  $G = T_f + B_f$

**X is exports (no change)**

**M is Imports (no change)**

**$Y = C_n + I_n + G + (X - M)$  or it may be redefined as**

$$Y = C_n + I_n + (T_n + B_n) + (X - M)$$

**After the proposed change**

$$C_n = \text{old } C$$

**In = old I**

**R = Rate per hours worked \$10.56**

**Hw = Hours worked**

**G = Hw \* R**

**GDP = Y = C + I + G + (X – M)**

**GDP = Y = Cn + In + (Hw \* R) + (X – M)**

**GDP = Y = Cn + In + (10.56 \* .302) + (X – M)**

**GDP = \$17.7 = \$12.1 + \$2.9 + \$3.2 + (\$2.4 – \$2.9)**

Obviously, nothing has changed since in neither the old method nor the new method, the GDP = \$17.7 trillion. Properly packaged, presented and sold by someone like Trump, this system would solve many of our problems and hurts neither conservative nor liberal principles. It is politically neutral so it is unlikely that anyone can disagree with the concept presented here.

#### Notes:

Federal Spending is very different from what is generally shown or known, for example: The Monthly Treasury Report for 2014 (adjusted to a calendar year) shows the federal government spent \$3.585 trillion dollars derived from \$3.096 trillion from taxes and fees and \$667 billion from borrowing. However, the National Debt during the same period rose by \$789 billion, so additional cash was needed for changes in payables and obligations and capital projects of \$122 billion. Therefore, the federal government actually spent/used \$3.885 trillion in 2014 or 21.95 percent of the GDP.

Also, as previously mentioned, transfer payments to the states and cities, (i.e., block grants) do not show as being federal spending in GDP analysis. That is unfortunate since the federal government has strings attached that give it tight un-constitutional control of the money that will get much worse after 2016, when the full force of the Affordable Health Care Act goes into effect, as we are now already seeing even with the changes made by the Trump administration.

#### Part B. The ways the leaders are selected

I have made no secret of my distaste for politics and many of its practitioners. Scandal after scandal has occurred in both Democratic and Republican administrations, and scandal after scandal will continue to occur in the future because the political process itself is flawed. We are in the middle of another one right now, with the FBI/DOJ situation. I am not the first to say this, and many others have proposed changes in campaign financing, lobbying reforms, and term limits for politicians. I do not believe that any of these will have comprehensive effects. Politicians and those seeking to



influence the politicians will certainly find new ways to subvert any changes to the current system. Not all politicians are "crooked," of course, but enough of them are, that the performance of the system itself is adversely influenced. These politicians don't start "crooked," but the system forces them into that mode because of the need for large sums of money to be elected.

Also, as previously mentioned, transfer payments to the states and cities, (i.e., block grants) do not show as being federal spending in GDP analysis. That is unfortunate since the federal government has strings attached that give it tight unconstitutional control of the money that will get much worse after 2016, when the full force of the Affordable Health Care Act goes into effect, as we are now already seeing even with the changes made by the Trump administration.

**The founding fathers thought that elected public servants should not be paid and, like George Washington, should serve only for short periods.**

Today, money is the mother's milk of politics and to get the money needed to get elected, the candidate needs to raise a lot (relative to the position) of money and, in so doing, favors are promised in return. Has there ever been an election where the candidates don't tell the citizens they should vote for them and in return they promise to build a bridge, pass an ordinance, or raise taxes on the rich? However, there is always an exception, and I suppose Trump is that exception because he is much closer to the founder's views of what a Politian should be than any of the current crop of career politicians in both parties.

It is true that our system of government was the best in the world, but its weaknesses now have the potential of causing its eventual breakdown. I believe that our problems started at the turn of the twentieth century, when we left behind the plutocratic system upon which our country was founded. In the early twentieth century, our country adopted the universal vote, becoming (at least in theory) a democracy. The Founding Fathers never envisioned a system in which every person has the right to vote; initially, only men who owned property (indicating they had education and wealth) had the vote and, thus, the right to participate in government decisions. We have obviously moved very far from the Founding Fathers' plan over the last two hundred-odd years. Some of our innovations have been good; many have not.

In 1776, educated and mostly wealthy men thought out, debated and wrote the Declaration of Independence, the Constitution, and the Bill Of Rights. These men were responsible for overseeing the welfare of the country. They also, for the most part, did not want or seek remuneration for what they did. In fact, Washington took no pay as general or president, as he considered it an honor to serve and the founders agreed that was the way it should be. Also, women did not have the right to vote in 1776. I do not, of course, believe that women should not vote and neither do I propose returning to that simpler time. I mention this fact only to point out that the vote was very limited, and certainly not universal. I strongly believe that the change to the "universal" vote is the major root cause of the flaws in our present political system. In fact, today, if one is in this country, one may vote with or without citizenship.

Because everyone has a say in government in a system that grants the universal vote, the comprehension level of "the issues" is reduced to the lowest possible denominator, and the political parties direct their members how to vote. Instant access to political "debate" is available to virtually the entire population via the print media, the network news, and the internet; Facebook and Twitter, etc. The problem is that this coverage is geared to the comprehension level of the general public; that is, to the level of the average person without higher education and/or without the desire to submit him/herself to the rigorous intellectual process of becoming informed about and understanding current issues. Decisions are therefore made on feelings.

In fact, modern high-speed graphics-laden communications have made a spectacle of the election process and, as a result, the general public long ago relinquished its political responsibility to the media. But the media is primarily an entertainment industry, competing for mass market share and sales dollars. It is inherently incapable of sustaining focus on an issue long enough to provide adequate coverage. Because its market – the "general public" – demands simple and clear-cut depictions of events and people, the media industry is forced to summarize and reduce its reports until the substance is gone. Rather than being presented with substantive debate on the issues, the public is presented with "sound bites" and media spectacles, designed primarily to entertain, rather than truly inform.

Our political system demands that politicians be elected by their constituents. Politicians must therefore influence thousands of voters to cast election ballots in their favor, and they do so by convincing voters that they will do something for them (the voters). What better way to do this than by taking something – taxes – away from someone else? Welfare (all variations), Social Security and Medicare are the bigger items in these categories. Those politicians who succeed in getting tax dollars for their constituents are re-elected time and again. The universal vote has guaranteed the success of this strategy and, consequently, social welfare spending has skyrocketed. Politicians continuously find ways to bring money into their districts to buy votes. Very little innovative legislation has been passed by Congress over the past thirty or forty years. Most legislation boils down to poorly disguised attempts to buy votes with social welfare legislation or income redistribution.

**I believe that the three key aspects of the early U.S., which promoted political and economic health and vigor, were: the separation of powers, the limited vote and the market system (free of government intervention).**

It is apparent by all accounts (not just mine) that the main problem with our present system is the election process itself. Specifically, the problem lies in the fact that it takes an immense amount of money to run for elected offices, a direct result of the universal vote. Much of that money is donated by individuals and various types of private organizations that tend to have a commensurably strong influence over a politician's decisions and votes. Some very creative ways of getting money to the politicians have been developed over the past twenty years or so to circumvent the veiled attempts at campaign financing reform. How can the process be changed in order to eliminate this influence-mongering?

Let's begin by looking at the purpose of elections. Elections are only a means of appointing representatives to the government. This method was chosen to eliminate the problems with the feudal system, which was the common method of governing in the 18th century when our governmental system was designed by the founding fathers. I believe that there are better alternative methods for choosing qualified representatives. I would propose two plans; first, one based on a system that has been used to choose representatives for another branch of the government, namely, the military draft. This was the method I discussed in my 1994 book; and second, one based on the popular lottery system.

### Draft our Representatives

Until the recent past, young men were drafted into the army, navy, and air force. These men represented the U.S. in its efforts to force its political will on another nation state (directly by war, or indirectly by intimidation). These men were who we deemed the most qualified, both physically and mentally, to do the job. To this end, we discriminated against those who did not meet certain minimum standards. When our country's survival was at stake, we were more concerned with results than fairness. However, that has since changed, as the military is being required to include all segments of the population, ignoring gender, sexual preference and mental disorders. (Personally, after my four years as an infantry officer, I fail to see how that will ever work.)

Just as young men were drafted to serve in the military, I propose that we draft qualified people to serve as our representatives in the government. For starters, it would be necessary to determine the minimum qualifications for selection. Individuals might have to be at least thirty years of age and possess a college degree. The names of everyone in this category would be placed into a pool of available people, much as registered voters are placed in a pool for jury selection. Each individual in the pool would then be required to take a qualifying exam. Selected universities would be charged, on a rotating basis, with designing these exams. (It makes sense to use the intellectuals at universities for this purpose and, moreover, would help to "separate the powers" to guide the selection process.) These exams would test the candidates on knowledge deemed requisite to intelligently represent their fellow citizens. Those receiving exam scores in the top ten (or so) percent would be placed in a second-round pool, and a lottery used to select our representatives from among these high scorers. This kind of change would require a constitutional amendment and that would be very hard to get as it would disrupt the established system.

No special interest groups would exert influence on the representatives; there would be no distortions of the truth via "spin" and "damage control" strategies; and we would not have to endure the wheeling and dealing of power-hungry egotists. This system uses a fair and impartial process, which completely eliminates all the flaws in the current system without introducing new ones to distort the process.

One possible objection to this system would be the lack of a guarantee that any given geographical area would be represented by someone from that area. This problem could be solved if the top exam scorers from predetermined geographical areas were grouped together and local lotteries used to choose from among them. There is some

danger in this solution, since it might exclude some high-caliber candidates from the selection process, but I believe that the overall effect of this would be negligible on the system. I would therefore recommend this variation, as it would make this system more like the old one with local representatives.

Although it would certainly be possible to leave the current structure of both House and Senate intact, I would propose a modification, which I feel could be very useful. After all, the House and the Senate were simply a compromise between the common man (the people's house) and property and wealth (the senate) in 1776 and are not, in and of themselves, instrumental or fundamental to the process of representative government. It was also a good idea at the time but, as with all good ideas, the politicians always manage to screw things up. The following suggestion for change is simply an outline, and it allows for many variations.

We could create two new legislative houses, each of which would be equal in importance, size, and all other attributes except one: Each house would consist of representatives of one gender; that is, That is, one house would be male and one female. Each house would have to pass a piece of legislation for it to become law. The following describes one possible version of these two new legislative houses:

### **The Senate**

**For each state: One member with a three-year term for each 2,500,000 people, and two at-large members with six-year terms. Each of these members will be a man.**

### **The House of Representatives**

**For each state: One member with a three-year term for each 2,500,000 people, and two at-large members with six-year terms. Each of these members will be a woman.**

Based on the current population of the U.S., a total of approximately 256 representatives would be needed for these two new houses, compared to 535 members of the House and Senate today. This reduction in size (by 52.2%) would help to focus responsibility. Separating our legislative bodies by gender ensures that issues are weighed equally from both a male and a female perspective. I believe that there is some precedence in other cultures for such a system, and that it could help prevent male-oriented bias in our decision-making about which the females of this country complain so. It would also prevent the females from doing the same with the men and, as any married man knows, a woman can be very persuasive when she wants her way or she wants something.

It would still be necessary to find alternative methods of choosing other positions, such as mayors, governors, presidents, etc. It must be understood that leadership is not the same as legislation. The qualities of a good leader are not necessarily – in fact, probably not – the same as those of a good legislator. We would have to develop ways of appointing leaders from within the legislative houses and/or design new tests to find those most qualified for leadership positions. What is certain is that the current system no longer works.

I would propose two other changes in the legislative process: First, only one issue per each piece of legislation; second, laws will stay on the books for a specified time (perhaps fifty years) and then be automatically eliminated if not renewed. This would make it more difficult to play legislative games especially, as is currently done with packaging a whole series of unrelated bill together in an attempt to get votes from different politicians (you vote for my bill, I'll include an amendment for your issue).

What should the new government do? The purpose of government is to make our lives better. As it currently stands, the purpose of government (more specifically, of the Democrat and Republican Parties) seems to be to dream up new schemes of income redistribution and to accumulate power at the expense of the opposing party. This certainly does not fulfill the purpose of government, as we voters would want it.

The Founding Fathers did not foresee the necessity of economic and social welfare legislation and, thus, did not provide a legislative framework for dealing with such issues. It is possible that a new (fourth) branch of government is needed to deal specifically with economic and social issues – one that would be charged with managing the preparation of information on these issues. Members of the new branch would be scholars, appointed for life (as are some judges), who would carry out extensive analyses of issues to be debated. The legislative and executive branches would use these analyses in debates on economic or social welfare legislation.

The research of the "fourth-branch" scholars would deal specifically with the ramifications of proposed economic and social changes. I suggest that our universities would, again, provide a good resource for this process. Using a lottery, universities would be assigned a certain time (perhaps a year) to develop proposals for a specific economic or social plan. For example, if the legislature were going to investigate and vote on "healthcare reform," one university might be assigned to develop a proposal for a healthcare system based on the single-payer plan; another university might develop a proposal for a system based on an individual-payer plan; yet another university might develop a proposal for continuance of the current system. At the end of the year, a televised debate, under the leadership of appointed mediators, would be held for both legislative houses.

Now when I originally wrote this paper it was in the early '90s and the colleges were not where they are today, so although there was merit in the past it's not there so much anymore. And that is a sad thing to have to say.

Each house would consequently adopt and/or modify one of the plans for legislative action or request additional studies on the issue. This would eliminate the hodge-podge of half-baked plans that currently pass through our legislative system. Looking at the recent past, even members of Congress would not have been able to completely explain the details of the national healthcare plan that was proposed by the Clinton team prior to the election and then in legislative form in 1994 (see Chapter on Health Care in my 1994 book *Power Economics*). Yet, Congressmen and -women, as well as many political pundits, argued endlessly over the plan as though they truly understood its true ramifications. Unfortunately, members of the public, generally being poorly informed on important issues (such as healthcare), depend on their Congressional representatives to "understand" the issues for them. It's a vicious circle, which we



would do well to break. Obviously, the progressives got their government-run healthcare plan in 2009 after Obama was elected in 2008, and we see how well that is working with bad coverage and exploding costs!

Finally, we have the technology today to bypass partisan politics altogether in determining social and economic goals. All we need is the government to set up secure website a means by which the citizens may voice their opinion of, or concerns about, current legislation. National, real-time debates would also be possible. Such public input would facilitate the regulation of business activities and the development of long-range social policies and goals. If government expenditures were used to make the country more productive, government expenditures would not be inflationary. With the election/money link broken in this proposed system, these debates and discussions would be conducted in a more academic or logical mode. That is not to say that strong opinions and biases would go away, only minimized.

### Use a lottery to pick our representatives

We have been taught that voting in a democracy (we are a Constitutional Republic) is the best way to pick these leaders, but is it? The Greeks thought a democracy was the worst kind of government, as did our founders. And they were right, now that we see how the availability of incredibly large sums of money corrupts all people. So why don't we eliminate elections, while also minimizing the power of political parties?

By eliminating the elections, we remove the money and the need for the special interests. To replace the elections of the legislators, I propose we institute a lottery system and it is self-evident that even a random drawing of qualified candidates would have a better chance of putting honest people into the legislative bodies than what we get now. The drawings can be set up by city, state and national jurisdictions, which still give us proportional local say.

Most legislation bodies are bicameral; i.e., both a house and a senate will be selected by a random drawing of college and high school graduates, 30 or more years older for the house, and 40-plus years for the senate, and in good standing in the communities that submit their names to the lottery. No person can serve in more than one legislative body. And the chances of being drawn twice are very remote, giving us, in effect, term limits.

The House with the power of the purse would be randomly selected by half the people with college degrees and half the people with only high school diplomas, to serve four years in staggered terms, half the body every two years.

The Senate with the power of consent and treaties and nominations to be randomly selected by half the people who are business executives and half the people professionals with technical experience, and they will serve six years of staggered terms, one-third every two years.

Many of the ideas in the first draft system could also be used here, but I saw no purpose to putting the same ideas in two sections.



## The Federal Courts

I would argue that a similar system be established for the Federal Court System and the Supreme Court, breaking the de facto control of the judicial system away from the President and the Congress and giving the citizens more power where it belongs. To be a true and separate 3<sup>rd</sup> branch of government this change must be done, even if none of the other suggested changes are. There should also be term limits:

Say 12 year terms for the Supreme Court with 12 Judges. 3 judges elected every 2 years so the entire court turns over every 12 years and all decisions must be by 8 for and 4 against at minimum. No more major decisions decided by 1 vote.

A similar system for all the Federal lower courts as well.

The mayors, governors, presidents and vice presidents can still be elected but they cannot have previously served in any legislature and they cannot serve more than eight years, total. Their experience 'must' come from the private sector or the military.

Also a simple fix for the universal vote would be the requirement to hold a job in an organization that is for profit or an organization that chares for its service or product. There could be a window of x number of years so temporary layoffs would not affect a vote. A 3 year old pay stub for example would qualify a person. People on welfare and disabled in nursing home could not vote. The basic idea is if you pay taxes than you should be able to vote and if you don't that you should not be able to vote.



## Chapter Twelve, Computer Project

I envision this project to be the scale of the moon-landing project initiated by President Kennedy. The moon landing was a major undertaking that challenged the technological capabilities of the country's aerospace industry in the mid-1960s. Not only was a manned landing on the moon achieved in 1969, but, because the project required miniaturized electronics and computers, it also paved the way for the development of microprocessors in 1971, which led directly to the development of personal computers. Thus, Kennedy's drive to put Americans on the moon led to the P.C. revolution.

I propose that a new "national" project revolve around developing a state-of-the-art computer along with the software necessary to model the entire U.S. economy, in detail and in real time. Nothing like this has ever been done before (or even suggested, for that matter). Some minor advancement in computer/software technology would make such a project entirely feasible.

The "super computer" could be a von Neumann machine, a parallel processor, or some hybrid combination of the two. A national fiber-optic network would tie it into most of the business and financial institutions in the country. An independent agency, modeled on the Federal Reserve Board, would administer the system's operation. The agency would be chartered by Congress and managed by a Board of Governors, appointed by the President with congressional approval. The Board of Governors would be assisted by an advisory panel, functioning as a technology overview committee, and consisting of six members chosen from within academia and six from within industry. In addition, the board would hire a technical staff for the task of developing the specifications for the appropriate computer hardware and software, as well as the fiber-optic network.

The agency would collect and process data on key aspects of the economy to give a daily "snap shot" of the country's economy. Today, it is not possible to obtain truly current economic assessments; it can take up to three months to gather the information necessary for a reasonable economic analysis. Thus, we are limited in making our projections for the future, because we are constantly estimating current conditions from past information. Not a very reliable system by any means. On top of this, it often takes months--or even years--to measure the effects of Congress's economic legislation.

Although the up-to-date reporting of this super computer would be valuable in and of itself, the real importance of the system would be its ability to accurately simulate the effects of proposed changes in national policy. For example, if Congress were contemplating a change in the national healthcare system, real facts about the proposed change can be collected. We would no longer have to rely solely on political rhetoric, which is almost always severely biased. In other words, the political aspects of economic decision-making can be entirely eliminated. This system would minimize the uncertainty of making changes in economic policy and would thus conserve resources and improve the efficiency of the domestic economy immensely.

The system should be designed, manufactured, and installed strictly by American companies (after all, the whole idea is to advance the U.S. economy). Although the project may take a decade or more to reach completion (as did the space program

under Presidents Kennedy and Johnson), it would begin to positively impact the economy right from the beginning.

In summary, this project would have many benefits: (1) advancement of the computer [science](#) and software industries; (2) creation of a national fiber optic network; (3) ability to give businesses up-to-date information to make them more efficient and effective; (4) creation of high-tech, high-paying jobs; and (5) provide the means to rationally project national economic policy. These will all work together to increase the real growth of the economy far beyond rates currently being forecast.

Note: A number of years ago, probably around 2012 or so, I stumbled upon a blog called [Armstrong Economics](#). Martin Armstrong had already done what I wrote about in 1994, except that he did it for the entire world. Marty had a degree in economics, but had also taught himself programming and created a model of financial transactions; in so doing, he found patterns to the flow of money around the world. His system, which he calls Socrates, was so good that the Federal Government put him in contempt of court for eleven years, trying to break him into giving them his source code.

The NYC federal prosecutors had to let him go only when his case got to the U.S. Supreme Court and they could not afford to let the court hear his case, as it was totally fabricated and was only being used to obtain his source code. A movie made about his situation, [The Forecaster](#), was banned from being shown in the U.S., for obvious reasons. Nevertheless, it was made available on Amazon last year, and I did buy a copy. I would seriously consider buying a copy, if it is still available, because it is such an incredible story.

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In summary, this project would have many benefits: (1) Advancement of the computer [science](#) and software industries. (2) Creation of a national fiber optic network. (3) Ability to give businesses up-to-date information to make them more efficient and effective. (4) Creation of high-tech, high-paying jobs. (5) Provide the means to rationally project national economic policy. These will all work together to increase the real growth of the economy far beyond rates currently being forecast.

## Chapter Thirteen, First Principles

At this point, we can show that we have developed a series of basic principles, first principles actually (meaning they cannot be further reduced) that allow us to look at society as it exists now and understand, at least at the macro level, some of what is going on. These First Principles have been developed from previous discussion in this book. Listed below are ten works that are the primary sources for these first principles. Reading them will give the student a solid base from which to work and try to understand motivations in the people and their relationships to their society... They are shown here in the order as written.

- [Summa Theologica](#) by Thomas Aquinas, 1265 -1274
- [Two Treatises of Government](#) by John Locke, 1689
- [The Spirit of the Laws by Montesquieu](#) 1748
- [The Theory of Moral Sentiments](#) by Adam Smith, 1759
- [The Wealth of Nations](#) by Adam Smith, 1776
- [The Social Contract](#) by Jean-Jacques Rousseau, 1762
- [Democracy in America](#) by Alexis De Tocqueville, 1835 - 1840
- [A Theory of Human Motivation](#) by Abraham Maslow, 1943
- [Free To Choose](#) by Milton and Rose Friedman. 1980
- [The Fourth Turning](#) by William Straus & Neil Howe, 1997

Thomas Aquinas in his *Summa Theologica* gives us our moral basis. Locke has several works that should be read, but we'll settle on *Two Treatises of Government* here, as it provides a good foundation on Natural law and the Social Contract. Montesquieu, in his *The Spirit of the Laws*, shows the importance of forming a government to match the mores of the people. Adam [Smith](#), in his *The Theory of Moral Sentiments* and his *Wealth of Nations*, show us how economics and politics work. Rousseau, in his *The Social Contract*, adds to Locke's work on how a government is formed. De Tocqueville, in his *Democracy in America*, gives us the importance of decentralized government and local control. Maslow and his *A Theory of Human Motivation* give us the basic individual motivations of humans. Friedman's show us, in *Free to Choose*, why government should always be the last place to look for help. And lastly, we have *The Fourth Turning* and the Saeculum of Straus and Howe that give us the main overview of the patterns of social life based on the four generations.

What follows next are nine summations that I have done to distill some of the principles developed by these past learned men into some simple principles. If they are understood, they will allow the reader to better understand their place in society, what justifies the government, and how their government is supposed to work.

**The Primary basis for all law** is Eternal law, which is the decree of God that governs all creation and all else follows from this. Within this are three theological virtues, faith, hope, and charity. These are supernatural and very distinct from the other virtues in their object, namely, the belief in God. Then there are four cardinal virtues, prudence, temperance, justice, and fortitude. These cardinal virtues are natural and revealed in nature, and are binding on everyone.

**The Secondary basis for law** is Natural law, which is the human “understanding” of the Eternal law and is discovered by the application of reason. Therefore, Natural law is, of course, based on “first principles.” The first precept of Natural law is that good is to be done and promoted, and evil is to be avoided. So, we see that Natural law is based on what is good and that it is then defined as being what is moral. With this as a base, we can see that there must be absolute morals, not relative morals, and the corollary that there is both real ‘Good’ and real ‘Evil’. God gives man the ability in free will to choose which master he will serve.

**The Third basis for law** is human law, which is Positive law. Positive law is based on the principles of Natural law applied by governments to societies. Positive law can be either legislative law or common law. Legislative law is based on edicts passed by an authorized governing body, which could be anything from a city council to a national assembly. Common law is based on the history of legal decisions made on common subjects normally having to do with contracts and minor civil disputes.



**The First Principle of forming a Government** is the idea of the Social Contract, which is how the prince or the sovereign gets his power. The people initially have the sovereignty when they live in a state of nature following Natural law; e.g. in the forest by themselves, and where they are responsible for everything, including their protection. If in this state the people band together and pass some of that freedom to a leader who will then consent to protect them, they will have passed some or all of their sovereignty to him via the Social Contract. Prior to Locke, it was thought that once the social contract was made, it was not possible to break and that all future generations were also bound by it.

**The Second Principle of Government** is the principle of sovereignty or that of having the right to rule over a territory or a people. This right is lent to the Prince in a monarchy, which is where this principle was first developed to support the prince's rule. In a constitutional republic, the sovereignty is lent from the people to the constitution, not to any one body or person. The elected officials are then sworn to defend that constitution and, just as in a monarchy, those under the prince swear to defend him. Here the elected officials are acting as agents of the constitution and subject to all those responsibilities.

**The Third Principle of Government** is based on the principle that the sovereignty comes from the people and is lent by those people to the prince or the constitution via the Social Contract. The people get protection and the holder of that sovereignty then has the responsibility to protect the people. If the responsible parties (i.e. the prince or the ones who represent the sovereignty in a republic) fail to protect the people, they must then forfeit that right and the sovereignty automatically returns to the people. Once that happens, a new order must be established with a new Social Contract.

## Based on Locke's and Smith's work we have

**The First Principle of the power of a Government** is that in a constitutional system, the government is limited and, therefore, a “free” people will always be able to do what they see as being in their best interest and that will always lead to a general improvement in the lives of all the people.

**The Second Principle of the power of a Government** is that a central government with few or no restraints to its power will always turn oppressive, given enough time. The speed of the transformation is directly related to the desire of the rulers and inversely related to the legal limits of the government. That oppression, which is directly related to the power of the government, limits the abilities of the people to make choices, which always leads to a reduction in the well-being of the lives of all.

**The Third Principle of the power of a Government** is where power seekers will always try to find a way to move the government from the First Principle to the Second Principle. The more they can do that, the more they will be the master, with all the rest his subjects.

**The first rule of leadership** is that all human characteristics are governed by genetics and therefore variability that has a distribution of attributes that gives the appearance of a Gaussian distribution or Normal Curve. This principle applies to both physical and mental attributes, one being morals and their behavior toward others. For example, there are very few saintly (good or morally positive) and very few tyrannical (evil or morally negative) people; and the vast majority can debate the form of the distribution but not the existence.

**The second rule of leadership** is that humans are also social animals and naturally collect into groups small and large. These groups develop first, informally, and later, formally, there are rules of behavior that allow these groups to function to some common and agreed purpose. Within these groups, leaders will emerge, and the larger the group, the more likely that a strong leader will be required to maintain the group's cohesiveness. In very large groups, the leader is given, or takes, power (the sovereign) to make the rules (laws) of the group independently (without the agreement of the group) and thus is a government formed.

**The third rule of leadership** is that governments tend to, over time, acquire more and more rules (laws) as a natural course and, if left unchecked, they will evolve into very powerful central governments. They also tend to end up with a strong leader with tendencies leaning toward the tyrannical, as power is addictive and tends to corrupt those that hold it. *The Lord of the Rings*, written by J. R. R. Tolkien and the 'one' ring of power is precisely the example. The problem arises when that position is held by someone on the very far end of the distribution and the person becomes an evil tyrant (Adolf Hitler). The people (citizens) of that group (country) will become subjects and trampled. The only way to prevent this is to have a well written constitution that is difficult to change and where the citizens are educated to understand why this form of rulemaking (laws) must be limited for their own protection.

**The First Principle of Economics** is that the individual will always do what is in their best interest within the knowledge and time frame that they have available to them. This maximizes the satisfactions of their needs in the order of their individual importance; from most to least. The summation of all these individual actions, which are transacted in this manner, becomes the economic system of the society. If these transactions are also done without interference there will be a free market and that will always maximize the benefits of both the people and the society.

**The Second Principle of Economics** is that any group, association or corporation of any kind will also attempt to do what is in its best interest and maximize the value to its members. They do this by providing goods or services to individuals at a price higher than their cost or dissolve. These entities will have a tendency to consolidate toward monopolies so that they can raise their prices as high as they can. To accomplish this, they will petition the government for legislation geared to favor them against their competitors. This must be resisted at all costs, as it will reduce the competition that benefits the society by its reduced prices.

**The Third Principle of Economics** is that any interference in the transactions of the society will always result in an overall degradation to that society, since that interference will favor one group over another. The single biggest obstacle to a free market is the government itself, both through regulation and through taxation. And the government will seek to become bigger in order to provide these protections in return for political support. Those supports are, in effect, an indirect tax on the people that must be avoided. There are only two legitimate purposes to a government, the first being the defense of the citizens and the second, a fair and honest legal system. For the free market to work there must be equal justice; low taxes and legislation must be held to the absolute minimum.

**The First Principle of Spending** occurs when someone earns money and spends it on something for him/herself. The earned money has an “assigned value” by the earner that is used to make decisions about how his money will be spent. The amount earned will determine one's priorities and motivation for its distribution; e.g., the spending. This is the most efficient method as the values are individually maximized to both earning and spending; there is 100 percent efficiency.

**The Second Principle of Spending** occurs when someone uses the money that he has earned to buy something for someone else. What you buy for the other person, however, may not be what that person would have bought had they the recipient made the choice of purchase. This mode of spending is only 50 percent efficient, as only the spender is properly allocating the value. The receiver is just as likely to get something he does not like so the receiver's value is not maximized.

**The Third Principle of Spending** occurs when “government,” which taxes you (you have no choice but to pay) and subsequently uses that money to buy something, or provide a service for, somebody else. This process can never be accomplished efficiently, since neither the spender (the government bureaucrat) nor the recipient cares about the “value” of the money received or spent. It should be understood that it is the very process itself, and not the individual government employees, that causes the problem. There is no way to make government (of any kind) an efficient method of providing goods and services since the “value” link is completely broken. There is no efficiency of any kind in this system.

## Based on Maslow's work we have

**The First Law of Motivation** may be stated that the principle factors' determining the core of human behavior is predominantly genetically fixed. This is adequately explained in Maslow's theory of the hierarchy of needs, and no further discussion is needed here. Therefore, it may be stated that we are dealing with basic principles of motivation that apply to all humans.

**The Second Law of Motivation** may be stated as individuals will move to the place that satisfies the greatest number of their needs in the order explained by Maslow. Or, stated another way, we may say that individuals will always move to a place that allows them to move up Maslow's pyramid. That flow will be from the least to the most and will be inversely proportional to the strength of the resistance to that flow, be that resistance natural or man-made.

**The Third Law of Motivation** is that if there is neither individual freedom nor a change of location opportunity then there is no motivation to work and be productive, there is then no personal advantage to work hard or be productive. This will create a stagnant society where people will only do the bare bones necessities to survive and no more. Further it will take prodding by the government to get even that done.



**The First Principle of Society** is that society's mood is determined by current events, and the resultant mood falls into patterns that arise relative to those current events. Those events develop four basic patterns that repeat themselves in a ~20-year cycle, called a Saeculum. In this order, they are a High, which occurs after the end of the past war; an Awakening, a period when questions are raised about how things are done; an Unraveling, when all the old institutions break down; and a Crisis, when society is put back together to win a war.

**The Second Principle of Society** is that the peoples' mood is determined by their position within the Saeculum by the order that the four generation are stacked one on top the other, and that will determine the methods used to raise their children. Those methods are related to the Saeculum and result in a pattern that produces four archetypes also in a ~20-year cycle. In this order they are the Prophets – the crusaders; the Nomads – the pragmatists, the Heroes – the Doers, and the Artists – the accommodators.

**The Third Principle of Society** is the four recurring patterns that develop because of the Saeculum. The First pattern is the High, where the new Prophets are being born, the old Artists are becoming young adults, the old Heroes are becoming leaders, and the old Nomads are moving into retirement. The Second pattern is the Awakening, when the new Nomads are being born, the old Prophets are becoming young adults, the old Artists are becoming leaders, and the old Heroes are moving into retirement. The Third pattern is the Unraveling, when the new Heroes are being born, the old Nomads are becoming young adults, the old Prophets are becoming leaders, and the old Artists are moving into retirement. The Fourth pattern is the Crisis, when the new Artists are being born, the old Heroes are becoming young adults, the old Nomads are becoming leaders, and the old Prophets are moving into retirement.

**The First Principle of Human Homeostasis** is that there must be a population that is genetically stable, with sufficient diversity to prevent in-breeding. If we apply homeostasis to a human town or township and use the definition of a stable system, then we must have these things: first and foremost, the ability to reproduce and maintain the system; followed by the ability to exist in the environment, and lastly, a social system that maintains the family unit. The family unit is the key for the individual in order to fulfill the first requirement; the town cannot exist without stable families. All these systems must work together to maintain the town in a form that resolves differences and promotes behavior that is acceptable to the town, the family and the individual. The highest social unit, the town, is maintained by having stable families and the families are maintained by having responsible individuals. Each must understand its purpose in the social structure and work to maintain that structure while adapting to changes in the environment.

**The Second Principle of Human Homeostasis** is that it is able to exist in its environment. To maintain this system in equilibrium, there must be a regulating body or bodies, and, in this case, it is the town's government. Many terms have been used for the systems used to regulate and resolve issues, but we'll use today's terms of a mayor and a town council as being the most common. Subsystems are needed: police, a means of maintaining order; the education system, called schools, a way of passing on knowledge; medical services, a way of maintaining health of the individuals; and public works, a system of maintaining roads and bridges, and utilities for power, water and waste management. Much more is required but the rest can be provided by the town's members themselves. In the not too distant past, small towns could exist almost completely by themselves; obviously today that is not possible but the principle of the town (township back then) as the key human social unit is the justification that was used to form this country and is what resulted in our constitution, which limited the federal powers, in essence, hands off the local communities. These towns, back then, were in a Homeostasis State, most not requiring state involvement and not requiring federal involvement.

**The Third Principle of Human Homeostasis** is that it must maintain a stable social structure. The key to raising children is a stable family, preferably with a mother who stayed at home, at least until the children were out of high school. Obviously, that cannot be done in all cases and many times the husband could not earn enough to support the family to the level the family wanted and the town expected. So many women did have to work, but they were often part-time jobs (so they earned less than the men) that allowed them to be at home when the children were home from school, for the mothers were smarter than the politicians, understanding that the children required supervision especially during their teenage years. In this system, the children were under supervision almost all the time, either at school or at home with their parent or with other relatives. This method of raising children was not perfect, but it was better than any before and certainly much better than what we have now.

## Chapter Fourteen, Homeostasis

Homeostasis is defined as the condition of equilibrium maintained by living things for their optimum function and survival within and despite external factors. All life as we know it have this property to lesser or greater degrees, and those that have more will expand while those with less will contract. To some extent this concept has been applied to social systems, including the human society, allowing us some interesting observations. In the distant past, that unit would have been the tribe; today a small town might be better.

People born after the late 1940s and early '50s will not remember the "communities" that existed then --- in a very different world than what followed. The social system in those towns and small communities were such that the residents took care of themselves with little outside help; this does not apply to the goods and services required today and that are provided from without. The schools, the police, and the town council had in common the purpose of protection and nurturing of their community, particularly the children. It wasn't perfect, as we are human after all, but the results were less strife, less crime, and a higher sense of morality. The system worked very well from the time of the first settlers until about the 1950s, about 300 years. I grew up in this world that was vastly different from our world today – and vastly better.

However, these towns didn't exist in a vacuum. Larger structures were formed – first states and then the community of states – the country. The establishment of the Constitution's giving preference to local control was the key to the endeavor's success, and method of local control maintained the stable social system that had developed in the towns. Alexis de Tocqueville understood this when he wrote *Democracy in America*, first published in 1835, by far the best work ever written on the uniqueness of the American social and political system. Unfortunately, these larger political structures gave a means for those seeking power to "game the system," using today's vernacular. For these power seekers did not want the true power to reside in the towns, for there were far too many for them to effectively control. But there were fewer states and only one federal government, so work was begun to move the power from the local communities to the national level. De Tocqueville foresaw this possibility, although it was not for the precise reason he cited. It also took far longer than he envisioned because the founders produced a superb Constitution.

Because the system of limited federal power established in the Constitution was so strong, it was not easily moved to Washington; a change of people's mores would be needed to upset the stable homeostasis social system of the towns. Some would say this was a planned change by those who wanted to rule, and to some degree that might be true; however, my opinion, matching Thomas Jefferson's, is that the concentration of power is a natural thing and will occur on its own without some sinister master plan. This is not validation but an indication that citizens must be educated and vigilant to prevent it. What allowed this power shift was the result of the formation of the movie segment of Hollywood's entertainment industry, a century ago. This channel of communications was new to society and, therefore, had no social defense in place were it to be used for a purpose other than entertainment, which it soon was.

Feminism changed all this in the '70s and much for the worse, as more and more women became convinced that, like men, they belonged in the work place with children in childcare facilities, rather than tending their children at home. This development put more people into the work force, forcing a downward pressure on the country's pay rates, but, more importantly, it implied that raising children was demeaning work, not worthy of the progressive woman. The situation worsened with the federal government's involvement and their equal rights laws that decreed that women and other defined minorities must be fairly represented in all jobs. Companies had to report to the federal government the number of females and other "official" minorities they had employed.

This was a drastic change in the mores of the people and the entertainment industry went into full support of the change. Within a few decades, not a movie was made that didn't directly or subtly embed the message. Worse, these changes helped to speed up the breakage of the family structure, since women were now independent of men and no longer needed their support (in the movies). Again, the federal government stepped in with programs to support all the single mothers. Aid to Dependent Children (ADC) was implemented in 1935 within the Social Security system, but it exploded under President Johnson and was soon under fire for promoting women to remain unmarried but have lots of children. Many poor families separated, with the man becoming a "live in" boyfriend and, to maintain the scam, he would work in the underground economy for cash and he often turned to crime. Within a short time, the entertainment industry adopted the concept and the traditional family structure became the atypical. Shows often contained the single, college-educated, professional woman as manager or executive, living alone with one child from a failed relationship. If a man was even shown, his role was often criminal or derogatory.

The bottom line is that the traditional family structure that had existed for thousands of years was now in danger of disappearing under the progressives. If that happens, then the mores of the people will have been destroyed and replaced with the belief that only the federal government can properly raise children. We are nearing that now and, in fact, the change has gone far enough that the town's homeostasis is no longer stable; we have exceeded the feedback mechanism that allows a community to exist. What will replace the family is still unknown but if these changes aren't reversed soon, there will be no way to return to what worked so well for so long.

Today, many cities have cores comprised of only poor single mothers as the heads of the household. The live-in boyfriends are now gone, having left behind the children in such horrible living conditions that few can even get through high school. Most of the boys turn to crime; one would be hard-pressed to find a young man in the city's center without a criminal record or belong in prison. Today there is talk of passing laws that would, in effect, hide past criminal records so that these neglected children now young adults could find jobs.

After writing this section last year I found a book written by [Heather Mac Donald](#), *The Diversity Delusion*. Heather developed a very power argument that it was the takeover of the education system by the progressives that created what we now have. This is must read book for anyone interested in understanding the problem we are now having

in the country and the EU as well. The scary part is that the last time the country was as divided as it is now was just prior to the Civil War.

**In my opinion, until we find a way to recreate the family structure this problem will not be solved!**





## Chapter Fifteen, The Franchise to Vote or Suffrage

Suffrage is the term given for the right to cast a vote. In a pure democracy, every one of the established voting age or any other qualifier may cast a ballot, and it takes but one vote more for one of the two sides to win the majority. In a pure democracy, all the citizens with the right to vote would vote on all issues directly. Rousseau wrote about that kind of democracy in his *The Social Contract*, since he was very familiar with this kind of government from Geneva, where he grew up. Until now, this system only applied to a small area or town, although, with today's web, it might soon be technically be possible to have the citizen's vote directly on all legislation.

The citizens' direct vote on everything has always been considered both bad and impossible, especially at the federal level; hence, the Constitution was written so that only men (predominately white) with property were allowed to vote. Nevertheless, by 1840, during Andrew Jackson's presidency, universal white male suffrage (and some blacks in the North) became the norm, and nearly all property-ownership requirements were dropped.

This expansion of the voting franchise continued unabated until 1971, when all citizens, male and female of any race over 18 year old, were granted the right to vote through the amendment process to the Constitution (14th, 15th, 19th, 23rd, 24th and 26th Amendments plus various legislative acts). The United States was the first major country to have full suffrage for women, beginning with a few states as early as 1869 and completed with the 1920 ratification of the 19th amendment.

- The first problem with this expansion of the franchise was not with the addition of the various groups, but with the voters' ever-increasing lack of understanding about the candidate's platform or the issue to be legislated.
- The second problem was the education system, which ceased teaching the principles of government. This was by far the worst problem, for if the citizens no longer understood their system of government, they could be easily manipulated by those seeking power.
- The third problem was the formation of political parties that took advantage of this lack of understanding and created block voting where neither the candidate nor the issue mattered; it was a vote for the party.

With the very loose voter registration process and today's voter manipulation (which matters considerably when the vote is close), we have created a system where the winner is chosen more by popularity and money than anything significant. Who has the best "spin" and/or the most money gets to win today. With the TV, radio and the web (social media) as powerful means of communication, money (access) is likely to determine who will win. However there is an interesting tidbit about the entertainment industry which is that Plato in his *Republic* understood that the arts could influence elections and, therefore, must be strictly controlled so as not to corrupt the citizens. He would be appalled at what comes out of Hollywood today.

But there is more because we have a representative system of government where the citizens with the right to vote do not vote directly; they vote for representatives. In the

federal system as originally organized, the citizens voted for someone to represent them in the House of Representatives, known as the Peoples house for obvious reasons. The House with the Constitutional mandate to prepare an operating budget for the Federal Government was given this task so that the citizens could control the spending, since it was their representatives who were responsible for the budget.

This was a much-debated system with concerns that the voters would have the Federal Government find ways to spend money on the citizens. Therefore, to counter this tendency (and for other reasons), the Senate was established with the proviso that they concur with the House on spending bills.

The Senate was originally set up to be filled with appointed senators, two from each state; the logic being that the several states would appoint seasoned and experienced citizens to these positions, wealthy landowners to represent the country's gentry; the House would speak for the common man. A check and balance system to represent the full spectrum of citizenry who would work together to get things done.

In 1913, we passed the 17th Amendment, which made senators directly elected by the people which eliminated the check and balance and instead ceded more political control to the political parties. And now, over several elections cycles, this system has been subverted by the Democratic Progressives and the White House's past occupant, Barack Hussein Obama, the first president to actually instruct the Senate to refuse to bring up House-passed budgets. So, instead of doing their job, they demand that their spending ideas be taken without debate. Obama approved of this process, having done nothing to stop it, demanding that the House give him what he wanted.

This is probably unconstitutional, but since the public education system has produced several generations of students with no concrete understanding of the legislative process, it was easy for the media to blame the House for not giving Obama what he wanted – quite absurd, since the House is the People's House, with their main responsibility being to produce a federal budget. .

We now have Trump who is trying to undo much of the damage to the Constitution, but he is almost alone in his battle, so it is yet to be determined if he can beat the swamp. He is probably the only one qualified to do so, and we pray for his success.

**James Madison, *"We have staked the whole future of American civilization, not upon the power of government, far from it. We've staked the future of all our political institutions upon our capacity...to sustain ourselves according to the Ten Commandments of God."***

**Unemployment and its Causes  
Ohio University  
Economics 350  
Dr. Gray**

**By David Pristash  
May 8, 1964**



# Preface

This paper was started with the purpose of analyzing the unemployment problems that exist today and trying to find a solution to this problem. To do this a statistical analysis of the American economy was undertaken from the years 1950 through 1962. After all the raw data was collected, it was plotted and trends fitted to the graphs. These trends were then projected into the future and the implications interpreted. A policy to follow was then developed and explained using a Keynesian framework.

Note.

- (1) The paper was written 54 years ago five months after the assassination of President Kennedy, and back then we had no idea then what was in store for us four months later with the Gulf of Tonkin incident that initiated the Vietnam War and that changed everything and not for the good.
- (2) During most of my time in college I worked in a Cleveland factor that made commutators for electric motors. I designed and built electro/mechanical automation devices for this company; which paid for a good portion of my college. That work is what gave me the idea for writing this economics paper.
- (3) This 1964 college paper was recreated from drafts of the original that I still had in 1994 when I wrote my first book on this subject, *Power Economics for the Next Generation*. I copied this paper from that book and placed it here to show what started me on this quest of knowledge. The original paper was stolen from my professor's office but he did give me an A.
- (4) The page numbers were change to fir this book.





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# Introduction

What is causing the relatively high unemployment we are currently experiencing in the United States? This is the question I will try to answer along with a method of resolving the problem.

First, a look at our economy as it has been during the period 1950 through 1962 will be shown graphically, followed by an explanation of the observed trends – a projection of these trends into the future, their interpretation to the economy at that future time and a plan to take advantage of the observed trends to create a better future, economically.

A table follows this section from which all the graphs and trends used herein were developed. The data for this table was obtained from *The Statistical Abstract of the United States* for the years 1955 through 1963. The figures for unemployment, population, money, GNP purchasing power, 14-65 age group, and the 27-plus weeks worked were taken directly from the Statistical Abstracts while the adjusted GNP, output index, and unemployment index are the results of either adjustments or mathematical manipulations of raw data. The derivation of these figures is explained in the mathematical appendix. A definition of the symbols used in this paper is now in order.

