

Cosmic 2: Negative Volition: the Syncretism of Utopianism, Malthusianism, & Darwinism to Justify Partial-Birth Abortion & Euthanasia; Cosmic 2: Degeneracy: Rejection of the Laws of Divine Establishment; Illustration: the Case of Sgt. James Crowley and Dr. Henry L. Gates

To see how the negative volition of cosmic-2 hatred can lead a civilized society to contemplate euthanasia we need to introduce Thomas Malthus into the discussion:

Thomas Robert Malthus, English economist and a pioneer in modern population study, is best known for his theory, first stated in 1798, that the growth of population always tends to outrun growth of production, so that poverty is therefore man's most inescapable fate.

Malthus argued that infinite human hopes for social happiness must be vain, for population will always tend to outrun the growth of production. The increase of population will take place, if unchecked, in a geometrical progression, while the means of subsistence will increase in only an arithmetical progression. Population will always expand to the limit of subsistence and will be held there by famine, war, and ill health.

The Malthusian theory of population was incorporated into current theoretical systems of economics. It acted as a break on economic optimism, helped justify a theory of wages that made the minimum cost of subsistence of the wage earner a standard of judgment, and discouraged traditional forms of charity.¹

The notion that the world has a limit of how many people it can sustain led Malthus to conclude that only contraception, misery, and self-restraint could check this excessive growth.

From his writings emerged an ideology called Malthusianism:

(The) theory that population tends to increase at a faster rate than its means of subsistence and that unless it is checked by moral restraint or disaster (as disease, famine, or war) widespread poverty and degradation inevitably result.²

Darwin's theory has as one of its tenets the "survival of the fittest." When Malthusianism and Darwinism are joined with the Utopian vision of the anointed, then survival of the species is enhanced by the conventions of partial-birth abortion and euthanasia.

euthanasia [Greek: *εὐθανασία* (*euthanasia*), easy death]: the act or practice of killing or permitting the death of hopelessly sick or injured individuals in a relatively painless way for reasons of mercy.³

Some of the processes contained in the proposed government health care bill address the idea of limiting care for the elderly. *Roe v. Wade* (410 U.S. 113 [1973]) has been expanded by subsequent court decisions to include termination of life either during or after the delivery of a child.

Note how the lack of moral absolutes results in those with a vision of a perfect environment to consider murder as a means of achieving their objective. A paragraph in the current issue of *The American Spectator* by Ben Stein addresses this evil.

¹ Donald Gunn MacRae, "Malthus, Thomas Robert," in *The New Encyclopaedia Britannica: Macropaedia*, 15th ed. (Chicago: Encyclopaedia Britannica, 1979), 11:394-95.

² *Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v.: "Malthusian."

³ *Ibid.*, s.v.: "euthanasia."

Stein's article references his recent commencement address delivered at Liberty University in Lynchburg, Virginia:

My theme was that Americans—some Americans—had stopped believing that man had a spark of the divine in him. If man were just mud struck by lightning, as the new-Darwinists say, then man could do terrible things to man and there would be no consequence. But if man really believed that all men were made by God, man would act much better to one another.⁴

Rejection of truth leads an individual onto a slippery slope of ultimately rejecting all absolute principles and leads to the next category of cosmic 2:

3. **Degeneracy.** Degeneracy is reflected throughout a society when a large number of its citizens, believers and unbelievers, reside in the cosmic systems.

The absolute principles ordained by God are designed to provide every generation of the human race with a set of standards by which they might exist in a state of freedom, safety, prosperity, and good will.

But with freedom comes responsibility. If order is to be maintained then members of a society must agree to respect the rights, privacy, property, and life of others. When absolute standards that protect these assets are ignored, altered, or rescinded, anarchy will be the ultimate result:

If our souls are disordered, we fall into abnormality, unable to control our impulses. If our commonwealth is disordered, we fall into anarchy, every man's hand against every other man's.⁵

When the laws of divine establishment are rejected along with a general disregard for authority, breakdown of the societal order follows. The divinely ordained system of authority is set aside in favor of the whims of the elite.

The general population, resentful of the loss of freedom caused by widespread loss of thought, takes it out on those in authority whom they were responsible for putting into power. This includes the system of justice and those entrusted to administer it.

The institutions of law enforcement and the military are not held in the high esteem that they once received and should now still enjoy. A recent incident highlights this as a developing problem that is festering throughout our society from the citizenry all the way up to the highest reaches of political power. Here is an article that highlights this form of degeneracy:⁶

Obama: I Spoke to Crowley; It's a Teachable Moment

Friday, July 24, 2009 2:36 PM

By: Kenneth D. Williams

⁴ Benjamin J. Stein, Ben Stein's Diary, "Liberty Weekend," *The American Spectator*, July/August 2009.

⁵ Russell Kirk, *The Roots of American Order* (La Salle, IL: Open Court, 1974), 6.

⁶ In the analysis that proceeds the article by Mr. Williams is displayed boldface in **blue**, my commentary in **black**, and Sgt. Crowley's Incidence Report boldface in **red**.

President Obama addressed the controversy over his comment about Cambridge police Sgt. James Crowley and the arrest of Harvard professor Henry Louis Gates today during a White House press briefing. Obama said he spoke with the police officer (and) that he still thinks the police overreacted.

Obama went before the cameras and said immediately that he had called Crowley on the phone, and that he knew the sergeant is "a good man. And that was confirmed in the phone conversation. And I told him that."

