



PHOENIX JOURNAL EXPRESS

A bulletin commenting on appropriate current news events, clarification of portions of the Journals and answers of a general nature to questions not found in the existing Journals.

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AUGUST 1991 VOLUME XV NUMBER 12

8/22/91 #1 HATONN
THURSDAY

As we grow in understanding of the physical--please, do not get sidetracked on the sensationalism of "seeing" truth in happenings and exclude the source of the KNOWINGNESS. It is your God knowledge within that is coming forth and every day--every happening--will allow for more and more discernment.

Moreover, as we move along we will be able to share more and more of the Earth happenings with our physical brothers so that we can concentrate more on the next phase of our participation. Remember, we are not rabble-rousers, we are not activists in the sense of the definition of "activism" and public disobedience. Our ONLY thrust is to urge you ones to get in there and reclaim the power of your Constitution.

It will appear to all of you that what happened in the Soviet Union was a "good" thing. No, it was a planned confrontation brought about by total deceit--the most deceived were the ones who THOUGHT they had backing. It makes one harken back to the situation in Iraq/Kuwait wherein Iraq was led to believe the world would not interfere at worst and even assist at best.

This gave the leaders an opportunity to find out who all dissenters were, from political adversaries to military aggressors. It only unified that portion of the New World Order. Note the markets of the world and note that even the doubtful and hesitant helpers of the Soviets are now lined up to give, give and give to the Soviet Dictators foisting off total totalitarian dictatorship as "Democracy". "Republic" was just

removed from all association with the government form. Giving ones a vote when the choice is death by hanging or death by poison is hardly a fair for-the-people way to go. It surely is nice for the One World Dictator, however. You will also note quite easily that the Gorbachev who went on vacation is NOT the one who returned.

Oh, I think with such a "scare" that Bush will get just about everything he asks for from you people and the puppets in Washington. I hope you have noted that the major rise on the stock markets is in the areas of defense industry. All of this when the newly unemployed (registered) last week increased an additional 22,000--that means "increase from the prior week" so you are talking some 200,000 NEWLY (in one week) unemployed. You already have millions out of work and an already decreasing in welfare expenditures for the already millions on the rolls.

So, what do I suggest? Do all you can without any civil disobedience to retain and reclaim your constitutional laws and build what you can for a period of real hardship and an assault against the overpopulation of the world.

What happened to Yeltsin? Please, chelas, now we all know what happened to that gentleman--remember, he too, was missing for several weeks within the past months--except for OLD pictures of the man--the world did not see this great leader of the multitudes of Russia who had formerly backed everything except Gorbachev and the new regime. You must look at the whole of a symphony to understand the various refrains of same. The groundwork for this circumstance was laid long, long ago. You must see that your world is lining up on the side of

the physical projection and not on the side of good.

God wins, precious ones. It is only that you are not yet truly aware of what that means, so we must continue with the lessons until you do, for the pendulum always swings in reverse cycle and what we leave written will be the rule book for another journey at another experience. Let us say it in this manner: "You are sent to give the spacecraft schedules and inform as to that which the ticket aboard costs and it is not a journey at this time in evolution to be martyrs but, rather, a time of physical participation in the leaving of Truth." We have no wish to have the books burned nor any such sensationalism. We would like to see you prosper through good and proper business and especially through a time of depressed society. We desire the example to be one of "desire to follow"--not dread of pain and agony. Let us get our balance fulcrum stable upon God and we shall be fine.

We have the solution for many of the current problems for you ones in this place--within the society and utilizing all that we advocate AND having security and foodstuffs, as example. Oberli heard me and will share. This is a time of self-responsibility and creative thinking wherein all MUST participate. So be it.

I turn over the forum to Germain so that we can get some work done on our proper task today for the day is again shortened for'the writing because of need for a meeting. Let us ever be loving, gracious, generous, kind and compassionate one with another. This becomes most difficult as the bombardment of the physical impacts come upon you--but if we cannot reflect these things of God, then how can the

world?

