The background of the cover is a painting of a winding dirt road that leads from the bottom left towards the upper right. The road is a warm, reddish-brown color. On either side of the road are green, brushy hills. In the distance, there are blue mountains under a sky with soft, white and grey clouds. The overall style is impressionistic, with visible brushstrokes.

# Mind

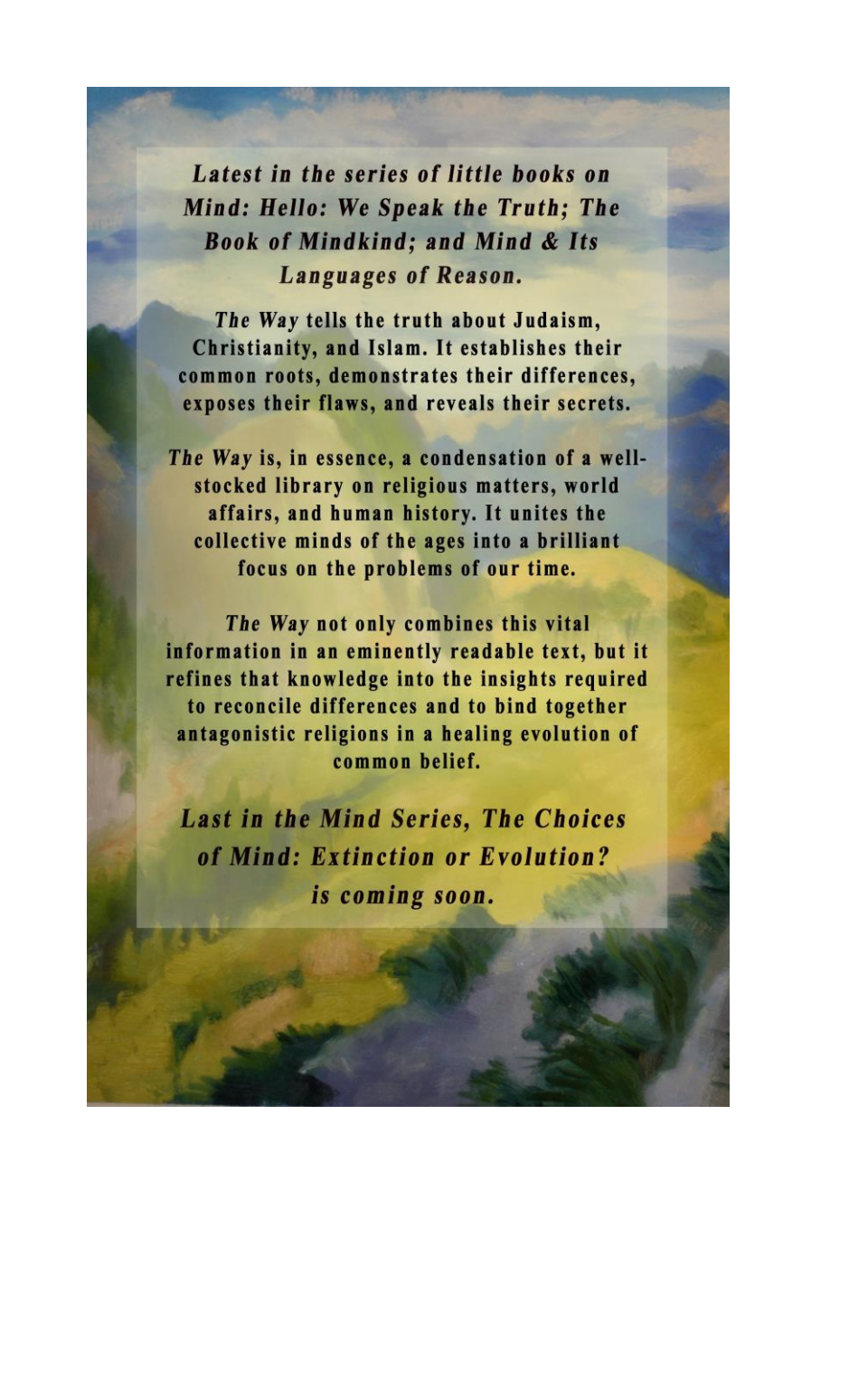
## *Before & After*

### The Way of Righteousness

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A Collection of the Prologue,  
the Epilogue, with Photo Essay,  
and the Summations

**WILLIAM JOHN COX**



***Latest in the series of little books on  
Mind: Hello: We Speak the Truth; The  
Book of Mindkind; and Mind & Its  
Languages of Reason.***

***The Way*** tells the truth about Judaism, Christianity, and Islam. It establishes their common roots, demonstrates their differences, exposes their flaws, and reveals their secrets.

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***Last in the Mind Series, The Choices  
of Mind: Extinction or Evolution?  
is coming soon.***

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the Epilogue, with Photo Essay,  
and the Summations

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Mind: Before & After The Way of Righteousness: A Collection of the Prologue, the Epilogue, with Photo Essay, and the Summations

by William John Cox

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Legal Counsel: Luis Casillas-Robles

Mind: Before & After The Way of Righteousness, is the publication of a Collection of the Prologue, the Epilogue, with Photo Essay, and the Summations of *The Way of Righteousness: A Revealing History and Reconciliation of Judaism, Christianity, and Islam*, which is pending print publication.

All images in the photo essay, save one, were filmed by Steven D. Cox.

Cover painting by Helen Werner Cox

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BY WILLIAM JOHN COX

*Hello:  
We Speak the Truth*

*You're Not Stupid! Get the Truth:  
A Brief on the Bush Presidency*

*Mitt Romney and the Mormon Church: Questions*

*Target Iran:  
Drawing Red Lines in the Sand*

*The Holocaust Case: Defeat of Denial*

*The Book of Mindkind:  
A Philosophy for the New Millennium*

*Transforming America:  
A Voters' Bill of Rights*

*Sam: A Political Philosophy*

*An Essential History of China:  
Why it Matters to Americans*

*Millennial Math & Physics*

*Mind & Its Languages of Reason*

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**MINNIE IRENE OSWALT COX**  
**AT AGE 19**  
**1899-1946**

For my Mother,  
who has walked with me,  
every step of the way.





# PROLOGUE

## WHAT HAPPENED BEFORE THE WAY OF RIGHTEOUSNESS WAS WRITTEN

My mother went to the hospital for “female” surgery in January 1946, the month before my fifth birthday. On the day my father left to bring her home, he told my older sisters to clean the house, and they told me to take a nap. When my father returned, I could hear him through the closed door telling my sisters that our mother had died that morning. As I listened to their wails of grief, I began to search through my mind for the sense of what I was hearing. Living on a farm, I had seen death, but it was difficult to comprehend the *meaning* of the fact that my mother was *never* coming home.

I pretended to sleep for the remainder of the day and that night as I lay—alone—seeking answers to my questions. Self-awareness arose within me on that long and sad day, and, although I have now become old and wrinkled, that lost and lonely little boy named Billy

Jack remains inside of me, looking out, thinking about the world and we who inhabit it, and telling stories.

My father took me—the youngest of his eight children—to his bed to sleep. He would often read dime western novels at night, and when I became bored with looking at the book covers, he taught me to read.

Cotton farming had been profitable during the war, and electricity had just been extended to the farm supplanting the kerosene lamps we used for lighting. Indoor plumbing was being installed, and our work horses were replaced with a gasoline tractor. Each day, I stood beside my father on the tractor axle clinging to the seat as he plowed the fields of our West Texas dry land farm, and I washed the red dirt off his feet each evening in a pan of water beside the bed.

My father told me to take a bath one evening, as the principal of our country school was coming to visit. As I lay in the bathtub, I fell asleep listening to them conspire in the next room to enroll me in the first grade that fall—using my father's August birthday instead of my own. Even though I was a year younger than the other students in my class, I already knew how to read and quickly worked my way through the school's small collection of books.

A lonely child, I read everything I could to escape the bleakness of rural life on the semiarid Great Staked

Plains, including my father's secret Masonic texts. Following his death and that of my last remaining grandparent when I was ten, I withdrew even further into books and read the Bible several times—searching for a description of God and a purpose for my lonely existence.<sup>1</sup> I found comfort in our small Methodist Church, and I was baptized under the large painting of Jesus praying in the Garden of Gethsemane. I thought about becoming a minister.

Living with my married brothers and sisters, I turned away from the church toward the open road and became a habitual runaway. After stealing my brother-in-law's car and heading for the hill country of Central Texas, I was arrested and declared a ward of the court. Following military school—where I was sent as a condition of probation—I joined the Navy when I was

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<sup>1</sup> I became the reader in me, who has read thousands of books, but who cannot write. Instead, the reader tells stories about what I see and read. I also became the writer in me, who cannot read, but who listens to the stories told by the reader. Using a very basic vocabulary and limited writing skills, the writer outlines the story told by the reader. The writer prints the paper, and the reader, seeing it all as new, and using a much more expansive reader's vocabulary, adds detail, commentary, and corrections to the outline, which the writer then enters and prints as another revision. The reader reads and corrects the paper, which the writer revises, for as many times as it takes for the two to agree, or for the editor in me, to stop typing, and hit the save button.

seventeen to see the world. Instead, I served out my enlistment as a medical corpsman at the San Diego Naval Hospital.

I was married, fathered three children, became a police officer, completed community college, and ended my marriage amid a deep emotional depression. My career in the police profession continued as I transferred to the Los Angeles Police Department. Needing a birth certificate for the first time, I discovered my name had never been filled in. I named myself William John.

I attended law school while I wrote the policies and philosophy of the LAPD and the role of the police in America for President Nixon's National Advisory Commission on Criminal Justice Standards and Goals. Following a year in Washington, DC working for the Justice Department implementing national criminal justice standards, I returned to Los Angeles to serve as a Deputy District Attorney.

Living at the beach for several years and enjoying the freedoms offered by the Seventies, I spent a long, lazy summer considering the direction of my life. As I reflected on everything I had read in the Bible and compared it to what I had learned about life, I regained a belief in the historical Jesus and his essential message—which I had earlier lost.