"In my choice of words, I unfortunately gave an impression that I was maligning the Cambridge Police Department, or Sergeant Crowley specifically [Obama had said the police "acted stupidly"]. I could have calibrated those words differently, and I told this to Sergeant Crowley.

"I continue to believe, based on what I have heard, that there was an overreaction in pulling professor Gates out of his home ... professor Gates probably overreacted as well.⁷

NOTE: What the president allegedly "heard" is not true. He has again spoken in error regarding the incident between Sgt. Crowley and Dr. Gates. Sgt. Crowley never overreacted and Dr. Gates did not "probably" overreact, he did overreact.

The facts are these as reported by Sgt. Crowley in his Incident Report for the Cambridge Police Department. We draw excerpts beginning with his first encounter with Dr. Gates:

... I asked if he would step out onto the porch and speak with me. He replied, "no I will not." He then demanded to know who I was. I told him that I was "Sgt. Crowley from the Cambridge Police" and I was "investigating a report of a break in progress" at the residence. While I was making this statement, Gates opened the front door and exclaimed "Why, because I'm a black man in America?" I then asked Gates if there was anyone else in the residence. While yelling, he told me that it was none of my business and accused me of being a racist police officer ... (and) that I had no idea who I was "messing" with and that I had not heard the last of it. While I was led to believe that Gates was lawfully in the residence, I was quite surprised and confused by the behavior he exhibited toward me. I asked Gates to provide me with photo identification so that I could verify that he resided at (the address). Gates initially refused, demanding that I show him identification but then did supply me with a Harvard University identification card. Upon learning that Gates was affiliated with Harvard, I radioed and requested the presence of the Harvard University Police.

Gates continued to yell at me. I told Gates that I was leaving his residence and that if he had any other questions regarding the matter, I would speak with him outside the residence. As I began walking through the foyer toward the front door, I could hear Gates again demanding my name. I told Gates that I would speak with him outside. When I left the residence, I noted that there were several Cambridge and Harvard University police officers assembled on the sidewalk in front of the residence. Additionally, the caller, Ms Walen and at least seven unidentified passers-by were looking in the direction of Gates, who had followed me outside of the residence.⁸

The President continued:

⁷ http://www.newsmax.com/insiderecover/obama_crowley_phone_call/2009/07/24/239855.html.

⁸ James Crowley (467), "Incident Report #9005127 (Cambridge, MA: Cambridge Police Department, July 16, 2009), par. 4-6.

"My sense is you've got two good people ... and neither of them were able to resolve the incident the way that it should have been resolved, or the way they would have liked it to be resolved.

"The fact that it has garnered so much attention I think is a testimony to the fact that these are issues that are very sensitive here in America. ... Be mindful of the fact that, because of our history, because of the difficulties of the past, African-Americans are sensitive to these issues.

By comparing Sgt. Crowley's Incident Report with the president's comments it becomes readily apparent that it is the president that is misinformed; it is the president who overreacted; it is the president who created all the attention by going outside his Constitutional authority to comment on a criminal case that took place in a local community and did so without all the facts. His personal prejudice is evidenced by his refusal to take responsibility for exacerbating the issue, by projecting blame on the officer, and by playing the ever-available, often-used Race Card:

"Even when you've got a police officer who has a fine track record on racial sensitivity, interactions between police officers and the African-American community can be fraught with misunderstanding."

The misunderstanding in this incident was not by Sgt. Crowley but by Dr. Gates and President Obama. It was Gates that became judgmental, refused to comply with an officer's request, shouted threats and accusations, and became obstinate. It was Obama that overreacted, projected blame, and then hid behind the spurious charge of racism.

As I descended the stairs to the sidewalk, Gates continued to yell at me, accusing me of racial bias and continued to tell me that I had not heard the last of him. Due to the tumultuous manner Gates had exhibited in his residence as well as his continued tumultuous behavior outside the residence, in view of the public, I warned Gates that he was becoming disorderly. Gates ignored my warning and continued to yell, which drew the attention of the police officers and citizens, who appeared surprised and alarmed by Gates's outburst. For a second time I warned Gates to calm down while I withdrew my department issued handcuffs from their carrying case. Gates again ignored my warning and continued to yell at me. It was at this time that I informed him that he was under arrest.⁹

Incredibly, Obama insisted that police officers and the minority communities needed to listen to each other more:

Obama said he hoped the incident could be considered "what we call a teachable moment, where all of us . . . spend a little more time listening to each other and try to focus on how we can generally improve relations between police officers and minority communities."

The two people who are not listening are Dr. Gates and President Obama. They are the ones who could use a "teachable moment" after having breathed oxygen upon the smoldering embers of institutional prejudice that infects the black community toward law enforcement. Rather than cease and desist, the president continues to infuse the situation with racist remarks.

⁹ Crowley, Incident Report, par. 7.

He then disagreed with those who think that the president shouldn't have stepped into the situation because it was a local issue. The fact that the story took on national proportions proves that "race is still a troubling aspect of our society," he said.

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The reason "race is still a troubling aspect of our society" is because the "leaders" of the black community need to exacerbate racial tensions in order to (1) retain their influence over the black community so they can (2) use the legal system to amass power through victimhood. Dr. Gates and President Obama are guilty of employing this strategy against a police officer who did his job while following procedure without once "overreacting" or being "insensitive."

This incident is an excellent example of degeneracy. Racism is wrong and not only has no place in society, it is, according to Scripture, a non-issue in Christianity.