

21st Century Testament Extracts

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21st Century Testament is a non-fiction of one million words (the old and new testaments together are about one million words). It is a testament of 57 books for the modern age that is intended to bridge the gulf between the antiquated doctrine of organized religions and the current era. It deals with the humanities rather than the

deity, and is meant to compliment the various scriptures from the many different religions and exist beside them, NOT compete with them.

From the Book of One

Chapter XXI

17. It has been one of the goals of humans in a society to differentiate ourselves from our neighbours since the dawn of our civilizations, even when there was little or no difference in our outward appearance.
18. When we are from different parts of the world and we look at each other, do not suggest that we are the same, because the simple fact is that we are not.
19. Denying the differences does not lessen the racist view, it enhances it;
20. Because to deny the differences denies that which is obvious to all, and attempts to force the idea of tolerance of "non-existent" differences down the throat. In the same breath both denying and acknowledging the differences.
21. The different races of the world have different looks.
22. The different races of the world have different scents.
23. The different races of the world have different languages and accents.
24. The different races of the world have different pre-dispositions and experiences, but not always.
25. We must not say that we are all the same, because we are not.
26. We must get to a place where we are no longer using the word tolerance because this is not a word of peace or harmony.

27. We are all people, blood flows inside us, and blood is blood when it's on the outside.
28. Different, in of itself, never has been and never will be bad.
29. Our views must evolve to love difference, to love change, because there is a lot of it on the way.
30. We must look at a person's essence. Look at who they are, rather than where they come from.
31. If a person is someone we could like by their personality or views, then to use the vernacular, it shouldn't matter if they were pink with purple polka dots.

From the Book of Sgun

Chapter I

1. The Book of Sgun is the Book of the Secretary General of the United Nations.
2. It is a position of responsibility since its creation in the mid-twentieth century and through into the twenty-first century;
3. Of responsibility to speak up on issues that effect or have the potential to effect global stability;
4. And to be a voice for those who are too oft drowned out in the mad rush of governments to get ahead, in technology, in commerce, or even just in the business of living.
5. A voice and responsibility that is best articulated by the second Secretary General of the United Nations, Dag Hammarskjöld, the day before he took the oath of office in 1953.

6. In my new official capacity the private man should disappear and the international public servant take his place.
7. The public servant is there in order to assist, so to say from the inside, those who make the decisions which frame history.
8. He should - as I see it - listen, analyze and learn to understand fully the forces at work and the interests at stake, so that he will be able to give the right advice when the situation calls for it.
9. Don't think that he - in following this line of personal policy - takes but a passive part in the development.
10. It is a most active one. But he is active as an instrument, a catalyst, perhaps an inspirer - he serves.
11. Irrespective of the political responsibilities of the Secretary-General to which I have just referred, he has an important, indeed an overwhelming job as chief administrator of the UN Secretariat.
12. To me it seems a challenging task to try and develop the UN administrative organization into the most efficient instrument possible.
13. My experience from other administrations tells me that even in the best one there is always much to improve.
14. On the other hand, I feel that an administration inspired by sound self-criticism, never blunted by conceit or false loyalties, and self-improving in that spirit, has a just claim to the respect and confidence of the governments and the public.

15. In articles recently published it has been said that I am interested in mountaineering. That's true. But I have never climbed any famous peaks.
16. My experience is limited to Scandinavia where mountaineering calls more for endurance than for equilibristics, and where mountains are harmonious rather than dramatic, matter of fact (if you permit such a term in this context) rather than eloquent.
17. However, that much I know of this sport that the qualities it requires are just those which I feel we all need today:
18. Perseverance and patience, a firm grip on realities, careful but imaginative planning, a clear awareness of the dangers but also of the fact that fate is what we make it and that the safest climber is he who never questions his ability to overcome all difficulties.

From the Book of Gandhi I

Chapter II

1. Application of Nonviolence
2. IF ONE does not practice nonviolence in one's personal relations with others, and hopes to use it in bigger affairs, one is vastly mistaken.
3. Nonviolence like charity must begin at home.
4. But if it is necessary for the individual to be trained in nonviolence, it is even more necessary for the nation to be trained likewise.
5. One cannot be nonviolent in one's own circle and violent outside it.
6. Or else, one is not truly nonviolent even in one's own circle; often the nonviolence is only in appearance.