At about this same time, I began to reread the journals I had kept over the years and realized that I had not always been honest with myself. I resolved to discard the evasions and to retain the truth—much of which had been written as poetry. I published the remnants in *Hello: We Speak the Truth*, which was my earliest attempt to examine and express the consciousness I experience within my own mind. It is divided into three parts, When, Now, and Then:

To be what you thought,  
And I wished I was,  
Would be to be,  
What I'm not,  
Because,  
I am what I am,  
And not what I'm not,  
But,  
That's no reason  
I can't be what I want.  
For,  
Not is now,  
And then is when,  
I will myself change,  
Now and then,  
Not to be what I'm not,  
But to be what I want.

## Prologue

Differentiating between a belief in an historical Jesus, who was loving and forgiving, and the existence of an all-powerful, judgmental God, the book also included this little poem:

I dreamed of a God in the sky  
One night.

He was a schoolboy who had  
Erected an experiment  
We call the universe  
On his bedroom desk.

He was occasionally chastised  
By his father  
For failing to better care for that  
He'd created.  
But, most of the time  
He neither noticed  
Nor remembered.

I awoke from my dream  
And found  
That I could never again  
Believe in a  
God in the sky.

In writing about Jesus in *Hello*, I made what I later concluded to be the one error I would have avoided had I greater knowledge at the time. I said, "If only Jesus had learned to write, there wouldn't

have been others to confuse his might.” I am now convinced that Jesus could not only write, but that he was probably literate in multiple languages.

I considered returning to school to become a minister, but upon further reflection, I was moved to use my professional legal training to act as a lawyer for Jesus. Uncomfortable with a new assignment of having to prosecute juveniles accused of crimes, I made the decision to open a public-interest law practice primarily devoted to the representation of young people and other social, legal, and political matters.

Acting on one such issue, the Christmas holidays of 1979 found me in a small West Jerusalem hotel, where I had a prophetic dream about the children of the Holocaust. I awoke, dressed, and walked in the predawn hours into the Jaffa Gate, along the narrow streets of the old city, and out the eastern gate into the Kidron Valley. I walked to where Jesus had spent his last night praying in the Garden of Gethsemane and climbed up the Mount of Olives. There, I sat on a large stone as the sun rose over the hill behind me to shine down on the ancient walled city.

As the sunlight was reflected from the roofs of the synagogues, churches, and mosques in Jerusalem, this powerful thought occurred to me: Just as the

same sun shines on all of the roofs, those within all worship the same God, and there are no footnotes, asterisks, or exceptions to the Ten Commandments. (See Photo #1)

I did not immediately understand all my experiences in Jerusalem, but the following year my dream became clear when I undertook legal representation of a child of the Holocaust—Mel Mermelstein, a Jewish survivor of Auschwitz. Having committed myself to defending the interests of Jesus—I did not feel I had a choice when given the task of prosecuting those who denied the murder of so many of his family’s children, trashed their memory, and harmed survivors by forcing them to relive their terror.

I filed a civil lawsuit against those who denied that the Nazi genocide of European Jewry ever took place, and I spent the next year exposing the dark side of America’s radical rightwing politics. The lead defendant was the powerful figure described by the *New York Times* as “a reclusive behind-the-scenes wizard of the far-right fringe of American politics who used lobbying and publishing to denigrate Jews and other minorities.”

The case was resolved favorably in October 1981, when the judge took judicial notice of the fact



that “Jews were gassed to death at Auschwitz concentration camp in the summer of 1944.” The decision was widely reported, and the case became the subject of the motion picture, *Never Forget*.

Shortly after the verdict, I returned to Israel to investigate some unresolved issues. While there, I was invited to share morning tea with Prime Minister Menachem Begin, who vowed that “never again would Jews be led like sheep to the slaughter.”

In comprehending the mindboggling deaths of as many as 80 million people during World War II, the suffering of the little children sometimes gets lost in the magnitude of the horror. In a letter, I attempted to explain why I had undertaken the Holocaust Case; it concluded:

Recently, I was out at Mel’s and he had just received several boxes of artifacts from Auschwitz. As we stood together and looked at the pile of rusty and melted scissors, spoons and forks, and other items taken from the victims and later burned, I saw a small rectangular flat piece of metal which I asked for and he gave me as a gift. It is the musical note bar of a harmonica. The rest of the instrument has been burned away and

we will never know whose lips were upon it or the songs it played, but I will forever choose to hear in my mind the happy sounds of singing children, too innocent for such death, rather than the screams of their final agony.



During a trip associated with my prosecution of the Holocaust Case, I visited a bookstore on Fifth Avenue in New York City and purchased a copy of *The Gnostic Gospels* by Elaine Pagels. Dr. Pagels was a member of the team of biblical scholars that produced the English translation of the Nag Hammadi Codices (Gnostic Gospels). I read her book during my late-night flight back to Los Angeles and was excited by the discovery of books about the ministry of Jesus I had been unaware of.

Reading whatever I could find on the subject in bookstores and public libraries, I began to search for other historical information about the ministry of

Jesus. *The Messianic Legacy*, by a team of popular writers, mentioned Dr. Robert Eisenman, the Director of the Institute for the Study of Judeo-Christian Origins at the California State University in Long Beach near my home. A scholar of Middle East religions, Dr. Eisenman proposed some interesting, alternative views about the origins of Christianity based upon his study of the Dead Sea Scrolls.

I telephoned Dr. Eisenman and he agreed to meet. It turned out he was aware of my *pro bono* work on The Holocaust Case and asked if I might be interested in a legal matter concerning the Dead Sea Scrolls. He told a remarkable story.

The major scrolls recovered from the first cave at the Dead Sea were quickly published shortly after their discovery in November 1946, but thousands of scroll fragments subsequently discovered had never been published. These were primarily sifted from a thick layer of dust on the floor of Cave Four (that had served as a major library) and were the remains of more than 900 books. Considered by many to be the greatest manuscript find of all times, the suppression of these documents was called “the academic scandal of the twentieth century” by Dr. Géza Vermes.

I was as intrigued by the Dead Sea Scrolls—as I had been about the Gnostic Gospels—and by how these newly discovered ancient documents could help answer questions concerning the true ministry of Jesus. I resolved to do everything I could to bring the remaining scrolls to publication and set about to learn all I could about them.

The unpublished fragmentary scrolls were primarily purchased with funds provided by the Jordanian government and were housed at the Rockefeller Museum in East Jerusalem. They had come under the control of Catholic Dominican priests associated with the *École Biblique et Archeologique Francaise de Jérusalem*—established in 1890 under the Pontifical Biblical Commission to defend the Catholic faith against the threat posed by developments in historical and archaeological research. The head of the Commission was Cardinal Joseph Ratzinger (later Pope Benedict), who was also the head of the Congregation for the Doctrine of the Faith—previously known as the Holy Inquisition. Members of the *École Biblique* operated under the injunction that “At all times the interpreter must cherish a spirit of ready obedience to the Church’s teaching authority.”

Following the Six Day War in 1967 and the conquest of East Jerusalem (where the Rockefeller Museum is located) by the Israelis, *de facto* ownership of the scroll fragments was claimed by the State of Israel, but the priests of the École Biblique continued to maintain day-to-day control.

By 1991, the unpublished scroll fragments had remained unavailable to biblical scholars for almost 50 years. As I researched a legal basis for a lawsuit to compel their publication, it was apparent the potential defendants were very powerful—the Vatican, the Israeli government, and the Rockefeller Foundation.

Photographic negatives of the scroll fragments had been deposited for safe keeping at the Hebrew Union College in Cincinnati and the Oxford Centre for Postgraduate Hebrew Studies in England. These photographs were sequestered, and access was denied to scholars. With funds provided by Mrs. Elizabeth Hay Bechtel and a grant from the National Endowment for the Humanities, noted manuscript photographer Robert Schlosser of the Huntington Library in San Marino, California was commissioned and authorized to photograph the scroll fragments in Jerusalem. Upon completion, the new set of almost

1,800 photographs was lodged at the Huntington Library; however, they too were embargoed.

Dr. Eisenman had been active in seeking the release of the suppressed photographs, and he and Dr. James M. Robinson, Chair of the Religion Faculty, Claremont Graduate School, had attempted to publish an unauthorized microfiche set of the Huntington photographs in April 1991 by the scholarly publisher, E.J. Brill in Leiden, the Netherlands. The publisher, however, apparently alarmed about legal threats made by representatives of the Israeli government, cancelled the agreement.

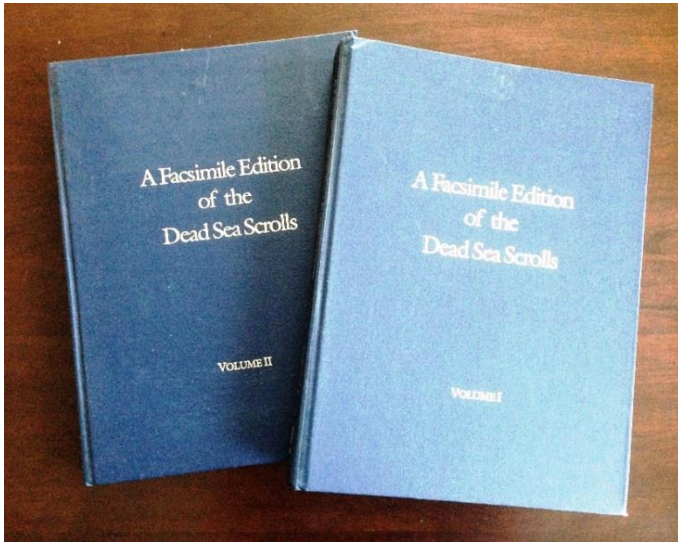
These were the facts I considered as I sought a solution to the problem. There were photographic copies of the suppressed scrolls; however, people were too afraid of litigation to publish them.