GNP	Real Gross National Product
GNP1	Money Gross National Product
PP	Purchasing Power
P	Population of the United States
O	Output Index
E	Employment Index
U	Unemployment Index

# Table 1, Derived Values

Y 65***	GNP1	PP	GNP	P	V	O	E	27+*	Total**	14-
50	284.6	119.4	339.8	151.7	5.3					
51	329.0	110.6	363.9	154.4	3.3					
52	347.0	108.1	375.1	157.0	2.9					
53	365.4	107.2	395.7	159.6	5.6					
54	363.1	106.9	388.2	167.4	4.4	5.05	50.3	52.1	71.8	103.9
55	397.5	107.1	425.8	165.3	4.2	5.30	52.2	54.6	75.4	104.7
56	419.2	105.6	442.7	168.2	4.3	5.50	51.7	54.6	75.9	105.8
57	442.4	102.1	451.1	171.2	6.8	5.67	51.0	54.8	77.7	107.3
58	444.2	99.4	441.8	174.1	5.5	5.75	48.7	52.9	77.1	108.4
59	482.1	98.5	475.5	177.1	5.6	6.18	49.8	54.5	78.2	109.5
60	503.4	97.1	488.8	179.0	6.7	6.21	50.2	55.4	80.6	110.1
61	518.7	96.0	498.0	183.0	5.6	6.47	48.8	55.0	80.3	112.8
62	553.9	94.9	525.7	185.8	6.2					114.6
63				187.2	6.3					

\* This Column represents the number of people who worked full time, 27 weeks or longer.

\*\* This column represents the total number of people who worked during the year, both full- and part-time.

\*\*\* This column represents the number of people between 14 and 65 years of age.

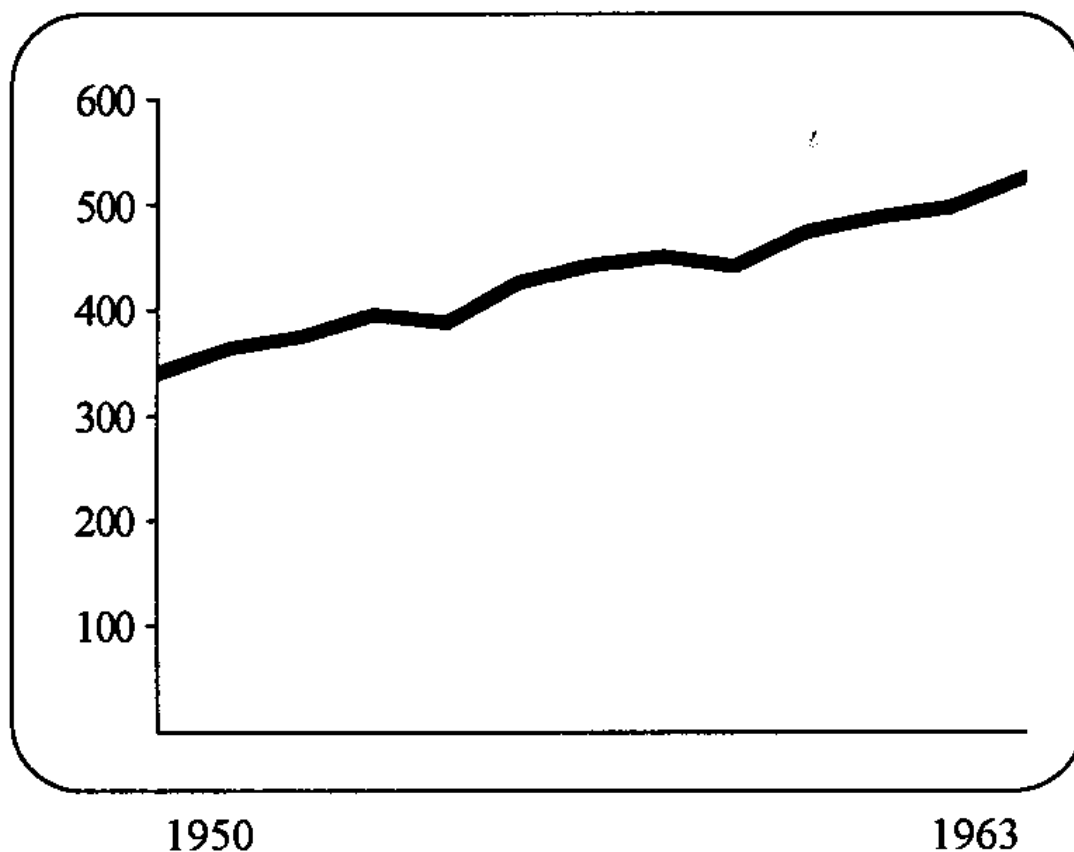


## The Near Past

This section presents five graphs and their explanations. The graphs and their trends are the basis of this report and all the work that follows.

### GRAPH, I

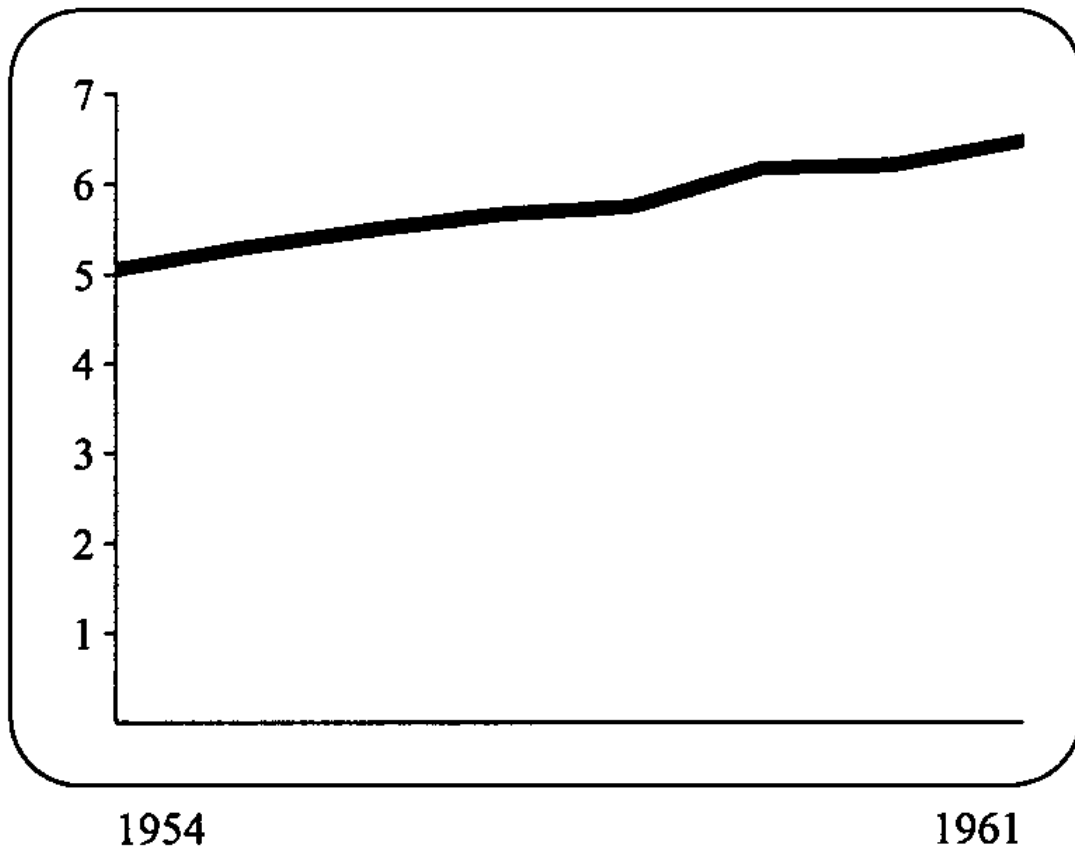
#### GNP



Graph I, a graph of the GNP of the United States showing its growth since 1950. When a trend line is fitted to the data from the individual years the equation  $345 + 14 * Y = \text{GNP}$  results, this is equivalent to a 4.16% rate of growth per year. The GNP used was real, not money GNP and was found by adjusting the money GNP by using the purchasing power of the dollar. The years 57-59 were the base years of the P values.

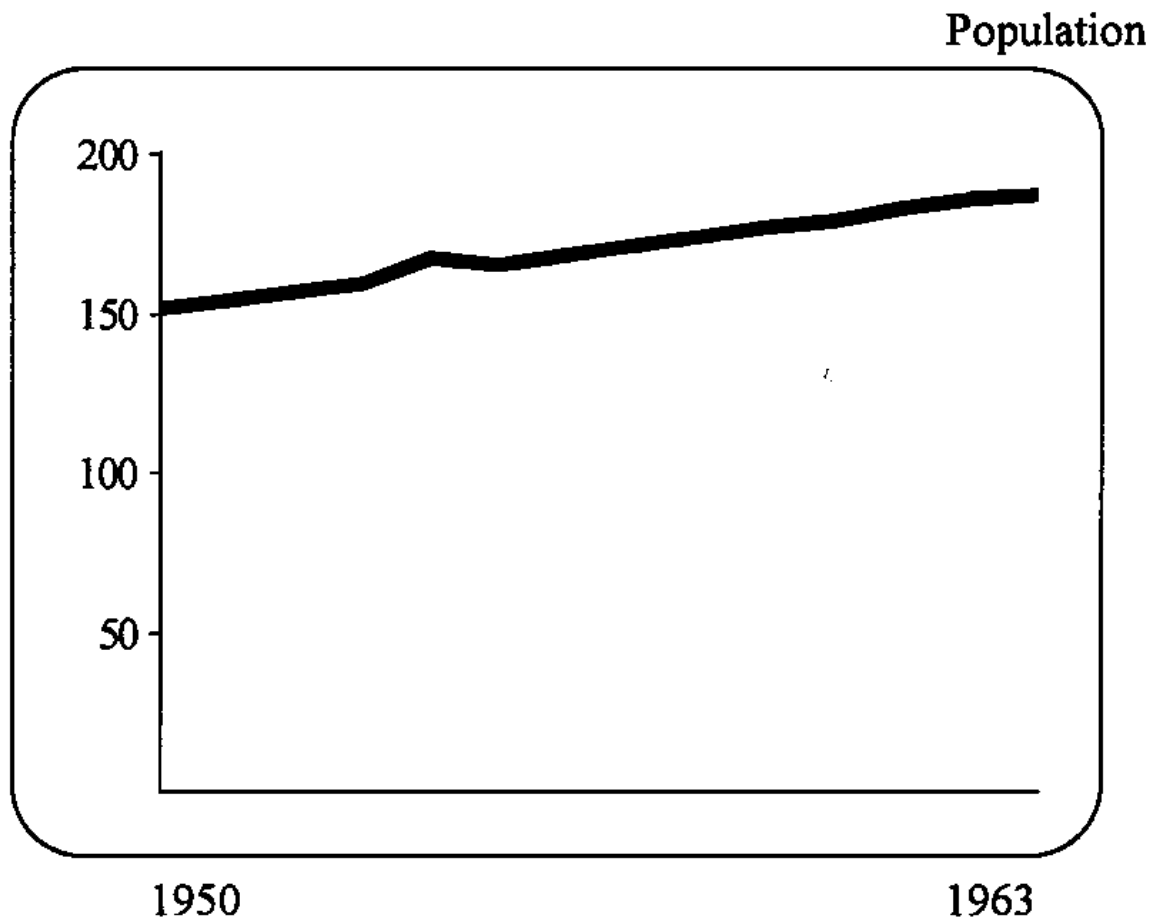
## GRAPH, II

Output Index



Graph II shows the output per working people in the United States. The rate of growth was 4.00% from 1954 to 1961 as found by fitting a trend equation through the data for the individual years. In actual terms, the output per person has gone from \$5,000 per worker in 1954 to \$6,500 per worker in 1961. This rate was derived by dividing real GNP by the number of people working during the year. The trend equation is  $5.10 + .190 * Y = O$ .

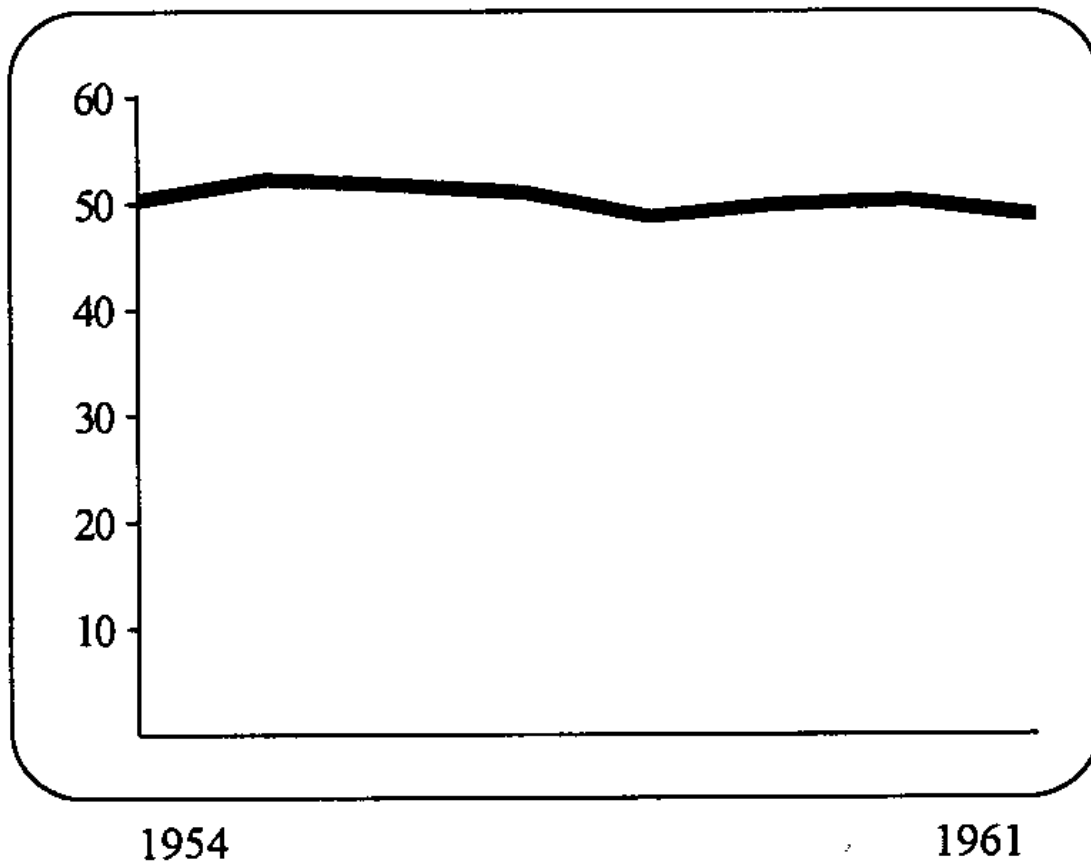
### GRAPH, III



Graph III shows the population growth. The population has been rising at a rate of 1.84% per year as found from data from the years 1950 to 1962 and a trend equation fitted to these years. The equation for this trend is  $152 + 2.8 * Y = P$ .

## GRAPH, IV

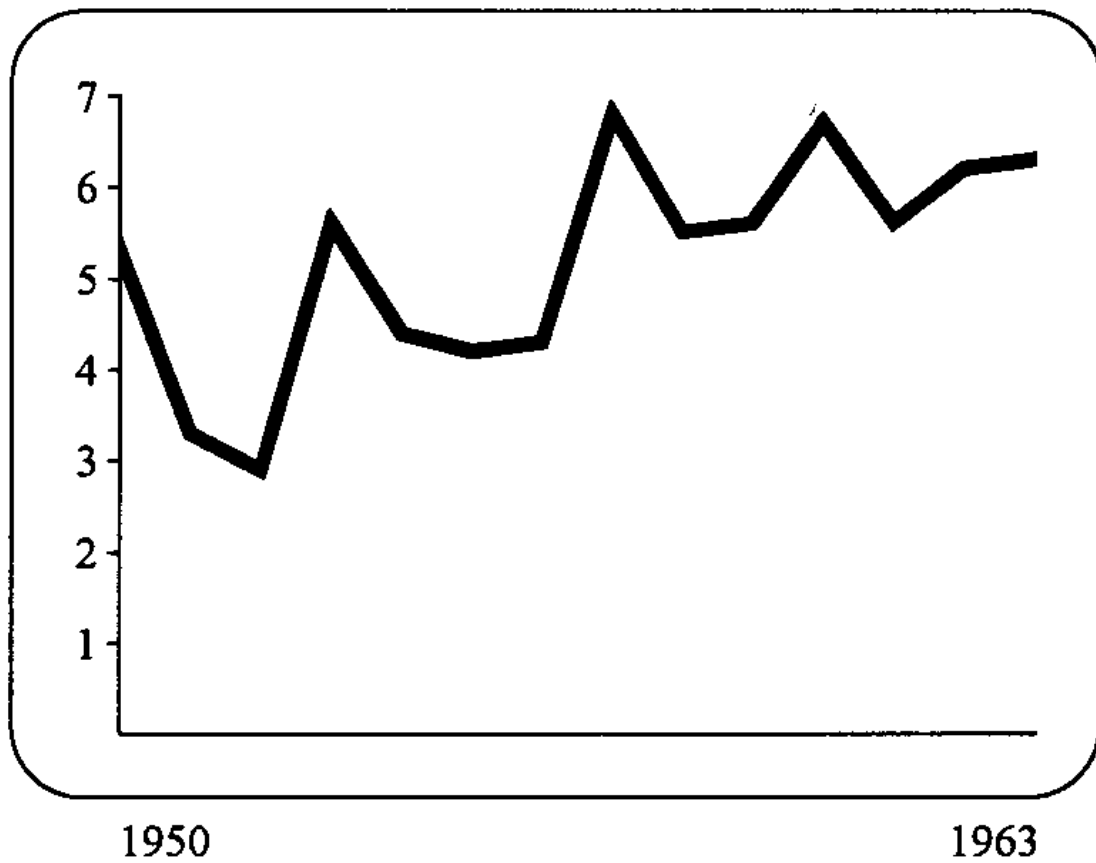
Percentage



Graph IV is the percentage of people with jobs lasting 27 weeks or longer. The rate is dropping at .66% per year or in actual terms from 50.3% in 1954 to 48.8% in 1961. The rate was determined from the trend equation  $51.6 - .34 * Y + E$  for the years 1954 to 1961.

## GRAPH, V

Percentage



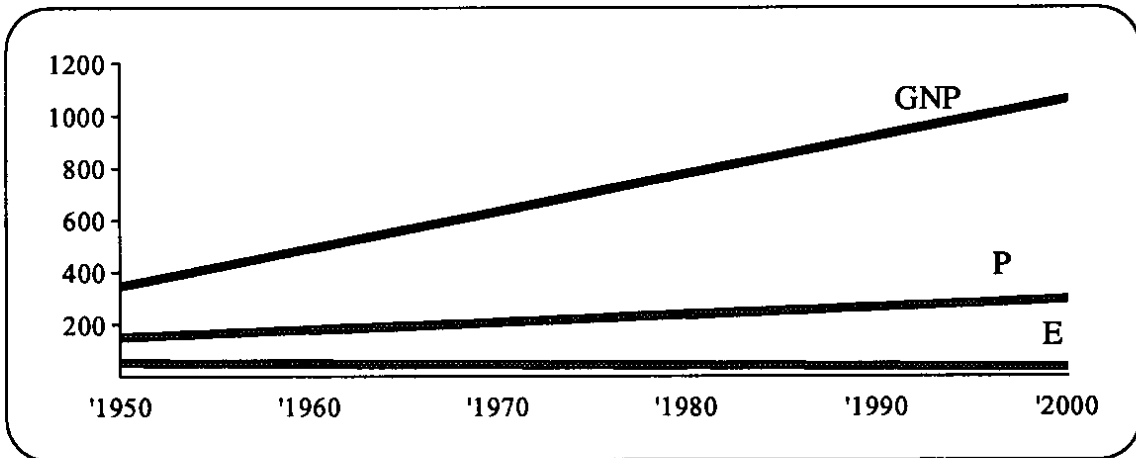
Graph V shows the percentage of people unemployed. This rate is rising at 5.00% per year, as determined by a trend equation fitted to the data from 1950 to 1963. This equation is  $3.93 + .196 * Y = U$ .

What do all these graphs and trends mean? They can mean disaster for the economy if they are ignored or, if their meaning is correctly interpreted, it could mean a new era of abundance for the people of the United States and eventually the entire world.

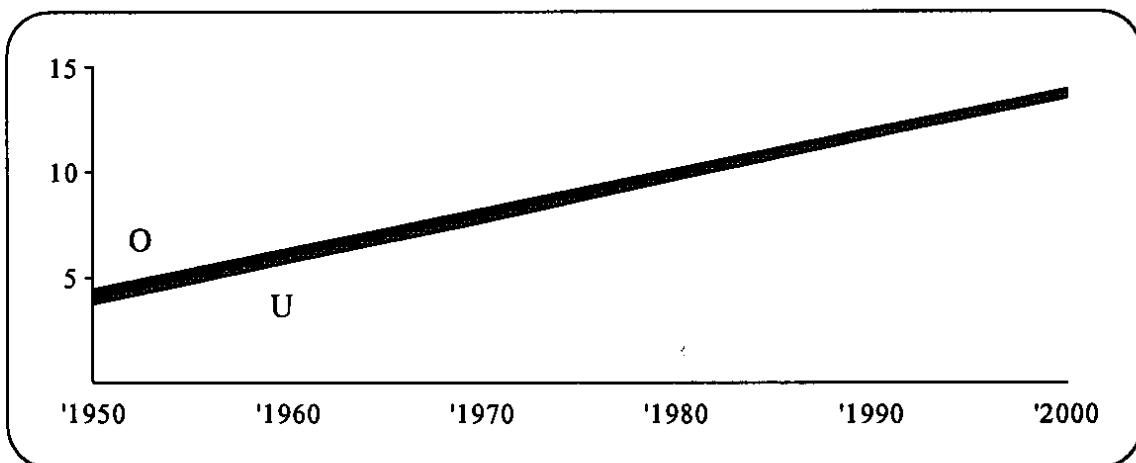
The problem or trends shown in the graphs can be more easily seen if we project the trends of these figures into the future, say to 1984, which is only 20 years away. In 1984, using the trends determined in the preceding section, the United States will have a GNP of \$820 billion, a population of 247 million, unemployment of 9.8%, productivity of \$11,700 per worker, and only 40% of the people between 14 - 65 working. These figures are assuming a linear trend but some of these figures are actually going up at a geometric rate, which could then increase these figures considerably if the trends continued.

## GRAPH, VI

Billions of Dollars



Percent





Could the United States stand this projected ever-increasing unemployment? What about the year 2000 when unemployment could hit over 14% and the percentage of the people between 14 and 65 working could be 34% or less? Can the working 34% sustain the entire economy?

Let's look at the explanation about the causes of these trends. The report by the Ad Hoc committee, called *The Triple Revolution*, which was sent to the President of the United States on March 22, 1964, deals with three revolutions currently taking place in the United States – the cybernation revolution, the weaponry revolution, and the human rights revolution. This committee has already given excellent definitions, as follows:

"The Cybernation Revolution: A new era of production has begun. Its principles of organization are as different from those of the industrial era as are the principles of the industry from the agriculture era. The cybernation revolution has been brought about by the combination of the computer and the automated self-regulating machine. This results in a system of almost unlimited productive capacity, which requires progressively less human labor. Cybernation is already reorganizing the economic and social systems to meet its own needs."<sup>1</sup>

"The Weaponry Revolution: New forms of weaponry have been developed that cannot only win wars, but can obliterate civilization. We are recognizing only now that the great weapons have eliminated war as a method for resolving international conflicts. The ever-present threat of total destruction is tempered by the knowledge of the final futility of war. The need of a "warless world" is generally recognized, though achieving it will be a long and frustrating process."<sup>2</sup>

"The Human Rights Revolution: A universal demand for full human rights is now clearly evident and it continues to be demonstrated in the civil rights movement within the United States. But this is only the local manifestation of a world-wide movement toward the establishment of social and political methods, in which every individual will feel valued and none will feel rejected because of his race."<sup>3</sup>

The most important of these three revolutions economically, and the focus of this report, is the Cybernation Revolution, which is just now getting underway. The impact of this revolution may be seen in the figures that were presented in the first chapter of the paper, especially in the increasing GNP and the decreasing employment figures.

That this revolution is happening is a fact but what should be done about it is not. Should we sit and wait for whatever is coming? Should we try and stop the trends? Or should we be encouraging the trends? Sitting and doing nothing should not be an option, so that leaves two alternatives: to try reversing the trends or make the trends work to our advantage.

The first of these ways that of trying to stop the upward trends, can happen in only two ways if we assume population growth rates cannot be controlled effectively. The first of these methods is to stop the upward trend of productivity at least enough to match that of population increases. This means reducing the "O" rate by 2.16% from 4.00% (present) to 1.84%, the current population growth rate, but it may be hard to tell firms not to compete through advances in production techniques. It would also be impossible

to control, because how could one measure all the variables going into production except by direct supervision of all the companies in the United States, an impossible and unwanted fact.

The second method would be to increase GNP. This would entail an increase of \$26 billion for the year 1961 (more now, in 1964), an increase of about 5.2% over the adjusted GNP of \$498 Billion. (This figure was obtained by multiplying the output per worker, "O", times the number of people unemployed during the year.) How would we get people to spend that much more proportionally each year when we are now experiencing trouble trying to get the country out of mild recessions whenever they occur? The government couldn't have that big a deficit even when the multiplier is considered because of political reasons.

This leaves the second alternative, that of accepting these revolutions, which are indicators of a major change in the productive nature of the United States' industrial base. Possibly, during the next few years, it would be possible to fight the movement of these trends and actually hold them back, but this would merely result in a bigger problem in the future. Delaying this near-certainty would mean that we would be unable to cope with the problem once the change has occurred. The planning must come now, so that when the time is right, we can switch smoothly from one type of economy to the other. This other economic system I refer to is one where a person's earnings are not based solely on whether or not the person has a job.

# The Present

The United States economy (GNP) is now hindered by the continuance of the income-through-job link as the only mechanism for distributing effective demand or, to put it another way, for granting a person the right to consume products and services. This link or process is now acting as a brake (inhibiting our growth) on the almost unlimited capacity of a cybernated productive system.<sup>4</sup>

This brake is being applied through the distribution of resources. Until now, economic resources have been distributed on the basis of contributions to production, first with men, then with men and animals (used for power sources), and more recently with machines. In the near future, machines and men will be competing for employment on somewhat equal terms. In the developing cybernated system, potentially unlimited output can be achieved by systems of machines, which will require little human cooperation. As machines appropriate production from men, they will absorb an increasing proportion of resources while the men who are displaced become dependent on minimal and unrelated government measures -- unemployment insurance, social security, and welfare payments. These measures are temporary and increasingly less able to disguise an historical paradox -- that a growing proportion of the population is subsisting on minimal incomes, often below the poverty line, at a time when sufficient productive potential is available to supply the needs of everyone in the United States.<sup>5</sup>

This can be shown all too clearly in an article that appeared in the Wall Street Journal, titled "Meet the Maxwell's," which shows what can happen to a family living in West Virginia on \$1,328 a year, on welfare, while the father tries to find a nonexistent job.

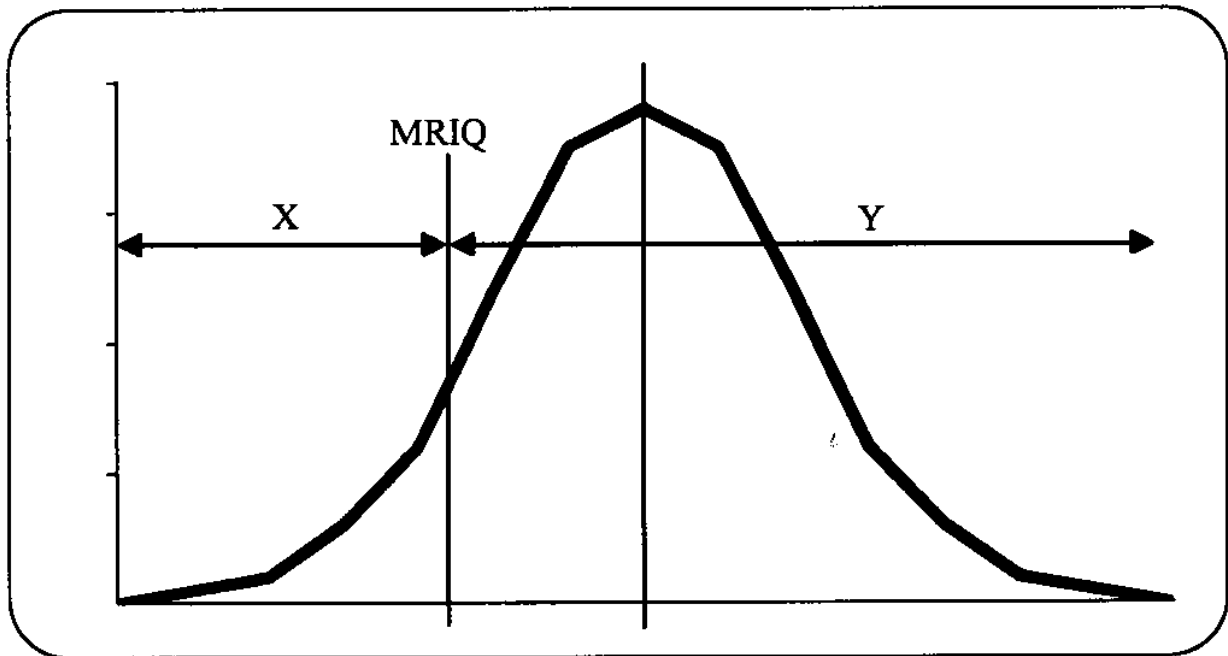
Note: When this paper was originally written in 1964, a copy of this article was included. Not realizing its value at the time, I did not retain a copy. I believe that the article described a man's willingness to work but no jobs were available. The United Mine Workers leadership had long decided to allow mechanization of the mines, thereby permitting an increased pay scale while also cutting employment. Those who had lost their jobs had no hope of employment.

The advanced economies of the world are trending toward higher requirements for training and education in the work force. Cybernation requires technical skill, not brute force. As this revolution takes hold in this country, the education and training required to hold a job will increase to a point where shortages in the labor force will be fundamental, not merely result of poor education or training. The shortages will result from structural limitations to learn and control extremely complex devices, and will cause more cybernation as labor costs rise -- until men are literally forced out of the production system.

This trend is evident in the following graph. This figure is a qualification of the inevitability of increasing unemployment. The bell curve represents the IQ distribution curve of humans. Called a normal curve, it is valid for any large group, in this case, the population of the United States.

## GRAPH VII

Percent of Population



IQ 100

The line MRIQ (minimum required IQ) represents the amount or level of intelligence needed to learn the necessary skills to work in industry. As the population increases, more people are available in all categories but the shape of the curve does not change. As technology and the complexity of industry increase, the curve MRIQ shifts slowly to the right, meaning no matter at what rate the curve shifts, fewer of the total population are able to learn the necessary manufacturing skills. As long as technology increases, the "X" region increases. This, then, represents the hard core of the unemployable people in society, those who have been forgotten.

For example, the knowledge needed by today's skilled worker, of metals and equipment, especially automated equipment, is greater than that required of an industrial engineer 50 years ago. This trend is accelerating such that one may predict, by the next century, the need of a college education for employability in a production capacity in a state-of-the-art factory. Along with this, it may also be possible that the future production workers will not be physically handling materials or performing other menial tasks; rather, they will be running complex cybernated machines that perform the work.

# The Future

Perhaps some forecasting is required to emphasize the need for a different type of economy. For this, we look to 1947 for Dr. Arthur C. Clarke's predictions of communication satellites for world television and the landing of a rocket on the moon in 1959. From his book *Profiles of the Future*; we have the following ideas relevant to our economic implications herein.

## *Profiles of the Future*

Perhaps some forecasting is required to emphasize the need for a different type of economy and for this, we look to 1947 for Dr. Arthur C. Clarke's predictions of communication satellites for world television and the landing of a rocket on the moon in 1959. From his book, *Profiles of the Future*, we have the following ideas relevant to our economic implications herein.

"The time may come when the twin problems of production and distribution are solved so completely that every man can, almost literally, possess anything he pleases."

To see how this may be achieved, we must return to fundamentals. Any object in the physical world is completely specified or described by two factors: its composition and or pattern. This is obvious in a simple case, such as a one-inch cube of pure iron. Here, the two phrases "pure iron" and "one-inch cube" provide a complete definition of the object, and there is no more to be said. (To the first approximation, at least, an engineer would like to know the dimensional tolerances; a chemist, the precise degree of purity; and a physicist, the isotopic composition.)

This is also true in principle for much more complicated objects, such as radio sets, automobiles, and houses. In such cases, it is necessary to have not only verbal descriptions, but also plans or blueprints or their modern equivalent of pulses stored on magnetic tape. The tape, which controls an automated production line, carries, in suitably coded form, a complete physical description of the object being manufactured. Once the master tape has been made, the act of creation is completed. What follows is a mechanical process of replication, such as printing a sheet of letter press when the type has been set up.

During the last few years, more and more complicated artifacts have been produced in this wholly automated manner, although the initial cost of equipment (and skill) is so high that the process is worthwhile only where there is a demand for enormous numbers of copies. It requires a specialized machine to manufacture one particular type of object; i.e., a bottle-making machine cannot switch to cylinder heads. A completely general-purpose production line capable of producing anything from a change of instructions is inconceivable in terms of today's techniques.

(...) Surprisingly, it is the "playback" from recording to physical reality, which is rather difficult to visualize, that has already been achieved for certain small-scale operations. In the new techniques of microelectronics, solid circuits are built up by controlled sprays of atoms, literally layer by layer. The resulting components are often too tiny to be seen by the naked eye (some are even invisible under high-power microscopes) and the manufacturing process is, of course, automatically controlled. This may represent one of the first primitive breakthroughs toward the type of production we have been trying to imagine. As the punched tape of the Jacquard loom controls the weaving of the most complex fabrics (and has done so for two hundred years), so we may one day have machines that can lay a three-dimensional warp and woof, organizing solid matter in space from the atoms upward.

(...) Leaping lightly across some centuries of intensive development and discovery, let us consider how the replicates would operate. It would consist of three basic parts, which we might call store, memory and organizer.

The store would contain, or would have access to, all the necessary raw materials.

The memory would contain the recorded instructions specifying the manufacture (a word that would be even more misleading than it is today!) of all the objects within the size, mass and complexity limitations of the machine. Within these limits, it could make anything, just as a phonograph can play any conceivable piece of music that is presented to it. The physical size of the memory could be quite small, even if it had a large built-in library of instructions for most commonly needed artifacts. One can envision a sort of directory, like a Sears Roebuck catalogue, with each item indicated by a code number, which could be dialed as required.

The organizer would apply the instructions to the raw material, presenting the finished product to the outside world or signaling its distress if it had run out of some essential component. But even that might never happen if the transmutation of matter ever becomes possible, as a safe small scale operation, for then the replicator might operate on nothing but water or air. Starting with the simple elements, hydrogen, nitrogen and oxygen, the machine would first synthesize higher ones (elements like iron), then organize these as required. A rather delicate and failsafe mass-balancing procedure would be necessary, otherwise the replicator would produce, as a highly unwanted by-product, rather more energy than an H-bomb. This could be absorbed in the production of some easily disposable "task," such as lead or gold.

(...) The advent of the replicator would mean the end of all factories, and perhaps all transportation of raw materials and all farming. The entire structure of industry and commerce, as it is now organized, would cease to exist.

(...) The existing machine era of mass production would then seem as a brief interlude between two far longer periods of self-sufficiency, and the only valuable items of exchange would be the matrices, or recordings, which had to be inserted

in the replicator to control its creations.

(...) At first sight, it might seem that nothing could be of any real value in this utopia of infinite riches - this world beyond the wildest dreams of Aladdin. This is a superficial reaction, such as might be expected from a tenth-century monk, if you told him that one day, every man could possess all the books he could possibly read. The invention of the printing press has not made books less valuable, or less appreciated, because they are now among the commonest instead of the rarest objects. Neither has music lost its charm, now that any amount can be obtained at the turn of a switch.

When material objects are all intrinsically worthless, perhaps only then will a real sense of value arise. Works of art would be cherished because they were beautiful, not because they were rare. Nothing - no "things" - would be as priceless as craftsmanship, personal skills, and professional services. One of the charges often made against our culture is that it is materialistic. How ironic it will be, therefore, if science gives us such total and absolute control over the material universe that its products no longer tempt us, because they can be too easily obtained.

It is certainly fortunate that the replicator, if it can ever be built at all, lies far in the future, at the end of many social revolutions. Confronted by it, our own culture would collapse speedily into sybaritic hedonism, followed immediately by the boredom of absolute splendor. Some cynics may doubt if any society of human beings could adjust itself to unlimited abundance and the lifting of the curse of Adam - a curse that may be a blessing in disguise.

Yet in every age, a few men have known such freedom, and not all of them have been corrupted by it. Indeed, I would define a civilized man as one who can be happily occupied for a lifetime even if he has no need to work for a living. This means that the greatest problem of the future is civilizing the human race; but we already know that.<sup>6</sup>

We ended Dr. Clarke's quote with a paragraph on the definition of a civilized man, which is very important, for although the "replicators" that Dr. Clarke discusses is in the distant future almost unlimited production possibilities are with us now with the cybernated machine.

We are now, therefore, in need of a different type of economic system or at least provision for a change in our present-day system when, it becomes absolutely necessary, for if we do not prepare today for these changes, it may be too late tomorrow. We need to find a way to grow and yet take care of the people in the future who are not capable of working in cybernated factors.

Today's system is, in fact, becoming obsolete, but with a few changes it may be modified to fit the needs of a productive system based on completely automated machinery. We must now try to develop an economy that could be derived from our present one, but still fit the needs of a totally automated industry, a working class and a non-working class.





# Capitalism Plus

In describing this new type of economy, which I call Affluentialism, I will break the description down into three parts, "Retain," "Change," and "Encourage," plus an additional section with proposed changes to our current form of capitalism.

Retain: The main structures to be retained from our current economic system are the price structure, the market system, and the method of allocation of resources. All goods will be sold in the identical manner we have now, which is from manufacturer to wholesaler to retailer (for consumer goods). The same pricing structure will be used (not because it is best, but because changes must be made gradually), where the price of a good or service depends mainly on the economy's supply and demand forces. Resources are allocated to the highest bidder in our existing system, to be used under Affluentialism. This means that neither the industry nor the market where produced goods are sold will be changed.

Change: What will be changed in our economic system are the method of distributing material wealth (income distribution), the taxing structure, and the draft system. An overview of these changes is presented in the following paragraphs.

Note: the draft was a major concern for young men in the '60s and it affected our thinking even to the point that it is referenced in this paper.

To change the income distribution system of a nation is a big, but necessary, job, if we are to meet the challenges of cybernation. The first thing to be determined is the point or points along the income scale at which a person or family acquires discretionary buying-power (the point at which all basic needs are covered and the person has money to spend on items solely for pleasure). Undoubtedly, this point will probably vary with family size, so some sort of scale will have to be worked out to give equal purchasing power to differing family sizes. To find these points, an economic committee would be appointed by Congress and an intensive study conducted. The probable point for a single person living alone today is around \$4,000.

After these points are determined, another or the same committee would be given the task of determining who in the United States had incomes that low or lower. Naturally, people without jobs, working part-time jobs, and those on relief would qualify. but some full-time workers would also be affected. We will call all people falling into this class of unpaid or underpaid workers "non-workers," since this group will be made up primarily of the unemployed. The second group or class is the working class, which will not be affected initially but will feel some results in the long run. Some people who would rather not work would leave the labor force to become non-workers. After both the discretionary buying point and all people falling below this point are found, an agency of the government will be formed to determine the people and their basic discretionary buying power. It will be through money received from the new tax structure (analyzed next), increased output (multiplier effect of increased spending), and a redirection of traditional spending on agriculture and other subsidies and grants, the effects of which will be discussed in the effects section.

The next change to be made will be one of taxation. The progressive tax structure will be moved up from the lower brackets and kept the same in the upper ranges. The new rates would be similar to this: \$0 to \$4,000 no tax; \$4,001 to \$5,000 a \$200 tax; \$5,001 to \$6,000 a \$500 tax; and so on until at \$10,000, the new and old rates would be the same. (The above example refers to a married couple filing jointly) Deductions should also be modified, a subject too complex for this paper.

The effect of this new tax schedule would be to increase the spending in the economy and, since the lower income groups spend almost all their income, this would have a multiplier effect on the economy, raising it somewhat more than the numbers would suggest. Today there are 20 million plus families in the United States with incomes of \$4,000 or less per year; if they did not have to pay any taxes there would be another two or three billion spent in the economy. Also, from the \$4,001 to \$10,000 income groups, another billion would be spent in the economy from the reduced taxes.

The corporate rate will also be changed, albeit in the opposite direction. The corporate rate will be increased to 60% for corporations earning in excess of \$25,000 and to 30% for corporations earning less than \$25,000. This will give the government about \$25 billion more in tax returns from corporations. Another \$2 billion should be obtained from the various subsidies that will also be dropped.

The next effect of the tax changes will be to give the government another \$25 billion in taxes, or enough money to give six million people or families \$4,000 income per year. Because this money will flow right back into industry with a multiplier effect, the firms that had their taxes increased will be no worse off than they were before the tax increase (not that they are bad off because they could use a tax increase anyway).

The third thing to be changed is the draft. Instead of calling men by age, they would be called by whether or not they were employed. The order of taking them would be: single men unemployed by age, single men employed by age, married men unemployed by age, and married men employed by age. All other restrictions and qualifications would remain the same, including the exemption for anyone attending school full time. This change is not as important as the others, but since the non-working class will probably increase as a result of the subsidies, the economy will need all the willing workers available. It therefore seems fair to draft the non-workers first.

Encouragement: Several areas in our economy will need stimulation, including research, art and culture, and education, particularly after income changes will afford more leisure time. This stimulation could result from setting up research and art centers across the country, sponsored by federal aid, and a program to increase federal aid to education.

Effects: The consequences of these economic changes will be many and varied. First, guaranteeing a minimum income of \$4,000 will have the effect of damping the business cycle, for no person or family could earn less than that guaranteed amount. Since consumer spending is the major determinate of GNP, this stabilizing of income should give business men the needed incentive to maintain a relatively constant growth free from all the fluctuations of the past.

Even if there were no working people within our more than 50 million households in our country, \$200 billion would nevertheless be spent under the income subsidy program, \$200 Billion would be spend. Applying this to our current unemployment, the five million plus now unemployed would receive \$4,000 each, assuming none are interconnected family wise, or \$20 billion. This is the money that was acquired by changing the tax structure, and it would have a multiplier effect on the economy because this money would have gone mostly to the upper income groups who would not have spent as high a percentage of it as would those unemployed who receive.

Looking at unemployment another way, it is the opposite of employment and employment is the only way of getting money spent. Since everyone will be getting at least \$4,000, everybody has adequate money to spend; therefore, unemployment can be said to be nonexistent. If there can be no unemployment, there can be no real business cycles for demand, and the ability to buy will depend only on the number of people, not whether or not they are working.

Because businessmen know the ability to buy will be there, they will have no reason to expect a recession or depression and will continue being optimistic about the future. This optimism should increase investment through an outward shifting of the MEC curve, which in turn will cause output to rise through either increased hiring or further automation. This brings us to another important factor. As soon as this policy of compensating unemployed people with a \$4,000 a year income becomes effective, they will leave the labor market to become unemployed. This will affect only the marginal worker because most people prefer higher incomes over the minimum or else they need to work for psychological reasons. The workers who stay will be the ones who work to either get ahead or to increase their buying power or they work just because they want to. This will also improve the quality of the labor force.

To get people to work, business will then have to make it attractive to the worker by either raising wages or providing fringe benefits. As the price of labor begins to rise, industries will turn to automation to reduce their costs. The increased use of automation will result in a major reduction of costs once the process is begun on a large scale. This lowering of costs will increase profits and corporate taxes to give more money to the unemployed by a proportionally higher rate of compensation.

Eventually this will lead to a fully automated economy where only a minimum amount of work is done by men. Development, art, and pure science will become the main interest of men. It could actually lead to a point where working becomes a privilege, rather than the "punishment" it is today.

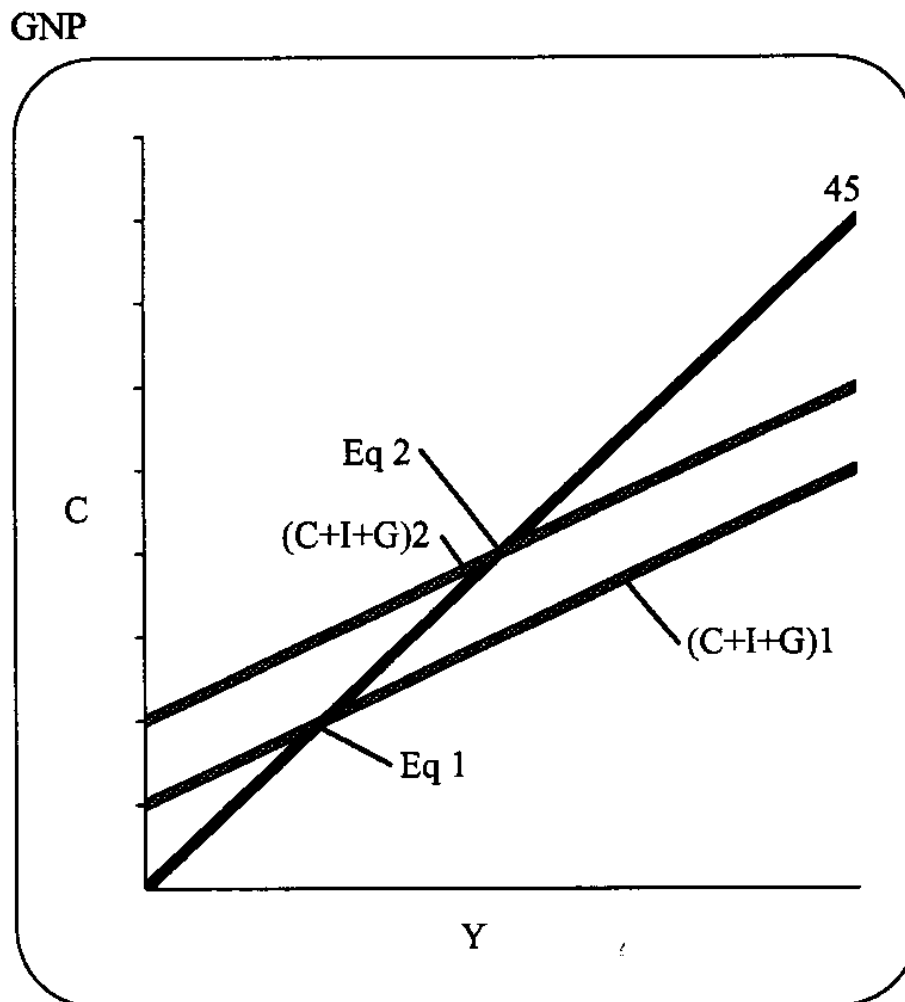
The growth rate of this economy should be high, for with more people in research, and industry's trying to automate and guaranteed buying power, the economy can only go upward. Research will bring new development, which industry will immediately use to further automate. The public will buy the goods because they know they will be getting more income, with no need or reason to save among the relatively low and minimum income groups. These factors mean the government must play an ever-increasing role in our lives, but this is the price we must pay for having the almost unlimited output of a fully cybernated economy.