Probably in the next few *EXPRESSES* I shall choose to go back and give you scenarios from past planning and experiences such as what was done with the MX missiles in prior world attempts for nuclear war. If you have paid any attention to the carriers you will have seen, RIGHT NOW, MX missiles all over the United States on the move. The carriers are usually just boxcars with huge slab sides and a top shaped like a "barn" roof. They are usually painted a typical brown or gray with few, if any, markings on the outside. They are, however, set so that when the train is halted and the trigger pulled, the sides blast off and the missile is raised to launch angle and would be launched directly from the location aboard the train.

This can be most uncomfortable if one or more of those missiles are launched from a town because the adversary has his missiles tracked to pinpoint yours--even the ones in motion. Every one has a Cosmosphere or two in attendance and this kind of confrontation can certainly cause a bit of discomfort to the township involved. It is truly time to get informed.

The next plan for you of America is to work out a little scheme with the Russians to allow the Cosmospheres to give you a few demonstrations and call them space-originated from your unfriendly aliens. This is WHY Cooper is so prodded to continue the facade of "little gray aliens" and scatter more and wilder lies about all the people involved in getting to the actual truth of aliens.

Further, there may come a time when briefly we will have to discontinue personal contact of this nature for your protection. That does not mean that anything will change--God goes nowhere. However, ones of the adversary's troops are lining up to blast our material and PROVE the presence of these "little grays" holding your government hostage. The protection will only be increased for you ones of God, so relax and enjoy the show--regardless of that which you are doing it should be done in LOVE and Joy. There are still some real surprises in store for the adversary and his troops from the Lighted Realms of Source and I don't think any of you want to miss it! Perhaps it may be time for G.G. to contact some of his old acquaintances

who have also been threatened by this speaker, literally, with death threats.

I believe that you will find your audiences changing greatly but we are most appreciative of those which served as launch pads and we are indeed grateful. You are just about to begin some really excellent sessions and we honor our enemies who give us press. There is no facade involved; America is the chosen place of God and it is time to reclaim it so that the ones remaining can grow into proper perception as the world recovers and plays out its course of life before rest. But the order of societal structure under God, as your nation was idealistically projected, yet never actually experienced for evil against brother was present from onset, shall be again set as example.

Can it be? Of course, it has been just such massive changes in all past periods of civilization growth. While the nations sort of their friends and foes within and without--so, too, does God. There is however, a large difference, HE does not watch that which the lips say--of any individual--but rather, that which the heart speaks. Man will, if uninformed or for whatever purpose, usually follow the masses which is often most unwise indeed while the heart is saying quite a different thing. Physical stupidity is not necessarily a favor to God for it most often means--in the event of purges--less bodies to serve God.

You are not placed there to fight wars--remember? Wars are not of God! Yours is to bring the WORD as promised and live with intent of God so that you are AVAILABLE for transition, etc. You do not set yourselves aside and anything beyond that which is in your Constitution. Suicide is not a very honorable thing in most instances so let us always act with wisdom in all circumstances.

(PAUSE)

Germain and I have conferred here, and it is agreed that I shall do the remainder of the subject of the Humanist Ideal and Programming. This is an excellent place to insert the information in the JOURNAL in writing and also you may wish to include it in *EXPRESS* material.

HUMANIST MANIFESTO I

I see no point in great further dis-

cussion for I believe the material speaks better for itself. I will only remind you as you begin this input that GLOBALISM MEANS THE DEMISE OF AMERICA AND HENCE, THE WORLD.

I shall ask, Dharma, that you take this in duplication for I need no expression beyond the material physical aspect in which it was originally given and then, as updated sequentially. I believe you will see that the plan has worked to perfection and the adversary is in control of the human manifestation and has trapped the Souls within. That is the freedom of which we speak--the physical is not important other than as a vehicle for use in experience--'tis the soul in prison to the physical which in every experience is but fleeting. Let us quote a little brief statement made by one, Khrushchev, who said the following in one of his sessions of "remembering": *I suppose you could say my political education began during my boyhood in the little village of Kalinovka where I was born. My schoolteacher there was a woman named Lydia Shchevchenko. She was a revolutionary. She was also an atheist. She instilled in me my first political consciousness and began to counteract the effects of my strict religious upbringing. My mother was very religious, likewise her father--my grandfather--who as a serf had been conscripted to the Tsarist Army for twenty-five years. When I think back to my childhood, I can remember vividly the saints on the icons against the wall of our wooden hut, their faces darkened by fumes from the oil lamps. I remember being taught to kneel and pray in front of the icons with the grown-ups in church. When we were taught to read, we read the scriptures. But Lydia Shchevchenko set me on a path which took me away from all that.*

Do you see? Neither is right. The child thought only the prayer was to the icon and the lie was visible. The lie is the living example of that lie for that is all the "senses" can absorb.