One day, as I was driving along the ocean on my way to visit my granddaughter in San Diego, I imagined a way to resolve the dilemma. Under still secret circumstances, I arranged to obtain legal possession of a set of the Huntington photographs. Then, acting on behalf of an undisclosed client—whose identity I have never revealed—I signed a contract with the Biblical Archaeology Society (BAS) to publish the images. Under the agreement, Professors Robinson and Eisenman—neither of

whom was my client—prepared an index of the photographs and wrote an introduction.

Prior to publication, it was learned that Hershel Shanks, the president of BAS, intended to include a Publisher's Foreword documenting his publicity campaign to "Free the Scrolls." He also planned to attach a 120-line Hebrew-language transcription of a scroll fragment known as 4QMMT, which had been worked on by Elisha Qimron, an Israeli professor. An earlier attempt by a Polish scholar to distribute the same transcription was blocked by the Israel Antiquities Authority under a threat of litigation. It was that risk which had caused Brill to cancel the microfiche edition. Believing that the Foreword was too journalistic for the academic purpose of the proposed book, Robinson, Eisenman, and I objected to its publication; however, Shanks, as the publisher, had the last word, and his Foreword was included.

*A Facsimile Edition of the Dead Sea Scrolls* in two folio-sized volumes was published in November of 1991. With that publication and the contemporary access to the photographic archive granted by the Huntington Library, the monopoly over the scrolls was broken, and biblical scholars around the world could finally study them.



Alleging that the publication of 4QMMT by Shanks had caused him a loss of earnings and mental distress, Professor Qimron filed a lawsuit in the Israeli courts in 1992 against the Biblical Archaeology Society and Shanks. As editors, Robinson and Eisenman were also named as defendants. The trial was held in the first week of February 1993 in the District Court of Jerusalem. Attorney Amos Hausner—the son of Gideon Hausner, the prosecutor of Adolph Eichmann—represented Dr. Eisenman.

Amos Hausner wanted me to testify that Professors Eisenman and Robinson had both objected to inclusion of the Publisher's Foreword. Dr. Eisenman provided an airline ticket, and I



traveled to Jerusalem and checked into the guest house at Christ Church within the Old City.

It was late in the evening on the final day of the trial, and I was the concluding witness in the case called on behalf of Professors Robinson and Eisenman. The last question to me on cross examination was the identity of my client. I declined to answer. Although I had been testifying in English, the judge and attorneys lapsed into Hebrew—as Professor Qimron’s counsel urged the judge to compel me to answer, or to be imprisoned for contempt of court. I was relieved when Judge Dalia Dorner said that the hour was late and she didn’t believe the answer was all that relevant.

Inasmuch as I had just admitted, judicially, that I had contracted for the publication of the *Facsimile Edition*—and since I could be easily served as a defendant as long as I remained in Israel—we decided that it would be best if I caught the next airplane

flight out of the country. As can be seen from the footnote, I later returned.<sup>2</sup>

Ultimately, Hershel Shanks and the BAS were forced to pay \$40,000 in damages, \$60,000 for court costs, plus Qimron's attorney fees.

During the year following the trial—as a matter of personal interest—I researched and wrote a 1,000-page brief on the history of monotheism generally, and the ministry of Jesus specifically. My goal was to access and combine, in one file, the most up-to-date information provided by the Gnostic Gospels, Dead Sea Scrolls, and other ancient manuscripts, along with the latest discoveries in biblical archaeology, to ascertain the basic facts as best they could be determined at the time. I concluded that the Scrolls we published were probably the remains of the library where Jesus actually studied to prepare for his ministry.

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<sup>2</sup> There was a rare and beautiful snowstorm in Jerusalem during the trial, and I resolved to return someday to where I had stayed. On Valentine's Day, February 14, 2000, my wife, Helen and I were married in Christ Church across from the Citadel within the walls of the Old City. She is my best friend, my editor of last resort, the helpmate of my existence, and my spiritual companion in all that awaits us. There is no better place to think and write than in her garden. Helen, a truly gifted artist, says, "Those who can create do not destroy."

The title of the brief, *Mary: Mother of Israel's Messiahs*, was based on an expectation of three different messiahs by the group known as the Way of Righteousness. The conclusion was that Jesus was most likely the Suffering Son of Man Messiah, his brother, James the Just, had been the Priestly Messiah, and his twin brother Judas Thomas—who established a spiritual dynasty of the Way in the Middle East—was the Davidic Leader Messiah. In addition to the roles played by Jesus and his brothers, the brief explored the Gnostic ministry of Mary Magdalene, in identifying her presentation of the Spirit of Wisdom as the true Holy Spirit.

Intriguing as these findings were, I had to get on with my life, so I printed out the brief and placed it on a bookshelf in my study, where it gathered dust.

A number of books about the Gnostic Gospels, the Dead Sea Scrolls, and new discoveries in biblical archaeology have been written in the 26 years that have now passed, and I have followed these developments with great interest, searching always for the most logical interpretation of the documentary and archaeological evidence.

Historian Neil Asher Silberman published *The Hidden Scrolls: Christianity, Judaism, and the War for the Dead Sea Scrolls* in 1994. In his book, Silberman

detailed our efforts to publish the suppressed scrolls and presented a well-balanced interpretation of the community believed to have written the scrolls. In 1996, Dr. Eisenman published *James the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls* to both public acclaim and the professional derision of orthodox biblical scholars—whose fundamentalist views he challenged.

Following near death from full body sepsis several years ago, I resolved to bring to publication my writings about the various matters that have occupied my thinking over the years. My memoir, *The Holocaust Case: Defeat of Denial* came out in July 2015, and later that year, I published *The Book of Mindkind* and four other philosophical and political policy books.

In February 2016, I decided to condense my original research manuscript into a book that tells—as accurately and simply as possible—the true story about the original Way of Righteousness and how it inspired Christianity, Rabbinic Judaism, and Islam.

*The Way of Righteousness* is divided into these parts:

- The Origin of the Way is an essential background about the land of Palestine-

Israel, its people, their religion, and the books they produced.

- The Growth of the Way reviews the historical narrative commencing two hundred years before the life of Jesus and examines the social, political, and religious conditions of Palestine-Israel in the period preceding the birth and ministry of Jesus.
- Perfecting the Way examines the essence of Jesus's ministry, particularly its Gnostic and Eastern elements, and presents the Gospel of Jesus.
- The Remnant of the Way documents the aftermath of Jesus's execution and the leadership of the Way by his brothers, James the Just, Simon, and Joseph.
- The Parting of the Way summarizes the evolution of Jesus's ministry into the Gnostic ministry of Mary Magdalene, the Christian church established by Paul, and the creation of Rabbinic Judaism.
- The Righteous Way of Islam examines the origin of Islam and its relationship to the ministry of Jesus taken to the East by his brother, Judas Thomas.

- The Reconciliation of the Way reviews what has gone awry during the past 2,000 years—as these interrelated religions have become increasingly fundamentalist and have sought to destroy and eliminate each other. The last chapter identifies the commonality of these religions and searches for the true nature of their shared God, in order to reconcile their beliefs and to reunite their believers.
- The Way Forward describes how the young people of the world can save their future.
- Following the Epilogue are the Summations. These are three papers I wrote after completing the Epilogue: A True Story About an Amazing Family; A Petition to the United Nations General Assembly, on behalf of the Children of Palestine and Israel; and The Nature of An Abiding Mind. Also included, is An Autobiographical Summary of the Professional Life of the author.

*The Way* organizes about 200 brief papers and stories, the titles of which were devised to be read as

a summary of *The Way* in the Table of Contents. This Prologue and the Epilogue tell the story about the author, and how *The Way* came to be told.

Now, almost 40 years after first watching the morning sun rise over the Mount of Olives and shine down upon the ancient walled city of Jerusalem, I believe I finally understand the thought that occurred to me as I looked at the rooftops. All those who worship therein believe in the same God, and, upon careful reflection, they should not expect justification for hating, oppressing, or harming others for having a different interpretation of their common belief.

Irrespective of the strength of our own faith, none of us can possibly know for certain whether our own religious belief is valid, until after the light of our physical existence has been extinguished and we can finally see for ourselves if the expectations of our faith are realized.

In all I have done ever since that long summer at the beach during which I resolved to use my legal training to act as Jesus would want me to, including this present work, I have striven to analyze and present the facts I uncovered to the best of my abilities and as fairly as possible. Much like a legal brief, I have tried to let the quoted texts and other

evidence speak for themselves, and I have limited my own observations.

It has been a remarkable and interesting journey along the Way, and what is most amazing is what is yet to come. If it could be that I am granted twenty more years in which to live my life to its fullest, then I shall depart from here just before my century expires—well satisfied with the experience, and filled with the love and joy of those with whom I have shared my time in life.

You are one of the 7.5 billion people living in the world today, and *The Way of Righteousness* was written for you—for each one of you. It may not be lengthy enough or include adequate arguments to convince those who are unable to reconsider their religious convictions, but it may give the fair-minded faithful some pause for reflection. *The Way* should have a greater appeal for those—of every faith, or none—who have a genuine curiosity about the past and a thirst for knowledge. The truth is always far more interesting than fiction, no matter how well written or based on the best lies ever told. What one believes, even most earnestly, must always be subject to the test of reality, else the way forward is obstructed by the lies and distortions of the past and present.



*The Way* was primarily written for Jews, Christians, and Muslims, to help them better understand their own religion and that of the others who seem to be competing—like insecure children—for the attention and favor of their common progenitor God. The most insecure and rigorous fundamentalists in each of these faiths may reject out of hand, and refuse to read, anything said here that threatens their deeply held beliefs and convictions about God, the origin of the universe, and life here on Earth. Others, however, may find comfort in an understanding of the theological foundation of the religions they practice—that is not in contradiction to the knowledge and science that illuminates the reality of the world we all live in today.