## Conclusion

Pursuant to providing the major implications of cybernation as they could be applied to summarize all the anticipated changes. Keynesian models are used with consumption, government and investment; the foreign sector will not be included.

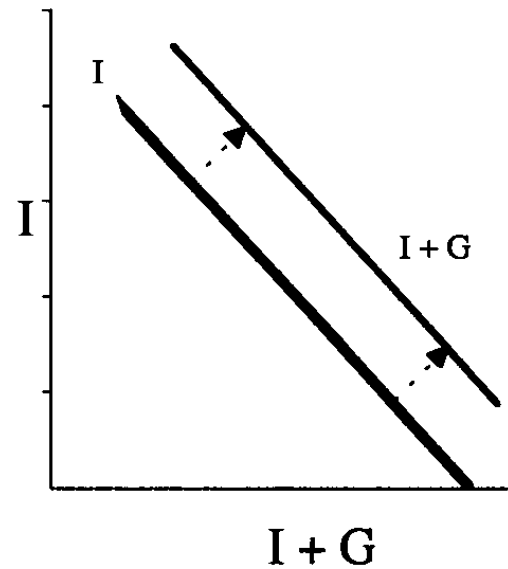
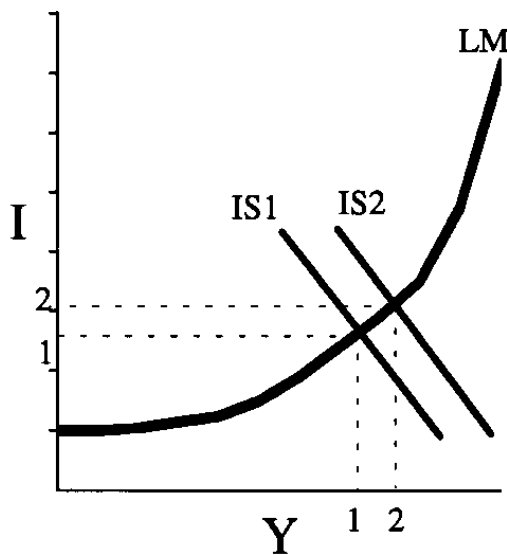
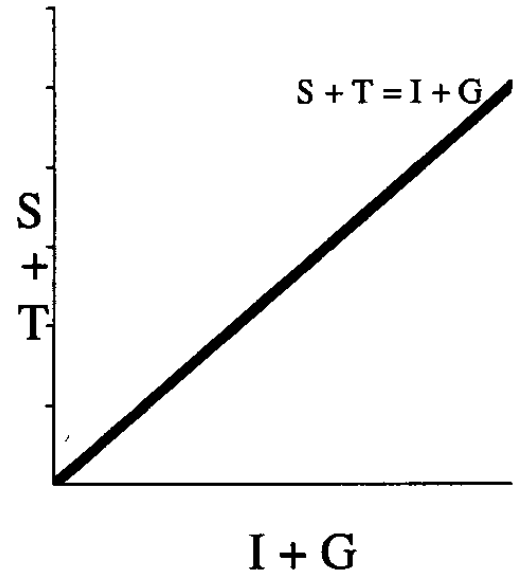
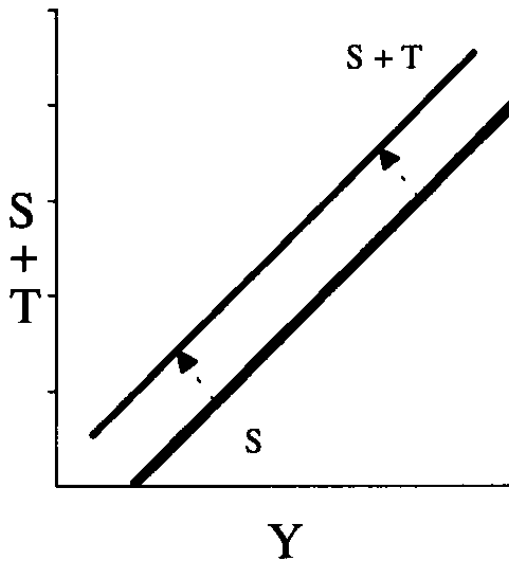
GRAPH VIII



When the tax change and income redistribution have been completed, a new equilibrium will be reached. This is due to the multiplier effect of shifting income downward. This is shown as Eq. 1 shifting up to Eq. 2 in the above graph, indicating a higher level of economic activity. This increase in the consumption function can also be explained by the IS-LM models. When the government spends more (the \$4,000 per person compensation) the investment curve will become  $I+G$  and shift to the right. The increased tax shifts the  $S$  curve to the left, which then becomes the  $S+T$  line. The  $IS$  curve moves to the right and increases income due to a shift along the  $LM$  curve. As firms invest more, trying to automate, this also shifts the  $I+G$  and  $S+T$  curves further

along to the right. This has the effect of moving the IS curve farther along the LM curve increasing income even more.

GRAPH IX

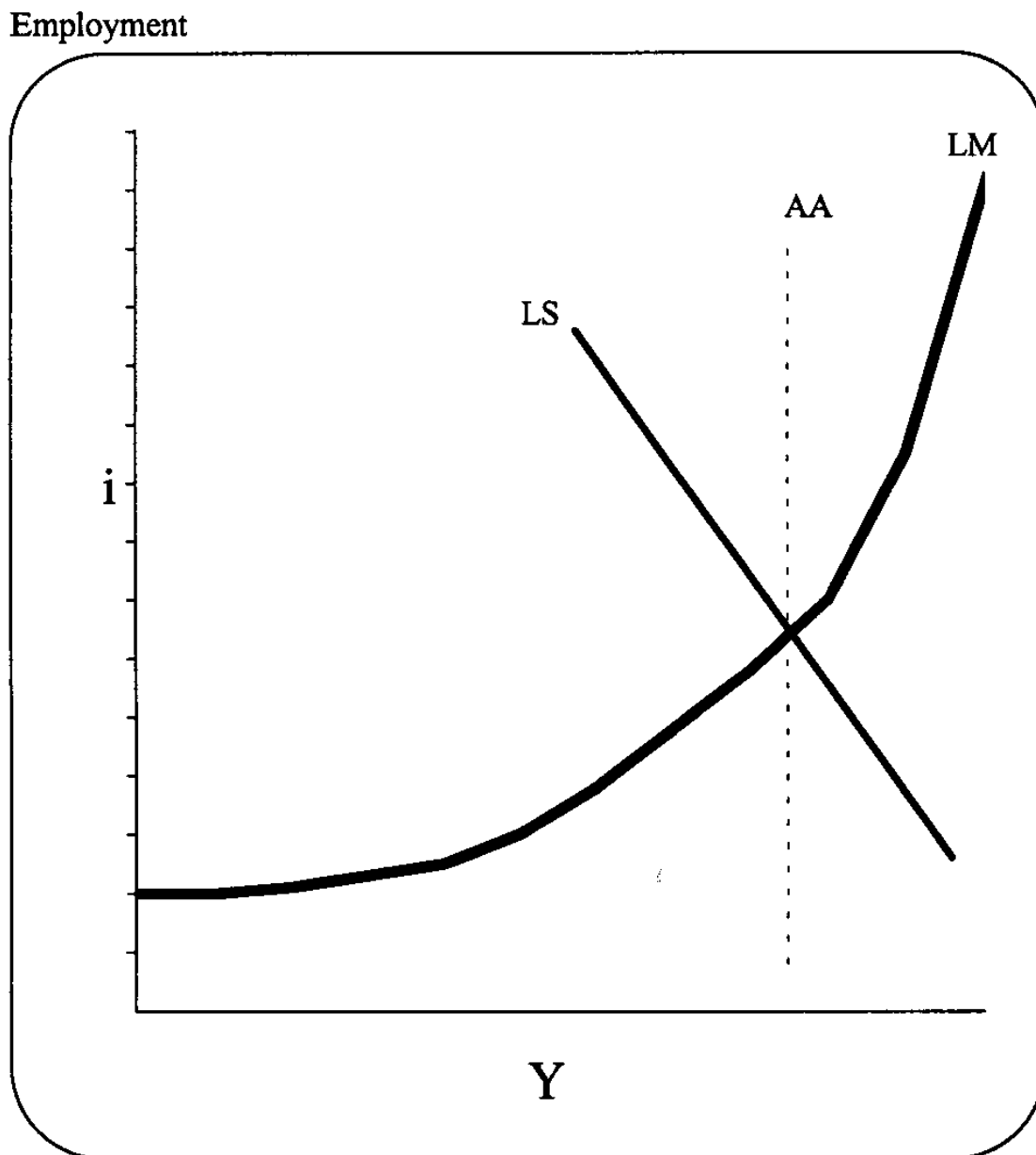


When employment is added to the model, the line A-A is the result. This line for employment is in terms of income. The shifting of the IS curve, as described before, will move it along the LM curve until it and the LM intersects the A-A curve simultaneously. When it reaches this point, both the IS and A-A curves will move together to the right



along with the LM curve, which will shift as the money supply grows. This money supply increase occurs as the demand from money grows due to increased transactions and population growth.

GRAPH X

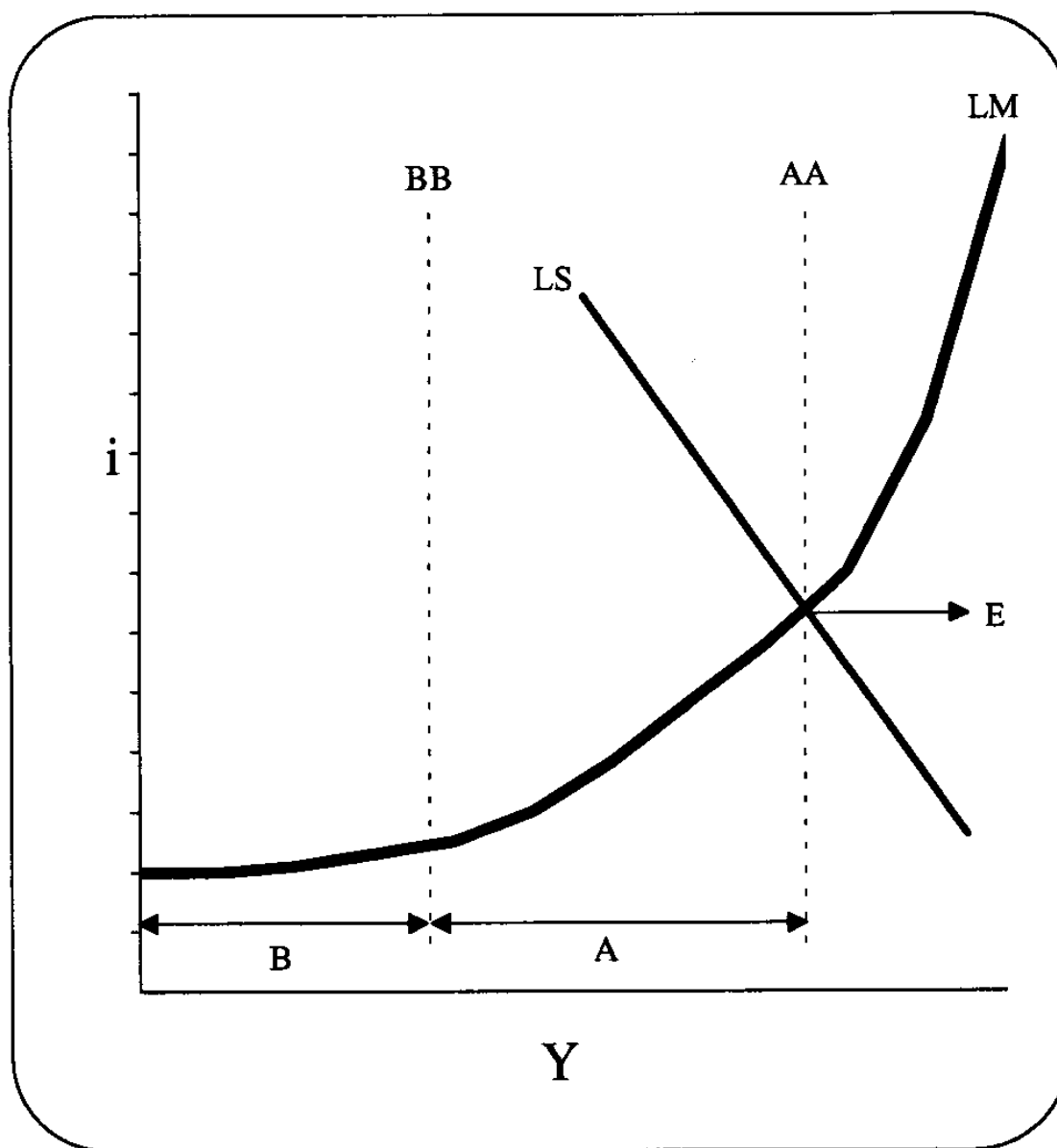


But what has happened to the number of people working? By definition, line A-A "denotes the level of real income that would be produced if all the resources of the economy were fully developed."<sup>7</sup> It makes no difference whether this income is produced by men, men and machines, or just machines. Therefore, the A-A curve will be divided into two factions – the part produced by men,<sup>8</sup> and the part produced by

machines, or line A-A total (men and machines) and line B-B, which represent the portion produced by men.

## GRAPH XI

Man/Machine



As the economy grows, the equilibrium point will shift to the right. This shifting will widen the A gap while the B gap will either grow very slowly or decline. The end result of this process could be, as Dr. Clarke suggests in his book, a complete elimination of the B gap and complete takeover of production by machines such as his replicator. This does not mean that men are eliminated from the economy, as the graph suggests, for the goods produced are for men. It does mean that men will be free from working full time to survive and will at last have a chance to do the things that really please them.

## Summary

In trying to describe the Affluentialism economy, many points and implications have been omitted due to time and space limitations, although they will be added at a later date.

The purpose here was to show the need for a change in the American economy. This was done in the introduction and near past sections by the use of trend equations and percentages of growth projections. These indicators seem to show a trend to high unemployment with little hope of combatting it in the long run. Short-run reversals might be possible, but the overall trend is to higher unemployment.

The Affluentialistic society was developed to use the unemployment to its own benefit. This was done by fully automating industry and distributing income based on need, not whether or not a job was held.

This change in the distribution of income should have a damping effect on the business cycle, since the cycle greatly depends upon expectations; the expectations would have to be optimistic because of the minimum level of income supported by the government.

Most of these effects can be seen in the application of the Keynesian models to this system, as shown in the Conclusion. In general, it seems that unless some drastic changes occur in our economy, we are in for a difficult time in the near future with unemployment and/or under-employed people.



# Mathematical Appendix

- GNP is in Billions of dollars  
O is in thousands of dollars  
P is in millions of people  
E is percent of people working 27 weeks or more in relation to the total number of people between 14 to 65  
U is percent of people unemployed
- GNP money GNP1 adjustment = real GNP  
4.7% increase per year  
 $345 + 14.4 y$  where  $y$  = years, starting at 1950
- O GNP/number of people working during year  
4.00% increase per year  
 $5.10 + .190 y$  where  $y$  = years, starting at 1954
- P people in country during year  
1.84% increase per year  
 $152 + 2.8 y$  where  $y$  = years, starting at 1950
- E number of people working 27 weeks or more  
divided by number of people from 14 to 65 years of age  
-.66% decrease per year  
 $51.6 - .34 y$  where  $y$  = years, starting at 1954
- U percent of people unemployed  
5.00% increase per year  
 $3.93 + .196 y$  where  $y$  = years, starting at 1950



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## Footnotes

- 1 The Ad Hoc Committee, The Triple Revolution (Washington, DC: The Ad Hoc Committee, 1964), page 1
- 2 Same as number one except page 2
- 3 Same as number one except page 2
- 4 Center for The Study of Democratic Institutions, Caught on the Horn of Plenty (Santa Barbara: Center for the Study of Democratic Institutions, 1962), page 8
- 5 Wall Street Journal, February 25, 1964
- 6 Clarke, Arthur C., Profiles of the Future, 1964 (New York: Bantom Books), Chapter 13.
- 7 Dernburg, Thomas F. & Mc Dougall, Duncan M., Macro-Economics (New York: McGraw-Hill Book Company, Inc., 1963), Page 143.



# Appendix; Raw Data

## HEALTH EXPENDITURES

GRAND TOTAL	TOTAL General Health	Private				Public				Other				Research Facilities				TOTAL		
		Health	Research	Facilities	Other	Health	Research	Facilities	Other	Health	Research	Facilities	Other							
1960	895,185	395,325	26,879	12,364	10,442	374,759	627	7,682	383,567	11,390	13,567	79,356	15,625	11,513	1,813	111,195	24,060	11,537	2,480	262,618
1961	602,790	354,073	22,876	11,047	9,844	342,056	779	7,402	316,874	10,647	12,810	66,908	14,002	10,404	1,814	102,590	22,061	10,266	2,442	252,554
1962	454,016	269,064	19,652	10,400	8,956	279,000	725	5,926	268,734	9,820	10,904	53,070	10,814	9,303	1,894	90,525	20,969	9,986	2,411	227,141
1963	454,016	269,064	19,652	10,400	8,956	279,000	725	5,926	268,734	9,820	10,904	53,070	10,814	9,303	1,894	90,525	20,969	9,986	2,411	227,141
1964	454,016	269,064	19,652	10,400	8,956	279,000	725	5,926	268,734	9,820	10,904	53,070	10,814	9,303	1,894	90,525	20,969	9,986	2,411	227,141
1965	422,519	248,264	17,161	8,449	7,420	250,544	714	5,326	245,594	8,613	7,431	44,568	6,087	7,834	1,262	72,161	15,568	7,264	2,112	174,767
1966	351,717	205,044	15,090	7,119	6,356	223,344	483	4,150	200,095	8,352	7,102	40,721	7,035	6,834	1,103	65,917	13,863	6,826	2,148	169,612
1967	315,717	177,941	14,112	6,165	5,359	193,744	493	3,674	180,617	7,690	6,305	37,187	6,481	6,594	1,016	56,828	14,263	6,509	2,625	148,763
1968	286,617	145,758	11,576	5,653	4,783	159,309	339	3,772	164,420	6,159	5,352	32,325	5,767	5,934	912	44,772	10,715	5,539	2,772	135,046
1969	245,067	126,521	10,813	5,320	4,649	130,264	322	3,667	143,553	5,813	5,064	24,340	4,552	5,004	812	36,829	10,001	5,008	2,532	105,414
1970	214,060	111,926	9,851	4,444	3,545	120,827	302	3,490	124,360	5,944	5,064	24,340	4,552	5,004	812	36,829	10,001	5,008	2,532	105,414
1971	189,307	100,357	8,655	3,719	2,952	95,874	273	3,193	109,764	4,994	5,077	21,118	3,568	3,441	726	25,932	7,836	4,162	2,082	79,023
1972	169,464	86,117	7,623	3,193	2,452	81,542	243	2,787	81,542	4,400	5,200	16,959	3,203	3,062	663	22,534	6,472	3,649	1,848	65,178
1973	131,717	76,479	6,085	2,399	1,980	65,872	219	2,091	63,152	3,436	5,212	15,092	2,657	2,864	541	19,303	5,768	3,454	1,984	46,178
1974	105,378	60,497	4,825	1,851	1,532	52,051	171	1,524	53,153	2,787	5,720	10,372	1,851	2,267	483	11,346	5,972	2,170	1,468	37,493
1975	96,170	51,211	4,431	1,654	1,445	46,846	208	2,041	48,095	2,266	5,369	9,269	1,408	1,980	756	8,479	3,369	2,090	1,204	37,493
1976	86,110	45,520	3,765	1,356	1,145	40,847	203	2,340	43,396	1,874	4,252	6,278	1,169	1,800	778	8,819	3,686	1,856	1,533	34,712
1977	72,999	40,949	3,291	1,342	1,068	34,888	184	2,203	44,095	1,763	3,560	5,745	1,043	1,555	667	7,853	3,122	1,643	1,323	29,814
1978	64,143	35,413	2,875	1,180	973	31,444	166	2,000	40,047	1,841	3,196	4,871	930	1,755	567	6,329	2,210	1,628	973	24,066
1979	50,609	28,454	2,456	1,060	816	24,144	137	1,587	29,999	1,397	2,866	4,284	853	1,899	509	5,408	1,870	1,606	983	21,900
1980	40,955	22,924	2,146	911	732	19,732	122	1,228	23,153	1,206	2,772	3,040	752	1,540	354	4,404	1,517	1,622	782	18,140
1981	40,467	22,316	1,980	813	680	18,023	116	1,210	20,399	1,136	2,616	1,479	810	1,022	377	3,819	1,112	1,305	732	16,522
1982	33,526	18,310	1,539	632	515	14,241	101	1,092	16,193	1,092	2,360	1,060	692	1,194	546	3,693	963	1,196	544	12,968
1983	28,765	15,744	1,242	544	451	12,150	88	911	13,363	911	2,204	919	482	1,003	310	2,204	575	902	516	7,276
1984	25,095	13,969	1,049	451	360	10,596	82	855	11,357	855	2,100	514	435	896	254	2,100	514	520	712	516
1985	21,008	11,512	816	343	265	8,449	70	732	9,142	816	1,809	451	405	907	234	1,809	451	420	808	6,290
1986	21,008	11,512	816	343	265	8,449	70	732	9,142	816	1,809	451	405	907	234	1,809	451	420	808	6,290
1987	19,245	10,598	623	270	228	7,455	60	241	8,278	732	1,375	232	325	774	168	1,375	232	439	508	5,917
1988	17,744	9,415	555	210	161	6,851	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
1989	16,000	8,415	520	164	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
1990	14,989	7,979	520	164	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
1991	13,969	7,463	501	134	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
1992	12,968	6,916	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
1993	12,968	6,916	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
1994	11,958	6,407	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
1995	10,943	5,916	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
1996	9,928	5,407	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
1997	8,913	4,898	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
1998	7,900	4,381	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
1999	6,885	3,864	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
2000	5,870	3,351	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
2001	4,855	2,836	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
2002	3,840	2,321	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
2003	2,825	1,806	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
2004	1,810	1,291	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
2005	749	500	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
2006	500	351	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
2007	351	250	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
2008	250	150	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
2009	150	100	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
2010	100	50	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
2011	50	25	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917
2012	25	12	439	117	144	6,222	54	215	7,456	732	1,375	232	325	774	168	1,375	232	439	508	5,917



Year	GNP	% Farm of GNP	% Services of GNP	% Health of GNP	% Govt. of GNP	% Production of GNP	% Military of GNP	Farm	Production Service	Health	Total	Farm	Production Service	Health
1960	5.6	2.0	18.0%	0.0	0.7%	2.1	0.03	1.96	2.21	1.28	0.4	35.18%	40.12%	22.06%
1961	5.9	2.1	18.25%	0.0	0.75%	2.3	0.09	2.10	2.35	1.36	0.44	35.50%	40.16%	22.09%
1962	6.2	2.2	18.5%	0.1	0.81%	2.4	0.44	2.32	2.50	1.40	0.46	35.82%	40.20%	22.12%
1963	6.6	2.3	18.75%	0.1	0.85%	2.5	0.7	2.34	2.67	1.56	0.48	36.14%	40.24%	22.15%
1964	7.0	2.4	19.0%	0.1	0.9%	2.6	0.75	2.36	2.84	1.66	0.50	36.46%	40.28%	22.18%
1965	7.3	2.5	19.25%	0.1	0.95%	2.7	1.15	2.38	3.03	1.76	0.52	36.78%	40.32%	22.21%
1966	7.6	2.6	19.5%	0.1	1.0%	2.8	0.33	2.40	3.22	1.86	0.54	37.10%	40.36%	22.24%
1967	7.9	2.7	19.75%	0.1	1.05%	2.9	0.33	2.42	3.41	1.96	0.56	37.42%	40.40%	22.27%
1968	8.2	2.8	20.0%	0.1	1.1%	3.0	0.33	2.44	3.60	2.06	0.58	37.74%	40.44%	22.30%
1969	8.5	2.9	20.25%	0.1	1.15%	3.1	0.33	2.46	3.79	2.16	0.60	38.06%	40.48%	22.33%
1970	8.8	3.0	20.5%	0.1	1.2%	3.2	0.33	2.48	3.98	2.26	0.62	38.38%	40.52%	22.36%
1971	9.1	3.1	20.75%	0.1	1.25%	3.3	0.33	2.50	4.17	2.36	0.64	38.70%	40.56%	22.39%
1972	9.4	3.2	21.0%	0.1	1.3%	3.4	0.33	2.52	4.36	2.46	0.66	39.02%	40.60%	22.42%
1973	9.7	3.3	21.25%	0.1	1.35%	3.5	0.33	2.54	4.55	2.56	0.68	39.34%	40.64%	22.45%
1974	10.0	3.4	21.5%	0.1	1.4%	3.6	0.33	2.56	4.74	2.66	0.70	39.66%	40.68%	22.48%
1975	10.3	3.5	21.75%	0.1	1.45%	3.7	0.33	2.58	4.93	2.76	0.72	39.98%	40.72%	22.51%
1976	10.6	3.6	22.0%	0.1	1.5%	3.8	0.33	2.60	5.12	2.86	0.74	40.30%	40.76%	22.54%
1977	10.9	3.7	22.25%	0.1	1.55%	3.9	0.33	2.62	5.31	2.96	0.76	40.62%	40.80%	22.57%
1978	11.2	3.8	22.5%	0.1	1.6%	4.0	0.33	2.64	5.50	3.06	0.78	40.94%	40.84%	22.60%
1979	11.5	3.9	22.75%	0.1	1.65%	4.1	0.33	2.66	5.69	3.16	0.80	41.26%	40.88%	22.63%
1980	11.8	4.0	23.0%	0.1	1.7%	4.2	0.33	2.68	5.88	3.26	0.82	41.58%	40.92%	22.66%
1981	12.1	4.1	23.25%	0.1	1.75%	4.3	0.33	2.70	6.07	3.36	0.84	41.90%	40.96%	22.69%
1982	12.4	4.2	23.5%	0.1	1.8%	4.4	0.33	2.72	6.26	3.46	0.86	42.22%	41.00%	22.72%
1983	12.7	4.3	23.75%	0.1	1.85%	4.5	0.33	2.74	6.45	3.56	0.88	42.54%	41.04%	22.75%
1984	13.0	4.4	24.0%	0.1	1.9%	4.6	0.33	2.76	6.64	3.66	0.90	42.86%	41.08%	22.78%
1985	13.3	4.5	24.25%	0.1	1.95%	4.7	0.33	2.78	6.83	3.76	0.92	43.18%	41.12%	22.81%
1986	13.6	4.6	24.5%	0.1	2.0%	4.8	0.33	2.80	7.02	3.86	0.94	43.50%	41.16%	22.84%
1987	13.9	4.7	24.75%	0.1	2.05%	4.9	0.33	2.82	7.21	3.96	0.96	43.82%	41.20%	22.87%
1988	14.2	4.8	25.0%	0.1	2.1%	5.0	0.33	2.84	7.40	4.06	0.98	44.14%	41.24%	22.90%
1989	14.5	4.9	25.25%	0.1	2.15%	5.1	0.33	2.86	7.59	4.16	1.00	44.46%	41.28%	22.93%
1990	14.8	5.0	25.5%	0.1	2.2%	5.2	0.33	2.88	7.78	4.26	1.02	44.78%	41.32%	22.96%
1991	15.1	5.1	25.75%	0.1	2.25%	5.3	0.33	2.90	7.97	4.36	1.04	45.10%	41.36%	22.99%
1992	15.4	5.2	26.0%	0.1	2.3%	5.4	0.33	2.92	8.16	4.46	1.06	45.42%	41.40%	23.02%
1993	15.7	5.3	26.25%	0.1	2.35%	5.5	0.33	2.94	8.35	4.56	1.08	45.74%	41.44%	23.05%
1994	16.0	5.4	26.5%	0.1	2.4%	5.6	0.33	2.96	8.54	4.66	1.10	46.06%	41.48%	23.08%
1995	16.3	5.5	26.75%	0.1	2.45%	5.7	0.33	2.98	8.73	4.76	1.12	46.38%	41.52%	23.11%
1996	16.6	5.6	27.0%	0.1	2.5%	5.8	0.33	3.00	8.92	4.86	1.14	46.70%	41.56%	23.14%
1997	16.9	5.7	27.25%	0.1	2.55%	5.9	0.33	3.02	9.11	4.96	1.16	47.02%	41.60%	23.17%
1998	17.2	5.8	27.5%	0.1	2.6%	6.0	0.33	3.04	9.30	5.06	1.18	47.34%	41.64%	23.20%
1999	17.5	5.9	27.75%	0.1	2.65%	6.1	0.33	3.06	9.49	5.16	1.20	47.66%	41.68%	23.23%
2000	17.8	6.0	28.0%	0.1	2.7%	6.2	0.33	3.08	9.68	5.26	1.22	47.98%	41.72%	23.26%
2001	18.1	6.1	28.25%	0.1	2.75%	6.3	0.33	3.10	9.87	5.36	1.24	48.30%	41.76%	23.29%
2002	18.4	6.2	28.5%	0.1	2.8%	6.4	0.33	3.12	10.06	5.46	1.26	48.62%	41.80%	23.32%
2003	18.7	6.3	28.75%	0.1	2.85%	6.5	0.33	3.14	10.25	5.56	1.28	48.94%	41.84%	23.35%
2004	19.0	6.4	29.0%	0.1	2.9%	6.6	0.33	3.16	10.44	5.66	1.30	49.26%	41.88%	23.38%
2005	19.3	6.5	29.25%	0.1	2.95%	6.7	0.33	3.18	10.63	5.76	1.32	49.58%	41.92%	23.41%
2006	19.6	6.6	29.5%	0.1	3.0%	6.8	0.33	3.20	10.82	5.86	1.34	49.90%	41.96%	23.44%
2007	19.9	6.7	29.75%	0.1	3.05%	6.9	0.33	3.22	11.01	5.96	1.36	50.22%	42.00%	23.47%
2008	20.2	6.8	30.0%	0.1	3.1%	7.0	0.33	3.24	11.20	6.06	1.38	50.54%	42.04%	23.50%
2009	20.5	6.9	30.25%	0.1	3.15%	7.1	0.33	3.26	11.39	6.16	1.40	50.86%	42.08%	23.53%
2010	20.8	7.0	30.5%	0.1	3.2%	7.2	0.33	3.28	11.58	6.26	1.42	51.18%	42.12%	23.56%
2011	21.1	7.1	30.75%	0.1	3.25%	7.3	0.33	3.30	11.77	6.36	1.44	51.50%	42.16%	23.59%
2012	21.4	7.2	31.0%	0.1	3.3%	7.4	0.33	3.32	11.96	6.46	1.46	51.82%	42.20%	23.62%
2013	21.7	7.3	31.25%	0.1	3.35%	7.5	0.33	3.34	12.15	6.56	1.48	52.14%	42.24%	23.65%
2014	22.0	7.4	31.5%	0.1	3.4%	7.6	0.33	3.36	12.34	6.66	1.50	52.46%	42.28%	23.68%
2015	22.3	7.5	31.75%	0.1	3.45%	7.7	0.33	3.38	12.53	6.76	1.52	52.78%	42.32%	23.71%
2016	22.6	7.6	32.0%	0.1	3.5%	7.8	0.33	3.40	12.72	6.86	1.54	53.10%	42.36%	23.74%
2017	22.9	7.7	32.25%	0.1	3.55%	7.9	0.33	3.42	12.91	6.96	1.56	53.42%	42.40%	23.77%
2018	23.2	7.8	32.5%	0.1	3.6%	8.0	0.33	3.44	13.10	7.06	1.58	53.74%	42.44%	23.80%
2019	23.5	7.9	32.75%	0.1	3.65%	8.1	0.33	3.46	13.29	7.16	1.60	54.06%	42.48%	23.83%
2020	23.8	8.0	33.0%	0.1	3.7%	8.2	0.33	3.48	13.48	7.26	1.62	54.38%	42.52%	23.86%
2021	24.1	8.1	33.25%	0.1	3.75%	8.3	0.33	3.50	13.67	7.36	1.64	54.70%	42.56%	23.89%
2022	24.4	8.2	33.5%	0.1	3.8%	8.4	0.33	3.52	13.86	7.46	1.66	55.02%	42.60%	23.92%
2023	24.7	8.3	33.75%	0.1	3.85%	8.5	0.33	3.54	14.05	7.56	1.68	55.34%	42.64%	23.95%
2024	25.0	8.4	34.0%	0.1	3.9%	8.6	0.33	3.56	14.24	7.66	1.70	55.66%	42.68%	23.98%
2025	25.3	8.5	34.25%	0.1	3.95%	8.7	0.33	3.58	14.43	7.76	1.72	55.98%	42.72%	24.01%
2026	25.6	8.6	34.5%	0.1	4.0%	8.8	0.33	3.60	14.62	7.86	1.74	56.30%	42.76%	24.04%
2027	25.9	8.7	34.75%	0.1	4.05%	8.9	0.33	3.62	14.81	7.96	1.76	56.62%	42.80%	24.07%
2028	26.2	8.8	35.0%	0.1	4.1%	9.0	0.33	3.64	15.00	8.06	1.78	56.94%	42.84%	24.10%
2029	26.5	8.9	35.25%	0.1	4.15%	9.1	0.33	3.66	15.19	8.16	1.80	57.26%	42.88%	24.13%
2030	26.8	9.0	35.5%	0.1	4.2%	9.2	0.33	3.68	15.38	8.26	1.82	57.58%	42.92%	24.16%
2031	27.1	9.1	35.75%	0.1	4.25%	9.3	0.33	3.70	15.57	8.36	1.84	57.90%	42.96%	24.19%
2032	27.4	9.2	36.0%	0.1	4.3%	9.4	0.33	3.72	15.76	8.46	1.86	58.22%	43.00%	24.22%
2033	27.7	9.3	36.25%	0.1	4.35%	9.5	0.33	3.74	15.95	8.56	1.88	58.54%	43.04%	24.25%
2034	28.0	9.4	36.5%	0.1	4.4%	9.6	0.33	3.76	16.14	8.66	1.90	58.86%	43.08%	24.28%
2035	28.3	9.5	36.75%	0.1	4.45%	9.7	0.33	3.78	16.33	8.76	1.92	59.18%	43.12%	24.31%
2036	28.6	9.6	37.0%	0.1	4.5%	9.8	0.33	3.80	16.52	8.86	1.94	59.50%	43.16%	24.34%
2037	28.9	9.7	37.25%	0.1	4.55%	9.9	0.33	3.82	16.71	8.96	1.96	59.82%	43.20%	24.37%
2038	29.2	9.8	37.5%	0.1	4.6%	10.0	0.33	3.84	16.90	9.06	1.98	60.14%	43.24%	24.40%
2039	29.5	9.9	37.75%	0.1	4.65%	10.1	0.33	3.86	17.09	9.16	2.00	60.46%	43.28%	24.43%
2040	29.8	10.0	38.0%	0.1	4.7%	10.2	0.33	3.88	17.28	9.26	2.02	60.78%	43.32%	24.46%
2041	30.1	10.1	38.25%	0.1	4.75%	10.3	0.33	3.90	17.47	9.36	2.04	61.10%	43.36%	24.49%
2042	30.4	10.2	38.5%	0.1	4.8%	10.4	0.33	3.92	17.66	9.46	2.06	61.42%	43.40%	24.52%
2043	30.7	10.3	38.75%	0.1	4.85%	10.5	0.33	3.94	17.85	9.56	2.08	61.74%	43.44%	24.55%

Year	GNP	% Farm of GNP	% Services of GNP	% Health of GNP	% Govem. of GNP	% Production of GNP	% Military of GNP	Farm	Production	Service	Health	Total	Farm	Production	Service	Health
1944	210.0	8.89%	58.5	7.3	3.47%	66.0	75.00	14.36	112.66	72.05	7.30	210.0	6.93%	53.62%	35.97%	3.47%
1945	210.0	8.78%	58.1	7.3	3.52%	66.0	60.50	14.31	117.44	72.05	7.30	210.0	6.79%	55.42%	34.00%	3.52%
1946	208.5	7.81%	55.9	8.9	4.27%	61.0	43.10	19.86	109.27	74.96	8.90	208.5	7.51%	52.41%	34.00%	3.72%
1947	201.3	16.8	63.8	8.8	4.24%	36.8	14.80	18.83	115.71	89.96	8.80	201.3	7.28%	53.03%	35.41%	4.11%
1948	257.8	19.1	73.1	26.39%	10.8	4.11%	30.0	18.17	124.74	91.21	10.80	257.8	7.48%	53.03%	35.41%	4.11%
1949	266.5	19.2	74.7%	10.8	4.52%	110.8	13.90	18.17	124.74	91.21	10.80	266.5	6.91%	48.63%	36.37%	4.85%
1950	264.8	19.2	74.7%	12.7	4.46%	36.8	13.40	18.86	122.35	90.68	12.70	264.8	6.90%	51.83%	37.73%	4.35%
1951	328.4	20.0	60.6%	13.9	4.23%	149.8	20.90	20.91	170.55	130.07	14.90	328.4	5.95%	52.09%	37.65%	4.31%
1952	345.5	20.8	60.6%	15.7	4.31%	64.3	40.40	20.91	170.55	130.07	14.90	345.5	5.95%	52.09%	37.65%	4.31%
1953	364.8	22.4	62.3%	17.7	4.46%	147.4	40.40	24.81	192.78	131.84	17.70	364.8	8.41%	52.84%	36.14%	4.31%
1954	364.8	23.4	64.1%	18.8	4.61%	147.4	40.40	24.81	192.78	131.84	17.70	364.8	8.41%	52.84%	36.14%	4.31%
1955	368.0	24.8	62.3%	17.7	4.46%	147.4	40.40	24.81	192.78	131.84	17.70	368.0	8.23%	52.35%	36.97%	4.45%
1956	419.2	25.4	60.6%	19.2	4.59%	171.0	35.80	25.40	200.85	160.35	19.20	419.2	8.23%	52.35%	36.97%	4.45%
1957	441.3	27.2	60.6%	21.1	4.98%	171.0	35.80	25.40	200.85	160.35	19.20	441.3	8.09%	52.35%	36.97%	4.76%
1958	447.3	27.2	60.6%	21.1	4.98%	171.0	35.80	25.40	200.85	160.35	19.20	447.3	8.09%	52.35%	36.97%	4.76%
1959	463.7	27.2	60.6%	21.1	4.98%	171.0	35.80	25.40	200.85	160.35	19.20	463.7	8.09%	52.35%	36.97%	4.76%
1960	520.1	25.2	59.0%	24.9	5.15%	192.8	39.80	22.10	259.90	197.00	24.90	520.1	5.00%	50.85%	38.11%	5.15%
1961	560.3	22.8	4.03%	28.9	5.34%	192.8	39.80	22.10	259.90	197.00	24.90	560.3	4.03%	49.97%	40.32%	5.15%
1962	560.3	22.8	4.03%	28.9	5.34%	192.8	39.80	22.10	259.90	197.00	24.90	560.3	4.03%	49.97%	40.32%	5.15%
1963	590.5	23.0	3.90%	31.3	5.59%	60.0	40.40	22.10	259.90	197.00	24.90	590.5	3.90%	50.85%	40.32%	5.59%
1964	632.4	23.2	3.51%	33.5	5.87%	64.1	40.40	22.10	259.90	197.00	24.90	632.4	3.51%	50.85%	40.32%	5.87%
1965	684.9	25.4	3.71%	40.5	5.91%	108.3	39.84%	25.40	320.06	256.94	40.50	684.9	3.59%	48.63%	43.99%	5.91%
1966	740.9	26.9	3.50%	264.3	35.23%	264.3	39.84%	26.90	340.70	226.40	40.50	740.9	3.36%	48.63%	43.99%	5.91%
1967	783.9	26.7	3.36%	280.0	35.28%	50.7	39.84%	27.40	367.25	260.27	50.70	783.9	3.17%	48.63%	43.99%	5.91%
1968	864.2	27.4	3.17%	305.1	35.30%	94.1	39.84%	32.10	430.89	405.21	64.10	864.2	3.29%	48.63%	43.99%	5.91%
1969	950.3	30.3	3.28%	328.6	35.33%	72.4	39.84%	32.10	430.89	405.21	64.10	950.3	3.29%	48.63%	43.99%	5.91%
1970	962.7	32.1	3.23%	350.9	35.39%	72.4	39.84%	32.10	430.89	405.21	64.10	962.7	3.23%	48.63%	43.99%	5.91%
1971	1,007.8	32.1	3.19%	361.7	35.90%	86.1	39.84%	32.10	430.89	405.21	64.10	1,007.8	3.19%	48.63%	43.99%	5.91%
1972	1,088.9	37.4	3.10%	425.3	38.40%	86.1	39.84%	32.10	430.89	405.21	64.10	1,088.9	3.10%	48.63%	43.99%	5.91%
1973	1,324.4	41.3	3.11%	405.8	37.90%	86.1	39.84%	32.10	430.89	405.21	64.10	1,324.4	3.11%	48.63%	43.99%	5.91%
1974	1,454.2	44.0	3.01%	405.8	37.90%	86.1	39.84%	32.10	430.89	405.21	64.10	1,454.2	3.11%	48.63%	43.99%	5.91%
1975	1,515.2	44.0	3.01%	405.8	37.90%	86.1	39.84%	32.10	430.89	405.21	64.10	1,515.2	3.11%	48.63%	43.99%	5.91%
1976	1,718.3	51.4	2.98%	405.8	37.90%	86.1	39.84%	32.10	430.89	405.21	64.10	1,718.3	3.11%	48.63%	43.99%	5.91%
1977	1,918.3	51.4	2.98%	405.8	37.90%	86.1	39.84%	32.10	430.89	405.21	64.10	1,918.3	3.11%	48.63%	43.99%	5.91%
1978	2,153.9	63.0	2.95%	762.0	36.20%	149.7	8.71%	32.10	430.89	405.21	64.10	2,153.9	3.23%	48.63%	43.99%	5.91%
1979	2,488.8	71.4	2.87%	800.2	36.20%	149.7	8.71%	32.10	430.89	405.21	64.10	2,488.8	3.15%	48.63%	43.99%	5.91%
1980	2,708.0	78.4	2.75%	1,002.9	40.30%	214.9	8.71%	32.10	430.89	405.21	64.10	2,708.0	3.15%	48.63%	43.99%	5.91%
1981	3,050.6	83.3	2.75%	1,002.9	40.30%	214.9	8.71%	32.10	430.89	405.21	64.10	3,050.6	3.15%	48.63%	43.99%	5.91%
1982	3,148.6	77.5	2.46%	1,242.5	41.06%	808.6	28.76%	44.00	585.25	624.29	104.40	3,148.6	3.07%	39.41%	39.41%	7.35%
1983	3,405.0	77.3	2.27%	1,410.0	41.41%	808.6	28.76%	44.00	585.25	624.29	104.40	3,405.0	3.03%	37.56%	50.81%	8.07%
1984	3,777.2	66.8	2.35%	1,600.4	41.31%	808.6	28.76%	51.40	643.25	678.65	148.70	3,777.2	2.89%	37.44%	50.81%	8.71%
1985	4,038.7	62.8	2.35%	1,771.4	43.86%	808.6	28.76%	56.80	713.84	678.65	148.70	4,038.7	2.89%	37.44%	50.81%	8.71%
1986	4,288.8	115.3	2.35%	1,771.4	43.86%	808.6	28.76%	63.00	777.05	678.65	148.70	4,288.8	2.89%	37.44%	50.81%	8.71%
1987	4,590.9	115.3	2.35%	1,771.4	43.86%	808.6	28.76%	63.00	777.05	678.65	148.70	4,590.9	2.89%	37.44%	50.81%	8.71%
1988	4,800.4	104.4	2.13%	1,997.8	44.00%	808.6	28.76%	113.80	1,417.37	2,800.77	544.00	4,800.4	2.50%	31.19%	59.46%	10.86%
1989	5,244.0	115.6	2.17%	2,246.3	45.53%	808.6	28.76%	113.80	1,417.37	2,800.77	544.00	5,244.0	2.17%	28.47%	57.85%	11.80%
1990	5,313.6	115.6	2.17%	2,246.3	45.53%	808.6	28.76%	115.80	1,522.12	3,034.21	602.80	5,313.6	2.10%	27.61%	58.21%	12.06%
1991	5,372.6	115.6	2.17%	2,246.3	45.53%	808.6	28.76%	115.80	1,522.12	3,034.21	602.80	5,372.6	2.10%	27.61%	58.21%	12.06%
1992																
1993																
1994																
1995																
1996																
1997																
1998																
1999																
2000																



	Population	GNP	Federal Debt	Homicides	Violent Crime	Property Crime	Federal National Defence	Federal & State Human Resources	Federal Physical Resources
1900	75,994,575	18,700,000,000	1,263,000,000	230			190,708,000	600,000,000	
1910	91,972,266	35,300,000,000	1,147,000,000	2,161			312,997,000	900,000,000	
1920	105,710,620	91,500,000,000	24,299,000,000	5,815			2,357,974,000	1,500,000,000	
1930	122,775,046	90,400,000,000	16,185,000,000	10,331			839,018,000	4,085,000,000	
1940	131,669,275	99,700,000,000	42,968,000,000	8,329			1,660,000,000	8,795,000,000	2,312,000,000
1950	151,325,798	284,800,000,000	256,853,000,000	7,942			13,724,000,000	23,508,000,000	3,667,000,000
1960	179,323,175	513,400,000,000	290,525,000,000	8,464	286,000	1,734,000	48,130,000,000	52,293,000,000	7,991,000,000
1970	203,302,031	1,010,700,000,000	380,921,000,000	16,848	733,000	4,848,000	81,692,000,000	145,893,000,000	15,574,000,000
1980	226,545,805	2,708,000,000,000	908,503,000,000	24,278	1,345,000	12,064,000	133,995,000,000	492,000,000,000	65,985,000,000
1990	248,709,873	5,513,800,000,000	3,206,347,000,000	23,800	1,820,000	12,656,000	299,331,000,000	1,026,000,000,000	124,619,000,000