It is difficult to sit and compile some sort of a list to alert ones to the problem for the humanist educationists have been infiltrating their ideas and techniques into the system for so long that they have completely displaced the traditional academic methods and curriculum. In addition, you have "bought into" their philosophy and

methodology to such an extent that you find yourselves bankrupt for other ways to teach. You have now passed enough generations that there are indeed only a tiny few teachers who can recall anything different in the school system. In a sense, chelas, we are starting all over again and the material we bring seems new and radical. It is our duty to present it to you for history shall be documented for the generations to come forth.

QUOTE: HUMANIST MANIFESTO I

The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world. The time is past for mere revision of traditional attitudes. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience. In every field of human activity, the vital movement is now in the direction of a candid and explicit humanism. In order that religious humanism may be better understood we, the undersigned, desire to make certain affirmations which we believe the facts of our contemporary life demonstrate.

There is great danger of a final, and we believe fatal, identification of the word *religion* with doctrines and methods which have lost their significance and which are powerless to solve the problem of human living in the Twentieth Century. Religions have always been means for realizing the highest values of life. Their end has been accomplished through the interpretation of the total environing situation (theology or world view), the sense of values resulting therefrom (goal or ideal), and the technique (cult) established for realizing the satisfactory life. A change in any of these factors results in alteration of the outward forms of religion. This fact explains the changefulness of religions through the centuries. But through all changes religion itself remains constant in its quest for abiding values, an inseparable feature of human life.

Today man's larger understanding of the universe, his scientific achievements, and his deeper appreciation of brotherhood, have created a situation which requires a new statement of the means and purposes of religion. Such

a vital, fearless, and frank religion capable of furnishing adequate social goals and personal satisfactions may appear to many people as a complete break with the past. While this age does owe a vast debt to traditional religions, it is none the less obvious that any religion that can hope to be a synthesizing and dynamic force for today must be shaped for the needs of this age. To establish such a religion is a major necessity of the present. It is a responsibility which rests upon this generation...

First: Religious humanists regard the universe as self-existing and not created.

Second: Humanism believes that man is a part of nature and that he has emerged as the result of a continuous process.

Third: Holding an organic view of life, humanists find that the traditional dualism of mind and body must be rejected.

Fourth: Humanism recognizes that man's religious culture and civilization, as clearly depicted by anthropology and history, are the product of a gradual development due to his interaction with his natural environment and with his social heritage. The individual born into a particular culture is largely molded to that culture.

Fifth: Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values. Obviously humanism does not deny the possibility of realities as yet undiscovered, but it does insist that the way to determine the existence and value of any and all realities is by means of intelligent inquiry and by the assessment of their relation to human needs. Religion must formulate its hopes and plans in the light of the scientific spirit and method.

Sixth: We are convinced that the time has passed for theism, deism, modernism, and the several varieties of "new thought".

Seventh: Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation--all that is in its degree expressive of

intelligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained.

Eighth: Religious humanism considers the complete realization of human personality to be the end of man's life and seeks its development and fulfillment in the here and now. This is the explanation of the humanist's social passion.

Ninth: In place of the old attitudes involved in worship and prayer the humanist finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort to promote social well-being.

Tenth: It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural.

Eleventh: Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability. Reasonable and manly attitudes will be fostered by education and supported by custom. We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.

Twelfth: Believing that religion must work increasingly for joy in living, religious humanists aim to foster the creative in man and to encourage achievements that add to the satisfactions of life.

Thirteenth: Religious humanism maintains that all associations and institutions exist for the fulfillment of *human life*. The intelligent evaluation, transformation, control and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world.

Fourteenth: The humanists are firmly convinced that the existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, con-

trols, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world.