A belief in a caring and nurturing collective consciousness has occupied the thinkers in each of these religions, as they too contemplated the books and science of their times and imagined a spiritual and comforting God of mind. They referred to it by many names in their efforts to describe a peace of mind that comes from an acceptance of reality—no matter how torturous and threatening the times might be—to find the freedom of mind and time to think about how it might be, in an alternative future of peace, harmony, justice, and joy.

An Abiding Mind—an understanding of which is a goal of all who seek self-awareness in life—provides an ethical basis by which to live our daily lives. It encourages us to work for a future in which our children soar through the stars, instead of dying out, with most of other life on Earth, in a great extinction. As a practical matter, this ethical standard can be experienced by simply living a peaceful life of righteousness—the essence of the Way.

It is not the intent of this book to attack or diminish any religion or practice—it is offered solely to help the believers of every religion to better understand and appreciate their own faith, and to respect that of others. There is value in having a spiritual life in the understanding and acceptance of the perils of life, but there is no justification in denying the essential right of others to practice their own faith in a different manner.

At the core of all religions is the quest for peace and justice to ensure the wellbeing and survival of our children. No other logical or spiritual lesson can be derived—if we look at the essence of our religions, rather than at the exceptions that have been created to justify the horrible crimes, violence, and wars committed and justified for the sake of their God, however defined.

The value in spiritualism is that it helps us to cope with that we seek to comprehend but have not yet the means or knowledge to see and understand. At that point, our faith takes over and helps us to imagine what and who most *reasonably* awaits us over the horizon *and* through the unseen adjoining dimensions that exist side-by-side with, and within us. On a more personal level, a spiritual belief allows us to imagine what, if anything, remains, when we reach the end of our lives and discover for ourselves what lies beyond the grave. A sense of spiritualism also helps us to accept our inability to comprehend the unimaginable power of an Abiding Mind—that has been continually learning, expanding, and creating since before time and eternity were ever imagined by mind.

Our children are our fount of knowledge—for it is the children, always, who learn new things we did not know. The fruit of wisdom is creativity, and its harvest is the Abiding Mind—which is the guide of our consciousness. Gnostics refer to the inner voice of the Abiding Mind as the Spirit of Wisdom, which came to be known in Pauline Christianity as the Holy Spirit.

Especially for young people who are coming of age in this new millennium, *The Way* provides a

vision with which to view our accelerating and ever-expanding universe of light, and to see beyond its boundaries, in the endless energy of eternity. Never in human history has there ever been a generation so challenged, as the one being born today, and the millennials, who are now coming of age to confront the realities of this time of common peril. These generations will either lead our progeny outward to the stars, or else the children of these generations will be among the last to die in the flames of war and atmospheric warming.

It is into the capable hands and intelligent minds of these generations that we are now placing the most terrible weapons of war—which have the power to instantly and totally destroy the vast and wonderful store of human creativity accumulated over tens of thousands of years—or we can empower our young people to travel through the stars searching for warm water planets with large yellow moons to churn their oceans—the cradles of Mindkind and the Way of Righteousness, watched over by the Abiding Mind, speaking as the Spirit of Wisdom.

There are few tomorrows left remaining for this choice to be made. Evolution or Extinction? The moment is upon us.

*Abiding Mind,  
Surveyor of the Universe,  
Timekeeper of Eternity,  
Curator of Creativity,  
Witness our Works,  
Hear our Thoughts,  
and  
Illuminate our Way  
to Knowledge, Wisdom, Justice, Peace, and Joy.*



# EPILOGUE

## WHAT HAPPENED AFTER THE WAY OF RIGHTEOUSNESS WAS WRITTEN

I completed a final draft of *The Way of Righteousness* to this point on September 2, 2017, having done all I could to document the true history of The Way. It was my best effort to analyze and present the evidence, and to argue the concluding concept of a comforting Abiding Mind as a rational expression of the judgmental, creator God many people no longer believe in.

The philosophical purpose of my effort was to reconcile the three major Abrahamic religions with the reality of their shared history, as revealed by the miraculous discovery 75 years ago of books hidden 2,000 years ago, subsequent archeological findings, and a common recognition of the image of God as the collective consciousness and creations of an Abiding Mind.

I set aside the manuscript of *The Way* on the garden table, but I used it as an intellectual springboard to bounce beyond its concept of a spiritual or metaphysical definition of God as an Abiding Mind, to a realistic consideration of an Abiding Mind, as a proposition of scientific reality.

I spent the next week, or so, thinking about the actual mechanics of such a quantum physical mind and the expanding universe of light we inhabit. I wrote up a little paper that looked beyond the spiritual and philosophical aspects of *The Way of Righteousness* to an examination of mind within the negative, and its role in creating the positive reality of our universe of light.

## **A Year of Political Insanity**

Reality intruded, and I could no longer ignore the mindboggling political carnival, and its gaggle of amoral hucksters, peddled to the American people in the 2016 election sideshow. I laid aside the manuscripts of *The Way* and the paper on *Mind* on my credenza, and I turned my attention, once again, to the political madhouse in Washington, DC.

Over the last decade since retirement, I had refined my political thinking from a generalized concept of a peaceful political evolution to drafting a



specific and comprehensive Voters' Bill of Rights, as a constitutional amendment to *remedy all the issues that are destroying the faith of most Americans in their representative government*. The Voters' Bill of Rights serves as a focal point for creative strategies, across the political spectrum—people working together in a peaceful transformation of the United States government into one that is more caring and respectful of those who elect it.

We had established a California nonprofit corporation (USVRA.us) to educate the public about the United States Voters' Rights Amendment. To provide an essential background and explanation of the amendment, I wrote, and the corporation published, *Transforming America: A Voters' Bill of Rights*.

To explore whether the essential principle of the USVRA—allowing people to make their own political policy—could be adopted by voters in other countries, I wrote and published *An Essential History of China: Why it Matters to Americans*.

Attempting to present a comprehensive set of political policies in an easier-to-read format, I wrote and published *Sam: A Political Philosophy*. As a fact- and policy-based collection of practical policies narrated by fictional characters, *Sam* combines

political heroism with an inspiring and poignant love story.

For the last five years, I have been working with students and professors in the political science departments of my local university and city college to establish an organizational framework of Youth for the Voters' Rights Amendment (Y4VRA), capable of being activated on every American campus.

I wake up early most mornings and use these quiet hours to do my best writing, and, around daybreak, after sharing the morning news with Helen, I usually go to the YMCA for exercise. There, some years ago, I became friends with Mel Lindsey, a 92-year-old World War II veteran and retired pre-school educator. He was interested in what I was working on, and I would often share with him what I had just written that morning. He read all my published books and joined the USVRA.us board of directors.

Following the 2016 election of Donald Trump and a stalemated Congress, Mel felt that he had been abandoned, and that his government no longer represented him. *And*, he wanted to do something about it. I helped him write a First Amendment Petition for Redress of Grievances and his sworn declaration, to which he attached a bound copy of *Transforming America*, as an exhibit.

Helped by Y4VRA volunteers, Mel prepared hundreds of priority mail envelopes addressed to his local city council members, his state representatives, governor, to every member of Congress, every member of the Presidential Cabinet, every member of the Supreme Court, and to the President and Vice President.

The mass mailing at the Postal Annex was videotaped, and Mel appeared in several Facebook ads explaining his actions. Additional Y4VRA ads followed, with videos of young people saying what they want and expect from their government, and starring their proud mascot, Trusty Rusty, the Ranger Dog<sup>3</sup>.

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<sup>3</sup> Rusty is my best buddy. He's 44 pounds of lean muscle—a Giant Rat Terrier hunting dog, of the lineage bred with the African Basenji. He has a mind of his own, and he speaks out if something isn't right.



## The Internet and Social Media

A friend introduced me by email to a young international *and* all-UK champion web site designer in Wales, England. We first collaborated on creating a fully coded site for the Youth for the Voters' Rights Amendment at [Y4VRA.org](http://Y4VRA.org). Starting with a photographic slide show of young protestors, the pages scroll down through short chapters and videos, on all mobile devices.

Facing the "Bad News" of "Living under a cruel and corrupt government in a declining economy and polluted environment," Y4VRA provides a voice for

young people to assert their fundamental Rights of Liberty, and to reserve their Consent to be Governed. Its purpose is to provide information and an easy way for everyone to immediately cast an electronic vote, yes or no, on their Voters' Bill of Rights, in order to make a real difference in the 2020 election.

Once Y4VRA.org was up and running, we replicated it at USVRA.us, refocusing on the leadership role of strong women in managing the Voter's Bill of Rights campaign, as it is self-organized by the young people of America. The USVRA incorporates the Equal Rights for Women Amendment (ERA), and it ensures the complete equality of all women in all aspects of all political decision making.

I photographed and videotaped the Womens' March in Los Angeles last year and again this Spring 2019. We used these images of women—particularly mothers and their daughters—in a series of photo essays running as Facebook ads for both USVRA.us and Y4VRA.org.<sup>4</sup>

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<sup>4</sup> Last week, to honor and support Greta Thunberg and the millions of striking students around the world, I attended and photographed the Climate Strike in my hometown, down by the Long Beach-San Pedro Harbor. The video of interviews and a photo slideshow are available online.

We republished WilliamJohnCox.com as a digital autobiography. The website is a comprehensive collection of all my creative work, including books, articles, videos, models, and commentary. Almost all of my published books are in print, but most can be downloaded for free in the Lending Library, and my films and videos can be viewed in the Video Library.

In 2015, I published *The Book of Mindkind: A Philosophy for the New Millennium*. Last year, we launched Facebook ads for the book on the Internet, and we created an entirely new coded site at Mindkind.info depicting the book and its message coming out of a background of music and stars.

Finally, TheVote.io site was coded to serve as a digital ballot box for an ongoing electronic poll on the Voters' Bill of Rights by the American People, as *We Declare Our Rights of Liberty, and Reserve Our Consent to be Governed*. The vote will close at midnight on Election Day, November 3, 2020, at the dateline of the last U.S. territory in the Western Pacific Ocean.

