

Part I Truth

Article 1 To Begin With

It seems there has always been discord between man and man, between man and nature, and even between man and God. Man's selfish disregard for his fellow man has repeatedly nourished hypocrisy, poverty, theft, murder, rape, and war. When nature is wronged or erroneously set upon by man, it responds to man's ignorance and disrespect of earth, sea, and sky by subjecting the environment to disease, barren soil, and infested waters, even by the extinction of vulnerable plant and animal life and the depletion of natural resources. Not all of humankind disbelieves in God, but because of self-centered pride, most simply ignore him. And, man's reliance and trust upon his own political and technical prowess for solutions to all social problems, instead of searching and trusting in those truths grounded in God and/or in God's Nature, leaves humanity engulfed in ever deepening ignorance and social pestilence. In particular, since the Age of Reason (circa 1600 to 1800 AD), humanity and its leadership has embarked upon and subscribed to a combination of two notions that it believes will deliver peace: the supremacy of majority-rule democratism coupled with an infinity of technological progression. At the same time, humanity has not experienced less war and human denigration in these past centuries than before.

In these regards are the seemingly discordant social directions of some near term democratic societies and the many atrocities they have committed against humanity, some of which are delineated in the following:

- The atrocities committed by the French demos, i.e., the French people, the mob of the French Revolution, its Reign of Terror, and its subsequent elevation of Napoleon Bonaparte to the status of Emperor of France.

- The pro-slavery stance of democratic United States of America and its solidification into society by that nation's Supreme Court in its infamous *Dred Scott* decision.
- The corralling and killing of Native Americans and the corresponding stealthy theft of their lands by immigrant United States citizens and their democratic governments, and the assertion by its heroic General Philip Henry Sheridan that "the only good Indian is a dead Indian."¹
- The starvation and killing of tens-of-millions of peasants, landowners, and free-enterprise individuals by the former Communist Russia and Communist China, nations governed by dictated singular, secular political party governments purported, at least, to be people's republics, i.e., democratic republics.
- The present world abortion horror, legalized and sustained by the democratic national government of the United States of America and other democratic nations, the magnitude of which exceeds that of any known violence perpetrated against humanity.

No era was ever begun with more hope and momentum toward the prospect of improving the human condition and of achieving eventual peace than the twentieth century, and none has ended with more human doubt, discord, misdirection, and despair. During the twentieth-century, humanity experienced greater famine, destructive war, and malevolence against humanity than has been recorded in previous history, while the pharmaceutical and medicinal industries, coupled with majority-rule democratic processes, poised themselves to provide numerous paraphernalia and life style antidotes to fulfill the concupiscent wants of the masses. Such is noted by the following:

- Potions to inhibit sleep, potions to induce sleep;
- Potions to arouse sexuality, potions to suppress sexuality;

- Pharmaceuticals to overcome shyness, pharmaceuticals to tranquilize;
- Contrivances to inhibit conception, contrivances to promote conception;
- Contrivances to induce abortions, contrivances to curtail miscarriages;
- Poisons to euthanize, medicines to promote longevity;
- Jurisprudence that humanizes, jurisprudence that dehumanizes;
- Taxes on the poor coupled with doles and subsidies distributed to the poor;
- Taxes on the wealthy coupled with tax deductions for the wealthy;
- Prohibitions of private gambling coupled with government promotions and sponsorships of public gambling; and
- Prohibitions of prostitution coupled with media theatrics that promote sexual promiscuity.

Moreover, when individual persons deem these conflicting life style antidotes to be ineffective, numerous hallucinatory or narcotic agents—prescription or non-prescription, legal or illegal—are available to alleviate unwanted intellectual and emotional stress and anxiety caused by society's artificial and carefree, synthetic and licentious life style.

No nation was ever begot in a womb of more bountiful natural resources than the United States of America by the wealthiest, heartiest, most intelligent, most disciplined, and most religious people from Europe, Asia, Africa, and the Middle East. But, during the course of the twentieth-century, the United States of America, the most privileged society ever known to history, began to exhibit a growing list of expansive social ills as a result of its undisciplined and, perhaps, misguided populace—a nation in dissipation.

The following excerpts from the Epilogue of Will Durant's *Caesar and Christ*, wherein the author outlines Why Rome Fell, seem to parallel many of the social conditions now prevalent in the United States of America and, perhaps, in the democratic world at large:

A great civilization is not conquered from without until it has destroyed itself within. The essential causes of Rome's decline lay in her people, her morals, her class struggle, her failing trade, her bureaucratic despotism, her stifling taxes, her consuming wars.

A serious decline of population appears in the West after Hadrian. . . . What had caused this fall in population? Above all, family planning. Practiced first by the educated classes, it had now seeped down to a *proletariat* . . . Though branded as a crime, infanticide (abortion) flourished as poverty grew. Sexual excesses may have reduced human fertility; the deferment of marriage had a like effect . . . the ablest men married latest, bred least, and died soonest.

Rome was not conquered by barbarian invasion from without, but by barbarian multiplication within.

Moral decay contributed to the dissolution . . . Moral and esthetic standards were lowered by the magnetism of the mass; and sex ran riot in freedom while political liberty decayed.

Rome was not destroyed by Christianity any more than by barbarian invasion; it was an empty shell when Christianity rose to influence and invasion came.

The economic causes of Rome's decline (include) the inability of Italian industry to export the equivalent of Italian imports; the rising cost of armies, doles and public works; an expanding bureaucracy and a parasitic court; the depreciation of the currency; and the absorption of investment capital by confiscatory taxation.

The political causes of decay were rooted in one fact—that increasing despotism destroyed the citizen's civic sense and dried up statesmanship at its source.

Local governments, overrun by imperial *correctores* and *exactores*, no longer attracted first-rate men.² (Which, being interpreted, infers that the Roman Imperial Government too the national or central government too exacted severe impositions upon local governors and local governing bodies.)

It is not, nor should it be assumed, that these observations are singularly ascribed to the United States of America. They seem, at least at the outset of the twenty-first century, to pertain to the entirety of Western Civilization if not the world at large. In these regards, historians teach that there are telltale signs of impending human social upheavals, but also that the signs of such upheavals are generally ignored or pass unnoticed. In his much acclaimed work, *A History of Greece*, author J. B. Bury writes in the last paragraph of his book, in specific reference to the decline of ancient Greece but more generally in regard to the internal decline of any society, that

no people that has ever borne the torch of civilization has been willing, or even able, to recognize that the hour of relinquishing sovereignty has come.³ These historical observations by Will Durant and J. B. Bury indicate that recovery from social decline is not very probable when society degenerates below some, perhaps indefinable, standard of human behavior.