Fifteenth and last: We assert that humanism will: (a) affirm life rather than deny it; (b) seek to elicit the possibilities of life, not flee from it; and (c) endeavor to establish the conditions of a satisfactory life for all, not merely for the few. By this positive morale and intention humanism will be guided, and from this perspective and alignment the techniques and efforts of humanism will flow.

So stand the thesis of religious humanism. Though we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task.

Signed:

J.A.C. Fagginer Auer, E. Burdette Backus, Harry Elmer Barnes, L.M. Birkhead, Raymond B. Bragg, Edwin Arthur Burt, Ernest Caldecott, A.J. Carlson, John Dewey, Albert C. Dieffenbach, John H. Dietrich, Bernard Fantus, William Floyd, F.H. Hankins, A. Eustace Haydon, Llewellyn Jones, Robert Morss Lovett, Harold P. Marley, R. Lester Mondale, Charles Francis Potter, John Herman Randall, Jr. and Curtis W. Reese.

END OF QUOTING.

Now, as you read over this which was projected in 1933 you will not find great and magnificent gaps in growth and truth of the situation which was already under way. It was the beginning of integration with the Communist Manifesto and Protocols of the Zionist Elders of Wisdom. Remember, the Adversary doesn't care how long it

takes to get things aligned into his way as long as there is steady growth through three full generations for all that man HAS ARE HIS "SENSES" BY WHICH TO GUIDE HIS DIRECTION. So, let us write on and see how things begin to take on more form. Let us move about forty years forward from 1933 and see about the:

HUMANIST MANIFESTO II

QUOTE:

PREFACE: It is forty years since Humanist Manifesto I appeared. Events since then make that earlier statement far too optimistic. Naziism has shown the depths of brutality of which humanity is capable. Other totalitarian regimes have suppressed human rights without ending poverty. Science has sometimes brought evil as well as good. Recent decades have shown that inhuman wars can be made in the name of peace. The beginnings of police states, even in democratic societies, widespread government espionage, and other abuses of power by military, political and industrial elites, and the continuance of unyielding racism, all present a different and difficult social outlook. In various societies, the demands of women and minority groups for equal rights effectively challenge our generation.

As we approach the twenty-first century, however, an affirmative and hopeful vision is needed. Faith, commensurate with advancing knowledge, is also necessary. In the choice between despair and hope, humanists respond in this Humanist Manifesto II with a positive declaration for times of uncertainty.

As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers and to be able to do something about them, is an *unproven and outmoded faith*. Salvationism based on more affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival.

Those who sign Humanist Manifesto II disclaim that they are setting forth a binding credo; their individual views would be stated in widely varying ways. This statement is, however, reaching for vision in a time that needs

direction. It is social analysis in an effort at consensus. New statements should be developed to supersede this, but for today it is our conviction that humanism offers an alternative that can serve present-day needs and guide humankind toward the future. Signed:

PAUL KURTS, *Editor*; EDWIN H. WILSON, *Editor Emeritus*
THE HUMANIST

The next century can be and should be the humanistic century. Dramatic scientific, technological, and ever-accelerating social and political changes crowd our awareness. We have virtually conquered the planet, explored the moon, overcome the natural limits of travel and communication: we stand at the dawn of a new age; ready to move farther into space and perhaps inhabit other planets. Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our life span, significantly modify our behavior, alter the course of human evolution and cultural development, unlock vast new powers, and provide humankind with unparalleled opportunity...

The future is, however, filled with dangers. In learning to apply the scientific method to nature and human life, we have opened the door to ecological damage, overpopulation, dehumanizing institutions, totalitarian repression, and nuclear and biochemical disaster. Faced with apocalyptic prophecies and doomsday scenarios, many flee in despair from reason and embrace irrational cults and theologies of withdrawal and retreat.

Traditional moral codes and newer irrational cults both fail to meet the pressing need of today and tomorrow. False "theologies of hope" and messianic ideologies, substituting new dogmas for old, cannot cope with existing world realities. They separate rather than unite peoples.

Humanity, to survive, requires bold and daring measures. We need to extend the uses of scientific method, not renounce them, to fuse reason with compassion in order to build constructive social and moral values.

Confronted by many possible futures, we must decide which to pursue. The ultimate goal should be the fulfillment of the potential for growth in each human personality--not for the favored

few, but for all of humankind. Only a shared world and global measures will suffice.