	Per Capital GNP	Federal Debt as % GNP	Per 100,000	Per Violent	Per Capital Property
1900	\$246	6.75%	0.303	0.000%	0.000%
1910	\$384	3.25%	2.350	0.000%	0.000%
1920	\$866	26.56%	5.501	0.000%	0.000%
1930	\$736	17.90%	8.415	0.000%	0.000%
1940	\$757	43.10%	6.326	0.000%	0.000%
1950	\$1,882	90.19%	5.248	0.000%	0.000%
1960	\$2,863	56.59%	4.720	0.159%	0.967%
1970	\$4,971	37.69%	8.287	0.361%	2.385%
1980	\$11,953	33.55%	10.717	0.594%	5.325%
1990	\$22,170	58.15%	9.569	0.732%	5.089%

Country	1981 GNP in millions	2025 GNP in millions	1981 GNP Growth	1981 Population millions	2025 Population millions	1982 Population Growth	1982 Area sq. miles	1980 Birth Rate	1980 Death Rate	1980 Life Expect.	1980 Urban Rate	1980 Fertility Rate	1990 Africa	1990 Middle East	1990 South America	1990 North America	1990 South Asia	1990 East Asia	1990 Oceania
Western Europe	\$8,821,435	\$15,845,482	2.61%	384	401	0.13%	2,278,548			76.2									
Eastern Europe	\$891,832	\$1,777,196	2.05%	348	399	0.41%	7,450,464			64.7									
Middle East	\$937,421	\$2,717,442	3.52%	556	1,102	2.08%	8,031,021			62.9									
Africa	\$250,149	\$707,584	3.11%	638	1,302	2.72%	8,327,916			51.0									
Southwestern Asia	\$324,316	\$1,915,286	5.36%	1,040	1,887	1.48%	1,425,889			59.2									
Asia	\$937,314	\$11,992,836	7.79%	1,448	1,926	0.87%	5,278,181			70.0									
Oceania	\$4,071,159	\$14,769,540	3.86%	458	625	0.96%	4,423,549			65.4									
Antarctica							5,100,023												
TOTAL	\$21,442,070	\$69,804,187	3.53%	5,504	8,500	1.33%	57,876,875			65.2									

Country	1981 GNP per Capita	2025 GNP per Capita	1982 Population per sq. mile	2025 Population per sq. mile
North America	\$17,549	\$36,949	45	61
South America	\$2,186	\$3,000	61	78
Western Europe	\$17,766	\$39,533	169	176
Eastern Europe	\$2,560	\$4,458	47	54
Middle East	\$1,508	\$2,465	69	137
Africa	\$466	\$544	64	156
Southwestern Asia	\$312	\$1,136	729	1,183
Asia	\$648	\$6,227	274	365
Oceania	\$8,921	\$23,818	103	141
Antarctica				
TOTAL	\$3,896	\$8,212	95	147



Country	1991 GNP in millions	1991 GNP Growth	1992 Population millions	2025 Population millions	1992 Population Area eq. miles	1990 Birth Rate	1990 Death Rate	1990 Life Expend.	1990 Fertility Rate	1990 Urban Rate	1990 Europe	1990 Eastern Europe	1990 Middle Asia	1990 Africa	1990 South Asia	1990 Oceania
Finland	\$121,982	2.80%	5.0	5.2	0.12%	13	10	78	0.8	1.8	1					
France	\$1,167,746	2.30%	57.2	60.8	0.19%	13	10	77	0.73	1.8	1					
French Guiana	\$186	1.00%	0.1	0.1	0.07%											
French Polynesia	\$1,200	1.00%	0.2	0.2	0.21%											
Gabon	\$4,419	3.20%	0.9	2.9	2.71%	43	16	54	0.47	5.3						
Gambia	\$322	3.20%	0.9	1.5	1.58%											
Georgia	\$9,000	2.90%	5.5	7.8	1.08%	18	9	72	0.86	2.3						
Germany	\$1,518,785	2.50%	80.3	83.9	0.13%	11	11	76	0.86	1.5	1					
Ghana	\$6,176	3.10%	18.0	38.0	2.88%	42	12	56	0.35	6						
Gibraltar	\$182	1.00%	0.0	0.0	0.47%											
Greece	\$65,504	1.80%	10.2	10.1	-0.03%	10	10	78	0.63	1.5	1					
Greenland	\$500	1.00%	0.1	0.1	0.35%											
Grenada	\$198	4.80%	0.1	0.2	2.12%											
Guadeloupe	\$1,100	1.00%	0.4	0.4	0.22%											
Guatemala	\$5,816	1.00%	9.7	21.7	2.47%	39	8	65	0.4	5.4						
Guinea	\$2,668	1.00%	6.1	15.1	2.78%	43	21	44	0.21	5.8						
Guinea-Bissau	\$164	3.00%	1.0	2.0	2.12%	63,000	24	7	65	0.35	2.4					
Guyana	\$233	1.00%	0.8	1.2	1.24%	10,714	35	12	57	0.3	4.8					
Haiti	\$2,471	1.00%	6.8	13.1	2.01%	43,277	37	7	88	0.45	4.9					
Honduras	\$3,010	2.80%	5.6	11.5	2.28%	413	13	6	78	0.94	1.4					
Hong Kong	\$80,900	4.00%	5.8	8.4	0.30%	35,920	12	14	70	0.66	1.8					
Hungary	\$28,244	0.50%	10.5	10.4	-0.03%	39,679	28	10	90	0.28	3.9					
Iceland	\$5,814	2.40%	0.2	0.3	1.02%	1,289,219	27	8	83	0.3	3.1					
India	\$284,688	5.60%	879.5	1,393.9	1.41%	735,538	27	8	83	0.3	3.1					
Indonesia	\$111,408	5.80%	191.2	283.3	1.20%	838,298	40	7	87	0.58	6					
Iran	\$127,368	2.80%	14.6	28.2	2.82%	189,190	39	7	86	0.73	5.7					
Iraq	\$35,000	1.00%	19.3	46.3	2.69%	26,693	14	9	76	0.58	2.1					
Ireland	\$37,738	2.40%	3.5	3.6	0.93%	8,302	21	7	77	0.92	2.9					
Israel	\$39,128	3.70%	5.1	8.1	1.41%	116,324	10	10	77	0.7	1.3					
Italy	\$1,072,198	2.40%	57.8	58.2	-0.09%	122,780	50	15	52	0.42	7.4					
Ivory Coast	\$8,623	0.30%	12.9	37.9	3.32%	4,244	22	8	79	0.77	1.7					
Jamaica	\$3,386	1.00%	2.5	3.5	1.02%	145,870	11	7	88	0.69	6.7					
Japan	\$3,337,191	3.80%	124.5	127.0	0.06%	1,049,155	24	8	89	0.25	6.3					
Jordan	\$3,881	0.80%	4.3	10.8	2.83%	219,788	44	10	99	0.25	6.3					
Kazakhstan	\$41,691	2.10%	17.0	23.5	0.99%	48,540	24	5	71	0.8	2.4					
Kenya	\$8,505	4.10%	25.2	63.8	2.85%	38,291	18	6	71	0.74	1.8					
Kiribati	\$53	2.40%	0.1	0.1	1.85%	6,860	31	2	75	0.93	3.7					
Korea, North	\$23,300	1.00%	22.8	33.3	1.18%	76,840	45	15	51	0.2	6.7					
Korea, South	\$274,484	5.00%	44.2	50.3	0.39%	91,400	45	15	51	0.2	6.7					
Kuwait	\$8,760	2.00%	2.0	2.8	1.02%	25,400	14	12	71	0.72	2					
Kyrgyzstan	\$6,900	4.10%	4.5	8.0	0.88%	4,036	27	7	89	0.86	3.1					
Laos	\$966	4.20%	2.7	2.8	2.28%	11,720	34	10	81	0.21	4.7					
Latvia	\$8,193	3.40%	2.8	3.8	1.46%	37,743	47	14	85	0.47	8.8					
Lebanon	\$4,800	0.80%	1.8	3.8	2.29%	685,524	42	8	83	0.84	6.4					
Laos	\$1,063	2.70%	2.8	7.2	2.90%	25,173	15	10	73	0.7	2					
Liberia	\$988	1.00%	2.8	12.9	2.98%	999										
Libya	\$28,900	1.00%	4.9	0.0	0.47%	6										
Liechtenstein	\$830	1.00%	0.0	0.0	0.47%											
Lithuania	\$10,220	3.40%	3.8	4.1	0.23%	224,532	45	13	55	0.25	6.6					
Luxembourg	\$11,781	4.20%	0.4	0.5	0.68%	45,747	54	21	44	0.12	7.8					
Macao	\$3,100	1.00%	0.5	0.5	0.17%	127,320	29	5	71	0.45	3.8					
Mexico	\$4,739	0.50%	2.0	2.2	0.27%	115										
Moldavia	\$2,580	0.60%	10.8	33.7	2.98%	471,042	51	19	48	0.25	7.1					
Madagascar	\$2,580	0.60%	12.4	33.7	2.98%	425										
Malawi	\$1,968	3.80%	10.4	24.9	2.88%	397,840	46	18	48	0.49	6.5					
Malaysia	\$45,787	5.80%	18.8	31.3	1.95%	788	18	7	70	0.41	2					
Maldives	\$101	10.20%	0.2	0.3	1.24%	145										
Mali	\$2,412	2.50%	9.8	24.8	2.83%	137.5										
Malta	\$2,598	3.50%	0.4	0.5	0.85%	271										
Marshall Islands	\$63	1.00%	0.1	0.1	1.24%											
Martinique	\$2,000	1.00%	0.4	0.4	0.23%											
Mauritania	\$1,028	0.80%	2.1	5.0	2.66%											
Mauritius	\$1,257	0.80%	1.1	1.4	0.73%											
Mayotte	\$2,623	7.20%	0.1	0.1	0.30%											
Mexico	\$252,381	3.20%	88.2	137.5	1.35%											
Micronesia	\$150	1.00%	5.5	10.2	1.88%											

Country	1991 GDP in millions	2025 GDP in millions	1991 GDP Growth	1992 Population millions	2025 Population millions	1992 Population Growth	1992 Area sq miles	1990 Birth Rate	1990 Death Rate	1990 Life Expect.	1990 Fertility Rate	1990 Urban Rate	South America	North America	Europe	Eastern Europe	Middle Asia	Africa	South Asia	Oceania
Moldova	\$9,529	\$23,874	2.70%	4.4	5.0	0.39%	13,010	21	10	88	2.8				1					
Monaco	\$476	\$968	1.00%	0.0	0.0	0.47%	1													
Mongolia	\$2,100	\$2,945	1.00%	2.3	4.6	2.12%	804,260	34	8	64	0.59	4.6								1
Morocco	\$54	\$78	1.00%	0.0	0.0	0.43%	102													
Morocco	\$26,451	\$110,890	4.30%	26.3	47.5	1.81%	274,481	32	8	63	0.47	4.4								
Mozambique	\$1,163	\$1,631	1.00%	14.9	36.3	2.74%	302,738	45	18	47	0.3	8.5								1
Myanmar	\$22,200	\$31,137	1.00%	43.7	75.8	1.87%	261,218	33	11	58	0.25	4.2								
Namibia	\$2,051	\$3,518	1.80%	1.5	3.8	2.86%	317,873	43	11	59	0.29	6								1
Nauru	\$90	\$128	1.00%	0.0	0.0	1.35%	8													
Nepal	\$3,453	\$16,458	4.70%	20.8	40.1	2.04%	56,827	37	13	54	0.12	5.5								1
Netherlands	\$278,839	\$565,235	2.10%	15.2	17.7	0.46%	13,103	14	9	77	0.89	1.7								
Netherlands Antilles	\$1,400	\$1,964	1.00%	0.2	0.2	0.25%	309													1
New Caledonia	\$873	\$1,365	1.00%	0.2	0.2	0.46%	7,376													1
New Zealand	\$41,828	\$95,384	1.00%	3.5	4.3	0.63%	103,883	17	8	78	0.84	2.1								
Nicaragua	\$1,887	\$2,861	1.00%	4.0	9.1	2.32%	48,430	40	7	87	0.61	5								
Niger	\$2,361	\$3,311	1.00%	8.3	21.3	2.90%	488,078	51	19	47	0.21	7.1								1
Nigeria	\$34,057	\$64,538	1.40%	116.7	285.8	2.78%	351,849	45	14	53	0.37	5.4								1
Niue	\$2	\$3	1.00%	0.0	0.0	0.68%	100													
Norway	\$102,865	\$238,212	2.50%	4.3	4.9	0.40%	125,050	15	11	77	0.78	2								
Oman	\$8,787	\$180,897	9.30%	1.8	4.7	3.32%	120,000	40	5	70	0.12	8.7								1
Pakistan	\$48,725	\$397,590	8.60%	124.8	259.8	2.24%	310,403	41	10	59	0.33	6.2								1
Panama	\$5,254	\$5,817	0.30%	2.6	3.9	1.38%	29,762	25	5	73	0.54	2.9								
Papua New Guinea	\$3,307	\$5,868	1.70%	4.1	7.8	1.97%	178,704	33	11	56	0.17	4.9								1
Paraguay	\$5,374	\$11,843	2.30%	4.5	9.2	2.19%	167,048	33	8	87	0.49	4.3								1
Peru	\$38,205	\$53,712	1.00%	22.5	37.4	1.55%	498,225	29	8	65	0.71	3.8								1
Philippines	\$46,136	\$68,214	1.20%	65.2	105.1	1.46%	115,831	30	7	65	0.44	3.9								1
Pitcairn Islands				0.0	0.0	0.55%	2													1
Poland	\$70,840	\$105,871	1.20%	38.4	43.8	0.40%	120,727	14	10	72	0.63	2.1								
Portugal	\$68,451	\$70,570	3.20%	9.9	10.1	0.08%	33,949	12	10	75	0.35	1.5								
Qatar	\$6,968	\$9,773	1.00%	0.5	0.8	0.68%	4,416													1
Raion	\$3,370	\$4,727	1.00%	0.8	0.7	0.16%	970													
Romania	\$31,079	\$34,411	0.30%	23.3	28.3	0.37%	91,698	16	11	70	0.55	2.1								
Russian Federation	\$478,548	\$940,234	2.00%	149.0	173.2	0.48%	6,592,818	18	11	70	0.21	2.1								1
Rwanda	\$1,930	\$2,287	0.50%	7.5	20.6	3.11%	10,189	52	18	46	0.06	8.5								
Saint Kitts & Nevis	\$156	\$597	4.50%	0.0	0.1	0.85%	101													
Saint Helena				0.0	0.0	0.24%	47													1
Saint Lucia	\$380	\$1,871	4.80%	0.2	0.2	0.85%	236													1
Saint Pierre & Miquelon	\$80	\$84	1.00%	0.0	0.0	0.47%	93													1
Saint Vincent	\$187	\$1,400	8.10%	0.1	0.2	0.98%	150													1
San Marino	\$561	\$561	1.00%	0.0	0.0	0.68%	23													
Sao Tome & Principe	\$42	\$69	1.00%	0.1	0.2	1.31%	372													
Saudi Arabia	\$105,136	\$20,419	0.40%	15.9	40.4	2.87%	884,866	36	5	69	0.78	6.4								
Senegal	\$5,500	\$14,537	2.90%	7.7	17.1	2.45%	74,208	43	16	49	0.41	6.1								1
Seychelles	\$350	\$1,021	3.20%	0.1	0.1	0.59%	175													1
Sierra Leone	\$904	\$1,311	1.10%	4.4	8.8	2.48%	27,553	48	22	43	0.34	6.5								1
Singapore	\$39,249	\$404,269	7.10%	2.8	3.3	0.50%	240													1
Slovak Republic	\$3.6	\$336	7.00%	5.8	6.5	0.45%	30,457	18	8	74	1	1.7								
Slovenia	\$12.4	\$17	1.00%	2.0	2.2	0.27%	7,817													1
Solomon Islands	\$184	\$1,669	6.70%	0.4	0.5	0.68%	10,639													1
Somalia	\$1,700	\$2,384	1.00%	9.2	23.4	2.87%	248,201	50	19	47	0.25	7								1
South Africa	\$80,953	\$274,301	3.30%	39.6	73.2	1.85%	471,445	31	9	63	0.5	4.1								1
Spain	\$488,614	\$1,420,018	3.20%	39.1	40.6	0.11%	194,897	11	9	78	0.79	1.4								1
Sri Lanka	\$5,666	\$32,878	4.00%	17.7	24.7	1.01%	24,886	21	6	72	0.22	2.5								1
Sudan	\$10,107	\$11,191	0.30%	26.7	60.6	2.51%	967,500	42	14	52	0.23	6								
Suriname	\$1,649	\$2,313	1.00%	0.4	0.5	0.60%	63,037													1
Swaziland	\$874	\$6,183	6.80%	0.9	1.1	0.58%	6,704													1
Sweden	\$218,934	\$429,256	2.00%	8.7	9.5	0.27%	170,250	14	11	78	0.84	2.1								1
Switzerland	\$225,890	\$473,399	2.20%	6.8	7.7	0.38%	15,943	13	10	78	0.62	1.7								1
Syria	\$14,234	\$22,838	1.40%	13.3	35.3	3.00%	71,043	42	8	67	0.51	6.1								1
Taiwan	\$160,800	\$572,183	4.00%	20.8	24.5	0.50%	13,900	40	7	70	0.22	5.4								1
Tajikistan	\$5,689	\$14,984	2.90%	5.8	7.5	0.88%	55,250	40	7	70	0.22	5.4								1
Tanzania	\$2,424	\$4,753	2.00%	27.8	74.2	3.02%	342,102	48	15	51	0.22	6.8								1
Thailand	\$85,546	\$1,151,049	7.80%	56.1	72.3	0.77%	198,115	21	6	69	0.23	2.2								1
Togo	\$1,530	\$2,806	1.80%	3.8	9.4	2.76%	21,925	45	13	55	0.29	6.6								1
Totaleu	\$1	\$2	1.00%	0.0	0.0	0.45%	4													



	1990	2000	2010	2020	2030	2040	2050
Africa	642 \$368,551	867 \$6,648,729	1,184 \$17,479,693	1,500 \$32,786,772	1,650 \$47,771,529	1,958 \$70,580,095	2,265 \$97,715,789
Asia	3,006 \$5,075,535	3,554 \$30,554,904	4,040 \$62,645,001	4,525 \$101,428,094	4,700 \$137,822,371	4,985 \$180,620,352	5,269 \$227,313,243
Europe	787 \$7,959,963	818 \$12,776,231	839 \$17,722,547	860 \$22,900,054	975 \$31,329,210	921 \$34,663,747	866 \$37,360,651
Middle East	133 \$368,737	189 \$1,795,624	232 \$3,765,093	275 \$6,313,187	350 \$10,389,834	361 \$13,145,250	371 \$16,005,544
North America	276 \$6,254,803	295 \$7,692,286	298 \$8,787,651	300 \$9,870,594	340 \$12,347,167	333 \$13,229,561	326 \$14,064,171
South America	448 \$1,041,869	538 \$4,911,010	639 \$10,179,873	740 \$16,822,875	850 \$25,105,843	886 \$32,196,316	922 \$39,776,582
Population (millions)	5,292	6,261	7,232	8,200	8,865	9,444	10,019
GNP (million)	\$21,069,458	\$64,378,784	\$120,579,858	\$190,121,576	\$264,765,952	\$344,435,322	\$432,235,980
GNP per Capita	\$3,981	\$10,283	\$16,673	\$23,186	\$29,866	\$36,471	\$43,142
	22,662 0.02 2,523	25,229 0.02 2,809	28,087 0.02 3,127	31,268 0.02 3,481	34,810 0.02 3,875	38,752 0.02 4,314	43,142 0.02 4,803



	Federal Debt outstanding in 1,000's	% Growth	Decade % Growth	GNP in 1,000's	% Growth	Decade % Growth	Federal Debt as % GNP
1994							
1993							
1992	4,077,510,000	113.3%			0.0%		
1991	3,598,993,000	112.2%		5,672,600,000	102.9%		63.4%
1990	3,206,347,000	111.8%	323.0%	5,513,800,000	105.1%	238.3%	58.2%
1989	2,867,538,000	110.3%		5,244,000,000	107.0%		54.7%
1988	2,600,760,000	110.9%		4,900,400,000	107.9%		53.1%
1987	2,345,578,000	110.6%		4,539,900,000	106.4%		51.7%
1986	2,120,082,000	116.7%		4,268,600,000	105.7%		49.7%
1985	1,816,974,000	116.2%		4,038,700,000	106.9%		45.0%
1984	1,564,110,000	114.1%		3,777,200,000	110.9%		41.4%
1983	1,371,164,000	120.6%		3,405,000,000	108.1%		40.3%
1982	1,136,798,000	114.3%		3,149,600,000	103.9%		36.1%
1981	994,298,000	109.4%		3,030,600,000	111.9%		32.8%
1980	908,503,000	109.6%	185.8%	2,708,000,000	108.8%	240.1%	33.5%
1979	828,923,000	106.7%		2,488,600,000	115.0%		33.3%
1978	776,602,000	109.9%		2,163,900,000	112.8%		35.9%
1977	706,398,000	109.8%		1,918,300,000	111.7%		36.8%
1976	643,561,000	118.8%		1,718,000,000	110.9%		37.5%
1975	541,925,000	112.0%		1,549,200,000	108.0%		35.0%
1974	483,893,000	103.8%		1,434,200,000	108.1%		33.7%
1973	466,291,000	107.0%		1,326,400,000	111.8%		35.2%
1972	435,936,000	106.8%		1,185,900,000	110.1%		36.8%
1971	408,176,000	106.7%		1,077,600,000	108.6%		37.9%
1970	382,603,000	104.2%	122.3%	992,700,000	106.7%	178.7%	38.5%
1969	367,144,000	99.3%		930,300,000	107.6%		39.5%
1968	369,769,000	108.3%		864,200,000	108.9%		42.8%
1967	341,348,000	103.6%		793,900,000	105.9%		43.0%
1966	329,474,000	102.0%		749,900,000	109.5%		43.9%
1965	323,154,000	102.0%		684,900,000	108.3%		47.2%
1964	316,763,000	101.9%		632,400,000	107.1%		50.1%
1963	310,807,000	102.5%		590,500,000	105.4%		52.6%
1962	303,291,000	103.5%		560,300,000	107.7%		54.1%
1961	292,895,000	100.7%		520,100,000	103.3%		56.3%
1960	290,862,000	101.1%	135.9%	503,700,000	104.1%	191.9%	57.7%
1959	287,767,000	102.9%		483,700,000	108.1%		59.5%
1958	279,693,000	102.7%		447,300,000	101.4%		62.5%
1957	272,353,000	99.9%		441,100,000	105.2%		61.7%
1956	272,750,814	99.4%		419,200,000	105.3%		65.1%
1955	274,374,223	101.1%		398,000,000	109.1%		68.9%
1954	271,259,599	102.0%		364,800,000	100.1%		74.4%
1953	266,071,062	102.7%		364,600,000	105.5%		73.0%
1952	259,105,179	101.5%		345,500,000	105.2%		75.0%
1951	255,221,977	99.2%		328,400,000	115.3%		77.7%
1950	257,357,352	101.8%	657.6%	284,800,000	111.0%	275.6%	90.4%
1949	252,770,360	100.2%		256,500,000	99.6%		98.5%
1948	252,292,247	97.7%		257,600,000	111.4%		97.9%
1947	258,286,383	95.9%		231,300,000	110.9%		111.7%
1946	269,422,099	104.2%		208,500,000	98.4%		129.2%
1945	258,682,187	128.7%		211,900,000	100.9%		122.1%
1944	201,003,387	147.0%		210,100,000	109.7%		95.7%
1943	136,696,090	188.7%		191,600,000	121.3%		71.3%
1942	72,422,445	147.9%		157,900,000	126.8%		45.9%
1941	48,961,444	113.9%		124,500,000	124.9%		39.3%
1940	42,967,531	106.3%	152.7%	99,700,000	110.2%	87.1%	43.1%
1939	40,439,532	108.8%		90,500,000	106.8%		44.7%
1938	37,164,740	102.0%		84,700,000	93.7%		43.9%
1937	36,424,614	107.8%		90,400,000	109.6%		40.3%
1936	33,778,543	117.7%		82,500,000	114.3%		40.9%
1935	28,700,893	106.1%		72,200,000	110.9%		39.8%
1934	27,053,141	120.0%		65,100,000	117.1%		41.6%
1933	22,538,673	115.7%		55,600,000	95.9%		40.5%
1932	19,487,002	116.0%		58,000,000	76.5%		33.6%

	Federal Debt outstanding in 1,000's	% Growth	Decade % Growth	GNP in 1,000's	% Growth	Decade % Growth	Federal Debt as % GNP
1931	16,801,281	103.8%		75,800,000	83.8%		22.2%
1930	16,185,310	95.6%	276.3%	90,400,000	87.7%	160.5%	17.9%
1929	16,931,088	96.2%		103,100,000	106.3%		16.4%
1928	17,604,293	95.1%		97,000,000	102.2%		18.1%
1927	18,511,907	94.2%		94,900,000	97.8%		19.5%
1926	19,643,216	95.7%		97,000,000	104.2%		20.3%
1925	20,516,194	96.5%		93,100,000	109.9%		22.0%
1924	21,250,813	95.1%		84,700,000	99.5%		25.1%
1923	22,349,707	97.3%		85,100,000	114.8%		26.3%
1922	22,963,382	95.8%		74,100,000	106.5%		31.0%
1921	23,977,451	98.7%		69,600,000	76.1%		34.5%
1920	24,299,321	95.3%	624.3%	91,500,000	108.9%	206.2%	26.6%
1919	25,484,506	204.6%		84,000,000	109.9%		30.3%
1918	12,455,225	418.6%		76,400,000	126.5%		16.3%
1917	2,975,619	242.9%		60,400,000	125.1%		4.9%
1916	1,225,146	102.8%		48,300,000	120.8%		2.5%
1915	1,191,264	100.3%		40,000,000	103.6%		3.0%
1914	1,188,235	99.6%		38,600,000	97.5%		3.1%
1913	1,193,048	99.9%		39,600,000	100.5%		3.0%
1912	1,193,839	103.5%		39,400,000	110.1%		3.0%
1911	1,153,985	100.6%		35,800,000	101.4%		3.2%
1910	1,146,940	99.9%	101.4%	35,300,000	105.7%	182.2%	3.2%
1909	1,148,315	97.5%		33,400,000	120.6%		3.4%
1908	1,177,690	102.7%		27,700,000	91.1%		4.3%
1907	1,147,178	100.4%		30,400,000	105.9%		3.8%
1906	1,142,523	100.9%		28,700,000	114.3%		4.0%
1905	1,132,357	99.7%		25,100,000	109.6%		4.5%
1904	1,136,259	98.0%		22,900,000	100.0%		5.0%
1903	1,159,406	98.4%		22,900,000	106.0%		5.1%
1902	1,178,031	96.4%		21,600,000	104.3%		5.5%
1901	1,221,572	96.7%		20,700,000	110.7%		5.9%
1900	1,263,417	87.9%	73.4%	18,700,000	107.5%	128.0%	6.8%
1899	1,436,701	116.5%		17,400,000	113.0%		8.3%
1898	1,232,743	100.5%		15,400,000	105.5%		8.0%
1897	1,226,794	100.3%		14,600,000	109.8%		8.4%
1896	1,222,729	111.5%		13,300,000	95.7%		9.2%
1895	1,096,913	107.9%		13,900,000	110.3%		7.9%
1894	1,016,898	105.8%		12,600,000	91.3%		8.1%
1893	961,432	99.3%		13,800,000	96.5%		7.0%
1892	968,219	96.3%		14,300,000	105.9%		6.8%
1891	1,005,807	89.6%		13,500,000	103.1%		7.5%
1890	1,122,397	89.8%		13,100,000	104.8%		8.6%
1889	1,249,471	90.2%		12,500,000	111.6%		10.0%
1888	1,384,632	94.5%		11,200,000	100.0%		12.4%
1887	1,465,485	94.2%		11,200,000	100.0%		13.1%
1886	1,555,660	98.5%		11,200,000	100.0%		13.9%
1885	1,578,551	97.1%		11,200,000	100.0%		14.1%
1884	1,625,307	94.4%		11,200,000	100.0%		14.5%
1883	1,721,959	92.7%		11,200,000	100.0%		15.4%
1882	1,856,916	92.0%		11,200,000	100.0%		16.6%
1881	2,019,286	96.6%		11,200,000	100.0%		18.0%
1880	2,090,909			11,200,000			18.7%



# **A Technical Study in the Relationships of Solar Flux, Water, Carbon Dioxide and Global Temperatures**

**David Pristash  
Independent Researcher**

**November, 2018 Data**



## The purpose of this paper

**This paper is not meant to be a peer-reviewed work, but to give a foundation for a more serious study of the subject matter presented here, which is of determining the basis of developing a global temperature. There are three areas of interest.**

- 1) The amount of thermal energy that reaches the planet from the sun.
- 2) The amount of thermal energy that is initially absorbed by the planet.
- 3) The process on the planet that 'temporarily' holds thermal energy on the planet.
- 4) In this paper, I provide a frame work for determining all three aspects.

Part One, the Black Body temperature of the planet

Part Two, the planetary greenhouse effect

Part Three, the probable range of temperatures on the planet

Appendix

NASA Table Land Ocean Temperature Index (LOTI) April 2008

NASA Table Land Ocean Temperature Index (LOTI) November 2018

Note: Because of the government shut down there is no information available for December 2019 which I had intended to but in this paper. If it ever becomes available I will update this section of the book.

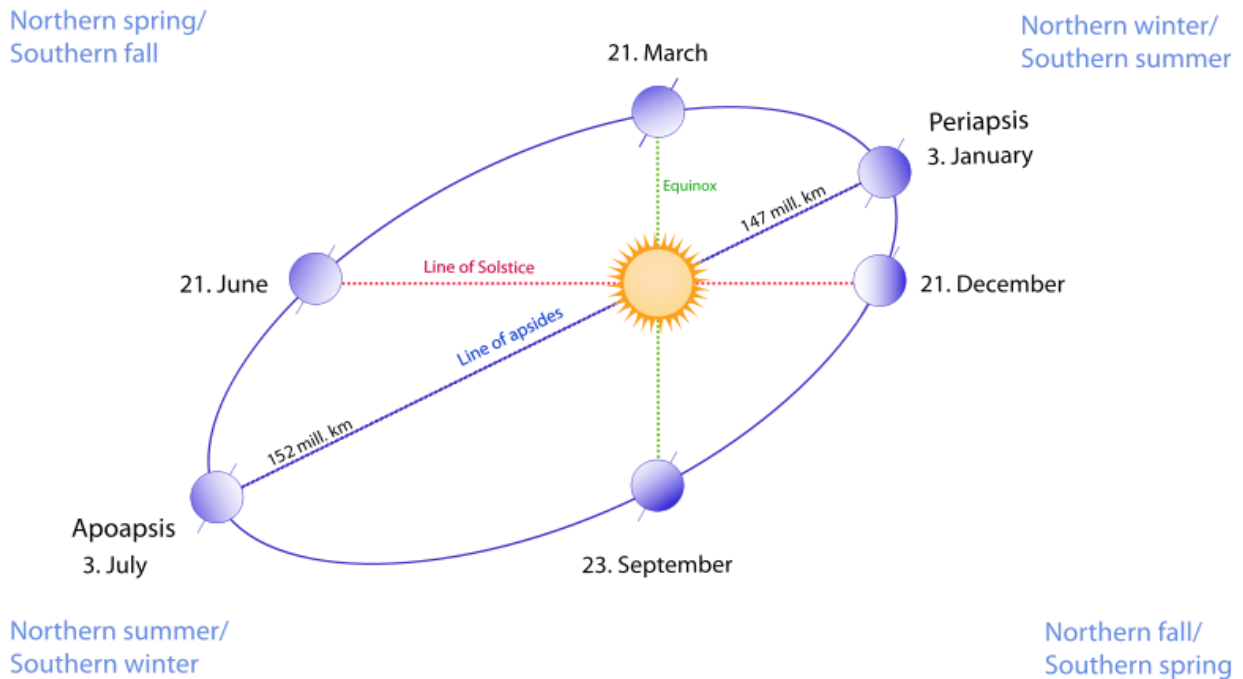




## Part One, the Black Body Temperature of the Planet Earth

Determining the 'exact' Black Body temperature of the planet is the first step in determining the "greenhouse" effect, for without that value all else is either speculation or based on an unreliable value. This leads us to a quandary, since the planet is a globe spinning around a titled axis of rotation and with an elliptical orbit around the sun, **Figure 1**, which is the source of virtually all the energy that heats the planet. Clearly with these facts, there cannot be one temperature for the planet and so, in theory, an average could be calculated, but it will also be very misleading to lead to false conclusions, especially as it hides very large energy flows on the planet.

Figure 1, the Earth's orbit



Traditional calculations of the planet's Black Body temperature ignore the variables, which then lead one to assume a steady state situation verses the real dynamic situation that actually drives climate. To justify this assumption, a general statement that the variances are too small to have any meaningful effect is promoted. In some cases, maybe with fewer variables, this might be true, but not in this case.

### These are the main variables, constants and forces:

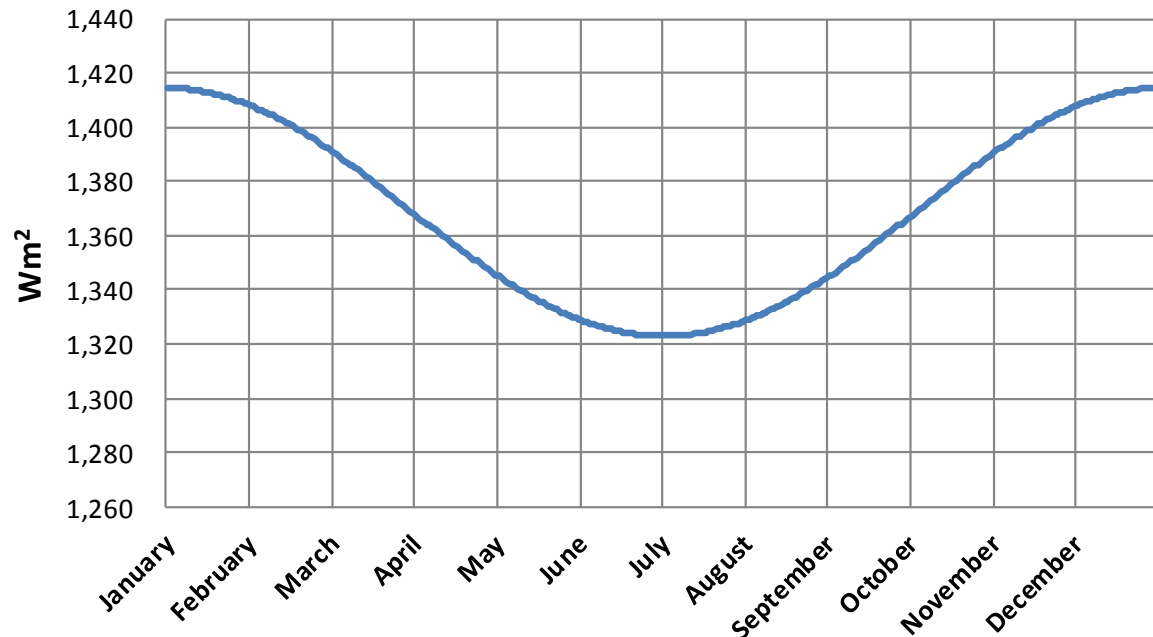
1. The sun has a primary and secondary cycle; the primary is Magnetic of about 22 years ( $\pi$  times 7), which changes the polarity of the sun's magnetic field, which therefore gives a variation in the sun's solar wind which is the more important.
2. The secondary cycle is the number of sun spots, which is half the magnetic at about 11 years and gives a small variation in the sun's output of about 1%.

3. The planet has an elliptical Orbit that varies by 3.34% or 4,999,849 miles.
4. The axial tilt of the planet is 23.4 degrees, which causes winter and summer to alternate between Aphelion and Perihelion about every 10,000 years.
5. The planet is a sphere, so that only one side faces the sun at any given moment
6. The sun's energy reaches the planet on a line drawn from the center of the sun to the center of the planet, which only intersects the equator twice a year.
7. Actually the line drawn from the sun's center to the earth's center is to the barycenter (center of mass) of the earth and the moon system, which changes the distance to the sun to the earth's surface by +/- 2,858 miles per lunar month. However this complication is ignored in the study
8. The energy from the sun is concentrated around this line, a hot spot.
9. The planet is a sphere, so the sun's radiation drops off in all directions from this line by a Cosine factor to zero at the edge, 90 degrees from the center line
10. The spin and tilt of the planet means that the center line, in effect, moves up 23.4 degrees from the equator and then down 23.4 degrees from the equator during the course of one orbit
11. That movement means the distribution of the energy in the hot spot also moves.
12. The distribution of land and ocean are not uniform on the planet and, therefore, the absorption of the solar flux is very different at points over which the hot spot travels.
13. The albedo of the planet is a variable, not a constant, mainly as a factor of the amount and kinds of clouds.
14. Energy from the core adds a small amount of energy.
15. Tidal forces from the sun and the moon also add some energy.
16. Energy is carried north and south from the hot spot, centered on the line described in item 6 by the atmosphere and the ocean
17. The Coriolis Effect along with tidal forces drive thermal transfer north and south at an angle and these are then main contributors to the climate.

There are three sources of energy that determine the climate on the Earth: (1) the radiation from the sun which is said to be  $1366 \text{ Wm}^2$ , (2) the actual value based on the orbital range is from  $1414.4 \text{ Wm}^2$  in January to  $1323.0 \text{ Wm}^2$  in July see Chart 13 and there is also an eleven-year sun spot cycle with a range of  $1.37 \text{ Wm}^2$ . (3) The hot core of the planet adds  $\sim 0.087 \text{ W/m}^2$  and the gravitational effects of the moon and the sun (tides) add another  $\sim .00738 \text{ Wm}^2$ . Of these three, the sun's radiation is by far the most important, but considering all three, the range during an eleven-year solar cycle is from a high of  $\sim 1415.3 \text{ Wm}^2$  to a low of  $\sim 1322.4 \text{ Wm}^2$ , so a more accurate mean would be  $1368.34 \text{ Wm}^2$ . **Chart 13** shows the change in the solar Flux over the period of one year which is more energy in the winter than the summer. At first glance this doesn't seem right as it is colder in the winter not warmer, but this is explained by the fact the Earth's axis is tilted and it faces away from the sun in the winter and toward the sun in the summer.

Chart 13, Solar Flux

**Chart 13, Solar Flux Earth**



The energy emitted by the planet, or any object, must equal the energy absorbed by the planet and we can calculate this using the Stefan-Boltzmann Law, which is the energy flux emitted by a Black Body is related to the fourth power of the body's absolute temperature. In the following example, the tidal and core temperatures are added after the albedo adjustment since they are not reduced by the albedo. The following series of constants and equations show how this is calculated.

$$E = \sigma T^4$$

$$\sigma = 5.67 \times 10^{-8} \text{ Wm}^2 \text{ K}^{-4}$$

$$A = 30.6\% \text{ (the planets albedo, this is not actually a constant)}$$

$$\sigma T_{bb}^4 \times (4 \pi R_e^2) = S \pi R_e^2 \times (1-A)$$

$$\sigma T_{bb}^4 = S/4 \times (1-A)$$

$$\sigma T_{bb}^4 = 1368.24/4 \text{ Wm}^2 \times .694$$

$$\sigma T_{bb}^4 = 247.46 \text{ Wm}^2$$

$$T_{bb} = 254.36 \text{ K}$$

Earth's Black Body temperature

Earth's surface temperature

$$T_{bb} = 252.23^\circ \text{K} (-20.92^\circ \text{C}) \text{ low}$$

$$T_s = \sim 287.75^\circ \text{K} (14.6^\circ \text{C}) \text{ today}$$

$$T_{bb} = 254.36^\circ \text{K} (-18.79^\circ \text{C}) \text{ mean}$$

$$T_{bb} = 256.54^\circ \text{K} (-16.51^\circ \text{C}) \text{ high}$$

The difference between the Black Body and the current temperatures is what we call the 'greenhouse' effect that averages 33.36° Celsius (C), today, although the range is from 35.52° C to 31.11° C from variations in the 11-year solar cycle. This documented variation means that the stated Black Body radiation as shown here will give a 4.41° C variation or 14.0° C plus or minus 2.2° C, because of the Stefan-Boltzmann Law, which has a 4<sup>th</sup> power amplification. This will result in a slow 11-year cycling fluctuation of energy in the tropics where the bulk of the energy comes in that is not inconsequential.

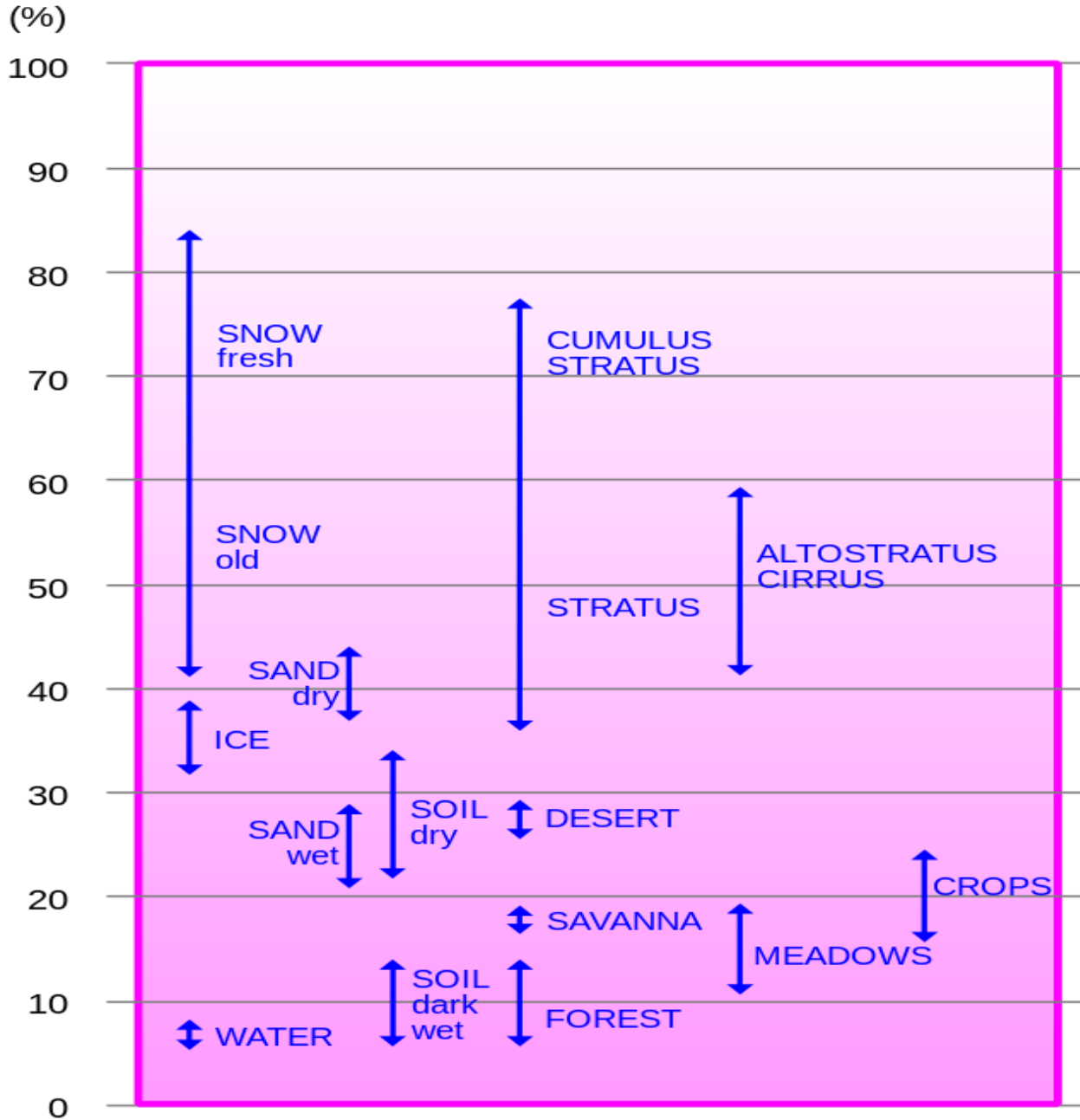
If we add clouds to the picture, it gets even more complex as they have a significant effect on the planet's albedo, as we know from two major volcanoes, both in Indonesia – one in 1815 Tambora and the other in 1883 Krakatoa, both of which threw enough particles into the atmosphere to significantly lower the temperature of the planet. Although dust is not a cloud, the point is that if the albedo of the planet is changed, it does have a major effect on global temperatures. The absence of thermometers in 1815 means we really don't know the effect, other than 1816 is known as "the year without a summer." The other eruption in 1883 is well documented and estimated to have dropped world temperatures by 1.20° C, which would be equivalent to about a 4.2% reduction in the global albedo. The importance of clouds may be seen in the **Figure 2**. A reasonable estimate of the total effect of clouds on the global albedo would be about 50% if nothing else changed or a reduction in Albedo from 30% to 15%. Just for reference, the albedo of the moon is 13.6%, which, if the Earth had no clouds or water but still had an atmosphere, the Black Body temperature of the planet would be 268.71° K or -4.4° Celsius.

Just for the sake of argument, if we varied the cloud levels and or density by +/- 10%, we would find that at low solar flux and high clouds, the Black Body temperature would be 249.46° K; with high solar flux and low clouds, the Black Body temperature would be 259.32° K, a range of 9.86° C. This is very important because properly modeling cloud levels is the area with the most uncertainty in the present climate models, as clouds form at much lower mesh resolutions (an aspect of the process used in the models) than the present models can manage even if the formation could be properly modeled.