7. It is only when you meet with resistance, as for instance, when a thief or a murderer appears, that your nonviolence is put on its trial.
8. You either try or should try to oppose the thief with his own weapons, or you try to disarm him by love.
9. Living among decent people, your conduct may not be described as a nonviolent.
10. Mutual forbearance is nonviolence.
11. Immediately, therefore, you get the conviction that nonviolence is the law of life; you have to practice it towards those who act violently towards you,
12. And the law must apply to nations as individuals.
13. Training no doubt is necessary.
14. And beginnings are always small. But if the conviction is there, the rest will follow.
15. Nonviolence to be a creed has to be all-pervasive.
16. I cannot be nonviolent about one activity of mine and violent about others.

From the Book of Kennedy

Chapter XI

1. Increased responsibility goes with increased ability, for "of those to whom much is given, much is required."
2. Commodore Vanderbilt recognized this responsibility and his recognition made possible the establishment of a great institution of learning for which he will be long remembered after his steamboats and railroads have been forgotten.
3. I speak in particular, therefore, of the responsibility of the educated citizen, including the students, the faculty, and the alumni of this great institution. The creation

and maintenance of Vanderbilt University, like that of all great universities, has required considerable effort and expenditure,

4. And I cannot believe that all of this was undertaken merely to give this school's graduates an economic advantage in the life struggle.
5. "Every man sent out from a university," said Professor Woodrow Wilson, "Every man sent out from a university should be a man of his Nation, as well as a man of his time."
6. You have responsibilities, in short, to use your talents for the benefit of the society which helped develop those talents.
7. You must decide, as Goethe put it, whether you will be an anvil or a hammer, whether you will give to the world in which you were reared and educated the broadest possible benefits of that education.
8. Of the many special obligations incumbent upon an educated citizen, I would cite three as outstanding:
9. Your obligation to the pursuit of learning,
10. Your obligation to serve the public,
11. Your obligation to uphold the law.
12. If the pursuit of learning is not defended by the educated citizen, it will not be defended at all.
13. For there will always be those who scoff at intellectuals, who cry out against research, who seek to limit our educational system.
14. Modern cynics and skeptics see no more reason for landing a man on the moon, which we shall do, than the cynics and skeptics of half a millennium ago saw for the discovery of this country.

15. They see no harm in paying those to whom they entrust the minds of their children a smaller wage than is paid to those to whom they entrust the care of their plumbing.
16. But the educated citizen knows how much more there is to know. He knows that "knowledge is power," more so today than ever before.
17. He knows that only an educated and informed people will be a free people, that the ignorance of one voter in a democracy impairs the security of all,
18. And that if we can, as Jefferson put it, "enlighten the people generally, tyranny and the oppressions of mind and body will vanish, like evil spirits at the dawn of day."
19. And, therefore, the educated citizen has a special obligation to encourage the pursuit of learning,
20. To promote exploration of the unknown, to preserve the freedom of inquiry, to support the advancement of research, and to assist at every level of government the improvement of education for all Americans, from grade school to graduate school.
21. Secondly, the educated citizen has an obligation to serve the public.
22. He may be a precinct worker or President. He may give his talents at the courthouse, the State house, the White House.
23. He may be a civil servant or a Senator, a candidate or a campaign worker, a winner or a loser.
24. But he must be a participant and not a spectator.
25. "At the Olympic games," Aristotle wrote, "it is not the finest and strongest men who are crowned, but they

who enter the lists, for out of these the prize-men are elected.

26. So, too, in life, of the honourable and the good, it is they who act who rightly win the prizes."

27. I urge all of you today, especially those who are students, to act, to enter the lists of public service and rightly win or lose the prize.

28. For we can have only one form of aristocracy in this country, as Jefferson wrote long ago in rejecting John Adams' suggestion of an artificial aristocracy of wealth and birth.

29. It is, he wrote, the natural aristocracy of character and talent, and the best form of government, he added, was that which selected these men for positions of responsibility.

30. I would hope that all educated citizens would fulfil this obligation, in politics, in Government, here in Nashville, here in this State, in the Peace Corps, in the Foreign Service, in the Government Service, in the Tennessee Valley, in the world.

31. You will find the pressures greater than the pay. You may endure more public attacks than support. But you will have the unequalled satisfaction of knowing that your character and talent are contributing to the direction and success of this free society.