A humanist outlook will tap the creativity of each human being and provide the vision and courage for us to work together. This outlook emphasizes the role human beings can play in their own spheres of action. The decades ahead call for dedicated, clear-minded men and women able to marshal the will, intelligence, and cooperative skills for shaping a desirable future. Humanism can provide the purpose and inspiration that so many seek; it can give personal meaning and significance to human life.

Many kinds of humanism exist in the contemporary world. The varieties and emphasis of naturalistic humanism include "scientific", "ethical", "democratic", "religious", and "Marxist" humanism. Free thought, atheism, agnosticism, skepticism, deism, rationalism, ethical culture, and liberal religion all claim to be heir to the humanist tradition. Humanism traces its roots from ancient China, classical Greece and Rome, through the Renaissance and the Enlightenment, to the scientific revolution of the modern world. But views that merely reject theism are not equivalent to humanism. They lack commitment to the positive belief in the possibilities of human progress and to the values central to it. Many within religious groups, believing in the future of humanism, now claim humanist credentials. Humanism is an ethical process through which we all can move, above and beyond the divisive particulars, heroic personalities, dogmatic creeds, and ritual customs of past religions or their mere negation.

We affirm a set of common principles that can serve as a basis for united action--positive principles relevant to the present human condition. They are a design for a secular society on a planetary scale.

For these reasons, we submit this new *Humanist Manifesto* for the future of humankind; for us, it is a vision of hope, a direction for satisfying survival.

RELIGION

First: In the best sense, religion may inspire dedication to the highest ethical ideals. The cultivation of moral devo-

tion and creative imagination is an expression of genuine "spiritual" experience and aspiration.

We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so. Even at this late mandate in human history, certain elementary facts based upon the critical use of scientific reason have to be restated. We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfillment of the human race. As non-theists, we begin with humans not God, nature not deity. Nature may indeed be broader and deeper than we now know; any new discoveries, however, will but enlarge our knowledge of the natural.

Some humanists believe we should reinterpret traditional religions and reinvest them with meanings appropriate to the current situation. Such redefinitions, however, often perpetuate old dependencies and escapisms; they easily become obscurantist, impeding the free use of the intellect. We need, instead, radically new human purposes and goals.

We appreciate the need to preserve the best ethical teachings in religious traditions of humankind, many of which we share in common. But we reject those features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities. Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their full potentialities. Such institutions, creeds, and rituals often impede the will to serve others. Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage. More recently they have generated concerned social action, with many signs of relevance appearing in the wake of the "God Is Dead" theologies. But we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save our-

selves.

[Hatonn: As we move through here, please take note of the most subtle use of that which is TRUTH and swinging it into a negative aspect in practice. This is not the concept of "save self" that is TRUTH; this a full intent to separate the human from God in total.]

Second: Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization, and from rectifying social injustices. Modern science discredits such historic concepts as the "ghost in the machine" and the "separable soul". Rather, science affirms that the human species is an emergence from natural evolutionary forces. As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context. There is no credible evidence that life survives the death of the body. We continue to exist in our progeny and in the way that our lives have influenced others in our culture.

Traditional religions are surely not the only obstacles to human progress. Other ideologies also impede human advance. Some forms of political doctrine, for instance, function religiously, reflecting the worst features of orthodoxy and authoritarianism, especially when they sacrifice individuals on the altar of Utopian promises. Purely economic and political viewpoints, whether capitalist or communist, often function as religious and ideological dogma. Although humans undoubtedly need economic and political goals, they also need creative values by which to live.

ETHICS

Third: We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stems from human need and interest. To deny this distorts the whole basis of life. Human life has meaning because we create and develop our futures. Happiness and the creative realization of human needs and desires, individually and in shared enjoyment, are continuous themes of humanism. We strive for the good life, here and now.

The goal is to pursue life's enrichment despite debasing forces of vulgarization, commercialization, bureaucratization, and dehumanization.