Despite this variation in incoming solar flux, the planet's temperatures have been very stable, as shown in **Figure 3**, so we know there are no positive or negative feedback processes of any consequence on the planet that would create a runaway temperature scenario. Other factors are also important in doing climate work, such as 52.3% of the solar energy is concentrated within 45.0 degrees of the hot spot and 77.6% within 60 degrees of the hot spot. And the heat from the core and probably the tides are concentrated where the crust is the thinnest under the oceans and this concentration of energy core heat and tides, combined with Coriolis forces, are probably what drive the ocean currents. In my opinion, these other important factors are not being considered

properly in the climate models, which results in climate models that don't work properly, such as the inability to explain the pause in warming, calculated by NASA and NOAA over that past ten years, despite a continuing increase in the level of CO<sub>2</sub> in the atmosphere.

**Figure 2, Albedo of various surfaces**

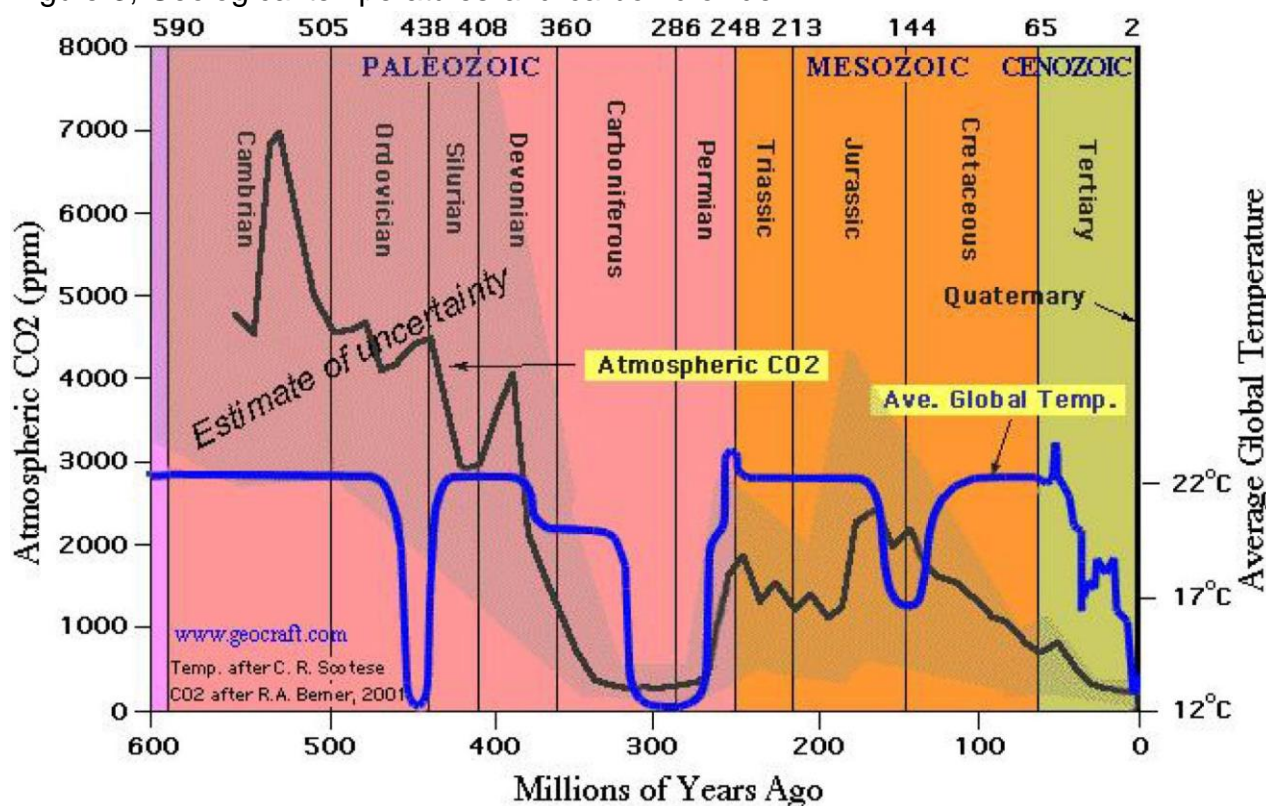


We also know from geological studies, **Figure 3**, that the planet's temperature has been relatively stable over the past 600 million years with a mean of about 17° C or 290° Kelvin (K) and with a range of plus or minus 5° K or C based on the information in

**Figure 3.** During the past 250 million years, CO<sub>2</sub> concentrations have ranged from a low of ~280 ppm (an historic low) in the 1800s to the present-day low of 410 ppm to a high of over 2,000 ppm, probably averaging around 1,500 ppm. There was only one other period in the past 600 million years with CO<sub>2</sub> as low as it now is. Going back further, CO<sub>2</sub> was estimated to be as high as 7,000 ppm, but we will ignore that for now since it was so long ago.

This means that whatever the processes are that relate to determining the thermal balance of the planet; they must work within the range of no more than ~12° C to be valid. Although **Figure 3** shows a range of 10° C, it would be prudent to spend resources to determine these values with the greatest accuracy possible. We'll suggest a mean of 17° C with a range from 10° to 24° C as being more reasonable in this work. Also, we are now in one of only three cold periods, which are very rare in the past 600 million years, and if we count that partial dip 150 million years ago, that means that there is probably a 150 million year cycle there, maybe one of those first determined by Milutin Milankovic.

Figure 3, Geological temperatures and carbon dioxide



**Additional discussion as to the so called “greenhouse” effect must start with the important correction that this process is not a true greenhouse effect, since it is not the same process that occurs in a greenhouse that is needed to grow food – not even remotely similar.**



The actual process that occurs is based on the structure of the atoms involved and how they interact with the various frequencies of visible and infrared radiation that are in play on the planet after arriving here from the sun. However, at this point in time, there is no way to correct for the misuse of the words so we are stuck with it and all the complications that consequently arise in trying to properly discuss the issue with lay people and even some with technical knowledge.

The greenhouse effect occurs within the Earth's atmosphere and the main constituents of wet air, by volume ppmv (parts per million by volume) are listed in the following table. Water vapor is 0.25% over the full atmosphere but locally it can be 0.001% to 5% depending on local conditions. Water and CO<sub>2</sub> are mostly near the surface, not in the upper atmosphere, so the bulk of the greenhouse effect must be close to the surface. This table is slightly different than most, as it shows water.

Gas	Volume	Percentage
Nitrogen (N <sub>2</sub> )	780,840 ppmv	78.8842%
Oxygen (O <sub>2</sub> )	209,460 ppmv	20.8924%
Argon (Ar)	9,340 ppmv	0.9316%
Water vapor (H <sub>2</sub> O)	2,500 ppmv	0.2494%
Carbon dioxide (CO <sub>2</sub> )	400 ppmv	0.0399%
Neon (Ne)	18.18 ppmv	0.001813%
Helium (He)	5.24 ppmv	0.000523%
Methane (CH <sub>4</sub> )	1.79 ppmv	0.000179%

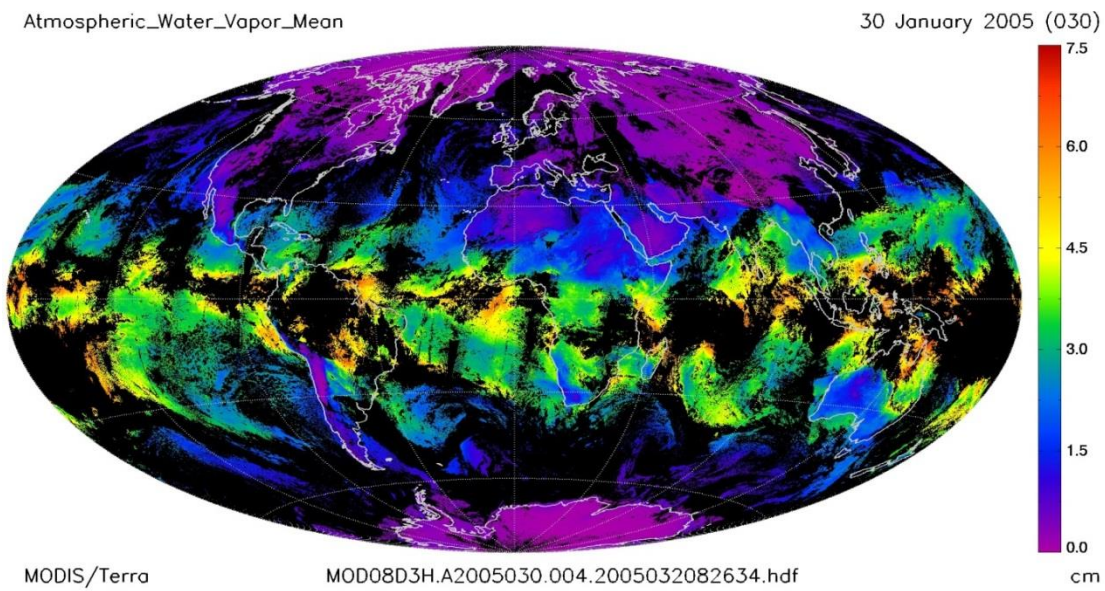
There are only two of these gases that are relevant to determining how that 33° C (today) happens, that is not to say the others do not contribute, but that at the present concentrations of Water H<sub>2</sub>O and carbon dioxide CO<sub>2</sub>, they are the main determinants. And since we know the range of temperatures that have existed geologically, then we have set the range in which these two gases must interact, meaning that any set of equations or models or theories that predict values outside this range must be suspect, based on geological evidence.

It must also be noted that the solar flux falls on a spot centered on a line drawn from the center of the Earth to the center of the sun, and because of the 23.4° axial tilt of the planet, this "Hot" spot moves up and down as the planet moves through its orbit. Because of the shape of the planet, the intensity falls off quickly as we move north and south and east and west according to a cosine factor, so the heat energy is mostly over oceans near the equator where the atmosphere is the densest.

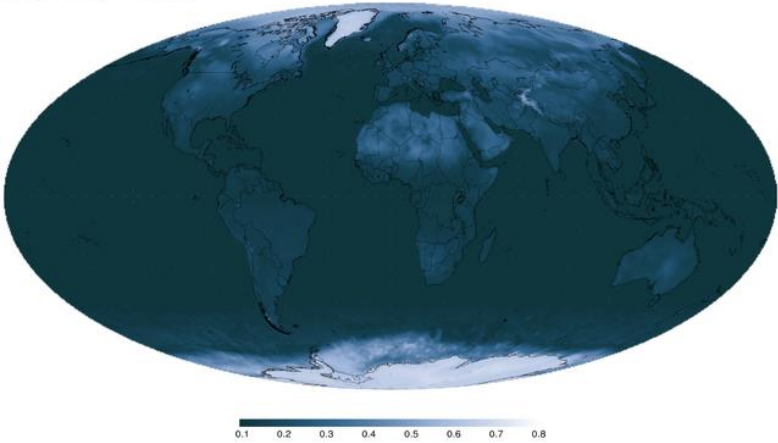
The first image below, **Figures 4**, show a recent distribution of water across the planet and it is clearly concentrated over the oceans close to the equator and that results in the heat imbalance and, therefore, movement north and south. **Figure 5** shows the change in Albedo for clear sky and cloudy sky.



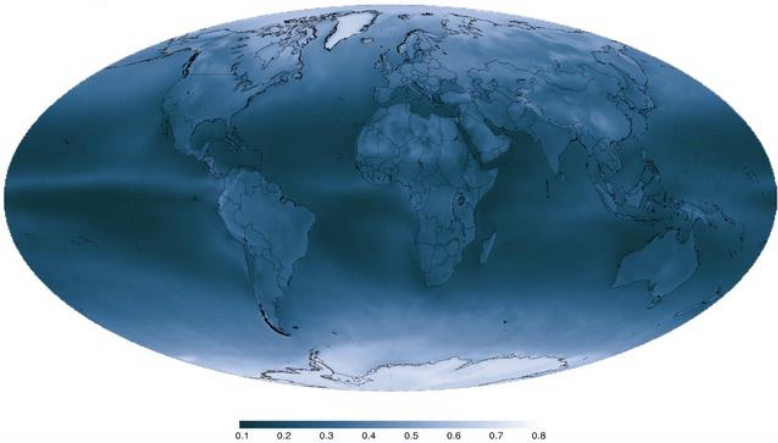
**Figure 4, water vapor concentrated near the equator**



**Figure 5, change in albedo**  
**Clear Sky Albedo**



**Total Sky Albedo**



In summary we now know that the Black Body temperature of the planet is a variable.

$$\begin{aligned}T_{\text{bb}l} &= 252.23^{\circ}\text{K} (-20.92^{\circ}\text{C}) \text{ low at Aphelion} \\T_{\text{bb}m} &= 254.36^{\circ}\text{K} (-18.79^{\circ}\text{C}) \text{ and the yearly mean} \\T_{\text{bb}h} &= 256.54^{\circ}\text{K} (-16.51^{\circ}\text{C}) \text{ high at Perihelion}\end{aligned}$$

Therefore the 'greenhouse effect, with clouds as a constant, must be a variable.

$$T_s = \sim 287.75^{\circ}\text{K} (14.6^{\circ}\text{C}) \text{ today}$$

$$\begin{aligned}\text{Gh}_l &= T_{\text{bb}l} + T_s = 35.52^{\circ}\text{C} \\ \text{Gh}_m &= T_{\text{bb}m} + T_s = 32.39^{\circ}\text{C} \\ \text{Gh}_h &= T_{\text{bb}h} + T_s = 31.11^{\circ}\text{C}\end{aligned}$$

Considering there would probably be fewer clouds during cool periods and more clouds during warm periods, the following would be more like the true effect, considering both.

$$\begin{aligned}T_{\text{bb}hc} &= 255.83^{\circ}\text{K} (-17.32^{\circ}\text{C}) \text{ high at Perihelion} \\ T_{\text{bb}lc} &= 252.98^{\circ}\text{K} (-20.17^{\circ}\text{C}) \text{ low at Aphelion} \\ T_{\text{bb}mc} &= 254.36^{\circ}\text{K} (-18.79^{\circ}\text{C}) \text{ and the yearly mean}\end{aligned}$$

Therefore the "greenhouse effect" with clouds included must also be a variable. In this case we assume fewer clouds in cooler periods and more clouds in warmer periods of 2.5%, which reduces the range and acts as a negative feedback on the process.

$$T_s = \sim 287.75^{\circ}\text{K} (14.6^{\circ}\text{C}) \text{ today}$$

$$\begin{aligned}\text{Gh}_{lc} &= T_{\text{bb}lc} + T_s = 34.77^{\circ}\text{C} \\ \text{Gh}_{mc} &= T_{\text{bb}mc} + T_s = 32.39^{\circ}\text{C} \\ \text{Gh}_{hc} &= T_{\text{bb}hc} + T_s = 31.92^{\circ}\text{C}\end{aligned}$$

**Chart 16** shows the true Black Body temperature of the planet over the period of one year, assuming an atmosphere with no water or no CO<sub>2</sub>. The blue plot is the actual and the yellow plot is the generally accepted average. The blue curve is plotted from the distance to the sun of the planet and accepted output of the sun in Wm<sup>2</sup> of the sun. Because of the Stefan-Boltzmann Law the small change in solar radiation reaching the planet from the sun is magnified by the 4<sup>th</sup> power such that it really does make a difference as is clearly shown in **Chart 16**.

A swing of 4 degrees Celsius cannot be ignored when developing a climate model, especially when we speak of climate changes of a few degrees from CO<sub>2</sub> that are going to melt the planet. I cannot understand what has happened to science today; it's like a belief in some bizarre pagan god demanding a sacrifice of a virgin girl every day to prevent the rest of us from being consumed by the environmental Al Gore god.

Chart 16, Black Body Temperature of the Earth

Chart 16, Black Body Temperature of planet  
-18.76 degrees Celsius

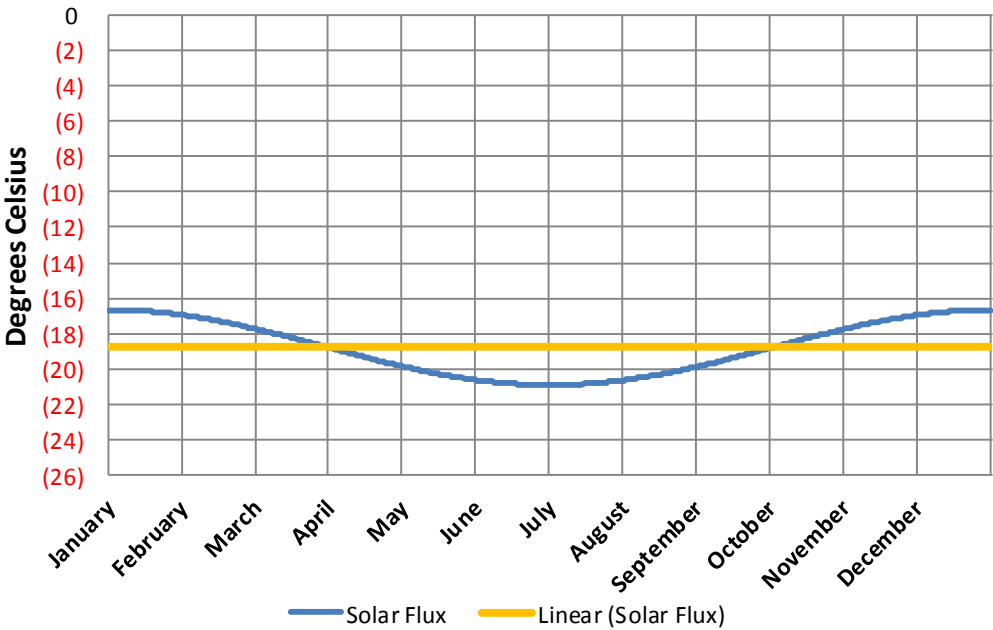
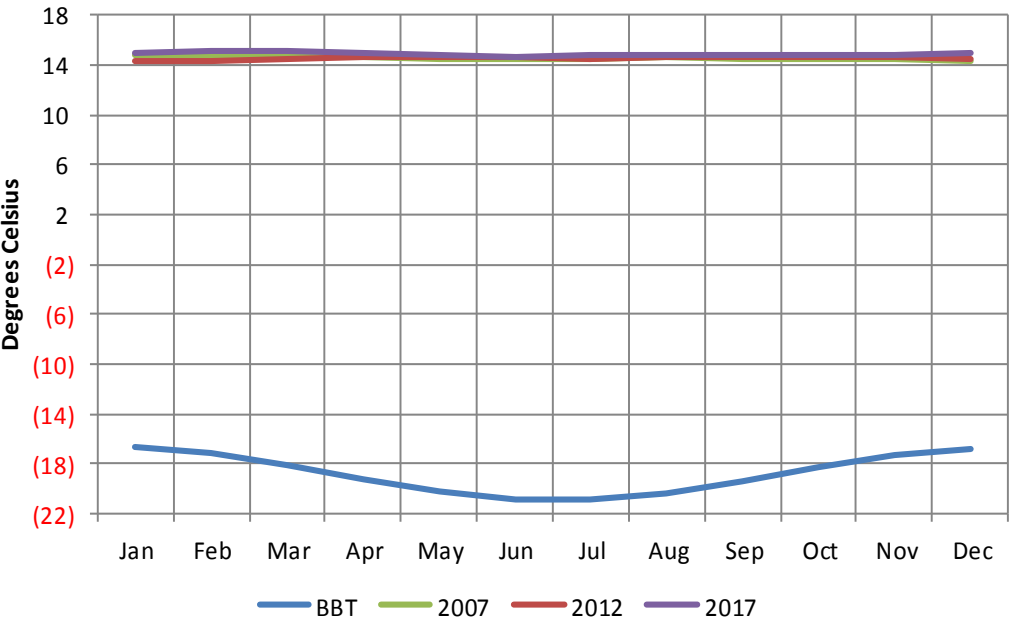


Chart 17, Missing heat?

Chart 17, Black Body Temperature Verses  
Monthly LOTI Values

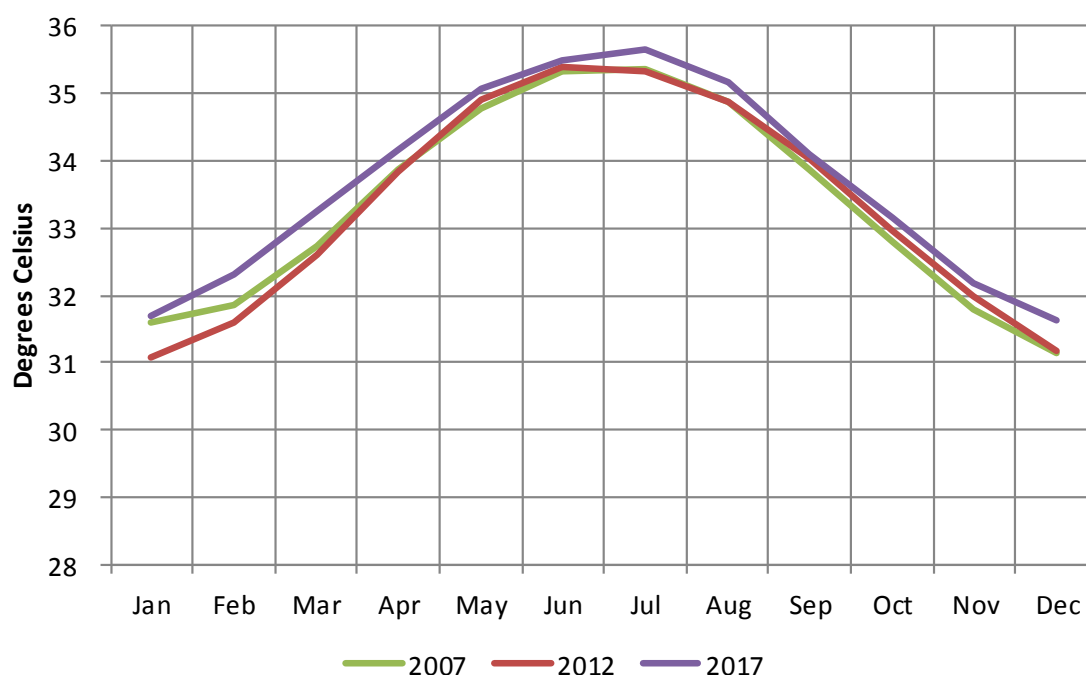


The next Chart, **Chart 17** adds to **Chart 16** the NASA global temperatures from three years 2007, 2012 and 217. The Black Body temperature and the NASA plots are not shown together because it will reveal a problem. If the planet's Black Body temperature is dropping in the summer, as it must by orbital mechanics, then how can the NASA global temperatures remain constant? The issue is that this chart shows results from NASA's using an average value, rather than the true value, for solar flux.

One more Chart, **Chart 18**, shows the difference between the Black Body temperature shown in Chart 16 and Chart 17 subtracted from the NASA temperatures. This seems to indicate that there is some mysterious energy that enters the planet atmosphere to add almost 5 degrees Celsius to the planet during the Aphelion phase of the planet's orbit. Clearly something is wrong here and I am reasonably sure that it is the homogenization process that NASA used to make up the global temperature.

### Chart 18, Missing heat

## Chart 18, Black Body Temperature of planet



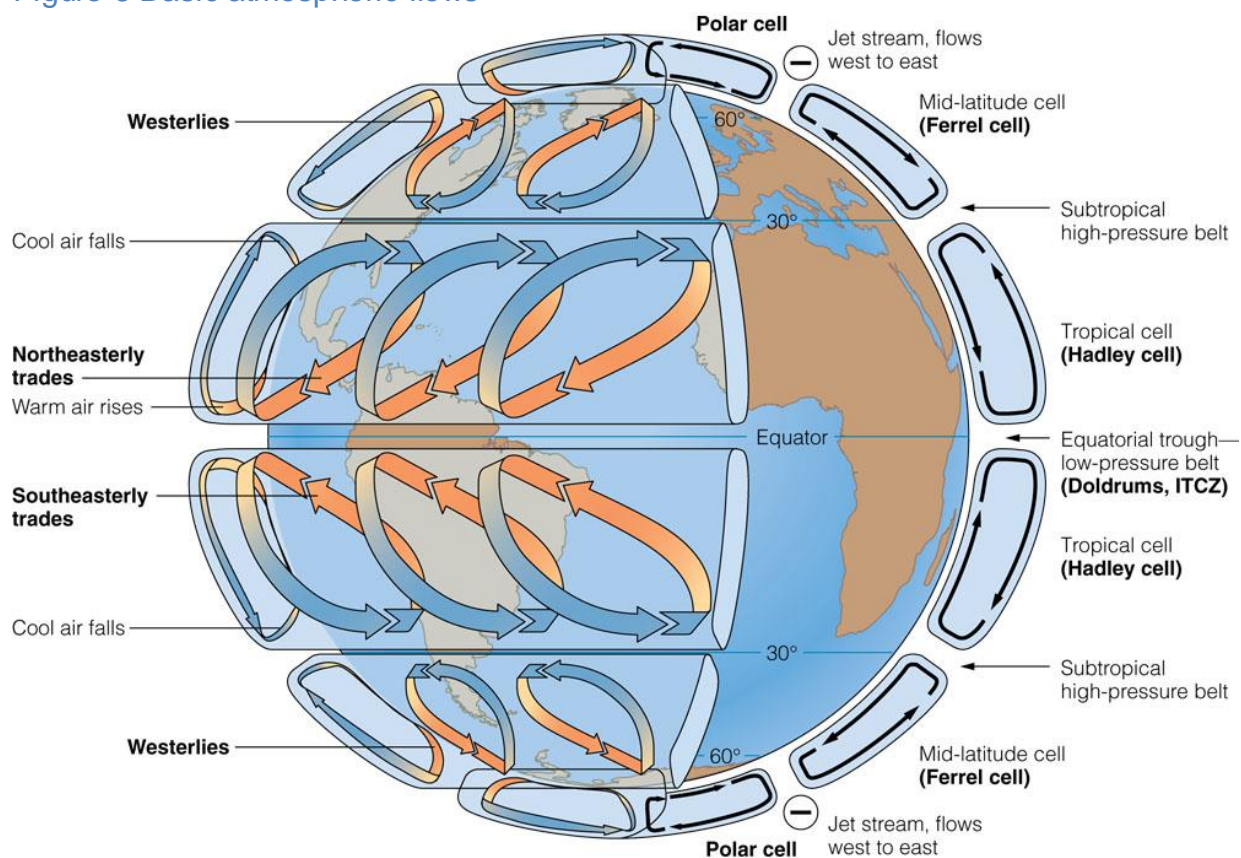
The range in temperature just from orbital changes is 4.410 C, but including clouds, that range is reduced to 2.850 C. However, in either case, it is significantly more than the warming that the IPCC claims has happened, looking at only carbon dioxide as the main factor. These are hard numbers based on the solar flux, which are known, and the orbital parameters of the Earth, which are also known. The large variances come from the Stefan-Boltzmann Law, which is the energy flux emitted by a Black Body as related

to the fourth power of the body's absolute temperature (meaning we must use Kelvin). The fourth power in the equation magnifies the small variation in solar flux significantly.

With the understanding that we have now on the Black Body temperature, we can add two key factors that will determine the range of possible global temperatures based on a mathematical development of the sensitivity values of H<sub>2</sub>O and CO<sub>2</sub>. The sensitivity of H<sub>2</sub>O and CO<sub>2</sub> determines the delay factor of the thermal energy contained in the atmosphere, the oceans and the land leaving the planet to put things in balance, which must happen. This will allow us to develop a series of curves that represent the possible temperature ranges of the planet.

**Figure 7** shows that complexity of the atmospheric energy flows that the global climate models are trying to duplicate in software. Considering that there are no fixed numbers or values and this is a very dynamic situation in which one of the key determinate of "climate" cloud formation has not been modeled, it hard for me to see how there is any chance of the models being anything other than a science/programing toy.

Figure 6 Basic atmospheric flows





## The Planetary Greenhouse Effect

Now that we have a better understanding of the Black Body temperature of the planet, we can discuss the process that brings us to the global temperature range in which we live. Keep in mind that the temperature of the Earth would be the same as that found on the moon if there was not some way to make it warmer. The moon is, after all, the same distance from the sun as we are.

So, what is the average temperature of the moon? The methods we used to calculate the Black Body temperature of the Earth gives us approximately 236° Kelvin or -37° Celsius which is 18° Celsius colder than what we calculated for the Earth. So the first thing we learn is that there must be two Black Body temperatures, so to speak. Considering there is an atmosphere but no life would give us -18.2° Celsius of a stored thermal energy buffer. And then we need another 32.8° Celsius to bring us to the 1950-80 Base NASA temperature 14° Celsius. This makes the Earth approximately 51° Celsius warmer than the moon.

Therefore, the real thermal buffer is somewhere around 50° Celsius plus or minus a degree or two, based on NASA data, and that is the amount that needs to be explained by any theories of global climate, which is not and has never been a constant. Blaming humans for what is obviously a natural variable is foolish at best, and criminal if used for political ends.

From part one, we know that the amount of thermal radiation that reaches the planet has enough variance to it that it needs to be accounted for in any valid theories or calculations. So with that out of the way, we will now look at the so-called greenhouse effect, which is approximately 33° Celsius. But this brings us to another issue. The process that allows the sun's thermal energy to be held in a buffer and warm the planet is modeled as a form of a log function, which means that as the variables (H<sub>2</sub>O & CO<sub>2</sub>) increase, the effect of the variable diminishes, such that at some point there is no more effect.

In the late sixties and early seventies, especially in Europe, there was a building concern about changing climate. Those concerns affected the scientists in America and so, by July 1979, the US National Academy of Sciences was given the task of determining what that log function actually looked like and they came up with an ad hoc study group that issued a report at the end of that year. It was thereafter called the Charney Report, as Jule G. Charney was the chairman of the ad hoc study group. The key result was that the increasing effects from the doubling of CO<sub>2</sub> were estimated to be from 1.5° C to 4.5° C, or 3.0° C +/- 1.5° C. That ended up being the values that were used to build all the climate models used by the IPCC since it did apparently explain the observed changes in global temperatures at that time and even until the end of the twentieth century.

There were three oversights made at that time.

- 1) There are no natural climate changes (not true based on geological evidence)
- 2) There was only one peer-reviewed paper on the subject (far too few to define the issue)
- 3) The effect in question could not be a log function (the equation must be a logistic function)

If the first oversight had not been made, Issues two and three would not have occurred because the second oversight produced equations that gave too large a value to the doubling. Years later, additional scientific work would indicate that the  $3.00^{\circ}\text{C} \pm 1.50^{\circ}\text{C}$  was more likely in the range of  $1.50^{\circ}\text{C} \pm .75^{\circ}\text{C}$ . That work was ignored as the observed temperature changes could not be reconciled with the lower values produced with a lower doubling rate and, therefore,  $\text{CO}_2$  would not be a global problem. Since the geological temperatures showed the Charney report's  $\text{CO}_2$  sensitivity value was overestimated and the subject was never revisited, as it should have been, the politicians reached a solution to a nonexistent problem – but worse, their solutions could actually be dangerous to humanity and the planet.

The following logistic equation is commonly found in natural biological process and economic analysis and I believe it also applies to what we call the greenhouse effect. The reasoning for this is that this form has a lower and upper limit that is more like the right equation for this effect and it is used in biological and economic work because it prevents a runaway affect

My thought is to show that the base for the greenhouse effect is  $\text{H}_2\text{O}$ , and then add to that base a series of curves based on the various  $\text{CO}_2$  level, so there would be a high and low range for temperatures for every level of  $\text{H}_2\text{O}$ . If a log function is used for the sensitivity values of  $\text{CO}_2$ , then it is not asymptotic on both ends above zero. This creates problems, especially at the low end, which could not exist in the real world and, therefore, it cannot be the right curve. The logistic function as shown here solves that issue.

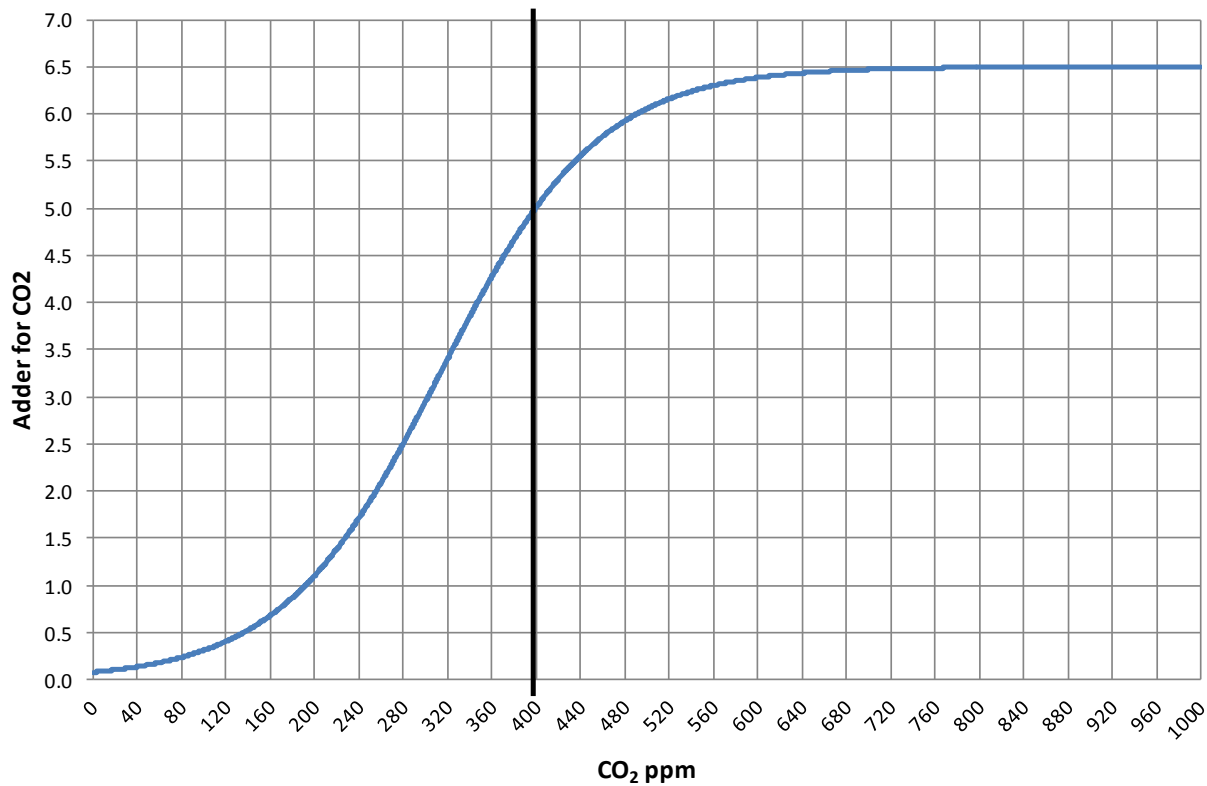


The following chart is a rough approximation for CO<sub>2</sub>, and it is based on the following logistic function

$$Y = C / (1 + Ae^{-Bx})$$

C	is the upper limit	10
A	is the number of “doubles” to reach C	200
B	is a number that controls the slope	.0135
X	CO <sup>2</sup> ppm starting value	0

**Chart 10, CO<sub>2</sub> Sensitivity Value Model, Logistics Function**



**Chart 10, CO<sub>2</sub> Sensitivity**

The following chart is a rough approximation for H2O, based on the following logistic function. The same logic about using a logistic function verses a log function also applies to water.

$$Y = C / (1 + Ae^{-Bx})$$

C	is the upper limit	36
A	is the number of “doubles” to reach C	200
B	is a number that controls the slope	.0026
X	H <sub>2</sub> O ppm starting value	0

Chart 11, H<sub>2</sub>O Sensitivity Value Model, Logistics Function

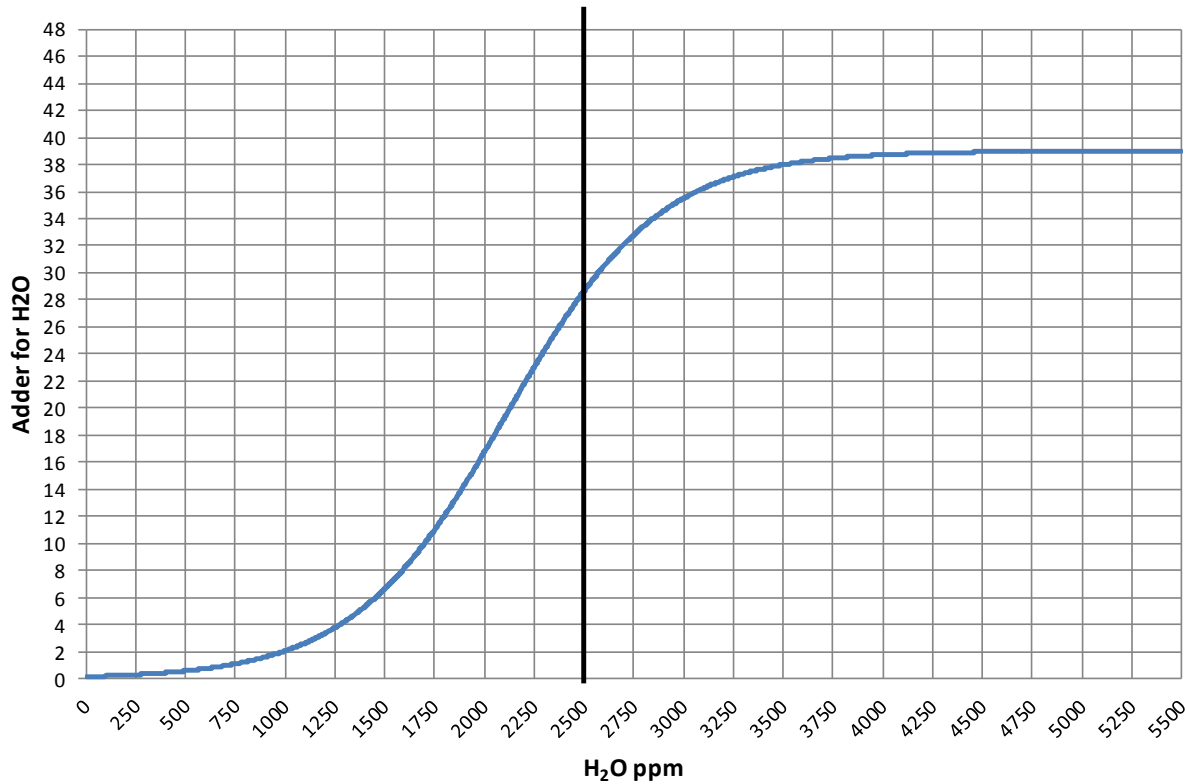


Chart 11, H<sub>2</sub>O Sensitivity

The following chart, **Figure 7**, from NASA, uses anomalies from the base of  $14.0^{\circ}$  Celsius. This method makes it difficult to make comparisons because the  $14.0^{\circ}$  base value has no meaning and the chart itself is suspect. We must see how the temperature is measured to understand the methods because the problem, intentional or not, goes back to physics and how we show information. It's critical that when we talk to nonscientists that information is properly displayed. And nowhere is this more important than when we are discussing global temperature in relationship to anthropogenic climate change.

**Figure 7** is also misleading because the methods used to create this Figure have been modified to make the look fit their theories. The previously shown **Figure 37** shows a more reasonable chart of geological temperatures and  $\text{CO}_2$  values than the misleading one shown in **Figure 7**, especially over the past ten thousand years. The red circle shows a very misleading temperature plot; see **Figure 8**, page 215, and look at the broad ranges of ups and down there that have been removed statistically by NASA in their official Charts such as **Figure 7**.

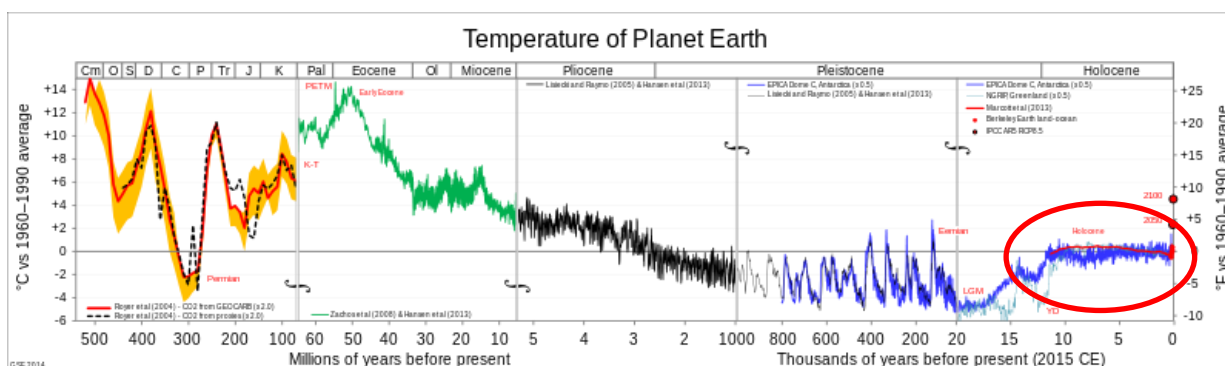


Figure 7, NASA Official Temperatures

When we discuss climate (long term changes/centuries) or weather (short term changes/decades), local temperatures are going to be in degrees Celsius (C) in the EU and science, or degrees Fahrenheit (F) in America. The base temperature for the Earth that NASA established is  $14.0^{\circ}\text{C}$  or  $57.2^{\circ}\text{F}$ ; but these are both relative measures and **do not tell us how much heat** (thermal energy) is there and that is a critical flaw that can be exploited for political purposes.

To know how much heat is in the atmosphere we must use Kelvin (K) or Rankin (R) and that would be  $287.15^{\circ}\text{K}$  and  $516.87^{\circ}\text{R}$ , all four numbers  $14.0^{\circ}\text{C}$ ,  $287.15^{\circ}\text{K}$ ,  $57.2^{\circ}\text{F}$  and  $516.87^{\circ}\text{R}$ , they are exactly the same temperature, they are just using a different bases. But if the current temperature went from  $14.0^{\circ}\text{C}$ , to  $14.86^{\circ}\text{C}$ , that is a 6.14% increase in C, an increase of 2.71% in F, and an increase of .30% in K and R; so which one of the three is the real temperature increase? The answer is .30% because Kelvin and Rankin are the only ones that actually measure the total increase in energy! **Table One** shows these relationships.

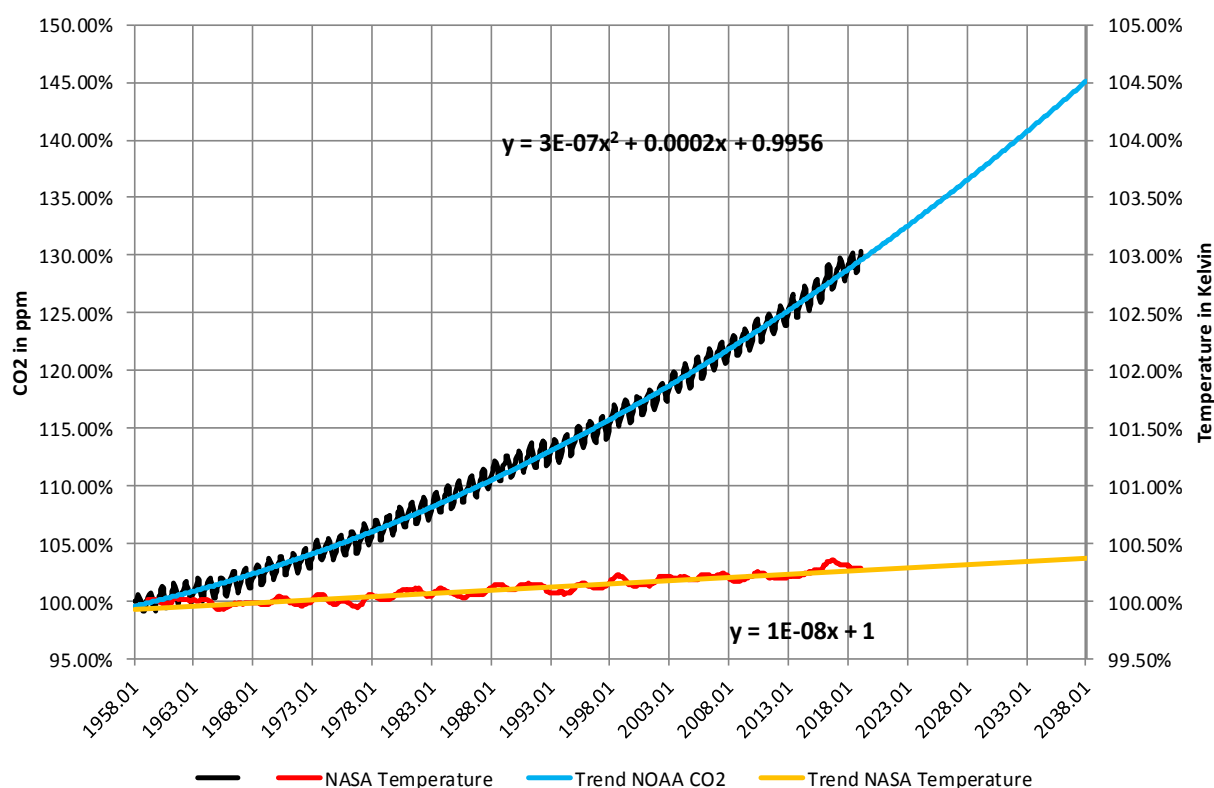
Table One		Change in Thermal Energy			
		Celsius	Kelvin	Fahrenheit	Rankin
Base, 1950 to 1980		14.00	287.15	57.20	516.87
2017		14.86	288.01	58.75	518.42
Percent Increase		106.14%	100.30%	102.71%	100.30%

**Table 1, Comparison of Celsius, Kelvin, Fahrenheit and Rankin**

The next step is to plot carbon dioxide (CO<sub>2</sub>) from NOAA-ESRL and the estimated global temperature as published by NASS-GISS each month. As can be seen in **Table One**, on the next page, that it doesn't matter whether we use Kelvin or Rankin, since the increase in thermal energy is exactly the same either way, but we'll use Kelvin as that is the accepted norm in the scientific community for determining the amount of thermal energy in any object, especially when looking at changes in temperature or measuring the thermal energy in any object. There are other less known temperature scales that have specific purposes, but they do not apply in this subject.