From the Book of Emancipation II

Chapter II

1. Judge William Murray, first Earl of Mansfield and former speaker of the House of Lords, was not pleased to be called away from his Christmas dinner to preside

- over an emergency hearing. "What the devil is this all about, sir?"
2. Sharp had instructed his client to stand tall and look the judge in the eye.
 3. "Your honour," said the lawyer, "this man Somerset was purchased in Jamaica by London resident Charles Stewart and was brought here as his servant. Once in London, Somerset refused to obey his owner.
 4. And so Mr. Stewart is now shipping him back to Jamaica to be a plantation slave."
 5. "Yes? Yes? What has this to do with the King's court? Has any law been broken?" The judge scowled down at the unlikely pair.
 6. Sharp (at left) answered, "Milord, since every Englishman cherishes freedom rooted in the Magna Charta, I submit that there is no place on this island for a slave.
 7. It is my contention, your honour, that the moment a slave sets foot on English soil, he instantly and automatically becomes free."
 8. Judge Mansfield sighed and rolled his eyes at the courtroom's soot-encrusted ceiling. "Not again, Mr. Sharp!
 9. This story has been told a thousand times. You yourself have agitated it a hundred times!
 10. You know as well as I do: the ruling was handed down over forty years ago in 1729, that neither residence in England nor baptism can affect a master's right to property in a slave."
 11. "I am aware of the precedents, milord. I also know that the great Blackstone himself said that the ruling must

stand. He told me so himself, before he died eleven years ago.

12. I know that the right to own another human being has been upheld many times in the King's courts and that it is approved by our most ancient legal traditions."

13. "If you know all this, Mr. Sharp, then what, sir, are we doing here on Christmas day when we should both be home with our families?"

14. What can you possibly hope to accomplish in an emergency hearing? Without trial, I cannot render judgment or even hear testimony."

15. Raising his voice as if to persuade an invisible jury in the empty courtroom, a jury that only he could see, Sharp replied. "Your honour, what the courts have ruled is wrong.

16. One man cannot own another.

17. It is wrong now, it has always been wrong, and it will always be wrong, no matter what our legal precedent says.

18. Surely, milord, you cannot close your eyes to the fact that we cannot simultaneously honour the birth of the Christ Child on this holy day, and at the same time hold men and women in bondage on this free island."

19. Sharp paused and sighed. "Lord Mansfield, I know that you must rule against my client's freedom in this hearing today. I ask only this: Rule against my client, milord, but keep Somerset in England until I can appeal your decision to the King's Bench (Britain's supreme court)."

20. "Very well, Mr. Sharp. Your client is still bound property. But it is so ordered that he remain in London. Good luck with your appeal."
21. The King's Bench, Britain's highest court, accepted the case on February 17, 1772.
22. Lord Mansfield himself had been appointed chief justice to that court.
23. Hence, he found himself in the odd position of deciding an appeal of his own prior ruling.
24. On Monday, June 22, 1772, King's Bench Chief Justice, Judge William Murray, first Earl of Mansfield, and former speaker of the House of Lords, overturned his own ruling, the one that he had made on that fateful Christmas day, six months before almost to the day.
25. He was asked to write the final decision of the appeals court.
26. He reasoned that slavery was so odious and unnatural that nothing but positive law could support it.
27. No such law being found to exist, Mansfield concluded that there was no legal backing for slavery in England.
28. Furthermore, he judged that English civil rights applied to all, and so no Black person could be removed from England against their wishes.
29. He wrote the following words into British common law -- words that have been memorized by British schoolchildren ever since.
30. "The air of England is too pure for a slave to breathe, and so everyone who breathes it becomes free.
31. Everyone who comes to this island is entitled to the protection of English law, whatever oppression he may

have suffered and whatever may be the colour of his skin."

From the Book of Dworkin

The penultimate incarnation of the Woman's Voice before True Equality is the voice that does not adapt the facts to our sensibilities, but says as it is, and calls things for exactly what they are. Andrea Dworkin is that voice. The Conservatives called her radical and the Radicals called her conservative.

Chapter I

1. The true test of acceptability is if we lived in a society where all are supported, and are given the choice to do, or not, and not suffer any negative repercussions to lifestyle as a result of the choice to do, or not, how many people would choose to do a thing.
2. How many prostitutes would we have?
3. How many female porn stars would we have?
4. How many centrefolds would we have?
5. Indeed, how many marriages would last past three or four years in the early stages of such a social system?
6. And because of the prevailing conditions of society, would it be a bad thing?
7. And men would change.
8. The majority of men, who are closer to the caveman than the modern human in essentials, could no longer exist in the form they do today.
9. In regard to the above mentioned endeavours, some would continue to do them, but do not believe for a minute that more than five percent of those who do it now, would continue to participate in things such as

prostitution or hardcore pornography as a profession fifty years after such a thing were adopted; fifty years into a system where there was a safety net of financial support for everyone.