Fourth: Reason and intelligence are the most effective instruments that humankind possess. There is no substitute; neither faith nor passion suffices in itself. The controlled use of scientific methods, which has transformed the natural and social sciences since the Renaissance, must be extended further in the solution of human problems. But reason must be tempered by humility, since no group has a monopoly of wisdom or virtue. Nor is there any guarantee that all problems can be solved or all questions answered. Yet critical intelligence, infused by a sense of human caring is the best method that humanity has for resolving problems. Reason should be balanced with compassion and empathy and the whole person fulfilled. Thus, we are not advocating the use of scientific intelligence independent of or in opposition to emotion, for we believe in the cultivation of feeling and love. As science pushes back the boundary of the known, man's sense of wonder is continually renewed, and art, poetry, and music find their places, along with religion and ethics.

THE INDIVIDUAL

Fifth: The preciousness and dignity of the individual person is a central humanist value. Individuals should be encouraged to realize their own creative talents and desires. We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality. We believe in maximum individual autonomy consonant with social responsibility. Although science can account for the causes of behavior, the possibilities of individual freedom of choice exist in human life and should be increased.

Sixth: In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves

be considered "evil". Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a tolerant one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire. We wish to cultivate the development of a responsible attitude toward sexuality, in which humans are not exploited as sexual objects, and in which intimacy, sensitivity, respect, and honesty in interpersonal relations are encouraged. Moral education for children and adults is an important way of developing awareness and sexual maturity.

DEMOCRATIC SOCIETY

Seventh: To enhance freedom and dignity the individual must experience a full range of *civil liberties* in all societies. This includes freedom of speech and the press, political democracy, the legal right of opposition to governmental policies, fair judicial process, religious liberty, freedom of association, and artistic, scientific, and cultural freedom. It also includes a recognition of an individual's right to die with dignity, euthanasia, and the right to suicide. We oppose the increasing invasion of privacy, by whatever means, in both totalitarian and democratic societies. We would safeguard, extend, and implement the principles of human freedom evolved from the *Magna Carta* to the *Bill of Rights of Man*, and the *Universal Declaration of Human Rights*.

Eighth: We are committed to an open and democratic society. We must extend participatory democracy in its true sense to the economy, the school, the family, the workplace, and voluntary associations. Decision-making must be decentralized to include widespread involvement of people at all levels--social, political, and economic. All persons should have a voice in developing the values and goals that determine their lives. Institutions should be responsive to expressed desires and needs. The conditions of work, education, devotion, and play should be humanized. Alienating forces should be modified or eradicated and bureaucratic structures should be held to a minimum. People are more important than decalogues, rules, proscriptions, or regulations.

Ninth: The separation of church and

state and the separation of ideology and state are imperatives. The state should encourage maximum freedom for different moral, political, religious, and social values in society. It should not favor any particular religious bodies through the use of public monies, nor espouse a single ideology and function thereby as an instrument of propaganda or oppression, particularly against dissenters.

Tenth: Humane societies should evaluate economic systems not by rhetoric or ideology, but by whether or not they increase economic well-being for all individuals and groups, minimize poverty and hardship, increase the sum of human satisfaction, and enhance the quality of life. Hence the door is open to alternative economic systems. We need to democratize the economy and judge it by its responsiveness to human needs, testing results in terms of the common good.

Eleventh: The principle of moral equality must be furthered through elimination of all discrimination based upon race, religion, sex, age, or national origin. This means equality of opportunity and recognition of talent and merit. Individuals should be encouraged to contribute to their own betterment. If unable, then society should provide means to satisfy their basic economic, health and cultural needs, including, wherever resources make possible, a minimum guaranteed annual income. We are concerned for the welfare of the aged, the infirm, the disadvantaged, and also for the outcasts--the mentally retarded, abandoned, or abused children, the handicapped, prisoners, and addicts--for ALL who are neglected or ignored by society. Practicing humanists should make it their vocation to humanize personal relations.

We believe in the *right to universal education*. Everyone has a right to the cultural opportunity to fulfill his or her unique capacities and talents. The schools should foster satisfying and productive living. They should be open in all levels to any and all, the achievement of excellence should be encouraged. Innovative and experimental forms of education are to be welcomed. The energy and idealism of the young deserve to be appreciated and channeled to constructive purposes.

We deplore racial, religious, ethnic, or

class antagonisms. Although we believe in cultural diversity and encourage racial and ethnic pride, we reject separations which promote alienation and set people and groups against each other; we envision an *integrated community* where people have a maximum opportunity for free and voluntary association.