The important thing is how much the global temperature has actually risen since we started measuring CO<sub>2</sub> in the atmosphere. To show this graphically, **Chart 8** was constructed by plotting CO<sub>2</sub> as a percentage increase from when it was first measured in 1958, and the black plot shows CO<sub>2</sub> rising about 30.0% from 1958 to October of 2018 – a major change as anyone would have to agree. As for temperature, when we look at the percentage change in temperature from 1958, using Kelvin (which does measure the change in heat), we find that the changes in global temperature (heat) are almost un-measurable. The scale on the right had to be expanded 10 times (the range is 40 % on the left and 4% on the right) to be able to see the plot in the same chart in any detail. The red plot, starting in 1958, shows that the thermal energy in the Earth's atmosphere increased by .30%, while CO<sub>2</sub> has increased by 30.0%, which is a 100 percent increase in temperature. So, is there really a meaningful link between them that would give as a major problem? The numbers tell us no, there isn't.

### Chart 8, CO<sub>2</sub> and Temperature % Change from 1958



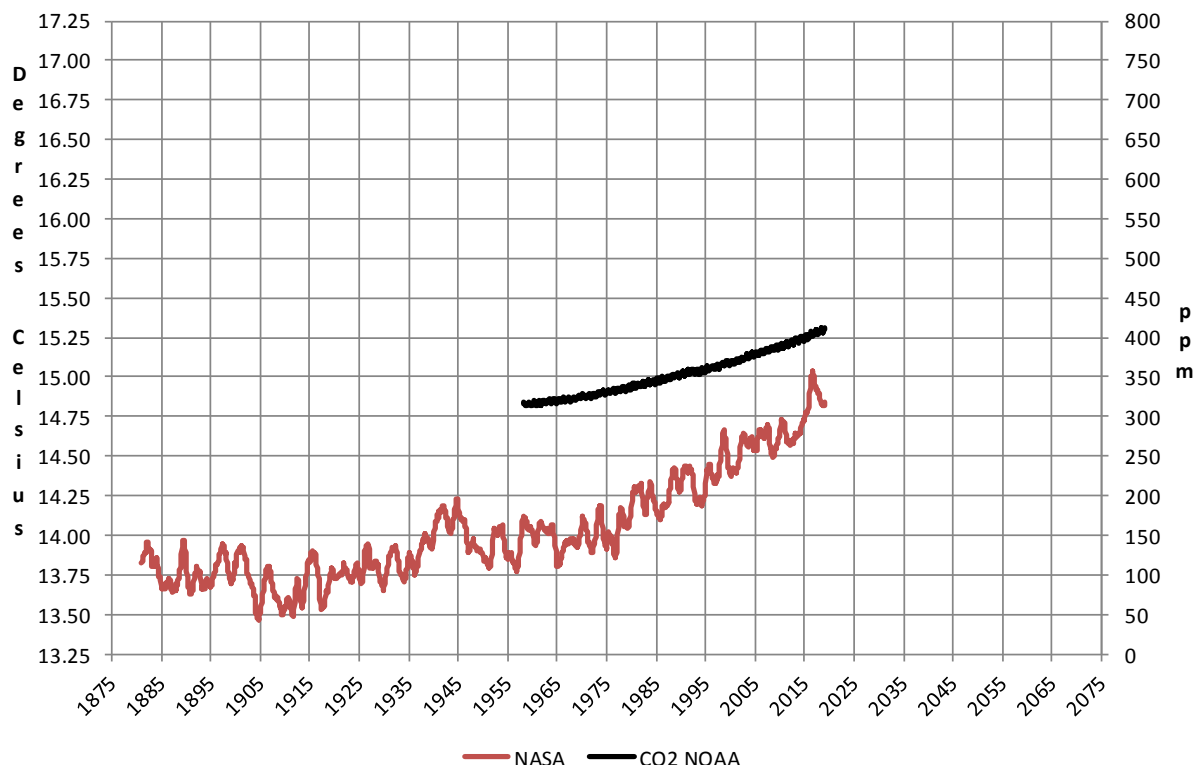
### Chart 8, CO<sub>2</sub> and Temperature Compared

**Chart 8** is based on the following two data series. First, NASA-GISS, estimates of a global temperature shown as an anomaly (converted to degrees Celsius) in their table Land Ocean Temperature Index (LOTI) and next in **Chart 1**, as the red plot labeled NASA; the scale for the temperatures is on the left. The NASA LOTI temperatures are shown as a 12-month moving average because of the very large monthly variations. Second NOAA-ESRL, CO<sub>2</sub> values in Parts per Million (PPM), which are shown in **Chart 1** as a black plot labeled NOAA; the scale for CO<sub>2</sub> is shown on the right as no change is required to the NOAA data set. It is ready to use as is.

NASA-published data is shown as an anomaly, but what is a temperature anomaly? An anomaly is a deviation from some fixed-base value. There were two problems with the system that NASA picked, which was that there is no “actual” global temperature and climate is a variable, so there cannot be a real base from which to measure, and certainly not 1950 to 1980. NASA is known for its science and engineering expertise that back in the day, when they thought they could get around these issues and created a system to do so. First, they developed a computer software system they called homogenization, which took all the readings from all over the planet and made adjustments to them in the software; they then came up with the **estimated** global

temperature. Second, they picked the 30-year period, 1950 to 1980, averaged the values found in that period and came up with 14.00 degrees Celsius, and made that their base. Lastly they took the calculated monthly temperature from which they subtracted the base, which gave them the anomaly after multiplying the result by 100. In **Chart 1**, we show the actual temperature, not the anomaly, by reversing the process. This is addressed later.

**Chart 1, NASA and NOAA actual numbers**



**Chart 1, Raw Data NASA & NOAA**

The problem is that both are arbitrary. Why choose 1950 to 1980 as the base period? Is there something special about that time frame? And is there is no such thing as global temperature because the Earth faces the sun so that one side is cool while the other is warm? Higher latitudes are cooler than the equator and higher elevations are cooler than lower. And finally, there are many areas where no measurements have been taken. Therefore, there is no one temperature, only an artificial artifact solely dependent on the number of data points and soundness of the software used to create that one temperature! Chart 1 above accurately shows only NASA and NOAA data as published with no manipulation other than using a 12-month moving average for the NASA data.

As previously discussed, on page 19, the current base of 14.0° Celsius was an ad hoc selection of 360 values from 1950 to 1980. Using the base, NASA shows global

temperatures moving up slightly but the same thing could have been shown going back to any block of time. For example, the little ice age reached its lowest temperature about between 1600 and 1650, as revealed by pictures of ice skating on the Thames in London. This shows that temperatures have been on the upswing for over 400 years now.

The little ice age is also shown in **Figure 8**, which is a chart that was developed from ice core samples taken from Greenland. There have been several significant swings in temperatures over the past 10,000 years, the point being from what period or base we should measure the estimated temperature as the current NASA section of 14.00 Celsius is just a meaningless arbitrary reference point.

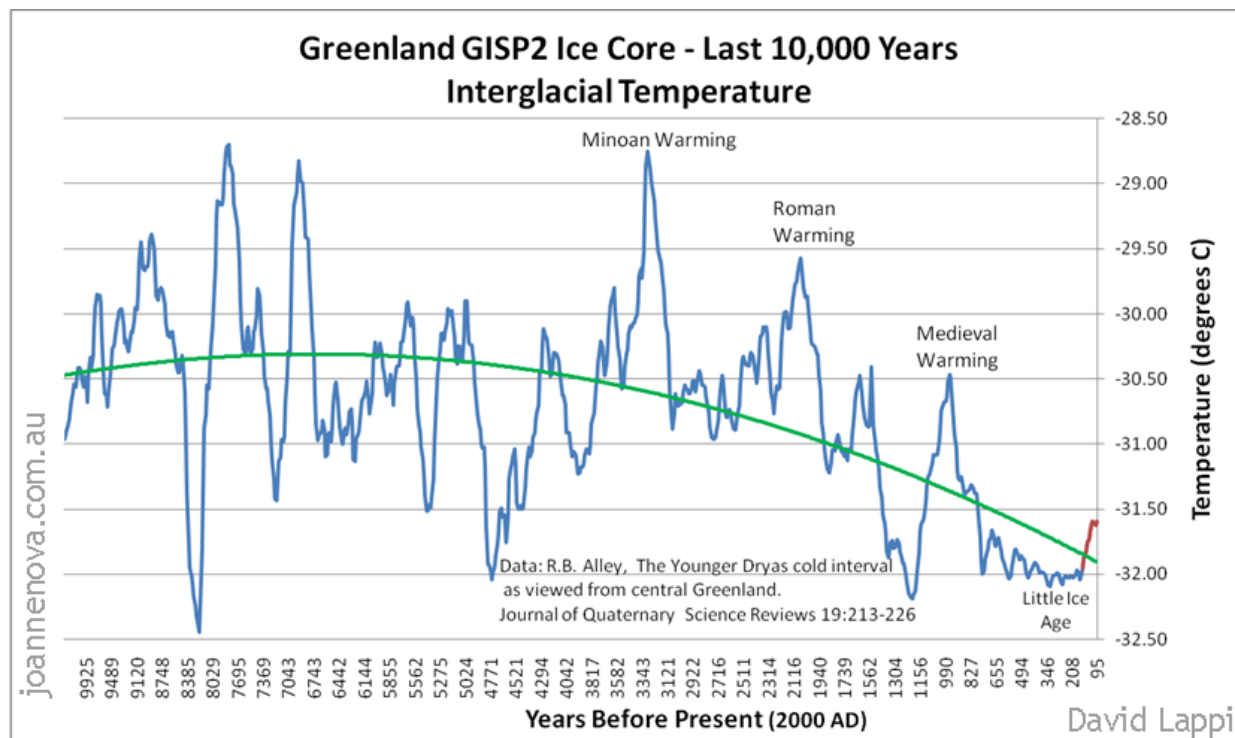
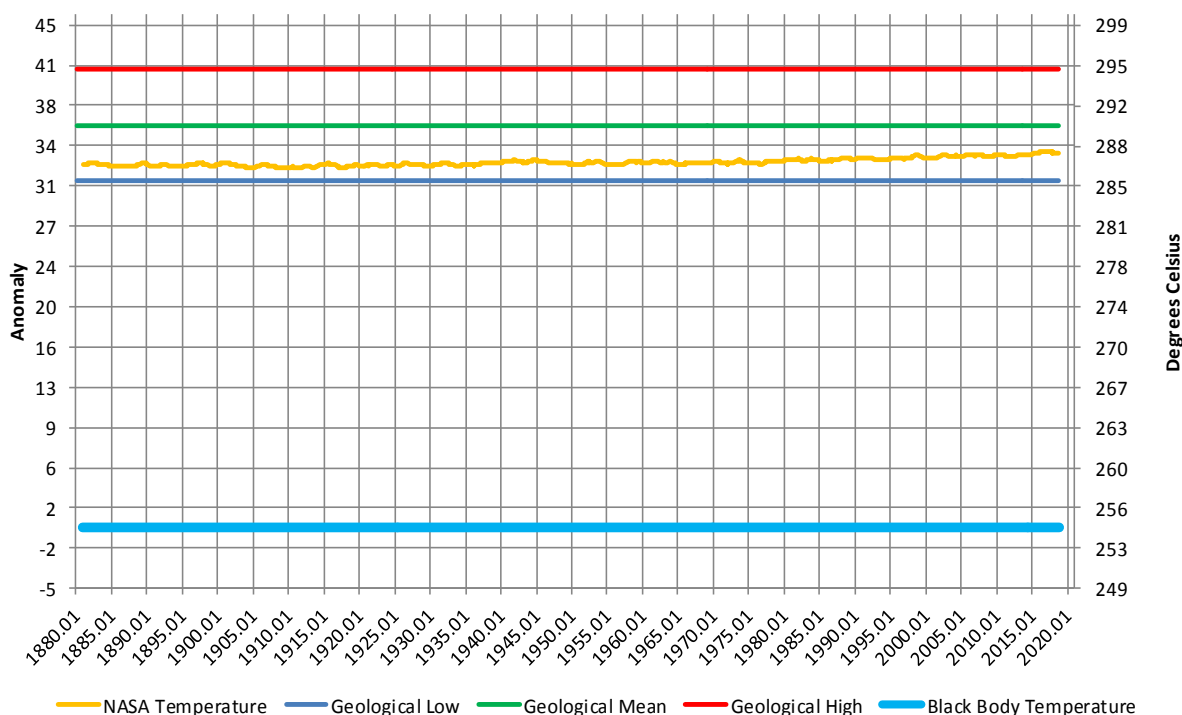


Figure 8, Temperatures from Greenland ice cores

The following two charts, **Charts15** and **Chart 16**, were developed to disclose two recommended new bases for showing the global temperature estimate as published by NASA. The first Chart, **Chart 15**, uses the conventional Black Body temperature of the planet as the base because it is a real number that is fixed on the orbital parameters and the sun's output at  $-18.75^{\circ}$  Celsius ( $254.39^{\circ}$  Kelvin) instead of the arbitrary  $14.0^{\circ}$  Celsius that NASA concocted. Using this number drastically simplifies the homogenization process; addressing the reason is unnecessary here. The solid blue line at the bottom is the zero point on the left side of the scale. The geological high (red), mean (green) and low (blue) have been added for reference.



**Chart 15, NASA Anomalies using the Planets Black Body Temperature of 254.36 degrees as the base.**

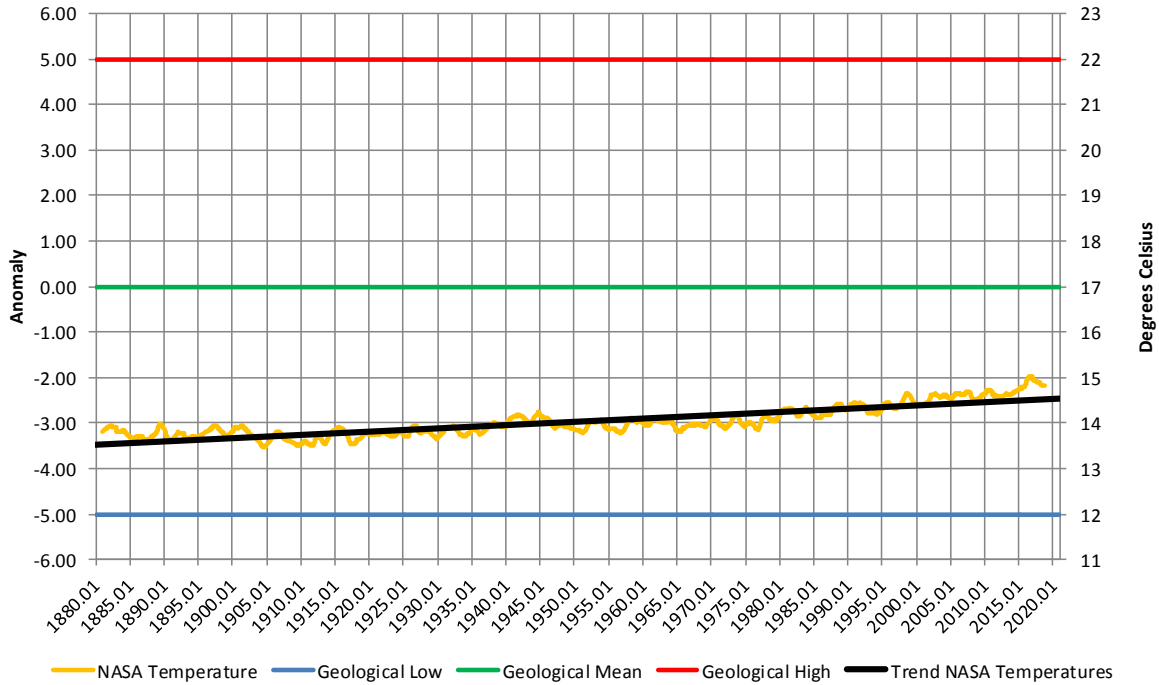


**Chart 15, Black Body Temperature Compared to NASA data**

The following **Chart 16** shows the same exact temperatures as **Chart 15** and, for that matter, **Chart 1** from the new proposed base of  $17.0^{\circ}$  Celsius, which is the estimated mean temperature of the planet geologically as shown in **Figure 4**. Although I would prefer the Black Body temperature to be used as the base, that's probably too technical, so the next best would be  $17.0^{\circ}$  Celsius, the mean global temperature. And if that  $17.0^{\circ}$  isn't a good number, then the [science](#) community should study it and discover what it is, without political interference. The advantage with this chart is that it shows that the current world temperatures are historically low, as they basically run from  $-3.0^{\circ}$  C to  $-2.0^{\circ}$  C. Bear in mind that there is now a panic that, if global temperatures rose  $2.0^{\circ}$  Celsius from the base of  $14.0^{\circ}$  Celsius, the planet would melt. So,  $14.0^{\circ}$  C plus  $2.0^{\circ}$  C only adds up to  $16.0^{\circ}$  C, which is not even to the green mean average of the planet.

What is shown here, in **Chart 16**, is the best base to measure temperatures or anomalies, as used by NASA in their homogenization process and by the IPCC. The scientific and engineering reason is that by using the period from 1950 to 1980, the base falls into the period under evaluation, and as adjustments are made monthly, from 1880 to the current month, the base period cannot be allowed to change. So, using circular logic, how can the base fall inside the range being measured when the entire range is recalculated every month? I know I would not try programming that into the homogenization process.

**Chart 16, NASA Anomalies using the Geological Mean temperature of the Planet 17.0 degrees Celsius as the base.**



**Chart 16, A better way to look at Global Temperature**

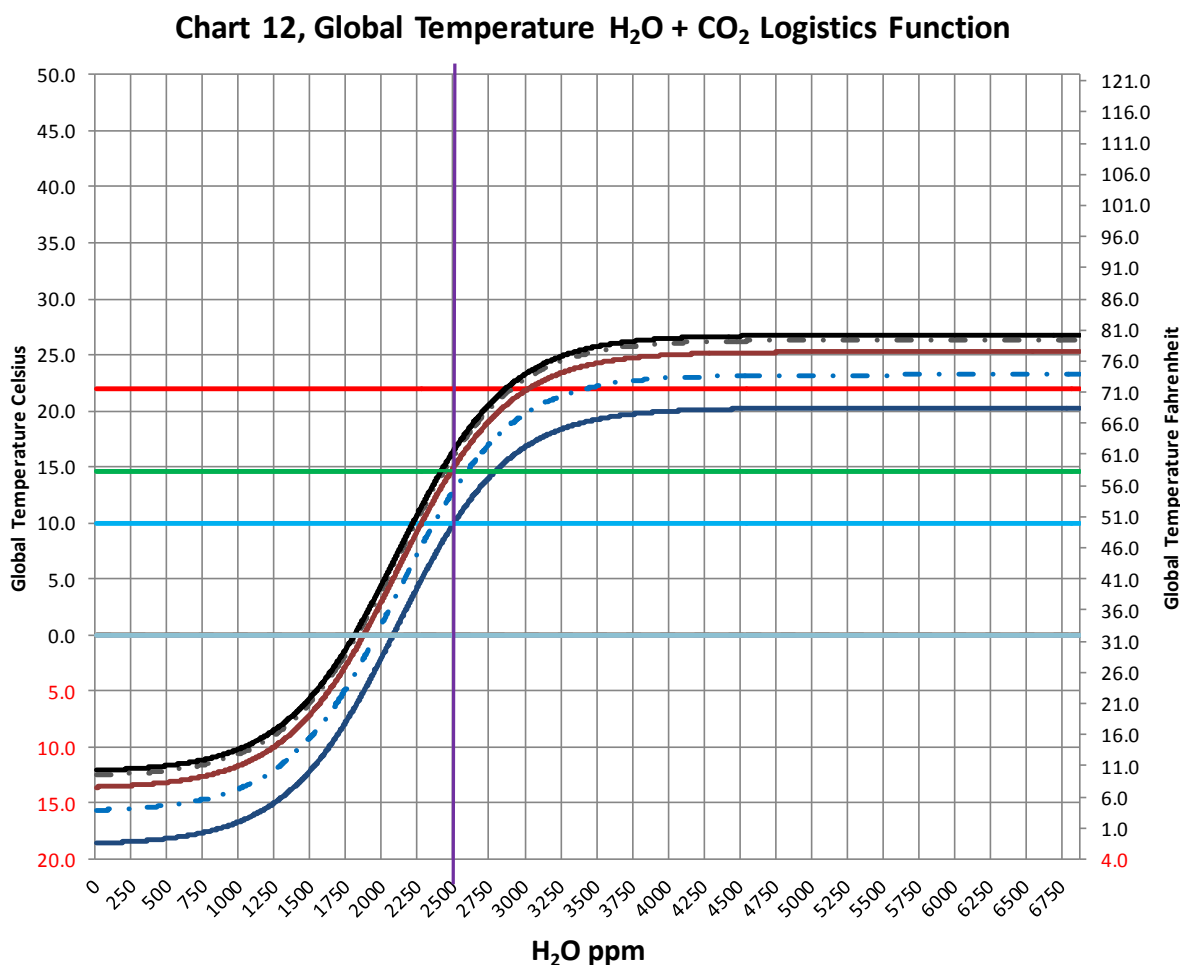
These charts both show two things. The first is the magnitude of the real greenhouse effect of approximately 33<sup>o</sup> Celsius. Second, that using this new reference, the blue line puts the current temperature value into proper perspective, which is that we are far to the low side of geological temperature, not the high side, as we are led to believe.

**Chart 16** is the best representation of the geological climate and the current climate as it shows the range of global temperatures and the current temperatures which are clearly to the cold side and far from even the geological mean. Granted that we think it is warmer and, in fact it is, we came of an ice age 10,000 or so years ago. The current hysteria of a 2 degree Celsius increases in global temperature, even if it happened only puts us in the mid-range on past temperatures and so it's very clear that this is not a problem by any logical measure.

## Part Three, Probable Range of Temperatures on the Planet

The next Chart, **Chart 12**, is derived from **Chart 10** and **Chart 11** and is created using the following logic. The first curve is the dark blue line at the bottom of the S-shaped curves that runs across **Chart 12** from left to right, and represents the equation for H<sub>2</sub>O, previously shown, except we start at -18 C, which is the accepted Black Body value of the Earth. The curve shown here is therefore the greenhouse effect of H<sub>2</sub>O with no CO<sub>2</sub> present; we are ignoring other gases as their contribution is minimal at current concentrations. H<sub>2</sub>O is on average 2,500 ppm and that is where the purple vertical line is placed; it intersects the dark blue line at about 10 degrees C, which just happens to be very close to the lowest estimate for the planet's geological temperature, as shown by the graphic on page 5 and here as a cyan line. The red line is the global max temperature 22<sup>o</sup> C, and the green line is the current global temperature of ~14.6<sup>o</sup> C.

**Chart 12, Global Temperature looking at CO<sub>2</sub> and H<sub>2</sub>O**



Next we add to the base H<sub>2</sub>O line, lines for CO<sub>2</sub> at various levels in the atmosphere. The core assumption is that as CO<sub>2</sub> level increases, the global temperature will follow by transferring energy to the water; the additional heat may increase the level of H<sub>2</sub>O in

the atmosphere but there is no evidence that this varies much at a global level – probably less than 100 ppm. But both H<sub>2</sub>O and CO<sub>2</sub> have saturation limits based on the parameters set in the individual curves, so no runaway effect is possible. This conclusion is supported by geological records that indicate the global temperature has ranged about 10 or 12 degrees Celsius and CO<sub>2</sub> has ranged about 250 to 6,000 ppm. The blue-dashed line is for 300 ppm CO<sub>2</sub>; the brown line is for 400 ppm CO<sub>2</sub>; the dashed gray line is for 500 ppm CO<sub>2</sub>; and the solid black line is 1,000 ppm of CO<sub>2</sub>, the saturation point above which there is no longer any meaningful greenhouse effect. The brown line for 400 ppm CO<sub>2</sub> intersects the horizontal green line at 15 degrees C, which is the approximate current global temperature. The black line for 1,000 PPM CO<sub>2</sub> is the maximum temperature for the planet, based on CO<sub>2</sub>. It would appear that the level of CO<sub>2</sub> in the atmosphere has never been much lower than today's level as the black line intersects the cyan line at 2,000 ppm for H<sub>2</sub>O.

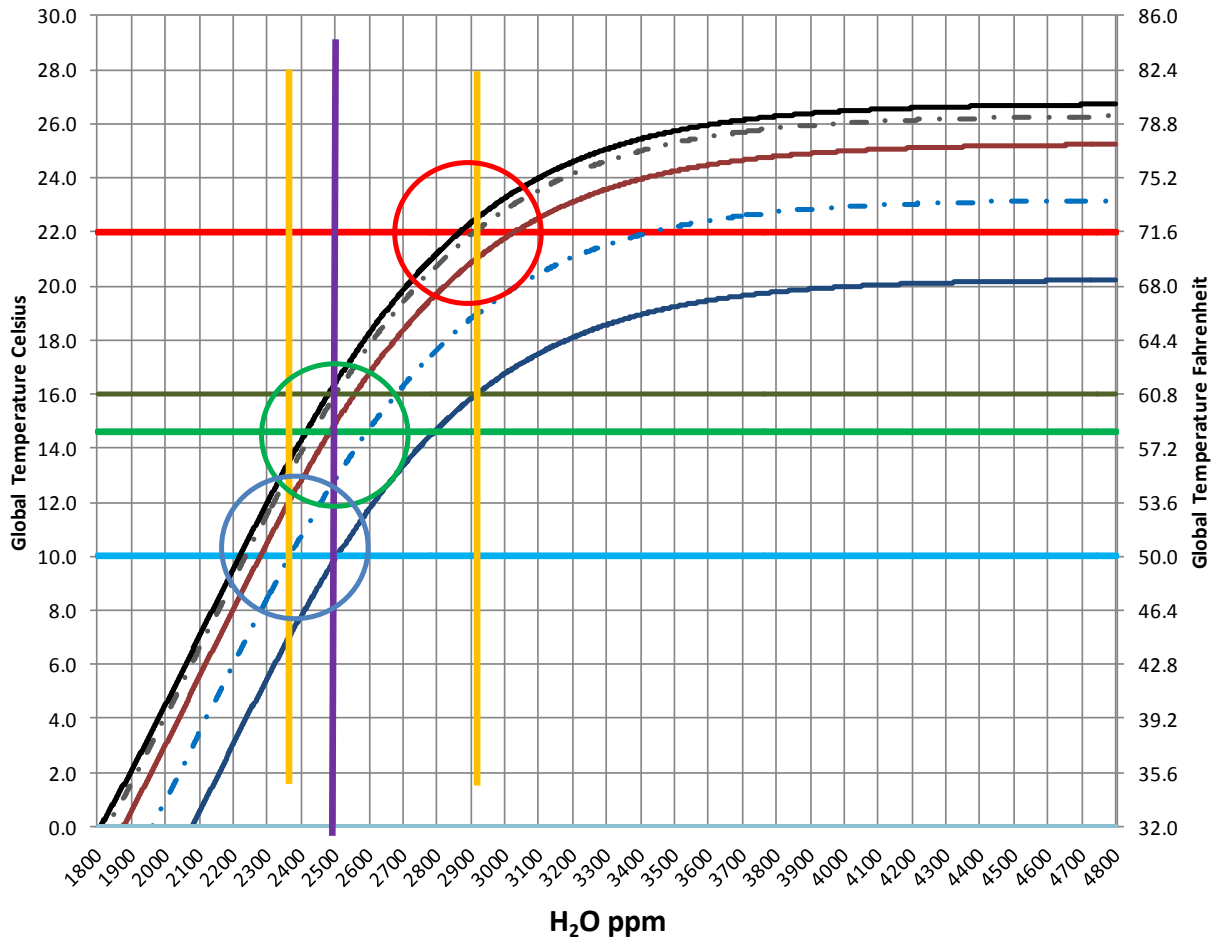
In summation, we have an exploded view of **Chart 12** labeled as **Chart 13**, where we zoom in to get more detail of the planet's temperature ranges based on realistic numbers and equations. The chart is grounded on the Black Body temperature of the planet, realistic logistics equations for H<sub>2</sub>O and CO<sub>2</sub> and, lastly, geologic temperature estimates for lows, highs and a mean. None of these can be shown to be false, although I would be the first to agree that these numbers could be adjusted by some serious scientific work.

- We know that the Black Body temperature of the Earth is 254.39° Kelvin on average, but there is a variance of about 2.15° Celsius, plus or minus.
- We know that the amount of H<sub>2</sub>O (water) in the Earth's atmosphere is the most significant greenhouse agent and the primary determinant of the planet's temperature at about 85.0% of the total greenhouse effect.
- We know that the amount of CO<sub>2</sub> (carbon dioxide) in the Earth's atmosphere is also a greenhouse agent, but it is only a secondary determinant of the temperature of the planet at maybe 15.0% of the total greenhouse effect.
- We have developed an equation for the sensitivity values of H<sub>2</sub>O and CO<sub>2</sub> using a logistics function rather than a log function, since the former more accurately represents the actual process of this kind of item as there are limits to the values, both negative and positive, on the planet temperature.
- We also know the probable high, low and mean geological temperatures of the planet for the past 600 million years.
- We know that the actual temperature of the planet is very stable despite all the major events that have impacted the planet, which indicates that the positive and negative feedbacks are in balance.

Based on those above facts and acquired knowledge, we can create a representation of all the possible stable temperatures for different amounts of H<sub>2</sub>O and CO<sub>2</sub> in the planet's atmosphere, shown graphically in **Chart 13**. The box represented between the vertical

yellow lines and the red and blue horizontal lines contain all reasonable possible temperatures for the planet based on what we have developed in the analysis.

**Chart 13, Global Temperature H<sub>2</sub>O + CO<sub>2</sub> Logistics Function**



**Chart 13, Range of possible Global Temperatures**

The amount of water in the Earth's atmosphere probably falls between 2,250 ppm (.225%) and 2,900 ppm (.29%), which is represented by the two yellow vertical lines, and these values are probably directly related to the planet's temperature. The estimated minimum and maximum global temperatures appear to fall between 10O and 22O Celsius, which fall between the blue and red horizontal lines. The last thing we know is that the current temperature is about 14.7O Celsius (green horizontal line) and the water in the atmosphere is .25%, which is shown as a purple vertical line, We have developed these curves through the use of the logistics functions.

- First, the dark blue curve, starting at the bottom left and running to the upper right, represents the planet's atmospheric temperature containing no CO<sub>2</sub>.

- Second, we have the dashed cyan curve starting at the bottom left and running to the upper right, which represents the planet's atmospheric temperature with CO<sub>2</sub> at the 300 ppm level, and the lower yellow vertical line intersecting the solid blue line and the lowest estimated global temperature.
- Third, we have the brown curve starting at the bottom left and running to the upper right, representing the planet's atmospheric temperature with CO<sub>2</sub> at the 400 ppm level, which is where it is today.
- Fourth, we have the dashed grey curve starting at the bottom left and running to the upper right, which represents the planet's atmospheric temperature with CO<sub>2</sub> at the 500 ppm.
- Fifth, the black curve starting at the bottom left and running to the upper right, which represents the planet's atmospheric temperature with CO<sub>2</sub> at the 1,000 ppm level or higher, as after that point it has little-to-no effect on temperature. This curve intersects the red maximum global temperature and the vertical yellow line for the highest level of water in the atmosphere.
- In summary, the vertical purple line and the green horizontal line intersect the brown curve, such that the current planet's climate/weather conditions are satisfied. The H<sub>2</sub>O is at .25%, the CO<sub>2</sub> is at 410 ppm, and the current temperature is 14.70 Celsius – the green circle.
- The 14.70 Celsius temperature is suspect because of the homogenization process that NASA uses, but that is a separate subject only briefly discussed here on pages 9 and 10. However, with no solution to the problem presented here, we really don't know the planet's temperature with any *specificity*.

Granted, these numbers are estimates and may vary somewhat, but the Earth's temperature is inherently very stable, so the variance is not greater than that shown in **Chart 13**. The key factor is that the planet's temperature is a function of the amount of water in the atmosphere and that the CO<sub>2</sub> levels contribute to that temperature. However, since there is a saturation point to the carbon dioxide / Water dynamic governed by the method that energy is transferred between the two, it requires a higher percentage of water in the atmosphere to be able to absorb the additional carbon-captured energy, so the two cannot be looked at independently.

Therefore, I would suppose that NASA is either measuring weather or not understanding that there are cycles to climate. This fundamental error results in an improper set of assumptions, such as ignoring the variability of the Black Body temperature of the planet and assuming that CO<sub>2</sub> is either the primary driver of global temperatures or has a greater influence, since it is the water, not the carbon dioxide that actually holds the heat. The core problem is the sensitivity value that the IPCC assigned to CO<sub>2</sub> in 1979. That value is the subject for another time but, in general, peer-reviewed papers since then have significantly reduced that value. That alone destroys every IPCC global climate model.

But now that politics have become involved, there is no hope of changing the direction as government propaganda and misinformation now drive the narrative in the elementary schools, the high schools and the colleges. It will take multiple generations to undo the damage that's been done, which takes it into the next century.

Starting on page 237 there are two 4 page printouts of NASA table LOTI. The first is from April 2008 which is the oldest one I saved and the second is the current one from December 2018. So let's look at the numbers that NASA publishes. First on the April 2008 print out look at the anomalies for the entire year 2007 which average .5725 degrees Celsius. Then look at the same values on the December 2018 printout and we find the average is .6433 degrees Celsius so in 11 years the past got .0715 degrees Celsius warmer --- how did that happen? The answer is simple the process that NASA uses is not stable and therefore the numbers are a variable. Almost .1 degrees Celsius is significant when 2.0 degrees Celsius is said to be able to destroy all life on the planet, .1 is after all 5%. Does that mean we are 5% safer today or 5% worse off than we were 11 years ago?

The NASA numbers are manipulated to give results that the politicians want ...

**The following from Sir Karl Popper should be understood by everyone in [science](#) as gospel.**

[Sir Karl Raimund Popper](#) (28 July 1902 – 17 September 1994) was an Austrian and British philosopher and a professor at the London School of Economics. Considered one of the most influential philosophers for [science](#) of the 20th century, he wrote extensively on social and political philosophy. The following are Popper's quotes on this subject.

*If we are uncritical, we shall always find what we want: we shall look for, and find, confirmations, and we shall look away from, and not see, whatever might be dangerous to our pet theories.*

*Whenever a theory appears to you as the only possible one, take this as a sign that you have neither understood the theory nor the problem which it was intended to solve.*

*... (S)cience is one of the very few human activities — perhaps the only one — in which errors are systematically criticized and fairly often, in time, corrected.*



## Raw Data

GLOBAL Land-Ocean Temperature Index in 0.01 degrees  
Celsius    base period: 1951-1980

sources: GHCN-v3 1880-11/2012 + SST: 1880-11/1981 HadISST1  
12/1981-11/2012 Reynolds v2 using elimination of outliers and  
homogeneity adjustment

Notes: 1950 DJF = Dec 1949 - Feb 1950 ;    \*\*\*\*\* = missing

**April 2008**

GLOBAL Land-Ocean Temperature Index in .01 C base period: 1951-1980

sources: GHCN 1880-04/2008 + SST: 1880-11/1981 HadISST1  
 12/1981-04/2008 Reynolds v2  
 using elimination of outliers and homogeneity adjustment  
 Notes: 1950 DJF = Dec 1949 - Feb 1950 ; \*\*\*\*\* = missing

Year	AnnMean												AnnMean					Year	
	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	J-D	D-N	DJF	MAM	JJA		SON
1880	-23	-20	-23	-25	-30	-40	-21	-19	-20	-27	-30	-22	-25	*****	*****	-26	-26	-26	1880
1881	-28	-22	-2	-6	-4	-33	-10	-13	-29	-29	-33	-25	-20	-19	-24	-4	-18	-31	1881
1882	-7	6	-9	-27	-23	-30	-27	-16	-24	-36	-30	-48	-22	-21	-9	-20	-24	-30	1882
1883	-41	-36	-17	-17	-24	-9	-10	-18	-29	-29	-30	-23	-24	-26	-42	-19	-13	-29	1883
1884	-22	-16	-31	-38	-32	-36	-27	-26	-33	-33	-34	-32	-30	-29	-20	-34	-30	-33	1884
1885	-60	-32	-19	-35	-36	-41	-24	-27	-27	-26	-27	-13	-31	-32	-41	-30	-31	-26	1885
1886	-42	-39	-33	-15	-16	-29	-2	-18	-20	-34	-25	-28	-25	-24	-31	-21	-16	-26	1886
1887	-62	-51	-38	-39	-25	-25	-9	-29	-26	-43	-39	-38	-35	-34	-47	-34	-21	-36	1887
1888	-38	-46	-46	-34	-25	-25	-22	-25	-21	-12	-3	-21	-26	-28	-41	-35	-24	-12	1888
1889	-13	8	-4	-2	-5	-11	-17	-22	-23	-29	-35	-29	-15	-15	-9	-4	-17	-29	1889
1890	-45	-41	-31	-33	-44	-36	-29	-33	-38	-26	-52	-35	-37	-36	-38	-36	-33	-39	1890
1891	-45	-52	-18	-31	-20	-22	-26	-22	-19	-25	-40	-13	-28	-30	-44	-23	-23	-28	1891
1892	-39	-8	-34	-44	-30	-21	-33	-29	-23	-33	-42	-47	-32	-29	-20	-36	-28	-33	1892
1893	-87	-54	-16	-31	-36	-26	-11	-25	-24	-17	-21	-34	-32	-33	-63	-28	-21	-21	1893
1894	-49	-34	-21	-39	-33	-41	-20	-25	-37	-29	-39	-30	-33	-33	-39	-31	-29	-35	1894
1895	-54	-53	-30	-28	-30	-24	-21	-21	-13	-17	-12	-20	-27	-28	-45	-29	-22	-14	1895
1896	-20	-16	-29	-38	-15	-14	-10	-14	-13	-2	-17	-13	-17	-17	-19	-27	-13	-10	1896
1897	-21	-14	-18	-5	-1	-15	-2	-8	-15	-18	-19	-12	-12	-12	-16	-8	-8	-17	1897
1898	6	-23	-48	-25	-34	-20	-17	-16	-21	-32	-39	-26	-25	-24	-10	-36	-18	-31	1898
1899	-22	-37	-27	-20	-19	-23	-14	-11	-12	-5	13	-28	-17	-17	-28	-22	-16	-1	1899
1900	-32	2	-2	-11	-6	-8	-11	-11	-7	-2	-16	-10	-10	-11	-20	-6	-10	-8	1900
Year	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	J-D	D-N	DJF	MAM	JJA	SON	Year
1901	-20	-1	1	0	-13	-15	-18	-19	-26	-24	-24	-28	-16	-14	-10	-4	-17	-25	1901
1902	-16	0	-24	-29	-31	-29	-18	-28	-29	-32	-42	-46	-27	-25	-14	-28	-25	-34	1902
1903	-24	5	-14	-38	-34	-43	-28	-39	-45	-42	-31	-42	-31	-31	-22	-29	-37	-39	1903
1904	-51	-45	-30	-41	-39	-37	-34	-31	-41	-30	-11	-20	-34	-36	-46	-37	-34	-27	1904
1905	-30	-50	-18	-32	-27	-25	-19	-18	-19	-28	-8	-20	-25	-25	-33	-26	-21	-18	1905
1906	-30	-30	-21	-4	-22	-14	-21	-10	-25	-15	-35	-12	-20	-21	-27	-16	-15	-25	1906
1907	-45	-45	-25	-41	-49	-41	-37	-37	-29	-26	-43	-44	-38	-36	-34	-38	-38	-33	1907
1908	-41	-23	-48	-42	-32	-26	-22	-33	-23	-33	-41	-40	-34	-34	-36	-41	-27	-32	1908
1909	-58	-35	-45	-45	-39	-37	-33	-24	-25	-23	-20	-40	-35	-35	-44	-43	-31	-23	1909
1910	-28	-30	-34	-30	-34	-36	-21	-26	-30	-32	-41	-56	-33	-32	-33	-33	-28	-35	1910
1911	-52	-46	-48	-48	-40	-36	-25	-29	-25	-21	-16	-19	-34	-37	-51	-45	-30	-21	1911

1912	-22	-16	-35	-20	-23	-23	-39	-53	-50	-53	-34	-35	-34	-32	-19	-26	-38	-45	1912
1913	-39	-35	-35	-35	-40	-45	-35	-30	-30	-32	-19	-3	-31	-34	-36	-36	-36	-27	1913
1914	-6	-11	-21	-27	-18	-20	-17	-13	-18	0	-16	-15	-15	-14	-7	-22	-17	-11	1914
1915	-21	-6	-13	2	1	2	0	-14	-5	-20	-9	-20	-9	-8	-14	-3	-4	-12	1915
1916	-15	-16	-32	-26	-33	-34	-27	-22	-29	-21	-40	-66	-30	-26	-17	-30	-28	-30	1916
1917	-43	-53	-47	-40	-54	-38	-18	-23	-18	-38	-32	-70	-39	-39	-54	-47	-26	-30	1917
1918	-48	-42	-27	-43	-44	-31	-29	-37	-23	-9	-20	-32	-32	-35	-53	-38	-32	-17	1918
1919	-19	-20	-18	-9	-16	-15	-17	-15	-11	-17	-45	-34	-20	-20	-24	-15	-16	-24	1919
1920	-12	-19	2	-10	-10	-17	-21	-17	-19	-25	-28	-45	-19	-18	-22	-6	-18	-24	1920
Year	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	J-D	D-N	DJF	MAM	JJA	SON	Year
1921	0	-17	-13	-12	-18	-10	0	-24	-20	-8	-17	-18	-13	-15	-21	-14	-11	-15	1921
1922	-31	-36	-18	-23	-29	-24	-14	-25	-29	-25	-17	-18	-24	-24	-28	-23	-21	-24	1922
1923	-24	-29	-23	-33	-33	-22	-24	-29	-26	-6	4	-1	-21	-22	-23	-30	-25	-10	1923
1924	-24	-26	-10	-29	-20	-19	-17	-20	-23	-23	-13	-31	-21	-19	-17	-20	-19	-20	1924
1925	-28	-25	-18	-16	-23	-25	-20	-12	-16	-19	-1	16	-16	-20	-28	-19	-19	-12	1925
1926	22	12	22	-4	-12	-13	-9	1	-5	-2	-6	-21	-1	2	16	2	-7	-4	1926
1927	-19	-4	-29	-22	-19	-15	-4	-14	-7	4	0	-29	-13	-13	-15	-23	-11	-1	1927
1928	5	1	-16	-23	-24	-27	-11	-14	-10	-10	0	-7	-11	-13	-8	-21	-17	-6	1928
1929	-31	-42	-22	-29	-31	-29	-24	-23	-20	-6	0	-40	-25	-22	-26	-27	-25	-9	1929
1930	-14	-13	-1	-15	-17	-14	-6	-2	-10	-6	19	0	-6	-10	-22	-11	-7	1	1930
1931	0	-18	1	-11	-8	7	12	4	-8	6	0	2	-1	-1	-6	-6	8	-1	1931
1932	18	-11	-9	-1	-8	-17	-8	-9	3	4	-14	-14	-6	-4	3	-6	-12	-2	1932
1933	-20	-17	-16	-14	-17	-16	-4	-10	-17	-12	-25	-39	-17	-15	-17	-16	-10	-18	1933
1934	-14	5	-23	-22	-3	-5	1	-2	-13	0	11	5	-5	-9	-16	-16	-2	-1	1934
1935	-25	26	0	-25	-21	-13	-9	-11	-13	2	-22	-12	-10	-9	2	-15	-11	-11	1935
1936	-19	-26	-14	-8	-9	-5	13	2	0	6	7	11	-3	-5	-19	-10	3	4	1936
1937	5	22	-5	-6	3	6	11	9	19	16	20	-1	8	9	13	-3	9	18	1937
1938	16	11	25	22	7	-2	8	8	14	22	16	-10	12	12	9	18	5	17	1938
1939	2	1	-13	-5	0	3	6	-1	1	-4	6	38	3	-1	-2	-6	3	1	1939
1940	-17	2	6	12	5	5	20	-1	8	2	7	12	5	7	8	8	8	6	1940
Year	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	J-D	D-N	DJF	MAM	JJA	SON	Year
1941	11	22	5	15	10	8	13	2	-12	21	12	22	11	10	15	10	8	7	1941
1942	22	-8	0	0	9	5	2	-1	2	3	3	6	4	5	12	3	2	2	1942
1943	-12	13	-5	9	17	3	16	6	6	24	19	26	10	9	3	7	9	16	1943
1944	37	26	22	12	20	12	20	17	28	25	15	13	21	22	30	18	16	22	1944
1945	16	13	13	19	-3	1	4	16	1	8	6	-9	7	9	14	10	7	5	1945
1946	14	9	-3	7	-6	-13	-2	-18	-2	-3	-4	-27	-4	-2	5	0	-11	-3	1946
1947	-3	0	15	6	-2	-7	-1	-3	-7	13	12	-10	1	0	-10	6	-4	6	1947
1948	14	-7	-8	-3	5	5	-9	-7	-8	1	-5	-19	-3	-3	-1	-2	-4	-4	1948
1949	16	-15	-3	-10	-7	-20	-9	-4	-5	0	-6	-10	-6	-7	-6	-7	-11	-4	1949
1950	-24	-26	-2	-18	-13	-5	-8	-18	-11	-16	-30	-10	-15	-15	-20	-11	-10	-19	1950

1951	-32	-39	-17	-9	2	-4	-1	12	9	14	3	18	-4	-6	-27	-8	2	9	1951
1952	14	14	-8	6	-1	4	8	10	8	-3	-13	-4	3	5	15	-1	7	-3	1952
1953	10	18	16	19	8	5	5	10	10	10	1	15	11	9	8	15	7	7	1953
1954	-18	-4	-8	-10	-16	-12	-21	-17	-13	-3	12	-11	-10	-8	-2	-11	-17	-1	1954
1955	19	-13	-29	-16	-18	-12	-6	11	-7	1	-22	-28	-10	-9	-2	-21	-3	-9	1955
1956	-15	-24	-22	-21	-22	-13	-8	-25	-14	-20	-16	-7	-17	-19	-22	-22	-15	-17	1956
1957	-6	3	3	10	12	15	1	12	8	3	12	17	7	6	-3	8	9	8	1957
1958	41	23	14	4	7	-9	8	-2	-3	5	5	4	8	9	27	8	-1	2	1958
1959	11	12	22	15	10	7	7	1	-8	-3	-8	4	6	6	9	16	5	-6	1959
1960	1	18	-32	-13	-6	-3	0	6	5	6	-10	20	-1	-2	7	-17	1	0	1960
Year	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	J-D	D-N	DJF	MAM	JJA	SON	Year
1961	5	21	10	11	22	13	1	3	8	7	5	-15	8	10	15	14	6	7	1961
1962	5	18	13	11	-10	7	-3	-5	2	1	8	0	4	3	3	5	0	4	1962
1963	1	19	-13	-7	-2	6	14	26	25	8	14	3	8	8	7	-8	16	16	1963
1964	-5	-8	-27	-33	-28	-2	-5	-24	-37	-30	-20	-30	-21	-18	-3	-29	-10	-29	1964
1965	-10	-18	-10	-19	-6	-12	-21	-6	-16	-6	-7	-6	-11	-13	-19	-12	-13	-10	1965
1966	-17	-1	11	-11	-7	-1	11	-5	0	-15	0	-4	-3	-3	-8	-3	2	-5	1966
1967	-7	-23	8	-2	11	-6	6	1	0	10	-2	-1	0	-1	-11	6	0	3	1967
1968	-21	-13	24	-4	-9	0	-7	-5	-14	13	-3	-12	-4	-3	-12	4	-4	-1	1968
1969	-7	-8	-3	20	13	11	-4	0	9	14	16	30	8	4	-9	10	3	13	1969
1970	10	23	9	4	-5	-2	-1	-12	14	3	4	-12	3	6	21	3	-5	7	1970
1971	-2	-20	-21	-10	-11	-21	-11	-2	-2	-4	-7	-10	-10	-10	-11	-14	-11	-5	1971
1972	-25	-20	-2	0	-2	6	0	20	5	4	-2	18	0	-2	-19	-2	9	2	1972
1973	26	28	25	24	22	16	10	1	6	13	4	-8	14	16	24	24	9	8	1973
1974	-14	-26	-5	-12	-4	-5	-1	11	-9	-7	-10	-11	-8	-8	-16	-7	1	-9	1974
1975	1	1	11	-3	18	-3	-5	-21	-7	-11	-16	-21	-5	-4	-3	9	-10	-11	1975
1976	-8	-11	-27	-16	-29	-14	-13	-19	-11	-29	-11	0	-16	-17	-13	-24	-15	-17	1976
1977	10	15	15	19	29	23	20	17	-5	-5	13	1	13	13	8	21	20	1	1977
1978	3	8	12	9	1	-8	4	-21	5	-3	7	1	2	2	4	7	-8	3	1978
1979	6	-18	9	11	-6	4	-7	9	19	18	19	39	9	5	-4	5	2	18	1979
1980	21	28	22	23	27	10	18	13	13	8	23	10	18	20	29	24	14	15	1980
Year	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	J-D	D-N	DJF	MAM	JJA	SON	Year
1981	47	37	43	24	15	20	31	35	12	7	18	29	26	25	31	28	29	12	1981
1982	1	7	-11	2	14	0	13	-6	1	2	4	34	5	5	12	2	2	2	1982
1983	44	37	37	26	30	18	13	30	35	10	24	11	26	28	38	31	21	23	1983
1984	23	6	21	2	30	-5	14	13	18	4	-5	-15	9	11	13	17	8	6	1984
1985	15	-12	12	6	6	12	-3	12	7	5	-1	7	5	4	-4	8	7	3	1985
1986	20	38	25	18	12	6	6	11	1	6	1	6	13	13	22	18	8	8	1986
1987	25	37	16	21	18	30	37	15	29	26	22	43	27	23	23	18	27	26	1987
1988	51	35	47	35	37	39	26	28	30	29	-2	18	31	33	43	40	31	19	1988
1989	3	29	27	15	4	7	29	27	32	26	9	27	19	19	17	15	21	22	1989



1990	32	29	67	48	37	31	47	27	17	40	41	37	38	37	29	51	35	32	1990
1991	35	45	29	44	30	49	49	38	39	21	19	24	35	36	39	34	46	26	1991
1992	39	35	35	15	19	16	0	2	-10	-4	-9	12	13	13	33	23	6	-8	1992
1993	28	28	29	16	17	10	12	3	0	15	3	6	14	14	23	21	8	6	1993
1994	24	-5	20	27	17	35	21	18	30	37	33	25	24	22	8	21	25	34	1994
1995	43	71	44	39	8	34	50	37	24	44	37	25	38	38	46	30	41	35	1995
1996	26	47	33	25	19	17	38	44	25	17	35	32	30	29	33	26	33	26	1996
1997	27	30	46	34	32	50	26	37	41	50	56	53	40	38	29	37	38	49	1997
1998	52	79	56	56	61	67	71	63	43	40	43	51	57	57	61	58	67	42	1998
1999	40	60	27	27	21	36	30	28	27	31	32	33	33	34	50	25	31	30	1999
2000	17	51	46	52	29	35	33	38	31	19	26	20	33	34	34	42	35	25	2000
Year	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	J-D	D-N	DJF	MAM	JJA	SON	Year
2001	38	41	54	39	51	47	50	45	48	44	67	51	48	45	33	48	47	53	2001
2002	71	70	84	58	56	46	56	45	48	49	51	36	56	57	64	66	49	50	2002
2003	65	51	51	49	51	39	49	63	60	66	49	68	55	52	51	50	50	59	2003
2004	52	67	58	52	37	33	22	43	46	58	63	51	48	50	62	49	32	56	2004
2005	69	56	70	64	55	59	55	56	68	71	64	59	62	62	58	63	57	68	2005
2006	43	58	55	46	42	53	43	58	55	60	62	69	54	53	53	48	52	59	2006
2007	86	63	60	64	56	53	53	57	51	55	49	40	57	60	72	60	54	52	2007
2008	13	26	60	41	*****	*****	*****	*****	*****	*****	*****	*****	*****	*****	27	*****	*****	*****	2008
Year	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	J-D	D-N	DJF	MAM	JJA	SON	Year

Divide by 100 to get changes in degrees Centigrade.  
Multiply that result by 1.8(=9/5) to get changes in degrees Fahrenheit.