10. It is important to qualify that there is more in play than just the money in these issues, but fifty years would allow the growth of the required social support network (as a main stream and not a fringe or peripheral issue such as it is viewed today; it makes all the difference), and for the better behaviour that was catalyzed by such a new system to take root.
11. In a predatory system, millions of people who would never have become prey otherwise, become prey.
12. Do not doubt for a minute that a predatory system is what we have.
13. There are few societies that could claim otherwise, and none of them in the modern world.
14. This is one of the legacies we are currently passing on to our children, and by the only way in which children can be guaranteed to take it to heart, by example.
15. It is no big prediction to say that the twenty-first century is going to be the century of transition for human society.
16. In the Gender issue and indeed in most social issues, the twentieth century prepared the way.
17. But then, as can happen when looking to head into uncharted territory, we lost our way for a little while.
18. As we head into the twenty-first century the tiniest of steps is required in so many issues.

19. But they can't be taken the way we have always taken the steps toward change; this time it will be subtlety, subtlety, subtlety.
20. And people like Andrea Dworkin are absolutely essential; to take us to the brink of the final step; to twinge the conscience of those who sit on an ever more increasingly crowded apathetic fence.
21. The world will change greatly in the twenty-first century, and for the better, and Andrea Dworkin will be one of the hundreds of unsung heroes who played a bigger role than almost any imagine,
22. But people like Andrea Dworkin necessarily needed their influence to be part of the background noise, rather than in the foreground to exert the influence they did.
23. There are some graphic references in the Book of Dworkin.
24. Although they are not necessarily essential to convey the message, many would consider that they are, and in any case, they are her words, and the overall tone or essence of her writing would be affected by omissions of this kind.

From the Book of Homeless

As we crossed over into the twenty-first century homelessness was on the rise, and under the framework of the existing societal structure there was no likelihood of the problem being arrested. Whilst being a GREAT DEAL better than nothing, the addition of homes to house the homeless does nothing to address the fundamentals.

Chapter II

1. Over the past several years, advocates and homeless shelter workers from around the country have received news reports of men, women and even children being harassed, kicked, set on fire, beaten to death, and even decapitated.
2. From 1999 through 2004 alone, there have been 386 acts of violence reported, resulting in 156 murders of people experiencing homelessness by housed people.
3. There have been 230 victims of non-lethal violence in 140 cities from 39 states and Puerto Rico.
4. It probably wouldn't be accurate to say that this would represent a single digit percentage of the lethal violence,
5. But we can be absolutely certain that it would be less than a single digit percentage of the non-lethal violence; certainly less than one percent.
6. Most violent acts against homeless people are committed not by organized hate groups,
7. But by individual citizens who can be Mission Offenders,
8. People who believe they are on a mission to cleanse the world of a particular evil,
9. Or they can be Thrill Seekers, those who take advantage of a vulnerable and disadvantaged group in order to satisfy their own pleasures.
10. Thrill seekers, primarily in their teens, are the most common perpetrators of violence against people who are homeless.
11. Of course there are always other classes of predatory animal, and it is sufficient to call them what they are, without any more malice towards them than you would

have towards a vicious dog, to encompass the seemingly lower species they represent.

12. With our future being of the mind, it is reasonable to assess such predatory behaviour as being part of the make-up of one who is less evolved.
13. A throwback from Neanderthalis or Homo Erectus, many of whom, when in their group, actually feel complimented to be called cavemen.
14. Human certainly, but very far from being equals to the greater majority of the population.
15. In October of 2004, three Milwaukee teens murdered a homeless man at his forest campsite.
16. The teens hit 49-year-old Rex Baum, with rocks, a flashlight, and a pipe, before smearing faeces on his face and covering his body with leaves and plastic.
17. According to the criminal report, one of the boys "hit the victim one last time to see if he would make a sound like in Grand Theft Auto," and then cut him several times with a knife to make sure he was dead.
18. In August, Curtis Gordon Adams, 33, beat and stabbed a disabled homeless man to death, and then licked the blood from his fingers on a Denver sidewalk.
19. In June, two New York City teens, kicked, punched, and finally bludgeoned 51-year-old William Pearson to death in a churchyard.
20. Pearson crawled to the church steps before finally dying of a fractured skull. "His head was a bloody mess," one police officer noted.
21. It is not suggested that the perpetrators of such crimes be put down like a vicious dog, because that takes us to a very slippery slope,

22. But rather to say that we need to know what it is we're dealing with when we deal with them.
23. Impulse control can be learned, but such a strong predatory nature cannot be rehabilitated, it can only have the appearance of being rehabilitated.
24. And any mental defect suggested as a defence against locking them up is only more of a reason to lock them up.
25. Or to make it clear; if it is a mental defect rather than motivation, they are more likely to repeat the behaviour in future, rather than less likely.

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