We are *critical of sexism or sexual chauvinism--male or female*. We believe in equal rights for both women and men to fulfill their unique careers and potentialities as they see fit, free of invidious discrimination.

WORLD COMMUNITY

Twelfth: We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to *transcend the limits of national sovereignty* and move toward the building of *a world community* based upon transnational federal government. This would appreciate cultural pluralism and diversity. It could not exclude pride in national origins and accomplishments nor the handling of regional problems on a regional basis. Human progress, however, can no longer be achieved by focusing on one section of the world. Western or Eastern, developed or underdeveloped, for the first time in human history, no part of humankind can be isolated from any other. Each person's future is in some way linked to all. We thus reaffirm a commitment to the building of a world community, at the same time recognizing that this commits us to some hard choices.

Thirteenth: This world community must renounce the resort to violence and force as a method of solving international disputes. We believe in the peaceful adjudication of differences by international courts and by the development of the arts of negotiation and compromise. War is obsolete. So is the use of nuclear, biological, and chemical weapons. It is a planetary imperative to reduce the level of military expenditures and turn these savings to peaceful and people-oriented uses.

Fourteenth: The world community must engage in *cooperative planning* concerning the use of rapidly depleting resources. The planet Earth must be considered a single *ecosystem*. Ecological damage, resource depletion,

and excessive population growth must be checked by international concord. The cultivation and conservation of nature is a moral value; we should perceive ourselves as integral to the sources of our being in nature. We must free our world from needless pollution and waste, responsibly guarding and creating wealth, both natural and human. Exploitation of natural resources, uncurbed by social conscience, must end.

Fifteenth: The problems of economic growth and development can no longer be resolved by one nation alone; they are worldwide in scope. It is the moral obligation of the developed nations to provide--through an international authority that safeguards human rights--massive technical, agricultural, medical and economic assistance, including birth control techniques to the developing portions of the globe. World poverty must cease. Hence extreme disproportions in wealth, income, and economic growth should be reduced on a worldwide basis.

Sixteenth: Technology is a vital key to human progress and development. We deplore any neo-romantic efforts to condemn indiscriminately all technology and science or to counsel retreat from its further extension and use for the good of humankind. We would resist any moves to censor basic scientific research on moral, political, or social grounds. Technology must, however, be carefully judged by the consequences of its use; harmful and destructive changes should be avoided. We are particularly disturbed when technology and bureaucracy control, manipulate, or modify human beings without their consent. Technological feasibility does not imply social or cultural desirability.

Seventeenth: We must expand communication and transportation across frontiers. Travel restrictions must cease. The world must be open to diverse political, ideological, and moral viewpoints and evolve a worldwide system of television and radio for information and education. We thus call for full international cooperation in culture, science, the arts, and technology *across ideological borders*. We must learn to live openly together or we shall perish together.

HUMANITY AS A WHOLE

In closing: The world cannot wait for

a reconciliation of competing political or economic systems to solve its problems. These are the times for men and women of good will to further the building of a peaceful and prosperous world. We urge that parochial loyalties and inflexible moral and religious ideologies be transcended. We urge recognition of the common humanity of all people. We further urge the use of reason and compassion to produce the kind of world we want--a world in which peace, prosperity, freedom, and happiness are widely shared. Let us not abandon that vision in despair or cowardice. We are responsible for what we are or will be. Let us work together for a humane world by means commensurate with humane ends. Destructive ideological differences among communism, capitalism, socialism, conservatism, liberalism, and radicalism should be overcome. Let us call for an end to terror and hatred. We will survive and prosper only in a world of shared humane values. We can initiate new directions for humankind; ancient rivalries can be superseded by broad-based cooperative efforts. The commitment to tolerance, understanding, and peaceful negotiation does not necessitate revolutionary forces. The true revolution is occurring and can continue in countless non-violent adjustments. But this entails the willingness to step forward onto new and expanding plateaus. At the present juncture of history, commitment to all humankind is the highest commitment of which we are capable; it transcends the narrow allegiances of church, state, party, class, or race in moving toward a wider vision of human potentiality. What more daring a goal for humankind than for each person to become, in ideal as well as practice, a citizen of a world community. It is a classical vision; we can now give it new vitality. Humanism thus interpreted is a moral force that has time on its side. We believe that humankind has the potential intelligence, good will, and cooperative skill to implement this commitment in the decades ahead.