As a result of Mel's mass petition to his government, one congressman returned the book saying he didn't accept gifts, and the Secretary of Education's office sent a letter acknowledging receipt. That's it!

## Defining the Rights of Liberty and Reservation of Consent to be Governed

I then drafted my own pleading to the U.S. Supreme Court in the form of a Petition for Writ of Mandate. In it, I declared our personal Ninth and Tenth Amendment Rights of Liberty as a defense against our government, that has become corrupt, ineffective, unrepresentative, and threatening. I reserved my consent to be governed, as a censure of the entire existing government, until the American People can vote on their Bill of Rights for All Voters.<sup>5</sup>

I wrote and printed the petition, flew to Washington DC, and personally delivered a box containing the required number of bound copies to the U. S. Supreme Court. My petition was rejected by the Clerk for defects in form. I corrected the errors to the approval of the Clerk; however, at the direction of the Chief Justice, the Clerk refused to accept a filing from any individual on a matter of original jurisdiction. This, without any consideration of my argument to the contrary, as a reserved and essential right of liberty.

I then mailed personal letters to the justices, serving each of them with a copy of the pleading as a

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<sup>5</sup> I will vote, but not for any candidate who does not support the Voters' Bill of Rights.

First Amendment Petition for Redress of Grievances. There was no response.

By this time, a year had passed since I laid aside *The Way* manuscript to engage the insanity of politics. In September 2018, I became depressed about the absolute lack of result from everything we had done over the past year. Energy spent, I spent a month, doing nothing but reading junk books, watching Netflix documentaries and docudramas, and eating ice cream.

### **Publishing *Mind & Its Languages of Reason***

Having sufficiently indulged my depression, and becoming bored, I sought the pleasure of a project to occupy my mind, and to lift my depression. I picked up and reread the little five-page paper on *Mind* that had laid dormant for a year. I imagined it would be interesting, and not too difficult, to expand the paper into a small book about mind, our universe, quantum physics, measuring, and counting, as a sequel to *The Book of Mindkind*.

I drafted a series of papers about our universe of light, the abiding mind that contemplates it, and its languages of quantum physics, measuring, and counting. I organized and circulated a collection of the papers by email to the faculty and graduate students in



the Physics, Mathematics, and Computer Science departments at the top 25 technical universities in the world. Profiting from the limited response, I completed a final draft and published *Mind & Its Languages of Reason* in print and digital formats on May 1, 2019.

## **Images of the Libraries and Graves of Jesus and His Family, and the Ruins of Empire**

With the better understanding provided by working through the papers on *Mind*, I was able to go back to work on *The Way*—which lacked only an Epilogue and original photographs.

To complete the book, and to enjoy the experience, my son, Steven, a photographer and graphic artist, and I planned an adventure. We flew to Israel during the first weeks of June 2019 and photographed selected locations for a photo essay and maps to illustrate the book.

With official permission, we photographed at Caesarea, the ancient caves at Mount Carmel, the Megiddo Tel, the Zion cornerstone of the Temple Mount, the Citadels of Jerusalem, the walls of Jericho, the Jordan River, the caves, ruins, and cemeteries at Qumran, and the last stand at Masada by the Zealots, who followed the Way of Righteousness. We were

able to capture the moment of sunrise over Jerusalem from the top of the Mount of Olives. We got good images at all sites, and we returned home safely.

Having flown home through eleven time zones, I remained on Jerusalem time for several weeks. Arising early, I completed the Epilogue and worked on its Photo Essay with Steve, as he also completed the maps and charts.

The following 15 images are a survey of the stones left standing from almost 2,000 years ago, serving as mute monuments to Empire gone mad. Imagine the Roman destruction of Jerusalem, down to Herod's Citadels, and how the Romans relaxed from the battles at the Caesarea arena, enjoying the Herodian slaughter of the Zealot children of the Way of Righteousness. Bear witness to the murders of the sons of Mary: Simeon and Joseph—the Priests of the Sons of Zadok and the Order of Melchizedek, and Jesus, Judas, and James—the messiahs of the Way of Righteousness.

## What Happened After The Way of Righteousness Was Written



Photo # 1 —As it rises over the Mount of Olives, the same sun shines upon the roofs of the synagogues, churches, and mosques of Jerusalem, where Abraham covenanted to follow the Way of Righteousness.



Photo # 2 — The caves on the west face of Mount Carmel have provided shelter to migrants out of Africa to Asia along the narrow, fertile plain by the Sea for millions of years.

## Epilogue



Photo # 3 — The walls around the Spring of Jericho may be the most ancient on Earth.



Photo # 4 — The elaborate defensive gate at Tel Megiddo (Armageddon) was built by the Northern Kingdom of Israel at several of their cities at the height of their power.

## What Happened After The Way of Righteousness Was Written



Photo # 5 — The water tunnel cut through rock under Tel Megiddo tapped into a hidden underground spring outside the walls, funneling the water back into a deep cistern within the walls.



Photo # 6 — The Isaiah Scroll (in the Shrine of the Book in Jerusalem) was recovered from Cave One at Qumran.

## Epilogue



Photo # 7 — Cave Four high on the cliffs of Qumran was carved out of the limestone to preserve the thousand-book library of the Osim, where Jesus and his brothers studied, 2,000 years ago.



Photo # 8 — The Ruins of Qumran, the desert refuge of the Osim (Doers of the Law), who lived the Way of Righteousness.



## What Happened After The Way of Righteousness Was Written



Photo # 9 — The Southwest, Mount Zion corner of the Temple Mount, with its massive foundation stones and archway where Jesus may have paused for a moment before going forth to cleanse the Temple, and where his brother James the Just was stoned to death three decades later.



Photo # 10 — The traditional site on the Jordan River where Jesus was baptized by John the Baptist, and across which Simon bar Cleopas led the escape of the Way of Righteousness from the Roman Army.

## Epilogue



Photo # 11 — Overlooking the Dead Sea, the cemeteries of the Osim at Qumran are the most likely burial site of Jesus, his priestly brothers James the Just and Simeon bar Cleopas, their mother, Mary, their father, Cleopas, and their sister, Salome, and others who walked with them on the Way of Righteousness.



Photo # 12 — The Amphitheater at Caesarea by the Sea, where the Romans and Herodians tossed the Zealot children of the Way of Righteousness to wild animals, following the stoning of James the Just, and the destruction of Jerusalem.



## What Happened After The Way of Righteousness Was Written



Photo # 13 — The Twin Citadels of Herod's Palace in Jerusalem are the only structures the Romans left standing in Jerusalem. They remain by the Jaffa Gate in the Old City, across the street from Christ Church.



Photo # 14 — Titus's Arch of Triumph in Rome celebrated the destruction of Judea, the leveling of Jerusalem, and the enslavement of the young zealots and those who followed the Way of Righteousness. \*by author.

## Epilogue



Photo # 15 — Archeological diggings in the floor of the Zealot's assembly room at Masada revealed a cache of documents related to the Way of Righteousness at Qumran. The books were buried by the Zealots before their mass suicide, having held off the Roman army for four years after its destruction of Jerusalem.

## The Library and Grave of Jesus

Lingering on these images, we can go back in time, thousands of years, to when the stories of *The Way* were being played out.

We can visualize the large Osim Library carved out of the stone cliffs as Cave Four at Qumran, large enough for shelves to hold a thousand books, and where Jesus and his brothers, James and Simeon studied to be adepts of the Way of Righteousness, 2,000 years ago. Can we imagine the debates of the boys and the languages they used?

We can gaze across the ruins of the ancient desert refuge of The Osim, those who were Doers of the Law. Beyond, we can see the simple, unmarked graves in the cemetery, high above the shore of the Dead Sea. This is where the bodily remains of the followers of the Way of Righteousness were laid to rest under piles of stones, as their minds and souls were freed for all of eternity—not only as spirits among the weathering stones, but everywhere they are remembered.

It is here, if anywhere on Earth, the bodies of Mary and her sons, Jesus, James, and Simeon may rest, alongside others who walked and lived the Way of Righteousness.

## The Forgotten Children of Palestine and Israel

After returning from Israel in June of this year, I quickly completed the Epilogue and photo essay, and I awoke one morning and was able to write a summation of the historical essence of *The Way of Righteousness*, as the telling of The True Story About an Amazing Family

A few days later, a similar need compelled me to write the summation paper on the Nature of the Abiding Mind and to focus on the grave and immediate climatic danger of global warming. The paper is a word bridge between the ending of *The Way* and the beginning of *Mind & Its Languages of Reason*, summarizing and connecting the theories of mind in the two books with the reality of our existence.

I then found there cannot be a satisfactory ending of *The Way* without resolving a final critical issue. As our airplane climbed and banked out of Israel, I carried with me, not on film or in our computers, but in my mind, a wretched image of inhumanity that later made me weep when I first read what I had written below about it. Somehow, before I'm done with *The Way*, I must do *something* to relieve the suffering I witnessed.

As Steve and I drove behind Israel's great concrete wall down into the wilderness valley of the occupied West Bank and the Jordan River, we witnessed nothing

but hopeless, desperate, and grinding poverty in and around the hills of Jericho. Any fair-minded comparison to the prosperity and affluence of nearby cosmopolitan Western Jerusalem, is necessarily devastating to the legitimacy of any government, and its leaders, responsible for the military occupation of Palestinian Land in violation of international law, for more than half a century.

The sight of forgotten and angry children, with nothing to do, is seared on the retina of my mind, and I cannot ignore it or forget it. I am once again compelled to act—seeking legal protection for these poor, legally forgotten, and defenseless children.

## **The Children of the Holocaust**

Almost 40 years ago, I defended the honor and memory of the Jewish children who were gassed and burned in the Holocaust, against a gang of American neo-fascists who denied that the Nazis had operated gas chambers.

## **The Children of the Nakba**

In memory of the Nakba,<sup>6</sup> I wrote a petition for constitutional protection of the Universal Rights of

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<sup>6</sup> The expulsion and exile of half of the Palestinian population in the 1948 Palestinian War.