Best estimate for absolute global mean for 1951-1980 is 14C = 57.2F,  
so add that to the temperature change if you want to use an absolute scale  
(this note applies to global annual means only, J-D and D-N !)

Example    --    Table Value :    40  
                                 change :    .40C    or    .72F  
abs. scale if global annual mean :    14.40C    or    57.92F



GLOBAL Land-Ocean Temperature Index in 0.01 degrees  
Celsius base period: 1951-1980

sources: GHCN-v3 1880-11/2012 + SST: 1880-11/1981 HadISST1  
12/1981-11/2012 Reynolds v2 using elimination of outliers and  
homogeneity adjustment

Notes: 1950 DJF = Dec 1949 - Feb 1950 ; \*\*\*\*\* = missing

**December 2018**



GLOBAL Land-Ocean Temperature Index in 0.01 degrees Celsius base period: 1951-1980

sources: GHCN-v3 1880-12/2018 + SST: ERSST v5 1880-12/2018  
 using elimination of outliers and homogeneity adjustment  
 Notes: 1950 DJF = Dec 1949 - Feb 1950 ; \*\*\*\*\* = missing

CO<sub>2</sub> 409.07

Year	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	AnnMean	J-D	D-N	DJF	MAM	JJA	SON	Year
1880	-28	-17	-10	-19	-11	-22	-20	-8	-15	-22	-19	-22	-18 ***	-18 ***	-10	***	-13	-17	-19	1880
1881	-14	-16	5	5	3	-19	-5	-1	-13	-20	-21	-10	-9	-10	-9	-17	4	-9	-18	1881
1882	15	16	5	-18	-15	-25	-20	-4	-9	-24	-15	-23	-10	-9	-9	7	-9	-16	-16	1882
1883	-30	-38	-12	-16	-19	-12	-7	-14	-20	-13	-22	-15	-18	-19	-19	-31	-16	-11	-18	1883
1884	-15	-7	-36	-42	-36	-40	-34	-26	-26	-23	-29	-28	-29	-27	-27	-12	-38	-33	-26	1884
1885	-58	-29	-24	-42	-41	-43	-35	-31	-23	-19	-19	-4	-31	-33	-33	-38	-36	-36	-20	1885
1886	-41	-45	-38	-27	-25	-38	-21	-33	-25	-28	-30	-26	-31	-30	-30	-30	-30	-31	-28	1886
1887	-72	-52	-33	-38	-31	-23	-22	-31	-22	-32	-23	-33	-34	-34	-34	-50	-34	-26	-26	1887
1888	-37	-35	-40	-22	-21	-18	-9	-15	-9	2	1	-6	-17	-20	-20	-35	-28	-14	-2	1888
1889	-11	19	8	8	-2	-13	-9	-19	-21	-22	-32	-29	-10	-8	-8	1	5	-14	-25	1889
1890	-43	-44	-39	-36	-45	-26	-26	-37	-39	-23	-47	-30	-36	-36	-36	-39	-40	-30	-36	1890
1891	-41	-46	-17	-27	-18	-20	-19	-15	-13	-20	-34	-3	-23	-25	-25	-39	-21	-18	-22	1891
1892	-27	-11	-34	-33	-24	-22	-31	-24	-12	-11	-40	-37	-26	-23	-23	-14	-31	-26	-21	1892
1893	-78	-53	-22	-29	-35	-27	-15	-25	-19	-15	-15	-34	-31	-31	-31	-56	-28	-22	-17	1893
1894	-52	-32	-24	-47	-34	-43	-25	-21	-24	-19	-24	-18	-30	-31	-31	-39	-35	-29	-22	1894
1895	-43	-41	-28	-24	-26	-23	-17	-15	-9	-7	-14	-15	-22	-22	-22	-34	-26	-18	-10	1895
1896	-25	-13	-25	-30	-17	-13	-3	-3	-2	12	-7	-2	-11	-12	-12	-18	-24	-6	1	1896
1897	-13	-13	-12	-2	-4	-15	-6	-10	-7	-11	-18	-18	-11	-10	-10	-10	-6	-10	-12	1897
1898	-2	-29	-51	-32	-31	-20	-23	-25	-21	-33	-37	-24	-27	-27	-27	-17	-38	-23	-30	1898
1899	-18	-40	-33	-20	-23	-32	-17	-6	-3	-4	12	-27	-18	-17	-17	-27	-25	-18	2	1899
1900	-36	-2	2	-12	-10	-12	-12	-10	-4	10	-9	-6	-8	-10	-10	-22	-7	-11	-1	1900
1901	-23	-3	9	-3	-16	-12	-14	-19	-21	-30	-16	-27	-15	-13	-13	-11	-3	-15	-22	1901
1902	-19	-3	-28	-30	-35	-34	-29	-32	-29	-30	-39	-45	-29	-28	-28	-16	-31	-32	-33	1902
1903	-25	-4	-23	-43	-44	-46	-37	-48	-48	-48	-44	-52	-38	-38	-38	-25	-37	-44	-46	1903
1904	-67	-58	-50	-54	-55	-50	-53	-50	-52	-39	-20	-34	-49	-50	-50	-59	-53	-51	-37	1904
1905	-39	-59	-22	-35	-32	-30	-28	-21	-18	-25	-9	-17	-28	-29	-29	-44	-30	-26	-17	1905
1906	-27	-30	-15	-3	-23	-20	-24	-19	-26	-18	-38	-15	-22	-22	-22	-25	-14	-21	-27	1906
1907	-41	-51	-27	-38	-46	-43	-36	-34	-32	-23	-47	-47	-39	-36	-36	-36	-37	-37	-34	1907
1908	-43	-30	-53	-45	-40	-40	-39	-46	-35	-44	-49	-48	-43	-42	-42	-40	-46	-42	-43	1908
1909	-68	-46	-50	-59	-55	-52	-44	-30	-34	-36	-30	-54	-47	-46	-46	-54	-55	-42	-33	1909
1910	-44	-43	-50	-39	-34	-37	-34	-35	-35	-38	-53	-66	-42	-41	-41	-47	-41	-35	-42	1910
1911	-63	-57	-59	-53	-51	-47	-41	-41	-37	-22	-17	-21	-42	-46	-46	-62	-54	-43	-25	1911
1912	-25	-11	-34	-19	-21	-25	-43	-54	-51	-56	-37	-42	-35	-33	-33	-19	-24	-41	-48	1912

1913	-41	-42	-42	-39	-46	-48	-36	-33	-35	-33	-18	-2	-35	-38	-42	-42	-39	-29	1913
1914	5	-10	-21	-28	-22	-26	-24	-13	-12	-3	-17	-7	-15	-15	-3	-24	-21	-11	1914
1915	-16	0	-8	7	-6	-20	-9	-19	-16	-24	-11	-15	-11	-11	-8	-2	-16	-17	1915
1916	-8	-12	-27	-29	-31	-45	-35	-24	-31	-26	-39	-79	-32	-27	-12	-29	-35	-32	1916
1917	-57	-60	-59	-50	-54	-42	-24	-21	-17	-39	-28	-66	-43	-44	-66	-54	-29	-28	1917
1918	-41	-30	-24	-44	-44	-34	-31	-29	-14	-4	-9	-26	-28	-31	-46	-37	-31	-9	1918
1919	-19	-22	-19	-12	-27	-36	-27	-31	-21	-18	-40	-40	-26	-25	-22	-19	-32	-26	1919
1920	-21	-22	-7	-25	-26	-35	-30	-23	-18	-25	-25	-42	-25	-25	-28	-19	-29	-23	1920
Year	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	J-D	D-N	DJF	MAM	JJA	SON	Year
1921	-1	-17	-21	-28	-28	-26	-13	-22	-16	-1	-12	-16	-17	-19	-20	-26	-20	-10	1921
1922	-32	-43	-12	-23	-32	-31	-24	-29	-31	-31	-12	-17	-26	-26	-30	-22	-28	-24	1922
1923	-28	-36	-34	-39	-33	-24	-28	-28	-26	-10	2	-1	-24	-25	-27	-35	-27	-11	1923
1924	-21	-23	-6	-30	-17	-22	-25	-33	-29	-33	-19	-40	-25	-21	-15	-18	-26	-27	1924
1925	-35	-37	-24	-24	-29	-32	-27	-14	-15	-16	5	10	-20	-24	-38	-26	-24	-9	1925
1926	20	7	12	-11	-21	-21	-23	-12	-12	-8	-4	-27	-8	-5	12	-6	-19	-8	1926
1927	-26	-17	-36	-29	-24	-25	-15	-20	-10	1	-2	-32	-20	-19	-23	-30	-20	-4	1927
1928	1	-7	-26	-26	-29	-36	-18	-22	-18	-16	-8	-17	-18	-20	-13	-27	-25	-14	1928
1929	-45	-59	-31	-38	-38	-39	-32	-28	-21	-11	-11	-53	-34	-31	-40	-36	-33	-14	1929
1930	-29	-26	-7	-24	-22	-19	-19	-11	-11	-8	17	-6	-14	-18	-36	-18	-16	-1	1930
1931	-9	-24	-8	-21	-19	-7	-2	-3	-7	2	-12	-9	-10	-10	-13	-16	-4	-5	1931
1932	15	-18	-19	-6	-18	-29	-23	-23	-11	-10	-26	-25	-16	-15	-4	-14	-25	-16	1932
1933	-34	-33	-29	-25	-29	-33	-21	-24	-27	-21	-29	-46	-29	-28	-31	-28	-26	-26	1933
1934	-24	-4	-32	-30	-11	-15	-10	-10	-16	-8	4	-3	-13	-17	-24	-24	-12	-7	1934
1935	-33	15	-12	-35	-30	-26	-22	-22	-21	-8	-28	-20	-20	-19	-7	-26	-23	-19	1935
1936	-28	-39	-22	-20	-18	-21	-8	-14	-9	-4	-4	-3	-16	-17	-29	-20	-14	-5	1936
1937	-13	3	-18	-17	-8	-5	-5	2	11	8	9	-12	-4	-3	-4	-14	-3	9	1937
1938	2	-2	8	4	-10	-18	-9	-6	2	11	4	-22	-3	-2	-4	1	-11	6	1938
1939	-7	-8	-19	-10	-6	-8	-8	-7	-7	-3	6	44	-3	-8	-12	-12	-8	-1	1939
1940	-5	12	15	18	10	8	12	5	13	8	17	28	12	13	17	14	8	12	1940
Year	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	J-D	D-N	DJF	MAM	JJA	SON	Year
1941	21	32	8	17	14	12	21	14	1	33	24	20	18	19	27	13	15	20	1941
1942	26	2	9	10	8	4	0	-4	-5	-1	8	7	5	6	16	9	0	1	1942
1943	-4	13	-8	7	4	-6	8	0	6	22	19	24	7	6	5	1	1	16	1943
1944	35	26	26	19	19	20	18	17	30	25	10	2	21	23	29	22	18	22	1944
1945	9	-2	6	18	4	0	3	27	22	18	7	-9	9	10	3	10	10	16	1945
1946	14	7	0	5	-8	-21	-14	-17	-17	-6	-6	-35	-7	-5	4	-1	-17	-7	1946
1947	-13	-8	7	7	-3	1	-7	-9	-14	5	2	-17	-4	-6	-19	3	-5	-2	1947
1948	6	-16	-26	-12	1	-5	-12	-13	-12	-8	-12	-23	-11	-10	-9	-12	-10	-11	1948
1949	9	-17	-3	-11	-9	-23	-14	-12	-14	-7	-10	-23	-11	-11	-10	-7	-17	-10	1949
1950	-33	-28	-7	-20	-10	-3	-10	-17	-12	-22	-38	-20	-19	-19	-28	-12	-10	-24	1950
1951	-35	-43	-21	-13	0	-2	3	6	8	5	-2	14	-7	-10	-33	-11	2	4	1951

1952	12	10	-10	2	-3	-4	4	4	7	-1	-15	-1	1	2	12	-4	1	-3	1952
1953	8	14	11	18	9	10	0	5	4	6	-6	2	7	6	7	12	5	1	1953
1954	-28	-13	-15	-17	-22	-18	-19	-17	-10	-4	6	-22	-15	-13	-13	-18	-8	-3	1954
1955	13	-18	-35	-22	-21	-12	-13	1	-11	-5	-24	-30	-15	-14	-29	-26	-18	-14	1955
1956	-16	-26	-24	-27	-31	-16	-12	-26	-20	-24	-17	-8	-21	-23	-24	-27	-18	-21	1956
1957	-11	-4	-6	-1	8	16	1	15	9	1	6	15	4	2	-8	0	10	5	1957
1958	39	24	11	3	6	-8	5	-4	-2	4	2	0	7	8	26	7	-2	1	1958
1959	7	8	18	13	4	2	5	-2	-6	-9	-9	-2	2	3	5	11	2	-8	1959
1960	-1	16	-34	-14	-7	-4	-3	1	7	7	-12	18	-2	-4	4	-19	-2	1	1960
Year	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	J-D	D-N	DJF	MAM	JJA	SON	Year
1961	7	19	8	12	11	11	0	3	7	0	3	-15	5	8	15	11	5	3	1961
1962	7	14	12	4	-4	4	2	-1	1	0	7	0	4	3	2	4	2	3	1962
1963	-2	20	-14	-6	-4	5	9	27	20	15	15	-1	7	7	6	-8	13	17	1963
1964	-8	-12	-23	-31	-24	-2	-3	-21	-29	-31	-21	-30	-20	-17	-7	-26	-8	-27	1964
1965	-7	-17	-10	-19	-13	-9	-12	-3	-15	-5	-6	-6	-10	-12	-18	-14	-8	-9	1965
1966	-17	0	5	-12	-11	1	10	-8	-2	-15	-2	-5	-5	-5	-8	-6	1	-6	1966
1967	-5	-21	4	-5	15	-8	1	1	-6	9	-6	-3	-2	-2	-10	5	-2	-1	1967
1968	-25	-15	21	-5	-13	-7	-12	-9	-18	11	-3	-13	-7	-7	-14	1	-9	-3	1968
1969	-10	-14	1	18	19	5	-2	3	9	13	13	28	7	3	-12	13	2	11	1969
1970	9	22	8	9	-4	-2	-2	-9	11	6	2	-12	3	7	20	4	-4	7	1970
1971	-2	-19	-17	-8	-5	-19	-11	-3	-4	-6	-5	-9	-9	-9	-11	-10	-11	-5	1971
1972	-24	-16	2	0	-3	6	1	17	2	9	4	19	2	-1	-16	0	8	5	1972
1973	29	31	27	26	26	18	10	4	10	14	6	-6	16	18	26	26	11	10	1973
1974	-15	-29	-6	-12	-2	-6	-4	11	-11	-8	-7	-9	-8	-8	-16	-6	0	-9	1974
1975	7	7	13	5	16	0	-1	-19	-3	-9	-16	-17	-1	-1	2	11	-6	-9	1975
1976	-1	-6	-21	-8	-24	-15	-10	-14	-8	-26	-3	11	-11	-13	-8	-18	-13	-13	1976
1977	20	22	25	28	30	24	21	16	1	2	17	3	17	18	17	28	20	7	1977
1978	7	14	21	15	7	-2	3	-17	6	1	16	11	7	6	8	14	-5	7	1978
1979	13	-10	19	13	6	14	2	14	25	24	29	48	16	13	4	12	10	26	1979
1980	30	43	31	34	36	18	29	23	19	18	29	20	27	30	40	33	23	22	1980
Year	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	J-D	D-N	DJF	MAM	JJA	SON	Year
1981	55	41	49	32	25	32	34	33	17	14	24	43	33	31	39	35	33	18	1981
1982	11	16	0	10	16	6	13	8	15	13	15	43	14	14	23	9	9	14	1982
1983	52	40	43	32	36	20	18	33	39	16	32	17	32	34	45	37	24	29	1983
1984	30	18	29	9	34	6	17	17	21	16	6	-4	17	18	22	24	13	15	1984
1985	22	-6	18	11	17	18	0	15	15	12	9	15	12	11	4	15	11	12	1985
1986	29	39	28	25	25	11	12	13	0	14	12	17	19	19	28	26	12	9	1986
1987	36	46	16	23	26	37	46	29	39	32	26	48	34	31	33	22	37	32	1987
1988	58	43	51	46	44	43	35	47	41	40	13	33	41	42	50	47	42	31	1988
1989	15	35	37	34	17	15	34	38	37	32	21	39	29	29	28	29	29	30	1989
1990	41	42	77	55	46	39	44	31	29	42	46	41	44	44	40	60	38	39	1990



1991	41	50	35	52	38	53	48	40	49	30	31	33	42	42	44	42	47	37	1991
1992	44	42	48	24	33	26	12	8	0	9	3	22	23	24	40	35	15	4	1992
1993	37	39	37	27	28	26	28	14	11	23	7	17	24	25	33	31	23	14	1993
1994	28	3	27	41	29	43	31	22	29	42	47	37	32	30	16	32	32	39	1994
1995	51	79	46	48	26	42	48	46	33	48	46	29	45	46	56	40	45	42	1995
1996	26	49	33	36	27	26	36	49	25	19	42	41	34	33	34	32	37	29	1996
1997	32	38	54	36	36	54	35	41	54	63	65	59	47	46	37	42	43	60	1997
1998	60	90	64	64	69	77	69	67	42	45	49	56	63	63	70	66	71	46	1998
1999	48	66	35	33	32	38	38	32	42	40	39	44	40	42	57	33	36	40	1999
2000	25	57	58	58	37	42	39	43	41	29	33	30	41	42	42	51	41	34	2000
Year	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	J-D	D-N	DJF	MAM	JJA	SON	Year
2001	43	44	57	51	57	55	61	49	54	51	71	56	54	52	39	55	55	59	2001
2002	76	76	91	57	64	55	62	53	63	56	59	44	63	64	69	71	57	59	2002
2003	73	55	58	54	61	48	54	66	65	75	53	74	61	59	58	58	56	64	2003
2004	59	73	65	64	39	44	25	44	51	65	71	50	54	56	69	56	37	62	2004
2005	72	58	71	67	63	67	64	61	75	76	73	66	68	66	60	67	64	75	2005
2006	57	70	63	51	48	65	53	71	62	68	70	74	63	62	64	54	63	67	2006
2007	95	70	69	74	67	60	50	58	60	58	55	46	64	67	80	70	59	58	2007
2008	24	34	73	52	48	46	59	44	63	64	66	54	52	52	35	58	50	64	2008
2009	62	51	53	60	65	66	71	66	69	64	77	66	64	63	55	59	68	70	2009
2010	74	80	93	86	74	63	60	63	60	69	78	47	71	72	73	84	62	69	2010
2011	49	51	62	63	52	58	72	72	55	63	56	53	59	58	49	59	67	58	2011
2012	45	48	56	69	75	63	54	62	72	75	73	53	62	62	49	67	60	74	2012
2013	67	55	66	53	58	66	58	67	78	68	79	66	65	64	58	59	64	75	2013
2014	74	52	76	77	86	67	56	82	89	82	66	78	74	73	64	80	68	79	2014
2015	82	87	91	75	76	80	72	79	82	108	103	111	87	84	82	81	77	98	2015
2016	116	135	131	108	92	78	83	101	88	90	91	84	100	102	120	110	87	90	2016
2017	99	113	113	93	90	70	83	88	76	89	86	89	91	90	98	99	80	84	2017
2018	78	85	92	88	82	75	79	74	77	100	78	92	83	83	84	87	76	85	2018
Year	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	J-D	D-N	DJF	MAM	JJA	SON	Year

Divide by 100 to get changes in degrees Celsius (deg-C).  
Multiply that result by 1.8(=9/5) to get changes in degrees Fahrenheit (deg-F).

Example      --      Table Value :      40  
change :      0.40 deg-C      or      0.72 deg-F



## Chapter Eighteen, Copybook Headings

*The Gods of the Copybook Headings* is a poem written and published by Rudyard Kipling in 1919, after the end of WW I. The poem's central message is that basic and unvarying aspects of human nature will always re-emerge in every society. The copybook headings to which the title refers were proverbs or maxims printed at the top of 19th century British schoolboys' notebook pages, which the students had to repeatedly handwrite down the page. Not yet corrupted by the progressives that came later, the education system's reasons were twofold.

The first was to perfect handwriting, for practice makes perfect. This was a good view then and has not changed over the past 100 years.

The other was to ingrain into the students the lessons that would benefit them later in life. There is more taught in this poem than in most text books that we use today, so it's no wonder what we have what we have now.

I have included the message of this poem because it fits the book's subject. It's amazing how smart we used to be.

### The Gods of the Copybook Headings

*AS I PASS through my incarnations in every age and race,  
I make my proper prostrations to the Gods of the Market Place.  
Peering through reverent fingers I watch them flourish and fall,  
And the Gods of the Copybook Headings, I notice, outlast them all.*

*We were living in trees when they met us. They showed us each in turn  
That Water would certainly wet us, as Fire would certainly burn:  
But we found them lacking in Uplift, Vision and Breadth of Mind,  
So we left them to teach the Gorillas while we followed the March of Mankind.*

*We moved as the Spirit listed. They never altered their pace,  
Being neither cloud nor wind-borne like the Gods of the Market Place,  
But they always caught up with our progress, and presently word would come  
That a tribe had been wiped off its icefield, or the lights had gone out in Rome.*

*With the Hopes that our World is built on they were utterly out of touch,  
They denied that the Moon was Stilton; they denied she was even Dutch;  
They denied that Wishes were Horses; they denied that a Pig had Wings;  
So we worshipped the Gods of the Market Who promised these beautiful things.*

*When the Cambrian measures were forming, They promised perpetual peace.  
They swore, if we gave them our weapons, that the wars of the tribes would cease.  
But when we disarmed They sold us and delivered us bound to our foe,  
And the Gods of the Copybook Headings said: "Stick to the Devil you know."*

*On the first Feminian Sandstones we were promised the Fuller Life  
Which started by loving our neighbor and ended by loving his wife  
Till our women had no more children and the men lost reason and faith,  
And the Gods of the Copybook Headings said: "The Wages of Sin is Death."*

*In the Carboniferous Epoch we were promised abundance for all,  
By robbing selected Peter to pay for collective Paul;  
But, though we had plenty of money, there was nothing our money could buy,  
And the Gods of the Copybook Headings said: "If you don't work you die."*

*Then the Gods of the Market tumbled, and their smooth-tongued wizards  
withdrew  
And the hearts of the meanest were humbled and began to believe it was true  
That All is not Gold that Glitters, and Two and Two make Four  
And the Gods of the Copybook Headings limped up to explain it once more.*

*As it will be in the future, it was at the birth of Man  
There are only four things certain since Social Progress began,  
That the Dog returns to his Vomit and the Sow returns to her Mire,  
And the burnt Fool's bandaged finger goes wabbling back to the Fire;*



*And that after this is accomplished, and the brave new world begins  
When all men are paid for existing and no man must pay for his sins,  
As surely as Water will wet us, as surely as Fire will burn,  
The Gods of the Copybook Headings with terror and slaughter return!*



## Chapter Nineteen, Why I can See What Others Can't

### Background:

I was born in Cleveland, Ohio, to first-generation Russian Americans and I graduated from a high school in a Cleveland suburb, in 1959. In my senior year, I designed and built a radio control (CB channel) robot, winning the Cleveland Science Fair, and I believe that it was the first remote radio-controlled manipulator (robot) ever built in the world. Next, I attended Ohio University, graduating in 1965 with a degree in business, with a specialization in economics and a minor in science and engineering. I paid for a good portion of my college education working, first, as an assistant foreman, following as part-time industrial engineer, where I designed and built automation equipment for a local company.

After graduation, I enlisted in the United States Army and began training in November 1965, so as to attend Officer Candidate School (OCS) after basic and advanced infantry training. Completing those, I went to OCS and received my commission six months later as an infantry 2nd Lieutenant in September 1966 MOS 1542, went first to jump school to become qualified to jump out of perfectly good airplanes MOS 71542, and then on to the John F. Kennedy Center for Special Warfare (Green Beret training), graduating in December 1966 MOS 31542. My first assignment was the CO of an A team with the 7th Special Forces Group (Abn) at Ft. Bragg, North Carolina, responsible for reserve training. Next, I went to Vietnam as the executive officer (XO) of A-341 Bu Dop with the 5th Special Forces Group (Abn), which was about five to eight clicks (depending on direction) from the Cambodian border in Phuc Long Province. Bu Dop was a hot area in the fall of 1967, where I was wounded in action (WIA) that December. After mostly recovering from my wounds, I went to Ft. Campbell and made Captain, where I served as the deputy post G2 in my last assignment.

After leaving the military in '69, I took a position in the management training program of General Electric Company's Transportation Systems Business Division (TSBD). I began working as a foreman, then an industrial engineer, followed by general foreman and facilities manager, all in the field of designing and building various kinds of electric vehicles. In 1977, I accepted a position as manager of manufacturing at a small lighting-fixture-manufacturing company in Cleveland, where I eventually rose to vice president. My family, which now included four children, and I, eventually settled in Brecksville, Ohio, where we still reside, minus the children.

In 1982, I started Lumitex, Inc., with personal savings supplemented by funds from friends and relatives. Besides running the company, I invented, designed and built the machinery to create the key medical product, Bili-Blanket, for the treatment of jaundice in newborn infants, in 1986, and raised the second trounce money to take the product to market by way of a private offering, the third trounce of funding to scale up in 1988. In

addition to starting Lumitex, I attended CASE and received an EMBA degree from Case in 1986, where I also received the prestigious Coopers and Lybrand Entrepreneurship Award at graduation.

I left that start-up in 1988, after the board refused to fund getting into the back-lighting technology of liquid-crystal computer screens, which I had developed and that studies had clearly indicated flat-screen portable PCs were going to be a major market. I left the company in disgust with a nice buyout and began a consulting business, specializing in project management, design engineering, market development and designing automation equipment. After 9/11, I studied energy and energy policy where I made some contributions to PEM fuel-cell technology for the Department of Defense as well as to the design of electric vehicles and the related distribution system for electricity. Along the way I was issued 8 patents, several in the energy field. I am now semi-retired.

I began a blog in 2012, where I now post my own material and re-post the work of others; some of the work in this book has, in part, been posted on my blog. I use the handle Centinel, since he was one of those who wrote some of the Anti-Federalist Papers and added 2012 to Centinel from when I started becoming active on line. On the main tab for options, the first several on the top row that start with 'My' contain my original work on the indicated subject. Most of the rest of the tabs contain re-posts. My Blog is [Centinel2012](https://centinel2012.com/) (<https://centinel2012.com/>).

This is relevant for three reasons that came into play in the '90s, the first being as a Green Beret officer, when I was trained to lead a team of highly trained NCOs into a foreign country and set up a guerrilla operation in hostile territory in order to bring down that government. Back in the early '60s, that was primarily behind the Iron Curtain, the U.S.S.R and its occupied countries. Since I already had a solid background in economics, I already understood Marxism, and found the tactical training methods of defeating the belief system to be very easy.

We had our mission, but the government sets the strategy, and it is necessary to understand the government in order to understand the strategy – the military only does what the government dictates, and they execute the tactics as Lord Tennyson so eloquently said, "Ours is not to wonder why, ours is but to do or die." Since I had been a green beret officer in Vietnam, where I was WIA, I had a special interest in that war, so that after I recovered, I wanted to know why we were even there! Hence, I have spent decades researching both the military and the government.

By the way, the two best books on Vietnam are *Vietnam Labyrinth*, by Tran Ngoc Chau and the *The Best and the Brightest*, by David Halberstam and neither was in the military, since their hands were tied from the beginning by the political strategy. Interestingly, Sun Tzu states the King (ruler) should never get involved in tactics

(micromanagement) that should be under military commands. That research and study from the '90s to the present has led me to read well over a hundred books on government, economics (my undergrad), war, and moral philosophy to further understand today's world events and to eventually write this book.

The second reason was that my entire professional career in hi-tech fields, computers software, the web, and advanced energy production. Many of my issued patents are related to physics and energy production and control in general. Energy and methods of producing energy are one of the areas in which I have developed a great deal of knowledge over decades.

The third reason is indirectly related to my education. During the period from the late '50s though the '90s, I read thousands of science fiction books and watched hundreds of Sci-Fi movies and there are far too many that might have messages that would apply to current times. It is not necessary to list all, but four are of particular interest.

- *Starship Trooper*, a book by Robert A. Heinlein (one of the best ever), with a very good suggestion to stop world wars from happening.
- *1984*, a book by George Orwell (also one of the best), with big tech and corrupt government joining together to totally control the people,
- *Harrison Bergeron*, a short story by Kurt Vonnegut, that I had forgotten to read until recently, when the word 'snowflakes' was applied to kids that can't tolerate reality. This story predicts a future America where everyone must be the same and we see this now coming true.
- *Forbidden Planet*, a movie (one of the best Sci-Fi films ever), screenplay by Cyril Hume, directed by Fred M. Wilcox, later turned into a book. The message or concern was over technology gone wild, which had been developed by the 'best and the brightest' for good reasons but which created the means for destruction of all life on the planet Altair IV.

All four have elements that directly apply to the current societal situations. Creative writing in science fiction and creating images in contemporary art often reflect social issues long before they come to pass, as explained in the 1991 book, *Art and Physics*, by Leonard Shlain.

WIA 8 December 1967

**I have included this because of its importance as it relates to why I wrote this book. While I was in Vietnam, in Special Forces Camp A-341 near the Cambodian Border in 1967 as the XO, I was a 1st Lieutenant and this is my story**

The Camp had been under attack for several weeks by VC/NVA units to our north and east when we came under attack for the third time, and over the next several hours we continued to receive sporadic incoming mortar rounds from the northeast. There was also some small arms fire, but no sign of any kind of ground assault similar to what we had previously repulsed. It appeared that this time we were just being harassed or probed, but not attacked. As I remember it, about 20 or 30 mortar rounds were fired at Bu Dop and the adjoining 1-28th infantry positions during the night, more to keep us from sleeping than to inflict major damage. The 1-28th infantry was taking some casualties from shrapnel, but I don't think they had any KIA's during this mortar bombardment. We fired counter-mortar fire as did the 1-28th infantry, but I don't think any of us hit the VC/NVA mortar positions. They were probably just moving around, firing a few rounds from one position, and then a few rounds from another nearby.





This picture appeared in The Cleveland Plain Dealer December 4, 1967 and was saved, by my parents, along with some other news clippings about the battles that were going on around my camp. That was the exact position I was in four days later when I was wounded.

.... However, early in the morning at about 0300 hours, one of these incoming rounds landed either near the 4.2" pit, sending hot shrapnel into the ammo bunker, or it landed directly on the ammo bunker itself, penetrating it with flash or hot shrapnel. In either case, it ignited the propellant charges on the staged illumination rounds, which are what propels the round to the target. It may be that some of the illumination rounds themselves that we were getting ready to fire were set off. I do remember that there was a dull explosion and then several very intense waves of heat that went through the position, igniting everything that could burn. Fortunately we had used up all the HE rounds that night and only a few illumination rounds were left unfired. Had there been any HE rounds in the pit that went off when the incoming round hit, they wouldn't have found much of us, if anything. Just a few pieces and parts here and there scattered around the camp. It is certain that I would not be reporting this now.

I was wearing a standard issue steel pot, a nylon flack vest, jungle fatigue pants and jungle boots – your basic standard uniform for combat in Vietnam. Because we were in camp, I was not wearing any web gear, and my CAR-15 was in the pit with me but not in my actual possession. Most of us didn't wear socks or underwear to prevent getting fungal infections from the ever-present heat and moisture. The heat from the blast hit me from the right rear while I was talking on the PRC-25 radio. I remember being engulfed by the flames as the fire ball rolled past me, and several intense waves of heat hit me on the back and right side; I could feel the pressure as they struck me. These blasts or waves of heat were extremely hot such that their intensity melted the nylon flak vest completely off me instantly setting fire to my pants and jungle boots. I must have instinctively closed my eyes as the fireball engulfed me and then there were a few seconds where I don't remember what happened. The blast either blew me out of the pit or I crawled out (I'm not sure which), but the next thing I do remember is that I was lying on the ground a few seconds later, seeing that I was on fire.

My first action was to put out the flames that were still consuming what was left of my clothes and flack vest. That probably took 20 or 30 seconds and while I was doing that I also saw there was an intense fire still burning in the 4.2" mortar pit. After I put out the flames with dirt I got up and saw that SFC Broom and SP4 Schroeder were down on the ground in the pit and still burning, I think they were both unconscious. They had been behind me, closer to the explosion, when the blast hit and so this was the first time I was seeing them after the fireballs rolled over us. I was in the process of climbing into the pit to help them when some of the other team members showed up. They stopped me and took care of the other two guys in the pit. I don't remember which team members helped me, aside from its being a long time ago, I probably wasn't in the best state of mind.

I knew I was injured and burned, but I had no sense that I might be seriously wounded. I was placed on a stretcher and I do remember getting a shot of morphine. A dust off (casualty evacuation) was called and, by 0400 hours, we were loaded on and left Bu Dop for the last time. It was dark, but I could still see the camp and 1-28th positions



dropping away as the chopper rose into the night sky. Still, not realizing the extent of my injuries, I was concerned about my team and that I needed to get back right away; they needed my experience. I was thinking that I'd be gone for a few days, get some rest and then join my team in a week or so. I was very wrong in this assessment of the situation.

We were all medevacked to the 24th Evacuation Hospital in Long Binh for emergency treatment. I can remember going into the triage room and answering a few questions, but then my memory goes fuzzy. By that time, shock was probably setting in as the next several days were disjointed, and my memories are only images and feelings. At some point, I recall being loaded on a medical transport and then being moved to the 106th army hospital in Japan, where I spent several days, but of which I have just a few images of a dark hospital ward. However, I was suffering shock by this time and can't be sure my memories are accurate. Then all three of us were boarded on a military hospital plane, along with many others, and flown back to the States. The ride back was one of constantly being in and out of consciousness and of blurred images of patients, nurses IVs, and being very cold. I think there was a plane transfer somewhere in this process and then the three of us from Bu Dop were taken to the Brooke Army Medical Center in San Antonio, Texas. I remember very little of that plane ride from Japan but I do remember the airfield in the States and the ambulance ride to the hospital.

Brooke Medical Center was then the premier center in the world, for treatment of burns, so this was the best place for us to be. I had 3rd degree burns on my legs and 2nd degree burns on my arms, back, neck and face for a total of 67 percent of body area. I had also inhaled hot burning gases, burning the inside of my mouth, tongue and lungs, when the fire balls rolled over me in the pit. In addition, I'd had some shrapnel wounds and was experiencing a severe loss of body fluids. In general, I was in very, very bad shape. Later, when I was discharged from Brooke Medical Center, the doctors told me that when I'd reached the hospital that December, they had given me only a 10 percent chance of living through this trauma. There had been so much physical damage to my body that they just didn't think I would be strong enough to make it. However, I'm certainly glad they didn't give up and worked to save me despite their doubts. As I contemplated this brush with death a few years later, I concluded that my life after this was a gift and I would do something before I died to justify my existence. As a result I have been driven to accomplish something and hope I'll be successful.

To having been burned so extensively, the victim's body reacts, in part, by allowing the mind to hallucinate – a way of allowing time to pass; escaping direct knowledge of the pain the body is enduring. I was no exception to this developing situation even when I knew what was happening to me, except that I found the hallucinatory state to be a very frightening situation, much more than the burns and associated pain. I was able to mentally control the pain to the point of being the only patient in the ward who didn't scream or get violent in any way, during the treatments. That is, of the two, I could deal with the pain because it was real; the loss of reality was far more frightening to me.

I had always prided myself for being in control of my internal self as I recognized that I could not have control the external world. However, the pain and shock I experienced induced a hallucinatory state, where I would go in and out of a dream world, which I could not stop or recognize it for what it was. During these dream states, I actually

“believed” that the experiences were real, no matter how bizarre they were. Many of these perceptions involved some kind of fight with a tiger, which made no sense to me at the time. After these recurrent hallucinatory states, I was learning to sense the next attack, but it was far too powerful a force to fight; it would take control of me and I would be in another world.

During the initial period of my treatment at Brooke, I dropped over 180 pounds to a mere 98 pounds, if I remember correctly. As I started my recovery, I started to regain weight and to have fewer and fewer hallucinatory episodes. After getting skin grafts from my chest to my legs where the skin had been completely burned off and healing from those operations began, I had to learn to walk again. That was a task, as the grafted areas would quickly swell up when I was standing, making me very uncomfortable. It was probably five or six years later before I really felt comfortable walking and I was never able to run again for any length of time.

While I was in the hospital, I underwent several operations and skin grafts to repair the massive burn and shrapnel damage from that explosion. Sadly, both SFC Broom and SP4 Schroeder died at Brook Army Medical Center while I was there. Therefore, I was the only one of the three wounded in the mortar pit at Bu Dop that made it. SFC Broom was so very severely burned and there was probably never any chance that he could be saved. As bad as my injuries were, he was worse because he was the closest to the explosion. He may even have shielded Schroeder and me from some of the blast. SP4 Schroeder had been only slightly burned and was actually on his way to being released. He had been transferred to a different, non-critical, ward but then he developed an infection which ravaged his body with extremely high temperatures, eventually killing him. I was fortunate to not be aware of their conditions, not aware that they were both gone, until later when I was out of immediate danger.

The following paragraph was something I wrote almost 30 years later, 1995 – 1996, to summarize my experiences that night in Vietnam. By then I realized it was a major turning point in my life from which I actually benefitted, as I learned how vulnerable we all are to what we think we know, rather than knowing the truth, and recognizing what we don't know.

***On that night in Vietnam, I was mortally wounded (not all mortal wounds kill immediately).. I was medevacked and sent to a hospital in Texas where I met the Grim Reaper soon after arriving. He told me he was coming for me, but I told him I wasn't ready; he laughed at me and said he was coming anyway. I told him it didn't matter whether he came or not, but that I was just not going with him. But he wasn't to be denied and he visited me every night in the form of a large Bengal tiger and we battled all night for the rights to my soul. He was a very vicious and determined tiger, and he tried his best to rip my soul from my body with his sharp teeth and claws, but I was strong and stubborn, and I would not let go. This battle lasted for two months and he chewed me down to 98 pounds, but in the end, I prevailed. He disappeared and I was not dead and he had to settle for taking the souls of the two men who were standing next to me in Vietnam.***

Years later after deliberating this experience of being wounded and forced into that hallucinatory state, which I did not recognize for the illusion that it was, I came to the realization that we are extremely vulnerable to false thoughts. I know that we are not always in such a state, yet our soul is totally dependent on our inputs and memories and all a result of what we were taught and experienced, but – and this is a big BUT, how do we really know that we are being taught the truth?

Vietnam killed almost 60,000 boys and men and more than a few women, plus wounding another 300,000. The war was at best half-truths or worse just a pack of lies from our **government** from start finish, from both political parties. I did not realize this until the '90s, when I started to write about my Vietnam experiences. I realized at that point why I had lived and not died --- it was to write my story about what happened to America after Vietnam so that others in the future would understand it and know why. That will only happen after I and all the other boomers are mostly gone by 2040 or 2050. My decades of research maybe summed up in the following nine words.

### **Passion of purpose does not constitute correctness of thought!**

[Sir Karl Raimund Popper](#) (28 July 1902 – 17 September 1994), an Austrian and British philosopher and a professor at the London School of Economics, is considered one of the most influential philosophers for [science](#) of the 20th century. He also wrote extensively on social and political philosophy. The following quotes of his apply to the subject of research.

*If we are uncritical we shall always find what we want: we shall look for, and find, confirmations, and we shall look away from, and not see, whatever might be dangerous to our pet theories.*

*Whenever a theory appears to you as the only possible one, take this as a sign that you have neither understood the theory nor the problem which it was intended to solve.*

*... (S)cience is one of the very few human activities — perhaps the only one — in which errors are systematically criticized and fairly often, in time, corrected.*

## Chapter 20, Technocracy the new Progressive Utopia

### Part One

Barack H. Obama ran a Presidential campaign in 2008 based on Hope and Change, which his supporters, both White and Black, assumed would be a new peaceful world without conflict and good jobs for everyone; and Obama was awarded the Nobel Peace Prize based only on the promise of that perfect world. Thomas More, in his 1516 book on a perfect society, called that kind of perfect society *Utopia*, which was also the name of the book, and that word has stayed with us ever since. Eight years later Obama's promise, we had no "real" jobs, society was in total disarray and we were on the brink of war with Russia. How was that possible? I would suggest that what we have today is the precise result that Obama and his supporters promised. Remember he never did tell us what he was going to do; he only promised that he would fundamentally change the country.