We, the undersigned, while not necessarily endorsing every detail of the above, pledge our general support to Humanist Manifesto II for the future of humankind. These affirmations are not a final credo or dogma but an expression of a living and growing faith. We invite others in all lands to join us in further developing and working for these goals.

[The listed signers will be herein deleted but can be made available. There are three pages in the list and it is very time and space consuming to list them all.]

END OF QUOTING

What EXACTLY did this say? I thought not. Go back and reread it and then you can tell me EXACTLY what it says and means? Thank you. It DOES say everything and absolutely NOTHING. Does it not remind you of something out of ALICE IN WONDERLAND? SURELY THIS IS NOT THE SAME CIVILIZATION OF HUMANS I HAVE ENCOUNTERED! FURTHER, YOU CAN ACCOMPLISH THE SAME GOALS OF BALANCE AND HARMONY (WHICH THIS WILL DO NOTHING TO ENHANCE AND EVERYTHING TO DESTROY) BY FOLLOWING THE COMMANDMENTS OF GOD AND THE BALANCE OF THE CREATION--THE NATURAL LAWS OF CREATION (NATURE). DOES ANYONE ACTUALLY THINK YOU WILL BRING HARMONY, TRUTH, BALANCE AND LIVE HAPPILY EVER-AFTER BY DELETING GOD FROM THE EQUATION? DO YOU THINK THE WOULD-BE KINGS (ELITE BANKERS) WILL LEAVE YOU ALONE IN ALL THIS WONDROUS HARMONY AND WORLD COMMUNITY?

IT IS TRULY SERIOUS, CHELAS, AND IT IS TIME YOU AWAKENED. THE SIGNATORIES ON THIS DOCUMENT ARE PREDOMINANTLY (98%) PROFESSORS OF EDUCATION.

Dharma, there is no time to continue this at this sitting. However, before this goes to press we must add the checklist in analysis of the traditional belief system of Biblical Law (as presented, suffices) versus the comprehensive belief system of Humanism. You will find it interesting if nothing more.

You must understand that I get loads of nasty slings and arrows from ones who say, "Well, alright for the Communists, the Protocols and those sorts of things--WE have come up with the perfect answer--The Humanist Teachings."

NOT ONLY DOES GOD ASK YOU TO BECOME TOTALLY INFORMED BUT IS VERY HAPPY TO

SUPPLY YOU WITH THE INFORMATION. GOD ENCOURAGES ALL INFORMATION FOR IT ONLY CAUSES TRUTH TO MAKE ITSELF PRESENT AND INDISPUTABLE ON ITS OWN MERIT. BUT YOU HAVE TO READ CAREFULLY ALL OF IT, NOT JUST THE PORTIONS YOU WANT TO CHOOSE. It is much like the bills which go before Congress--portions are heinous while perhaps one tiny portion is worthy and yet to have one you are forced to have them ALL. MAN CANNOT HAVE IT ALL FOR I BELIEVE YOU WILL NOTE--IT ALL SUMS UP TO "TAKING" AND NEVER THROUGH "GIVING". SO BE IT.

I need to have the floor briefly at this afternoon's meeting for there is serious intent to begin right away to utilize the Cosmospheeres in an attempt to bring the whole world into unity in defense of the planet. This is WHY ones like Cooper must get more and more aggressive and excessive in denouncement of Truth. This is to be the unifying thrust now, into one world control (against a common enemy which is already invented and ready for the presentation). This roller-coaster is just about to pick up speed and become even more interesting. Cooper is sent forth on a mission of disinformation regarding aliens and it is my objection to his conclusions which is causing him to react so incredibly foolishly--the time is upon you and he knows it. He must act rapidly, even if it requires outright lies, to maintain attention. Yes, I believe, George, that it is time to bring the true questioners of the alien command into some attention. What they plan to do to bring you into belief and control is horrendous indeed. Thank you for a long session, Dharma--but "time" grows so short.

Adonai.

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