Liberty of all children in the Ancient Land, including the Children of Palestine, whose blood lines run true to the Lands of Israel and Canaan. (See Appendices)

With only stones to throw in defiance of the great concrete wall erected by the State, whole generations of desperate Palestinian children have lived and died, in abject poverty, without legal rights or remedy, justice or hope.

These Palestinian children not only suffer from humiliating hunger and poverty, surrounded with weapons of war and guarded behind walls and fences, but they are being bombed into submission by the war planes and technological might of a nuclear and cyber power, which has militarily occupied their ancestral homelands for more than 50 years.

With little to live for, and nothing to fear, Palestinian children have willingly charged the wire fences of Gaza, rolling burning tires, and daring to be shot down, or crippled, by Israeli snipers. In acts of fatal futility, these children offer up their lives in an ultimate submission to their Islamic faith in Allah, their God of Abraham.

The ancestral religion of the Ancient Land, the Way of Righteousness, is rooted—along with its progeny, Judaism, Christianity, and Islam—in the original covenant Abraham made with Melchizedek at Jerusalem, as Abraham sought entry into the Ancient

Land of Canaan. As recorded in Genesis, Abraham pledged, on behalf of his family, that they would peacefully live a life of righteousness, so long as they sojourned in the Land.

Thus, the question: "Is the present government of the State of Israel acting with righteousness toward the people it purports to govern, both the Children of Palestine, and the Children of Israel, as well?"

## **The State of Israel**

Although declared to be in existence, and a member of the United Nations, for more than 70 years, the "State" of Israel has yet to create a written constitution defining the rights of the people it purports to legitimately govern. Nor, has the State obtained the consent of the people to be subject to the laws it promulgates. For its basic law, the justice courts of the State continue to rely on the English common and martial law, inherited by the State from the British Army in 1948.

## **The Covenants of A Children's Constitution**

The creation of a Children's Constitution would embody Abraham's essential Covenant of Peace and Righteousness in the Ancient Land, in a secular document enshrining these essential principles. The

Covenant would include every person with a blood right to the Ancient Land, *and* every person, whose religious beliefs derive from the Covenant of Abraham.

The Children's Constitution would include all Israeli citizens (more than 40 percent of whom are not religious), and all the people of Palestine. The legality and power of the Children's Constitution would derive from the Universal Rights of Liberty, possessed by every person, to live subject to a written constitution, whose power derives from a collective consent to be governed, which can be reserved, as a censure of bad government.

Irrespective of a person's religion, a Children's Constitution based on Abraham's Covenant, would protect all of the children in Palestine and Israel, and it would engender a peaceful society of freedom, law, and justice, where the Universal Rights of Liberty of every person includes the ability to peacefully practice a religion of choice, or not.

The manuscript was formatted, and 50 bound copies were printed. They were distributed at the end of August in a mailing by *mi amigo* and lawyer, Luis Casillas-Robles. The mailing list included the Secretary General of the United Nations, the President and Chief Rabbis of Israel, the Palestinian Authority, Pope Francis, the Dalai Lama, and the World Council of Churches, among others.



## **Mind: Before & After the Way**

At 659 pages, *The Way* is a big book. To spare those who have less interest in history and documents, a collection of the Epilogue, Prologue, Photo Essay, and Summations was published as the third in Mind Series of little books. *Mind: Before & After* will be an electronic eBook for free or Amazon, and it will be printed as a small 5x7 black and white paperback for sale on Amazon.

An audio-visual reading of the concluding summation on the abiding nature of mind was transcribed into a YouTube video featuring years of photographs of protest, including the recent Climate Strike.

## **Things to Do Today, to Make a Different Tomorrow**

My next, and hopefully last, writing task is to complete the fifth and concluding little book of the Mind Series: *The Choices of Mind: Extinction or Evolution*. I briefly addressed the criticality of the environment in the Abiding Mind summation, but I was barely able to touch on the subject.

There are stacks of books on the environment, economy, and governments waiting on my credenza to be read and summarized, if I'm to actually write the

book, instead of thinking about writing the book. Or, as people say in Texas, I'm a fixin' to write *The Choices of Mind*.



I wake up most morning increasingly concerned about the growing intensity of immediate and deadly dangers, and I search through each day seeking simple solutions to these difficult problems. This I will continue to do, as best I can, for as long as I am able.

The overall goal in most of my writing, including *The Way of Righteousness*, is to derive relevant and

practical policies and courses of action to resolve complicated and interrelated problems.

Alternative choices provide opportunities, which allow for more effective decisions, thus better ensuring the future of our children. Working together, we can make a difference in their tomorrows.

We must confront the reality of human extinction *within the next half century*—resulting from the violent and destructive changes in our worldwide climate we are now witnessing—if we continue to abuse Earth's atmosphere and water by pumping out carbon dioxide and fouling our habitat with chemical garbage.

We are not alone in this universe, but, on this spinning sphere of dirt and water, fire and ice, we share, each of us must find our own path forward, every day, making the best use of our minds to make good, rather than bad decisions. Such *is* the way it is.<sup>7</sup>

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<sup>7</sup> Politically, I declared last winter that I will not be a candidate for President of the United States in the 2020 election. I did, however, say that—should I (WJCox) be elected President by the Electoral College, as the result of an official write-in vote in a sufficient number of states—I would immediately appoint three wise women, a Vice President and two Assistant Presidents for internal and external matters, and I would ask them to organize a government to represent the American People.

## Epilogue

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Otherwise, I have already said, in writing, just about everything I have to say, for now, about political policy in the United States. I, mostly, try not to lose sleep over the insanity of the bullying, corrupted, and diseased politics that has fatally infected the government of the American People. My concern is increasingly focused on the more critical and immediate dangers posed by the worldwide environmental, economic, governmental, militaristic, and religious crises that threaten the existence of humanity.

# SUMMATIONS

## A TRUE STORY ABOUT AN AMAZING FAMILY<sup>8</sup>

About 2,000 years ago, a truly amazing family lived in Northern Israel, which was ruled as a police state by the incestuous Herodian monarchy, at the sufferance of the Roman Empire, and its occupying army. The roads in the Galilee were lined with the crucified corpses of partisan fighters, left to rot by the Romans, as stinking examples of the futility of resistance to the Empire.

Living with the daily terror, the family followed the Way of the Osim, as simple “Doers of the Law,” who peacefully lived lives of righteousness, throughout the Land and Diaspora. The Osim built a refuge in the desert at Qumran by the shore of the Dead Sea, where they sought solitude to study and

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<sup>8</sup> A True Story is a dramatic summary of the historically accurate essence of *The Way of Righteousness*.

reflect upon their books that promised not one, but three messiahs, a suffering Son of Man, a Davidic Leader, and a Priestly Messiah, all of whom would come to rescue the people from the evil monarchy and empire that ruled their lives.

Cleopas, the father of the Galilean family, was a Rechabite,<sup>9</sup> who traveled to find work as a carpenter, while the mother, Mary (Aramaic-Maryam, Hebrew-Miryam), delivered and raised five sons and a daughter. Her first born were twins, Yeshua (Greek-Jesus) and his identical brother, Judas. The twins became two of the three expected messiahs of the Osim, and the next of Mary's sons, Jacob (Greek-James), became the third messiah.

At their births, Mary and Cleopas dedicated the firstborn of her twins, Jesus, and the following two of their sons, James and Simeon, as Nazirites.<sup>10</sup> The

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<sup>9</sup> The Rechabites were a clan of the Kenites, who arrived from Egypt with the Moses priesthood and settled among the Israelites. The Kenites avoided alcohol, and engaged in highly skilled metal and wood working, traveling between towns and cities. The Rechabites followed Abraham's ancient Covenant of Righteousness.

<sup>10</sup> Nazarites lived the lives they were consecrated to, for so long as they lived. Their time was dedicated to study and contemplation, as they abstained from alcohol, cutting their hair unnecessarily, oiling their bodies, getting married, or having children. (Numbers 6:8).

boys were raised to live, every day of their lives, from birth to death, as being “holy unto the Lord.” At age 10, the brothers were consecrated to prepare for the alternative priesthood of the Osim, the Sons of Zadok.

The brothers came to live in isolation at Qumran, to seek wisdom in its libraries, self-identity during solitary reflection, and to experience the vision of the path they would follow for the rest of their lives. After twenty years of study, first Jesus, then James, and then Simeon achieved intellectual maturity at age thirty, and were ordained as priests of the Sons of Zadok. They were prepared to teach the Way of Righteousness, and to spiritually lead the people, and their zealous Sons of Light, in both war and peace.

When the sun rose on their 30<sup>th</sup> birthday, each brother left the security of the refuge and walked the harsh 29-mile winding path up through the wilderness hills and the village of Bethany, to the gates of Jerusalem. Each must have fully contemplated the immense cruelty that awaited him, and the risks of the journey that lay ahead.

All five of Mary's sons died violently, sacrificed by their parents on the altar of eternal peace, in fulfillment of their covenant of righteousness.<sup>11</sup>

## **The Osim and Their Way of Righteousness**

The Osim simply abided by the basic law, according to the ancient covenant of Abraham to peacefully live out each moment of life in righteousness. These "Doers of the Law" had no respect for the oral law of the Pharisees, nor could they tolerate the corrupt practices of the Sadducean priesthood, both of whom collaborated with and spied for the Herodians, and their Roman masters in suppressing the people.

The Osim, and their Way of Righteousness, rebelled in words and deeds against the brutal occupation. The war was fought by their Zealot warriors—the Sons of Light; it was spiritually led by their Priests—the Sons of Zadok; and the wounded and widows were comforted by their lay ministers—the Order of Melchizedek.

As Jerusalem fell to the Roman army—and the children of the Way were being rounded up throughout the land to be sold into slavery in the

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<sup>11</sup> Acting in accord with divine or moral law, (Merriam-Webster).



Empire, or the most defiant were thrown to the wild animals in the amphitheater at Caesarea, by the Herodians and Romans in celebration of their victory—the Osim concealed their books in sealed jars within remote caves among the cliffs around Qumran.