Obama has been accused of being Muslim, based on his early background and many of his actions as President, and that could be true. However, more importantly, he is a Marxist/Communist at heart, global elites in their modern form, smart, educated and very, very wealthy and who prefer being called "Progressives." In *Technocracy Rising*, a book published in 2015, the author, Patrick M. Wood, explains in great detail how the new world order (NWO) was formed from the ashes of three previously failed concepts – Communism, Socialism and Fascism. One could also add Islamism to the mix, since all four "isms" require a very powerful central federal government to manage each of their Utopian visions. Angelo M. Codevilla wrote an excellent book on those who want to rule us, titled the *Ruling Class*, published in 2010.

Although the vision of an Utopia is powerful, it is an illusion no different than a belief in a Heaven, although at least Heaven can only be obtained after death by those who lead a good and moral life. Utopia, on the other hand, can be obtained in the Here and Now if we would only believe in our leaders who are our betters, noted by their demonstrated superior abilities. Unfortunately, this concept of Utopia is not possible since mankind is human and, therefore, by definition, not perfect, and worse because we are so easily corrupted. Niccolo Machiavelli wrote probably one of the best works on those who desire power in *The Prince*, published in 1513, concluding that to strive for Utopia is a fool's game or worse – a game played only by those who want to rule without having been elected. The European Union (EU) was their first experiment in the NWO of technology-based rule. The ruling body of the EU in Brussels is comprised entirely of appointed people (the best and the brightest), where not a single person who governs the EU is elected by the people. Perhaps this is the return to an aristocracy (monarchy), as discussed in the four stages of government in book VIII of the *Republic*, written by Plato around 380 BC. It would seem that not much has changed in the past 2,400 years of human history.

Both Obama and his planned successor, Hillary (the deal made when Hillary dropped out in 2008 and let Obama have the nomination), were the handpicked minions of the world cartel of the rich and powerful; i.e., documented members of the Technocracy, George Soros and Bill Gates. It was Barack's job to start the conversion process to

fundamentally changing America and Hillary's task to complete the process of eliminating and replacing the U.S. Constitution with a governing body similar to that installed in the EU, called the [North American Union](#), an idea first floated publicly in 2005. This was needed to ensure the absolute total control of everything to make their vision of Utopia work and those who desired this power had been at this task in earnest since the end of WW II through organizations, such as the Trilateral Commission, the Council on Foreign Relations and the United Nations Environment Programme (UNEP) and their workhorse, the Intergovernmental Panel Climate Change (IPCC), established along with many other agencies in the second half of the twentieth century. Hillary, the closer, was picked to complete the transformation of the European and North American countries into the NWO started by Obama, "the good guy."

The transformation to an NWO might have worked had the cartel members been as smart as they thought they were, but because their motives were more for personal gain than a true Utopia (they knew that Utopia was not possible), the personal motives drove the transformation too quickly and their transformation started to break down after 2009. This transformation process was actually predicted in the book, *The Fourth Turning*, published in 1997 by William Strauss and Neil Howe, as the result of the Boomer generation, those born between 1946 and 1964, which included about 76 million babies who started the process of retiring 60-some years later, around 2006. This generation caused a great deal of conflict as they progressed through their lives and, according to Strauss and Howe, the views of the Boomers would totally change America (sounds familiar), although left unsaid in the book was whether that change would be good or bad. What happened just as the Boomers started to enter college in the mid '60s was to shape them forever and their legacy will be what happens as they become the elder statesmen/women of America and the path they've chosen for us.

Before we can continue this discussion, we need more background, specifically on Karl Marx as he worked to develop a better political system. Regrettably, for hundreds of millions who have since died trying to implement his theories, he forgot one thing – human nature. Marx was obviously a very intelligent person and saw injustice in Europe as the Industrial Revolution transformed society in the 19<sup>th</sup> century. His theory that all value came from "labor" was partially valid, but incomplete, because no one back then could foresee the technological revolution that was to come in the late 19<sup>th</sup> century and explode in the 20<sup>th</sup> century. Marx wrote almost 3,000 pages explaining his theories in *Capital Vol. I, Vol. II and Vol. III* (his friend Engels finished Vol II and Vol III after Marx died), but he omitted the most important part, which was governance. He never developed the actual form of government system required to support his concept.

Those who followed Marx focused on the means to achieve his workers' paradise, Utopia, but were never able to establish a government that wasn't a dictatorship to manage that Utopia, so that every attempt ended in failure. Focusing here, on America, the Boomers were strongly influenced by the progressive movement (those who believed in communist principles) in the first half of the twentieth century, and one in particular was Saul D. Alinsky, who wrote *Rules For Radicals*, published in 1971, a year before he died, which documented the progressive movement's principles used after World War II. Alinsky developed the concept of community organizing of which Barry Soetoro later, after he left Indonesia to become Barack H. Obama, followed in Chicago on his path to the US Presidency. Further Hillary Rodham wrote her senior thesis in her



senior thesis at Wellesley in 1969, [\*There is only the Fight, An Analysis of the Alinsky Model.\*](#)

Another important concept was developed by two Progressives, Richard Cloward and Frances Fox Piven, both at Columbia University, which Obama was to attend prior to entering Harvard. The ideas of these two Progressives was to become known as the [Cloward-Piven Strategy](#), first published in a May 1966 as an article, titled *The Weight of the Poor*, in the liberal magazine, The Nation. In essence, the strategy was to use society's own laws to bring society down, so it could be remade using progressive principles. The idea was used very successfully in the early '70s, which almost bankrupted New York City in 1975 by getting everyone entitled to "welfare" to enroll in the available programs whether they needed them or not.

The last element to be used to fundamentally transform America was the takeover of the environmental movement by the Progressives after the U.S.S.R. (Soviet Union) was dissolved on December 26, 1991. Prior to the '90s, there was legitimate cause to protect the environment from "real" pollution. However, in the early '90s, the Progressives took over and changed the movement into protecting us from "imaginary" pollution, using the Cloward-Piven Strategy to create a strawman war against carbon dioxide (CO2), and the very key to all life on the planet.

World climate is a variable and has always been understood as such by anyone student of the subject prior to the late '70s, early '80s. However, carbon dioxide, which has now been ruled a pollutant by the U.S. Supreme Court, first in 2007 and again in 2009, is, however, an absolute requirement for life to exist on the planet, and the current carbon dioxide levels in the Holocene geological epoch, our current epoch, are well below geological averages.

## Part Two

On November 22, 1963 our President John F. Kennedy was assassinated in Dallas, Texas, by people whom I now believe were to become the New World Order (NWO) movement some 20 years later. The movement was formally started by President George H. W. Bush, when he signed UN Agenda 21 in 1992 for the United States and referred to it as the One World Government (OWG). Then, in 1993, President William J. Clinton signed Executive Order #12852 to create the President's Council on Sustainable Development and, with that order; the progressive transformation of America was inaugurated see [America 2050](#).

Of course, we could not have recognized the transformation then, and it seemed that the assassination was either from the mob or the Communists, or so it was explained by the media. Just as an aside, there is credible evidence that links the assassination to the Central Intelligence Agency (CIA) because Kennedy was going to stop the escalation in Vietnam after being misled by them about Cuba. But if we analyze past circumstances now, we might ask if there was more to this, because what followed in 1963, when Lyndon Baines Johnson (LBJ), Kennedy's VP, became President after Kennedy's assassination, was a series of events that would have dire consequences for the United States. These events launched the Gulf of Tonkin Resolution in 1964, which immediately escalated the low-level conflict in Vietnam to a full-scale war and which

eventually caused the deaths of almost 60,000 American soldiers and yielded more than 300,000 wounded soldiers to somewhat care for and forget, and I was one of them. It also split the country into warring factions for the next two generations.

Decades later when I read David Habersham's *The Best and the Brightest*, published in 1972, I realized that intelligence alone was insufficient to make a good ruler and, in fact, could be an actual hindrance. The tragedy was that we got nothing for this war except a lot of disillusioned citizens. So, was this escalation in Vietnam only a distraction for what was to come next in 1965, when LBJ rammed through the U.S. Congress 87 pieces of legislation that were to totally change the makeup of the country, and not all for the good, as all our current problems that stemmed from the events of 1964 and 1965. The LBJ agenda designed to change America for the better contained four related, but different, objectives.

- First, the "Great Society," with legislation upholding civil rights, public broadcasting, Medicare, Medicaid; and aid to education, the arts, urban and rural development, and public services.
- Second, the "War on Poverty," contained civil rights bills that banned racial discrimination in public facilities, interstate commerce, the workplace, and housing.
- Third, the "Voting Rights Act," eliminated laws and procedures used in the southern states that had been used to disenfranchise African Americans.
- Fourth, the "Immigration and Nationality Act of 1965" reformed the country's immigration system and removed and replaced all racial-origin quotas by national-origin quotas that favored non-European countries).

These programs had some or maybe even much merit, but there were also consequences, some of them major, yet all ignored. The bottom line was this was far too much to absorb at one time, so that things worsened over the next 50 years. The question that comes to mind now is how all this major work could have been put together in only a few months while LBJ was simultaneously assuming the Office of the President while also having to run for election some months later. Eighty, major pieces of legislation conceived, written, and passed in 1965 -- something that had never been done before or since.

In retrospect, we can see that the plan was a total restructure of our society, but it wasn't obvious then, or we would have stopped it. The worst of these changes was moving the population from a Protestant view (focus on making a good life on earth, which created the Industrial Revolution and limited government) to a Catholic view (concern only for the Hereafter and contentment with a simple life maintained by a large government). The devil in these programs was the fracturing of the single American culture into multiple sub-cultures and, as any student of history and political thought understands, that is "never" good and often fatal for those countries that try it. In his 1748 book, *The Spirit of the Laws*, Montesquieu explains the problems with multiple cultures or sentiments, as they were then called, within a single government. Further he implied that to change the form of government, the culture would need to be changed first. The Progressives knew this and have done a very good job. If we do not reverse the course of our American culture, they could get their NWO.



This was done primarily through two means that became prevalent in the early '90s – Political Correctness (PC) and Multiculturalism, although other destructive factors were also in play. The result was that we eliminated the differences between good and bad so that no one would be hurt, and we rejected the differences between people, sexes and cultures, so that no one was better than another. At the same time, we were told that we were not Americans, but we were White Americans, Black Americans, and Hispanic Americans, etc., which was very strange since this was the exact opposite of the teaching that we are all the same, but then the Progressives were never known to work on sound logic.

As detrimental as all this cultural change was, there was more. Economists and politicians (the best and the brightest) who thought they knew how everything worked, produced what was obviously a Ponzi scheme, where we could have an economy in which everyone was college-educated, and nasty blue-collar work was almost eliminated by shipping it off to other countries while we enjoyed the benefits. Besides its being a totally insane concept, how they ever thought this could work just shows how twisted the thinking was of those in power, like George Soros, whose self-proclaimed best moments in his life were turning his fellow Jews over to the German Nazis who were storming through Europe during the early stages of WW II. This twisted man also made billions by shorting countries' currencies and causing them economic distress for his personal gain. He is now one of the driving forces in the NWO, and heavily finances the Democrat party and other groups, including many Republicans.

The economists and politicians who concocted this scheme based their logic on the early stages of the Industrial Revolution, when we transitioned from agriculture to production, which then created the middle class. After WW II and the Korean conflict, technology was taking off and what was envisioned was a “service”-based economy where, in essence, everyone was to be employed as white collar and mostly college-educated. This was quite impossible, and I even wrote my economics thesis on this subject in college, in 1964, which proved that the advancing technology would result in the dislocation of the work force as fewer and fewer people would be able to do the complex tasks. Therefore, work had to be provided in proportion to those able to do it or fewer and fewer people would be supporting more and more people who didn't or couldn't work – the Ponzi scheme they created. It all sounded good as the U.S. Government financed the shift of manufacturing to Japan, China, Indonesia and India by selling them U.S. Government securities, creating a trading system by which they send us cheap goods and we send them the jobs (the means) to make them. I'm sure you, the reader, can see how well that worked as we watched in horror as all the manufacturing jobs poured out of the country to foreign lands.

“United we stand, divided we fall” used to define America and the country grew by assimilating a diverse range of people who came here to be free, work and raise their families “without” federal assistance. Prior to the changes instituted by LBJ in 1965, we were much more one culture than multiple cultures and the result was that we were the “Shining Light on the Hill” or the ones that sent six teams of astronauts to the moon and back between 1969 and 1972, a feat still not equaled by anyone 50 years later. But while we basked in our accomplishments, we didn't understand that our very roots, what it meant to be an American, were being chopped up and destroyed on the altar of equality of outcome and income redistribution, the very heart of progressivism.

The result of this insanity was that by 2015, fifty years after LBJ's start, every institution mankind had built and rebuilt over 5,000 years of progress had been totally destroyed and the country was collapsing both culturally (i.e., marriage and family) and economically (i.e., fewer good jobs mounting debt and the loss of much of our national sovereignty). Watch this U-Tube video from Bill Whittle for what the progressive politicians did to the City of Detroit. Google [The Most Shameful Injustice](#) to see how progressivism has affected one of America's most successful cities.

### Part Three

In the book, *The Fourth Turning*, the greed of the Boomers, (who were first called the "me generation"), was likely to cause a second American Civil War as they bankrupted the country with their high salaries and plush retirement programs. Government employees at all levels, along with teachers and some police and firefighters in some states, retire with pensions worth more per year than they were making before their retirement. Of course, this is not all of them, but certainly a substantial number, that it has become a serious national problem today, and not limited to America, as the EU's problems are even more serious than ours. California, Illinois, New York and New Jersey are all experiencing cash outflows that are forcing them to raise taxes and reduce services in order to can pay their retirees.

The next two generations to follow the Boomers, Generation X and the Millennials, were left far behind as the Boomers ran roughshod over the economy and society, taking everything they could for themselves. Examples are:

- Wall Street, which financed the Boomers that broke up the manufacturing base and shipped the 'good' jobs to Asia, did so for personal gain.
- The large contingent of Boomers that used drugs established the drug lords in Mexico to supply them; the Boomers running today's business wanted cheap labor, so they want open borders.
- But the worst of them went into politics and both Democrats and Republicans (the best and the brightest) conspired to create either an oligarchy or possibly even a monarchy to rule the rest of us. Those like the Clintons and Bushes knew that they had to change the culture.
- The work of President Johnson in 1965 gave them everything they needed and many of the Boomers who graduated from college went into teaching. By the '90s, they had co-opted a large portion of the education system and, helped by the newly created Department of Education, received federal funds provided that they followed federal rules.

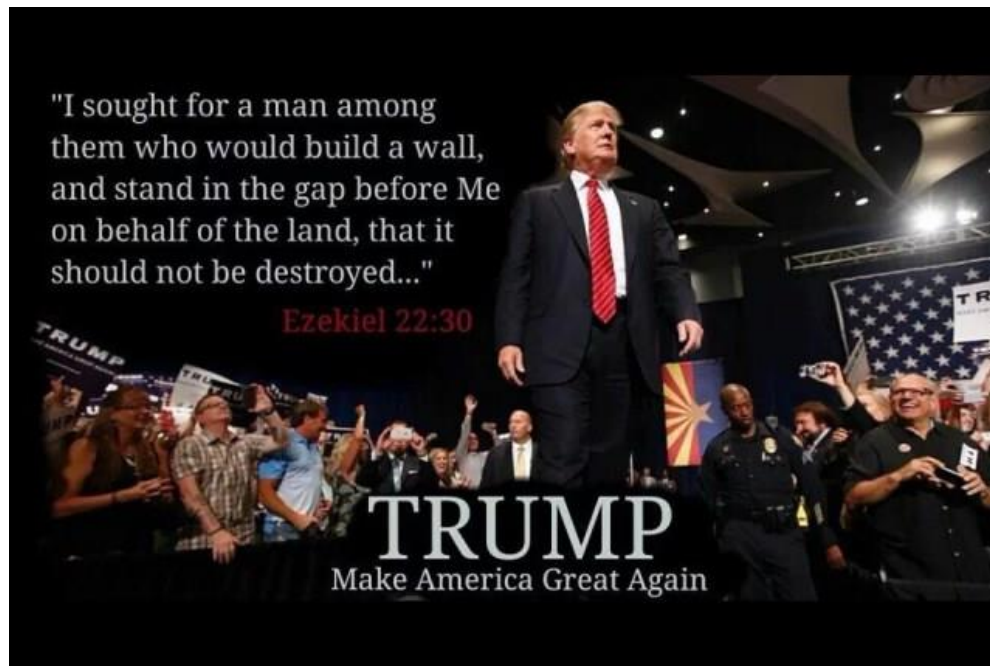
The Boomers that followed this movement like the Clintons and the Bushes knew that they had to change the culture. The work of President Johnson in 1965 gave them everything that they needed and as the Boomers graduated from college many of them went into teaching and so by the 90's they had coopted a large portion of the education system and were helped by the newly created Department of Education in doing so with federal funds that were available only if federal rules were followed.

In the U.S. Constitution, the Tenth Amendment specifically banned the Federal Government from “direct” involvement in the states’ education as well as many other things, but the Sixteenth Amendment, passed in 1913, permitted the Feds to tax the people directly, thereby allowing the states to bribe the people with their own money. For example the Department of Education issues guidelines for the states to follow and if they do follow those guidelines they get federal money. There are only a few colleges left, such as Hillsdale, that have resisted this process, the consequence of which is that it’s hard for any but the wealthy to be able to send their kids. What happens now is that whenever a state balks at a federal regulation, the federal government tells them they will stop highway funds or education funds or any of the other funds the Feds supply. The power of the purse!

Those who betrayed, the 100 Senators, the 435 Representatives, the President, the Vice President and the 9 Judges of the Supreme Court, reside primarily in Washington, and they collectively decided they wanted to be rulers, not elected officials, beholden to we the mere unwashed Citizens. These traitors no longer work for us; they work for and get their power from those with the real power of huge wealth and money. The special interests of K Street drive politicians’ views. Those super elites are the Bill Gateses, the multi-billionaires, and to be in the top ten, one needs to have more than \$40 billion while the other 1,816 with only a mere one to \$39 billion hardly even matter. These are the NWO people who want to rule us.

Donald Trump understood what was happening to our country and knew that we were at a turning point in history as predicted by Strauss and Howe in their book, *The Fourth Turning*, and he saw that if Hillary got elected. the result would be very bad; he had to decide to stop the change or, at least, control the change. Trump knew this because he was able could see what was unfolding in the 2010, 2012 and 2014 elections, the obvious movement advancing for change as the public no longer trusted the politicians. This was not just an American movement; it was all of Western Civilization as the BREXIT election in England showed, along with the revolt against Macron in France and Merkel in Germany. Therefore, Trump declared his candidacy and joined the movement. Those of us who had formed the movement first, as the Tea Party, immediately adopted him as the leader of the movement as we realized that he understood us.

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I and enough others voted for him and he became the 45th President. He was the only one who actually wanted to put the broken pieces of America together again and who also had the necessary skill set to do it. Certainly, it helped that Hilary ran a horrible, inept campaign, ignoring the middle class that had been decimated during the previous eight years under President Obama.

For the next two years, Trump was able to make a reluctant Congress do many things, like tax reform, and with the changes he enacted to regulations and other matters in the various departments, the economy took off and world leaders took him seriously and listened. But despite all the progress, the relentless 24/7 negative war (90% negative) against Trump for the entire two-year period (2016 to 2018) took its toll on the Republican Party and the voters decided that despite the significant economic gains they had achieved, they would vote for the Progressives (Democrats) who are now promising them free everything, such as by their newest House of Representative star, Alexandria Ocasio-Cortez (the media calls her AOC as they have a hard time with complex words).

Trump starts 2019 with the new Democrat-controlled House and the Progressives' (in both parties) intent to impeach him and have the Senate try him. There is a better than 50/50 chance they will succeed. As this book was finished the Federal Government is partially shut down now over the issue of a border barrier/wall to securing our country's southern border. The Washington establishment, meaning all the Democrats and a large number of Republicans, Do Not Want the border with Mexico closed. The Democrats want the potential votes and the Republicans want the cheap labor and both want the drugs. Trump has shut down part of the Federal Government over \$5.7 billion dollars that he has requested for the wall, to which the Democrats, led by Speaker of the House Nancy Pelosi, have refused to give even one dollar. I believe that President Trump will prevail, but it is going to be a long process to beat her down into submission.

## Epilogue: Overview

### **An Overview of the current state of America and therefore Western Civilization in general**

#### The Problem:

Over the past several decades, going back to the mid '90s or a bit further, I have observed the slow but steady erosion of American culture from a more or less homogeneous culture that was the envy of the world to what we have today, with virtually no common elements or dominant culture and at war with itself! Unfortunately, since no political entity can serve more than one culture at a time, we have now created a very unstable situation in America, which can only be fixed when the culture first stabilizes and then reforms back into a more or less single one again. With the large number of factions now within the country today, it is hard to determine how that reunification could happen, unless one side absorbs or wipes out all the others. I suppose a few could merge, for example, if the all- American women faction won over the all American men faction, but what the heck would that even mean? I guess if all women were slaves to men or all men were slaves to woman, we would have a solution, but not a very good one. But let's break it down into the more traditional political factions and ignore the other wildly extreme social factions for now. Obviously we must identify the factions before any actual discussion can take place and we need to review some history, as well.

#### Relevant History:

When we read political history and the history of what kinds of governments are possible, we find that there really aren't all that many. Plato's Republic, written about 2,500 years ago, identified five basic forms and was a meld of Socrates' and Plato's ideas, so it is difficult to determine which of the two greats produced what. But it doesn't really matter as it's the first serious intellectual discussion on how governments form and then transform over the generations that follow; a precursor to the Roman Saeculum maybe, previously explained in this book.

Thousands of years later, the American War of Independence began on July 4, 1776, and ended with the Treaty of Paris, signed on September 3, 1783. A few years later, the United States Continental Congress decided we needed a formal, federal governing body and they approved a new kind of government, heretofore nonexistent, for the new country on September 17, 1787 and then sent it to the states for approval. Then on March 4, 1789, enough states had ratified it such that by February 2, 1790, the new government was open for business. Lastly on September 10, 1791, the first ten amendments were ratified and approved, promising that the will of the citizens were to be fully obeyed. It took 15 years and two months from the crafting of the Declaration of Independence to start the new government.



I found one of the best books on the American form of government to be De Tocqueville's *Democracy in America*, published in France after his return from America in the 1830s; the English translation was completed around 1840. I would say his work accurately described what Americanism was about, until it was changed by the progressives, between 1913 and 1984.

According to Cleon Skousen, in his book, *The Five Thousand Year Leap*, the US founders found a sweet spot between the inevitable conflicts of the classes and the masses, which had plagued all governments for the past 2,170 years since *The Republic* was written. Part of the reason is that there are really only two true forms of government, with a third group of sub-forms that falls somewhere between the two extremes. On the one side is, in today's vernacular, Marxism and Fascism (the left), since they are both powerful, centrally controlled "single-party" forms of government with unlimited power, with no meaningful differences between them. The only other absolute form of government is one of "No government," which is the polar opposite of the absolute government, anarchy (the right). Between the two extremes fall a number of different sub-forms that have all been tried over the centuries, but each of them quickly drifted over a few generations to either total control of the people or to no control over the people, and each of these changes starts with a revolution, with the result of significant numbers of the people being killed in the change.

The reason that 'all' governments eventually failed was simple – humans are just not perfect and are easily corrupted, so how can an imperfect person(s) create a perfect form of government? An interesting tidbit is that the Greeks believed that the Arts were the main source of corruption, must be tightly controlled. After seeing what the arts have become today, I would have to agree 100 percent. Well, the founders came close to creating a government, in my opinion, that should have worked; there were five principles in the US Constitution that got us this far. The following five points are from Cleon Skousen's book.

- A mandatory belief in a higher power, God, to put fear into the rulers so that they must behave.
- A Constitution outlining the form of government for which the citizens actually voted and approved and it was, in our case, a Constitutional Republic (not a Democracy).
- The separation of powers, including checks and balances, in the government with three equal branches: the Legislature, comprised of two chambers, the Peoples House and the Senate; the Executive branch with a President; and the Supreme Court to rule on laws to ensure that they complied with the Constitution.
- No universal vote, but a limited ability of the Citizens to vote, which was actually very important, but was unfortunately changed over several generations to today, where even non-citizens vote.

- The ability to amend the US Constitution under strict rules. There were 17 additional amendments made to the Constitution after the first ten, which were really just part of the Constitution as written.

The intent of the founders was to create a Federal Government responsible for protecting the individual sovereign States and resolving differences that arose between them. The states were responsible for all other aspects of managing a society, 'not' the Federal government. With the American individuals now free, their collective creativity created America.

The book, the *Fourth Turning*, provides a good explanation of where we are now. From Roman times, we find the word, "Saeculum" which was a long human life of approximately 80 to 90 years and which contains four generations of approximately 20 some years each. Every ~20 years, as society moves to a new generation, called a "Turning" by the authors, the sentiments of the generations change. The First Turning is a High and follows the resolution of a major war and the start of a new Saeculum. The Second Turning is an Awakening, as the next generation rebels against the sentiments of the previous Saeculum. The Third Turning is an Unraveling and the old sentiments collapse. The Fourth Turning is a Crisis, as various factions turn to war to resolve their differences. Strauss and Howe, using the work of other sociologists besides their own, such as Plato, Toynbee and Schlesinger, were able to create seven plausible Speculums, each of four generations except one going back to 1435. They make a very powerful case for their theory of social cycles.

According to them we are now in the *Fourth Turning* of the Millennial Saeculum, which began at the end of WW II in 1946, ending the Great Power Saeculum. In the book, the authors show the three Turnings we have already passed, and they predicted that a crisis would happen around 2005 plus or minus a few years to start the Fourth Turning. Actually it was the financial collapse of 2008/2009, but given that the book was written in 1997, I'd say that was not a bad prediction. The authors calculated that the Fourth Turning would end around 2026, but it did start three years later, so 2029/2030 might be a better end date. In any case, a Fourth Turning always ends in a major all-out war. If you read the book, you will find that the authors give a number of scenarios for how this Fourth Turning plays out, but rather than spoil the fun of reading, get the book and read it yourself. You will be impressed. But first how did we get to the Fourth Turning with a looming war facing us?

The Millennial Saeculum 1946 to 2036(?):

Everything starts in 1946, with the end of the Second World War that brought a euphoric high to the entire world. This was the First Turning, and the result was that a large number of babies were born in America and Europe, and lasted until 1964, when President Kennedy was assassinated. In the Second Turning, those babies would become the Boomer generation that were both drafted to fight in Vietnam and violently



protested against the war in Vietnam, even to driving President Johnson from office in 1968. They also rebelled against the social sentiments that they felt had created World War II, Vietnam and other social issues. This was the Consciousness Revolution and the core problems that developed later were from the policies of Presidents Johnson, Nixon, Ford and Carter and their administrations' reactions to our tumultuous society. This was a very politically active period with the passage of a large number of legislative acts along with the creation of several new federal departments, by Congress. By far the biggest problem, in my opinion, was President Jimmy Carter's creation of the Department of Education in 1979.

The next turning, the Third Turning, from 1984 to 2008/2009, now called the Culture wars, was the Boomers' discarding the old American Culture. Many Boomers, after rejecting the past American culture as evil, embraced Progressivism (Marxism light) as a better system, so they entered the education system to reeducate the children. The Annenberg Foundation in Chicago was instrumental in starting the change in collaboration with the Federal Department of Education. Every city that went along with the Annenberg program ended up having the worst performing school systems in the country – maybe in the world. The current "Common Core" program doesn't even educate; it is more a political indoctrination program as was found in the old U.S.S.R.

Inasmuch as the US Constitution prevented the Federal government from running the country's school systems, how was it possible for them to regulate what was taught? It's simply the large amounts of grant money they gave to the local schools and colleges, provided that they would only follow federal rules as issued by the Department of Education. It was bribery: if you want our money, you will teach what how and what we want. And within a generation or two, virtually every local and state school had toed the line to get the Federal money, making it even worse today; Common Core is actually dumbing the kids down. The Diversity Delusion by Heather McDonald gives a decent overview of what happened.

While this conversion of sentiments was going on with the youth and young adults, the older generation, those who lived through the Depression and World War II and who were in power, were trying to put the world back together again while simultaneously trying to stop Communism from taking over the world. This progressive process was going on in the background, and I'm not sure that all the Boomers even understood what was happening. It was a movement with different names but with only one purpose – to create a one-world government. A partial listing of the American-driven agencies and programs used to make the change would contain the United Nations, The Council on Foreign Relations, The Trilateral Commission, The Club of Rome, The IPCC, the EU, the IMF and World Trade Organization. Their goal was to create a world with no borders and link all countries together by trade. It is commonly called Globalism. Patrick Wood's *Technocracy Rising* does an excellent job of explaining the concept.

When I started writing this book a couple of years ago, I didn't know about Google and what they were doing besides becoming the most powerful tech company on the planet, even beyond the importance of Facebook. In December, 2018, I read *Life after Google*, published in July, 2018, authored by George Gilder, a man with extensive knowledge of the tech world. It was extremely interesting and educational, and it contained one thing that should worry every person on the planet.

Google, which controls 90 percent of the web searches, has developed a program at the request of the Chinese to 'rate' every person in China based on his or her web activities. This rating will be a number (not defined in the book) but probably a percentage, such as Person X is on government-approved sites 90 percent of the time, and on unapproved sites 10 percent. Then if that approved value drops to some specified number, say 75 percent, that person loses all privileges, including the ability to travel in the country or hold a job.

**Google and Facebook (?) are now starting a program like that in the US and probably the entire world. This is truly Orwell's 1984 come true.**

### **There are three factions now in play in America**

- Americanism/constitutionalism (discredited in the school systems and on the way out) is Main Street as represented by President Trump.
- Progressivism/Marxism (the lead system to replace the old one), led by Bernie Sanders and those who follow him – Alexandria Ocasio-Cortez and Kyrsten Sinema.
- Globalism/multiculturalism (also might be on the way out because of financial issues) is Wall Street and the large corporations represented by the DC swamp.

### **Analysis:**

So where are we now? Well, the Culture Wars have created two generations that have been taught that the United States was the source of all the evil in the world. Little to none of this is remotely true, but that doesn't matter since too many have now been indoctrinated otherwise, because the progressive wing of the Democrat party is Marxist and trying to establish a movement to make sweeping changes to the US Constitution or, better yet, replace it with something new. Many of those in political power today were clearly the Marxists who rioted in the late '60s and '70s, as clearly seen by the writings of such for example *Prairie Fire*, by Students for a Democratic Society (SDS), published in July 1974. What they are now teaching in school and proposing is a change in our government to Progressivism, the equivalent of Marxism, which may well lead to a civil war, and no matter the outcome, America would never be the same. An American civil war was an outcome that Straus and Howe said was very possible and, based on their

research and conclusions in their book along with current events, I am of the opinion that will start sometime between 2022 and 2026.

Engagement with even a limited civil war, our country becomes vulnerable to harmful outside forces. However, we remain a nuclear power despite internal turmoil, so the situation becomes unpredictable. Would the US military have to step in to put down the civil war? Probably it would, but on what side – the Americanism faction, the Marxist faction or the Globalist faction?

### Relevant thoughts on war and the military:

The current concepts of “war” are “only” truly understood by the Chinese (an atheist, militant, political system) and the Islamic Caliphate (religious, militant, political system)! The other world factions, such as Globalism and Progressivism, and sovereign states like Russia and India are powerful, but in the long run they will probably succumb to either the Chinese or the Caliphate.

Western Civilization (as currently constituted) is not capable of surviving against either of these two militant “political” systems. Now putting aside whether the world will go to the Chinese or the Muslims, as those “wars” are not yet in play and will probably occur after midcentury, that leaves us with the current battlefield of asymmetric warfare comprising terrorism, cyber warfare, civil war, economic warfare and social warfare. It is actually more complicated, but that is not a discussion for this short introductory paper. I’m presenting only the overall “current” battlefield, not all the actual players or their potential strategies.

As to asymmetric warfare, one needs to first observe the political strategy of all the factions involved, which is solely the task of the various governments. A proper strategy is not easily developed and can only be constructed by the federal government, since the strategy has to bring in all aspects of society. To create a true strategy, one must fully understand [\*The Art of War\*](#), by Sun Tzu, [\*The Prince\*](#) by Machiavelli, and the next two books to bring us to current times, [\*The Fourth Turning\*](#), by Strauss and Howe, and *The Hundred-Year Marathon*, by Pillsbury. They need to be read in that order!

Once there is a full understanding of the concepts embodied in those four books, one could develop an applicable strategy. However, we have overlooked half of the future battlefield and the most problematic aspect, Islam. Without delving into all the details, Islam is made of two parts – the religion (the Koran) and the Islamic proper way of living (the Sire and the Hadith). The religious aspect is not relevant in a discussion of politics and government. But the way of life (political Islam) is very relevant, as it is the Muslim form of government and the way it is written that makes Islam totally incompatible with either Western civilization or the Chinese-modified Marxist system. Fortunately, there is now a raging internal struggle between Iran-centered Shia Islam (~20% of Islam) and Saudi-centered Sunni (~80% of Islam), which dilutes their efforts of refashioning a

worldwide Caliphate. However, once and however that is resolved they will be a bigger threat to Western Civilization than are the Chinese.

Personally, I cannot fathom how a weakened United States would survive the combined threat. China and Islam both want to destroy us and if we are weakened by an internal civil war caused by the progressives, the result would probably be a takeover of the United States by China sometime around 2030 to 2040. That would leave only two players – the Chinese and the newly formed Islamic Caliphate after they consolidate what is left of the EU into Islam, also probably around 2040 to 2050, or a bit thereafter. With Western civilization out of the way, the stage is set for a final battle to determine the world hegemon to rule over all who are left, possibly by the end of the century. Obviously, I will not be around to see any of this and so it's irrelevant to me personally but I am concerned for my grandkids.

I write and post on my blog subjects related to this only in an attempt to elucidate the problems I see to as many as possible, as there are solutions to all problems but only if the problems are understood.

### **In Summary:**

War and the kinds of wars that have been fought are very different, depending on the social patterns in play, best described in the seminal book, *The Fourth Turning*. The last “real” meaning all-out war was WW II, which was a true, worldwide, no-quarter war (120 to 150 million dead or about 5.9 percent of the world population in 1940). The next “real” war will be the same as WW II in intensity, but will be waged with different kinds of weapons. However, the number of dead will probably exceed those of WW II, since by 2050; the world population is estimated to be 9.306 billion. Assuming only a 5 percent death rate, it would still equal 465.3 million dead. But a 10 percent rate would be almost a billion! Ten percent is not unreasonable, given how dependent we are on technology, electrical power and the web, which could fail during the coming conflict. And that is why I believe that if we do not understand the battlefield, a billion or more people dying will be a heavy price to pay for having a closed mind today.



## Words of Wisdom, Sayings and Just Common Sense

A bird in the hand is worth two in the bush  
A chain is only as strong as its weakest link  
A day's work for a day's pay  
A fool and his money are soon parted  
A house divided against itself cannot stand  
A journey of a thousand miles begins with a single step  
A leopard cannot change its spots  
A man's word is his bond (generic use of the word man)  
A penny saved is a penny earned  
A person is known by the company he/she keeps  
A picture paints a thousand words  
A place for everything and everything in its place  
A problem shared is a problem halved  
A rolling stone gathers no moss  
A stitch in time saves nine  
A woman's work is never done  
Actions speak louder than words  
All that glitters is not gold  
All things being equal, the simplest solution tends to be the best one (Occam's razor)  
All work and no play makes Jack a dull boy  
All's fair in love and war  
An ounce of prevention is worth a pound of cure  
As you sow so shall you reap  
Ask no questions and hear no lies  
Ask not what the country can do for you but what you can do for your country  
Avoid making major decisions when in emotional distress  
Be leery of gifts with strings attached  
Beauty is in the eye of the beholder  
Beauty is only skin deep  
Beggars can't be choosers  
Behind every great man there's a great woman  
Better late than never  
Better safe than sorry  
Better to have loved and lost than never to have loved at all  
Better to remain silent and be thought a fool than to speak and remove all doubt  
Blindly following a cause or purpose is never good  
Blood is thicker than water (family comes first)  
Both good and evil do exist

Children should be seen and not heard  
Correlation does not by definition mean cause and effect  
Discretion is the better part of valor  
Do unto others, as you would have them do unto you  
Don't bite the hand that feeds you  
Don't burn your bridges behind you  
Don't change horses in midstream  
Don't count your chickens before they are hatched  
Don't cross the bridge till you come to it  
Don't get your meat where you get your bread and butter  
Don't put all your eggs in one basket  
Don't rock the boat  
Don't try to walk before you can crawl  
Don't upset the apple-cart  
Don't worry about things you have no control over  
Doubt is the beginning not the end of wisdom  
Early to bed, early to rise, makes a man healthy, wealthy, and wise  
Easy come, easy go  
Education is the path to freedom  
Empty vessels make the most noise  
Enough is as good as a feast  
Every dark cloud has a silver lining  
Every dog has his day  
Every man has his price  
Every stick has two ends  
Everybody wants to go to heaven but nobody wants to die  
Everyone should be equal in the eyes of the law  
Failing to plan is planning to fail  
Faint heart never won fair lady  
Faith will move mountains  
Familiarity breeds contempt  
Finders keepers, loser's weepers  
First things first  
Flattery will get you nowhere  
Fool me once shame on me, Fool me twice shame on you  
Fools rush in where angels fear to tread  
Foresight is better than hindsight  
Forewarned is forearmed  
Form follows function  
Fortune favors the brave  
Freedom is never free



Garbage in Garbage out (GIGO)  
Give me liberty or give me death  
God helps those who help themselves  
Good and evil are not absolutes there is much grey  
Good fences make good neighbors  
Good things come to those who wait  
Great minds think alike  
Half a loaf is better than no bread  
Hard work never did anyone any harm  
Haste makes waste  
He who hesitates is lost  
He who laughs last laughs longest  
He who lives by the sword shall die by the sword  
He who pays the piper calls the tune  
Hell has no fury like that of a woman scorned  
Hindsight is always 20/20 (perfect)  
History repeats itself  
Home is where the heart is  
If a job is worth doing it is worth doing well  
If at first you don't succeed try, try and try again  
If it's too good to be true it probably is  
If it's and and's were pots and pans there'd be no work for tinkers  
If life deals you lemons made lemonade  
If nothing changes then nothing changes  
If you are not part of the solution then you are part of the problem  
If you don't ask for something you won't get it  
If wishes were horses beggars would ride  
If you can't be good, be careful.  
If you can't beat em, join em  
If you can't stand the heat get out of the kitchen  
Imitation is the sincerest form of flattery  
In retrospect all things are possible  
Into every life a little rain must fall  
Indecision will not get you where you want to go  
Individuals will always do what is in their best interest (with the knowledge they have)  
It's better to give than to receive  
It's better to have loved and lost than never to have loved at all  
It's no use locking the stable door after the horse has bolted  
It's not worth crying over spilt milk  
It's the early bird that gets the worm

It's the squeaky wheel that gets the grease  
Jack of all trades, master of none  
Justice should not be confused with retribution  
Keep it simple stupid (KISS)  
Knowledge (education) is power  
Labor precedes reward  
Laugh and the world laughs with you, weep and, you weep alone  
Laughter is the best medicine  
Let bygones be bygones  
Let sleeping dogs lie  
Let the punishment fit the crime  
Liberty must be defended at all costs  
Life is what you make it  
Man does not live by bread alone  
Marry in haste, repent at leisure  
Measure twice cut once  
Men are men and women are women and there is a difference  
Mighty oaks from little acorns grow  
Money Talks and Bull Shit Walks  
Mother is almost always right  
Murphy is always lurking in the background (if things can go wrong they will)  
Nature abhors a vacuum  
Necessity is the mother of invention  
Negotiation is the path to mutual benefit  
Never completely trust the people running the government  
Never forget the rule of unintended consequences  
Never judge a book by its cover  
Never put off till tomorrow what you can accomplish today  
No man is an island  
No one can make you feel inferior without your consent  
No rest for the wicked  
Nothing is certain but death and taxes  
Once bitten twice shy  
One good turn deserves another  
Opportunity only knocks once  
Out of sight, out of mind  
Passion of purpose does not constitute correctness of thought  
Past decisions or acts can never be undone  
People who live in glass houses shouldn't throw stones  
People are not and cannot be perfect  
Plan on the unexpected

Please and thank you are powerful words  
Possession is nine tenths of the law  
Power corrupts and absolute power corrupts absolutely (private and public)  
Practice makes perfect  
Pride comes before a fall  
Procrastination is the thief of time  
Put your best foot forward  
Quickness of action without a measure of caution can be dangerous  
Revenge is a dish best served cold  
Spare the rod and spoil the Child  
Speak softly but carry a big stick  
Starting first in the wrong direction is worse than starting last in the right  
Sticks and stones can break my bones but names can never hurt me  
Sunk costs should not be considered for future decisions  
Talk is cheap  
That which does not kill us makes us stronger  
The blind leading the blind  
The early bird catches the worm  
The end does not justify the means  
The exception which proves the rule  
The grass is always greener on the other side of the fence  
The hand that rocks the cradle rules the world  
The longest journey starts with a single step  
The lowest bid is not always the best value  
The more things change, the more they stay the same  
The only thing we have to fear is fear itself  
The pen is mightier than sword  
The proof of the pudding is in the eating  
The road to hell is paved with good intentions  
The way to a man's heart is through his stomach  
There are followers and then there are leaders  
There are no "entitlements" in nature  
There are no "rights" in nature  
There are none so blind as those, that will not see  
There's more than one way to skin a cat  
There's no fool like an old fool  
There's no place like home  
There's no smoke without fire  
There's no such thing as a free lunch (someone pays somewhere)  
There's no time like the present  
There's none so deaf as they that will not hear

Think long and hard before you act  
Those who do not learn from history are doomed to repeat it  
Time is a great healer  
To err is human, to forgive divine  
To the victor goes the spoils  
Tomorrow never comes  
Too many cooks spoil the broth  
Today is the first day of the rest of your life  
Two heads are better than one  
Two wrongs don't make a right  
Use force only as a last resort  
Victory is sweet only if won with honor  
Walk away from a bad deal no matter how badly you want something  
Waste not, want not  
What is right and what is wrong is not always clear  
When the cat's away the mice will play  
Where there's a will there's a way  
You always get what you pay for  
You are what you eat  
You can lead a horse to water, but you can't make it drink  
You can communicate only if you can listen  
You can only change yourself not others  
You can fool some of the people all of the time and all of the people some of the time  
but you can't fool mom  
You can't get blood out of a stone  
You can't make an omelet without breaking eggs  
You can't legislate people's personal behavior  
Wisdom sometimes comes with age  
Without discipline there can be no order  
Working for the common good can be good for the heart

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## Key Hyperlinks

### Chapter One

#### Sentience

<https://en.wikipedia.org/wiki/Sentience>

#### Sapience

<https://en.wikipedia.org/wiki/Wisdom>

#### Adam and Eve & Cain and Able

<https://www.youtube.com/embed/EvmgtmCI-8U>

### Chapter Two

#### Conscious thought

<https://en.wikipedia.org/wiki/Consciousness>

#### Self-awareness

<https://en.wikipedia.org/wiki/Self-awareness>

#### Minkowski space

[https://en.wikipedia.org/wiki/Minkowski\\_space](https://en.wikipedia.org/wiki/Minkowski_space)

#### String Theories\_

[https://en.wikipedia.org/wiki/String\\_theory](https://en.wikipedia.org/wiki/String_theory)

#### Super String Theory

[https://en.wikipedia.org/wiki/Superstring\\_theory](https://en.wikipedia.org/wiki/Superstring_theory)

#### Collective Unconscious

[https://en.wikipedia.org/wiki/Collective\\_unconscious](https://en.wikipedia.org/wiki/Collective_unconscious)

#### Carl Jung and the Lion King (Part 1)

<https://www.youtube.com/watch?v=3iLiKMUIyTI&w=1117&h=628>

#### Carl Jung and the Lion King (Part 2)

<https://www.youtube.com/watch?v=X6pbJTqv2hw&w=1117&h=628>

### Chapter Three

#### New Experiments Consciousness Affects Matter

<https://www.youtube.com/watch?v=nRSBaq3vAeY&w=949&h=534>

#### Theory of Everything

[https://en.wikipedia.org/wiki/Theory\\_of\\_everything](https://en.wikipedia.org/wiki/Theory_of_everything)

### **Schrödinger's cat**

[https://en.wikipedia.org/wiki/Schr%C3%B6dinger%27s\\_cat](https://en.wikipedia.org/wiki/Schr%C3%B6dinger%27s_cat)

### **Copenhagen interpretation**

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### **Thought experiment**

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### **Reductive Materialism**

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### **Objective Reduction**

[https://en.wikipedia.org/wiki/Orchestrated\\_objective\\_reduction](https://en.wikipedia.org/wiki/Orchestrated_objective_reduction)

### **Microtubules**

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### **Quantum measurement problem**

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### **Quantum entanglement**

[https://en.wikipedia.org/wiki/Quantum\\_entanglement](https://en.wikipedia.org/wiki/Quantum_entanglement)

### **The double slit experiment**

[http://www.youtube.com/watch?v=U7Z\\_Tlw9lnA&w=776&h=437](http://www.youtube.com/watch?v=U7Z_Tlw9lnA&w=776&h=437)

### **Is Quantum Physics Necessary for the Account of Consciousness**

[https://youtu.be/2\\_sgFETJzak](https://youtu.be/2_sgFETJzak)

### **Moscow Center for Consciousness Studies**

[https://en.wikipedia.org/wiki/Moscow\\_Center\\_for\\_Consciousness\\_Studies](https://en.wikipedia.org/wiki/Moscow_Center_for_Consciousness_Studies)

### **Quantum foam**

[https://en.wikipedia.org/wiki/Quantum\\_foam](https://en.wikipedia.org/wiki/Quantum_foam)

### **Qualia**

<https://en.wikipedia.org/wiki/Qualia>

## **Chapter Eight**

### **The Most Shameful Injustice**

<https://www.youtube.com/watch?v=F3WFUWtFv8>



