



THE ABSURDITY OF MANY UFO STORIES AND OF MANY RELIGIOUS VISIONS IS NOT A SUPERFICIAL LOGICAL MISTAKE. IT MAY BE THE KEY TO THEIR FUNCTION. ACCORDING TO MAJOR MURPHY, THE CONFUSION IN THE UFO MYSTERY MAY HAVE BEEN PUT THERE DELIBERATELY TO ACHIEVE CERTAIN RESULTS. ONE OF THESE RESULTS HAS BEEN TO KEEP SCIENTISTS AWAY. THE OTHER IS TO CREATE THE CONDITIONS FOR A NEW FORM OF SOCIAL CONTROL, A CHANGE IN MAN'S PERCEPTION OF HIS PLACE IN THE UNIVERSE. JACQUES F VALLEE (MESSENGERS OF DECEPTION)

INTELLECTUAL ABDICATION

The widespread belief that human beings are incapable of solving their own problems, and that extraterrestrial intervention is imperative to save us "in spite of ourselves." The danger in such a philosophy is that it makes its believers dependent on outside forces and discourages personal responsibility: why should we worry about the problems around us, if the Gods from

RACIST PHILOSOPHY

The pernicious suggestion that some of us on the Earth are of extraterrestrial descent and therefore constitute a "higher race." The dangers inherent in this belief should be obvious to anybody who hasn't forgotten the genocides of World War II, executed on the premise that some races were somehow "purer" or better than others.

TECHNICAL IMPOTENCE

The statement that the birth of civilization on this planet resulted not from the genius and ability of mankind, but from repeated assistance by higher beings. Archaeologists and anthropologists are constantly aware of the marvelous skill with which the "Ancient Engineers" (to use L. Sprague de Camp's phrase) developed the tools of civilization on all continents.

SOCIAL UTOPIA

Fantastic economic theories, including the belief that a "world economy" can be created overnight, and that democracy should be abolished in favor of Utopian systems, usually dictatorial in their outlook.



Steve Johnson



Superior Beings

Mrs. Hugh Fraser

Superior Beings:

Superior Beings BRAMS,2013-11-11 The central question I pose in this book is If there existed a superior being who possessed the supernatural qualities of omniscience omnipotence immortality and incomprehensibility how would he/she act differently from us and would these differences be knowable because God the superior being in the Judeo Christian tradition is generally described as a male I shall henceforth use the masculine pronoun form for convenience but I intend no invidious gender distinctions whether applied to supernatural or natural beings 1 Theologians philosophers of religion and erudite scholars in other disciplines have addressed this and related questions before but their answers generally speaking have not been informed by any systematic or rigorous theory I believe the mathematical theory of games which has little to do with the frivolity and playfulness we normally associate with games provides a powerful tool for clarifying the key theological concepts in my central question and drawing out their implications in games played between human and superior beings I am fully aware that not everybody will agree that omniscience omnipotence immortality and incomprehensibility are what I say they are but I invite them to propose their own definition Preface viii nations and derive their own conclusions with the aid of the theory By endowing these protean concepts with unambiguous meanings I will try to show how game theory can breathe life into questions that have been dismissed too quickly simply because they are metaphysical outside the world of experience

Fellow Creatures Christine M. Korsgaard, 2018-06-18 Christine M. Korsgaard presents a compelling new view of humans' moral relationships to the other animals. She defends the claim that we are obligated to treat all sentient beings as what Kant called ends in themselves. Drawing on a theory of the good derived from Aristotle, she offers an explanation of why animals are the sorts of beings for whom things can be good or bad. She then turns to Kant's argument for the value of humanity to show that rationality commits us to claiming the standing of ends in ourselves in two senses. Kant argued that as autonomous beings we claim to be ends in ourselves when we claim the standing to make laws for ourselves and each other. Korsgaard argues that as beings who have a good we also claim to be ends in ourselves when we take the things that are good for us to be good absolutely and so worthy of pursuit. The first claim commits us to joining with other autonomous beings in relations of moral reciprocity. The second claim commits us to treating the good of every sentient creature as something of absolute importance. Korsgaard argues that human beings are not more important than the other animals that our moral nature does not make us superior to the other animals and that our unique capacities do not make us better off than the other animals. She criticizes the marginal cases argument and advances a new view of moral standing as attaching to the atemporal subjects of lives. She criticizes Kant's own view that our duties to animals are indirect and offers a non-utilitarian account of the relation between pleasure and the good. She also addresses a number of directly practical questions whether we have the right to eat animals experiment on them make them work for us and fight in our wars and keep them as pets and how to understand the wrong that we do when we cause a species to go extinct

The Girl of the Period and Other Social

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