Their archives included Cave Four, which was created by connecting the interiors of several adjacent caves located high up the face of a cliff across from the Refuge. The Osim enlarged and squared out the cave, behind the small entrances, which were accessible only by ropes and ladders. The large library provided shelf space to organize a thousand scrolls, and a peaceful place for youthful adepts to read, reflect, talk, imagine their futures, and to think about what each could do to contend with the evil power of empire.

The Zealot warriors of the Way continued to resist the Roman army, the mightiest in the world, even after Jerusalem and Qumran fell. The Zealots retreated to Herod's massive desert fortress on top of the mountain at Masada, further south in the desert along the Dead Sea. Herod had been besieged at Masada by the Zealots early in his rule, until he was rescued by the Roman army. He continued to expand his palaces at the fortress throughout his

reign, but it was captured in a surprise attack by the Zealots later in the war.

After holding off the Roman army for four years, and as the gate was collapsing, the Sons of Light buried their last remaining books of The Way, drew lots, and died by their own swords, rather than by the weapons wielded by the ignorant hands of power and empire.

### **The Children of Mary**

Jesus became the Suffering Son of Man Messiah expected by the Way of Righteousness. He cleansed the Temple, caused a riot, and he was arrested and summarily executed. Jesus sacrificed his life to save his people from the cruelty, corruption, and power of the Herodians and Romans. In doing so, he liberated his spirit, so his words of righteousness would live on in the minds of all those who seek his truths.

Judas (Thomas-Aramaic for twin) was not a Nazirite. Armed with a sword, Judas Thomas became the Osim's Davidic Messiah. He took the words of righteousness to the East, where The Way guided the Ebionite Christian kingdoms that existed there for hundreds of years. The influence of Judas the Twin extended into areas of Syria, Saudi Arabia, Iraq, Iran,

and finally India, where he was struck down by a spear and died with his sword in his hand. His Letter of Jude concludes the New Testament, just before Revelations, and his original Gospel of Thomas (revealed in the Gnostic Gospels) was later used in the fabrication of the Pauline Synoptic Gospels.

Subsequent Roman emperors felt threatened by the lineal descendants of Judas the Twin, whom they feared might create a unified Davidic Kingdom in the Middle East. For more than five centuries, Judas's teachings were recited and taught in these lands, until finding eloquent expression in Saudi Arabia by the last prophet of Allah, Muhammad, and his Islamic message of righteousness.

Mary's third son, and second Nazirite, was Jacob, or James, who became the Priestly Messiah of the Osim. Following the crucifixion of Jesus by the Romans, James the Just led The Way and the Zadok priesthood for three decades in Jerusalem and Qumran. His essential teaching is contained in the New Testament Letter of James.

As a Righteous Teacher of the Way, and as a priest of the alternative Zadok priesthood, James the Just was elected by the people, and the Sons of Zadok, to represent them as their High Priest in the Temple. For this heresy, a Pharisaic mob led by the

enigmatic Saul, threw James down the Temple steps breaking both of his legs. After recovering at Qumran, and returning to Jerusalem, James was finally stoned to death near the Mount Zion cornerstone of the Temple, as the result of a conspiracy by the Herodians, Sadducees, and Pharisees, to whom James and the Way posed a threat to their power over the people.

Following the judicial execution of James, his younger brother—the third of Mary’s Nazirite sons—Simeon bar Cleopas, a Rechabite priest of the Sons of Zadok, was elected leader of the Way. After the Romans leveled Jerusalem and were advancing to destroy Qumran, Simeon led the Qumran Osim into exile across the Jordan River. Other Zealot Sons of Light remained behind to fight the Romans, and Simeon returned as their spiritual leader. He was ultimately captured and crucified by the Romans near Jerusalem.

The youngest of Mary’s sons, Joseph, who is also known in the New Testament as Joses, or Barnabas (Hebrew—son of comfort), probably wrote the original Book of Matthew, before writing his Letter to the Hebrews. The mission of Joseph the Comforter, as a lay minister of the Order of

Melchizedek, was to teach the words of righteousness to the Gentiles, to whom the Order was open.

It is said that Joseph was executed by the Romans on the island of Cyprus. That may be true, but some believe Joseph escaped to write the Gospel of John, as a pseudonym, in his old age. John combines Mary Magdalene's Gnostic teaching of the Spirit of Wisdom in the West, with the Way's Word of Righteousness at Qumran.

The only known daughter of Mary was named Salome. She was present at Jesus's crucifixion, helped recover his body, and, with others, she accompanied it back to Qumran. There, she helped wash and wrap Jesus's body for burial, as his grave was being dug nearby and rocks were gathered to cover it. She lived on to care for her parents in their old age, and to attend to their deaths.

The bodies of Jesus, James, Simeon and others of his family may still lie buried there, under piles of stones in the cemeteries of the Osim at Qumran, forgotten in the sun and rain for 2,000 years, until now.

## **Mary Magdalene, the Companion**

Mary Magdalene, her sister Martha, and their brother Lazarus were followers of the Way. They

lived in Bethany, near Jerusalem, east of the Mount of Olives, along the road coming up from Jericho and Qumran. As Jesus rested overnight, on his way to cleanse the Temple and certain death, Mary Magdalene anointed him to be the Way's Suffering Son of Man Messiah. Mary was Jesus's favored companion in life, and she was the heir to his most spiritual teachings.

Mary Magdalene took the Way's Spirit of Wisdom to the West. She and her Gnostic followers taught the enlightened message of Jesus, and his Way of Righteousness, for hundreds of years, throughout Egypt, Syria, Asia Minor, Greece, and into France. Gnosticism remained the prevalent study of the teachings of Jesus until Emperor Constantine seized Roman power in the fourth century, and he designated the Church of Paul (Saul) in Rome, as the Empire's only lawful expression of Christianity.<sup>12</sup>

Mary is honored throughout the Gnostic Gospels as the one Jesus loved the most. How long

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<sup>12</sup> Thousands of Mary's Gnostics were burned at the stake during the Catholic Inquisitions, rather than to acknowledge Jesus as God, yet their spiritual belief in the true teachings of an historical Jesus lives on to this day in the minds of many, if not most Christians who accept the essence of his message of love, and his suffering for the salvation of the people from the cruelty of empire and war.

she lived, how far she traveled, and how and where she died remain unknown.<sup>13</sup> Some believe her remains may be buried somewhere in southern France. Mary's Sprit of Wisdom was freed, when the jars containing the Gnostic Gospels and the Dead Sea Scrolls were broken, and the written records of the distant past were revealed in our time to be read and considered, once again, after 2,000 years of silence.

## **The Revelation of the Books**

As the libraries of the Gnostics were being seized and burned by the Pauline and Empire authorities, 52 books were sealed in a large jar buried at the base of a cliff in Egypt, near the Nile River. The books remained there, undisturbed, for 1,700 years, until 1945.

Within a year of the Gnostic Gospels being unburied in Egypt, the Dead Sea Scrolls were discovered, also preserved in jars, in a cave at Qumran, a few hundred miles to the east. Less than 20 years later, other books of the Way were

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<sup>13</sup> Mary's Spirit of Wisdom survived the Catholic Crusades and the Catholic-Protestant Wars, until now—as religious and cultural wars rage on in the Middle East, and America's endless War Against Terror continues to kill babies, little children, and their mothers in the name of peace—the whisper of the Spirit of Wisdom can still be heard upon the winds of time.

recovered from under the floor of the assembly chamber at Masada. The books had been buried there by the last of the Sons of Light in 73 CE.

These courageous cultural and spiritual warriors of the Way defended their families, their books, and their rights of liberty to live their own lives in simple peace and righteousness. Their resistance was crushed by the cruel and ignorant power of empire—which has continued to compete for world domination for 2,000 years. Until now, when the righteousness of the lives these spiritual warriors truly lived as they fought for peace, were revealed by the books they read and wrote. The bravery of these Children of Light can inspire us to once again confront the evil of empire, the stupid wars they fight, and the children they kill.

With their minds at ease, and with the Roman army battering against the great gate of Masada Herod had once built to keep out the Zealots, these Sons of Light did not fear final judgment. They were at one with themselves, and with others of the Way, with whom they had lived, fought, and died for the right to peacefully live simple lives of righteousness. Nor, did the Zealots fear the pain of the deaths of their bodies, or worry where their corpse might be thrown to rot. For them, the spirits of their minds would be set free over these thousands of years, to



survive death in the minds of those who remembered them and their righteous lives. Even today, learning more about how these extraordinary people lived and died, may help us to in confront the crises of our time and to avoid our extinction.



## A SUMMARY PETITION TO THE UNITED NATIONS

On behalf of the Children of Palestine and Israel, this Summary Petition seeks the just remedy of a written constitution for the Children of the Ancient Lands of Palestine and Israel. It is proffered for consideration, resolution, and vote by the General Assembly.

Should the United Nations conduct a written plebiscite throughout Palestine and Israel, asking everyone over the age of 18, if they consent to the Covenant of a Constitution for the Children, empowered by their Universal Rights of Liberty, and based on the legal principles of Peace and Righteousness? Yes, or No?

Should the United Nations plebiscite include a separate and simultaneous vote by the same people, first, collectively for the Children's Constitution to serve as the Supreme Law of the Ancient Land, and then separately:

- Israelis to vote, yes or no, for the calling of a national convention of the People of Israel, to establish a written constitution for the State of Israel, with its capital in West Jerusalem. The Israeli constitution should acknowledge perpetual peace with the State of

Palestine—within its pre-1967 boundaries—and the subordination of the Israeli constitution to the Children's Constitution, which ensures the rights of all Palestinians, who legally reside within the State of Israel to pass, live, work, and worship in peace.

- Palestinians to vote, yes or no, for the calling of a national convention of the People of Palestine, to establish a written constitution for the State of Palestine, with its capital in East Jerusalem. The Palestinian constitution should acknowledge perpetual peace with the State of Israel, and its subordination to the Children's Constitution, which ensures the rights of all Israelis who legally reside within the State of Palestine to pass, live, work, and worship in peace.

# A READING OF A BRIEF SUMMATION ABOUT THE NATURE OF AN ABIDING MIND<sup>14</sup>

Pausing here to gather our thoughts, we can try to make sense of the abundance of evidence presented thus far in this examination. The book of *The Way of Righteousness: A Revealing History and Reconciliation*

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<sup>14</sup> The Abiding Mind summation was constructed as a word bridge spanning the ending of *The Way of Righteousness* to the beginning of *Mind & Its Languages of Reason*. The summation also serves as a connection to and between two other little books in the mind series: *Mind: Before & After The Way of Righteousness*, and the concluding book of the mind series, *The Choices of Mind: Extinction or Evolution?* Finally, the Abiding Mind paper follows in the footsteps of the first of the little book Series on Mind: *Hello: We Speak the Truth*.

The Abiding Mind paper also summarizes the dozen or so, other books that I have published. Viewed in their entirety as a cohesive whole, my published work reflects what I was thinking about at the time—that I thought worthy of the effort required to document my findings and conclusions. Most of the time, I write to clear my mind of matters that take up a lot of space. If you later ask me about one of those subjects, I might ask you to help me look up the answer in one of my books.

Finally, this last paper is a compilation of everything I've ever read and learned, and *now* express, to the best of my ability through carefully considered words, the Truth.

of *Judaism, Christianity, and Islam* now numbers about 650 pages and weighs several pounds.

For those who might want to read something less heavy, about how *The Way* was written, a Collection of the Prologue, the Epilogue, with Photo Essay, and the Summations, including this concluding reading, has been published in the Mind Series as *Mind: Before & After The Way of Righteousness*. It is available in color as an eBook, and as a black and white paperback.

What questions remain to be asked? What words are best said in summation? What will be the verdict?

Are we prepared to postulate a theory—one to be assumed, yet vigorously and rigorously examined. Is mind something valid we can trust in and build upon, as an intellectual tool to aid us in our eternal search for truth?

What is the reality of our own minds, and our collective community of human minds? Beyond that, what are the probabilities of a greater, eternally observing, universal consciousness, an abiding mind?

## **Mind**

Mind exists independent of our physical reality, and it is invisible to the means by which we measure

mass and light. Mind observes the fragile wave form of matter and light we are a physical part of, but mind is forever beyond our technical ability to detect and measure.

Mind is, however, a demonstrable factor of physical reality, for without mind, there is no reality of existence. Without minds, we would not appreciate the garden within which we live, *and* these written words would not exist. We would not exist, and there would be none of you to read these words, and to please listen carefully, within your minds, to these last few concluding thoughts. These are the best words I can conceive to speak, echoing within your own mind, where you seek the truth.<sup>15</sup>

## **An Abiding Mind**

There is An Abiding Mind, which has existed for all of Eternity—ever since Mind was first born of Intelligence, as a natural process of Life. Everything that that has ever lived, evolved from Mass, itself having been physically transmuted from Energy in a

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<sup>15</sup> A digitally recorded reading of this 10-page summation, as it scrolls down a computer screen, can be watched at:  
<https://www.youtube.com/watch?v=yX3JCrsSvuc&feature=youtu.be>

natural quantum blip, manifested as this brilliant Universe of Light, we call home.

An Abiding Mind equates with eternity, existing in the negative nothingness that encompasses every positive particle we perceive, and that has ever existed.

It is only with the magnification and illumination provided by the imaginations and creations of our unified mind, that we can escape the limits of this small spherical mass of earth and water, whose garden we live in and whose air we breathe. Focused together, our minds can see what lies beyond the rainbow spectrum of our Universe of Light.

We can see its beginning and we can witness its end; we can experience every moment in between, and we can always find our way home.<sup>16</sup>

Becoming aware, we transcend the physical bounds of our spatial reality, and it is *then* when we can experience the peaceful, loving, and motherly presence of An Abiding Mind. We can learn to listen to the inner voice of Her Spirit of Wisdom, as she, Herself, patiently listens to every single one of us, all the time, as we talk to ourselves, within our minds.

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<sup>16</sup> Much like a fish responding from the ocean to the exact stream of water where its egg was hatched.



We must become fluent in Her one-word language of Truth, forgo the art of the Lie, and to trust in the wisdom of the words, heard, always as a voice of reason—our conscience and our conscious being—if we are to ever access the limitless archives of An Abiding Mind.

## **The Moment of Mind**

At the instant mind reaches out from within an infant's brain—in its singular quantum moment of mind—it is received within and swaddled by An Abiding Mind, much like the orbiting negative electrons surround and shield the positive nuclei of our atoms, or as the protective arms of a mother instinctively wrap around her children, defending them at all costs against danger. The child's mind is quantumly enveloped by An Abiding Mind, never to be separated, shared forever with the mind of its mother.

Mind is born in an instant, as the emerging child listens for the reassuring voice it has been hearing in the darkness of the womb, and it instinctively seeks to suckle at its mother's breast. Knowing only its mother's voice and how to cry, it is soothed by her voice, and sheltered by her arms. Nourished and comforted, the mind of the infant reaches out for the

light it sees for the first time, *and it instinctively* seeks to touch and examine it.<sup>17</sup>

It is *then* that the Spirit of Wisdom, the soothing voice of An Abiding Mind, becomes at one with emerging embryonic minds, in an instinctive search for the truth of the questions every child asks itself, and others. A child's mind, programmed for Truth, begins to learn other languages, some of which are infected with the malware of the art of the Lie.

## **The Death of Life, and The Evolution of Mind**

When our life brain dies, from lack of blood and oxygen, its mind—with all its memories, creations, truths, and basic lessons learned—exists on as eternal truths, as every singular mind remains integrated, in a quantum sense, with An Abiding Mind from birth, forward from its moment in life and time.

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<sup>17</sup> It is, only, when a mother delivers her child into the hands, protection, and laws of others, that she is physically separated from her baby. Before that, a baby necessarily remains a part of its mother's body, over which she (and no one else) must have absolute control, including the power to make decisions about the conception and birthing of her babies. It is her life—her business, and nobody else's. When all women achieve effective control over the destiny of their own bodies, the population problem will be largely solved. Only children we're capable of protecting and caring for will be conceived and birthed.

More than that, the lingering spiritual presence, of the essence of our physical being and our minds—our souls—lives on in the minds and memories of those who survive us in life. We continue to exist, so long as that we've created and contributed in life, is valued and is worth remembering.

The evolution of the instinctual intelligence of our twin brains at birth, into our twin minds, one talking, and the other listening, as they and we respond to the common problems of our life. Since we share the consequences of our actions, we share the essential need to consider effective alternatives in making wise decisions.

This internal conversation takes place within the minds of all of us, consciously and subconsciously, *all the time, from birth to death*. There is myself, and there is my conscience—the two of us who are destined to spend every moment of our lives together. We exist within the comfort, joy, and love we share with others, and we must live with the consequences of what we say and do, along the way of life.

## History, Truth, and Lies

Although history books do not always reveal the truth, documentary and electronic books are our

collective attempt to accurately preserve the memories and times of our lives, as a physical record of the reality of our existence. There are nuggets of truth to be mined from the written archives of the past, and from the electronic news of the present, once we separate the outright lies.

The truth is always the truth, and it is easy to remember. Lies remain lies forever—whether concealed, denied, or ignored. One word, Truth, seeks peace and justice; the other word, Lie, results in hatred, violence, and war. Lies and deception are not included in the language of truth; nor are they noted in the journals of An Abiding Mind.<sup>18</sup>

### **War is an Evil Word, Best Forgotten**

War is a truly evil word, describing the cowardly use of other people, and remote weapons, to kill other people, including children, while those who direct the killing, are bravely shielded from injury. War is a word best forgotten.

Perhaps, in the future history of our collective time of mind, the concept of war, in which people were once forced to kill for the benefit of their own

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<sup>18</sup> When one tells a lie, one must keep the stories straight and remember both the lie and the truth. All of which interferes with clear thinking.

selfish representatives, and to die for the stupid mistakes of their own corrupt leaders, appears only as a footnote—a vestige of the latent human brainstem diseases of deception, hatred, and violence, that was cured by the truth.

History may record that one day, the people reserved their consent to be governed, as a censure of their existing government, and they took matters into their own hands. They voted in 2020 for a constitutional Voters' Bill of Rights, and, together, they changed the course of human history.

### **Self-Awareness**

The fruit of mind is Self-Awareness, a reconciliation between the two facets of our minds, resolving to tell the truth to ourselves when we think about how to deal with everyday life, family, jobs, and emotions. We become increasingly self-aware when making better decisions, as we perceive the reality of our physical existence. We achieve the breadth of mind to use our knowledge, honestly, in seeking answers to questions beyond our present ability to ask. What is yet to be seen, is much more magnificent than that which cannot yet be imagined.

There is a magical moment when our minds come to accept the rigors of truth, first within

ourselves, and then as a much more effective language with which to communicate with others, in comprehending our place and destiny in space, time, and eternity.

### **An Unavoidable Warning of Grave Danger**

The most important message for us to communicate to one another is the reality of mass extinction. Every creature on Earth, including we humans who created the problems, face grave and deadly environmental and economic dangers. Right now!

These threats are immediate and life threatening. Yet, they are denied by those who purport to govern in the name of the People:

Our representatives, who are helpless to effectively govern with truth, dignity, or honor, burdened as they are by conceit, corruption and deception, *and* made more weary every day by their deadly misuse of the political, cyber, military, and police powers entrusted to them by the People.

The Universal Rights of Liberty allow the People to reserve their consent as a censure, whenever their government abuses its discretion, and

IT endangers US, who IT was created to serve. IT IS NOT US!

This is the question we, each of us, must ask ourselves, here and now. Do we wish to survive and live, or to perish and die? That's the deal. There are no third choices, and it is *now* we must decide.

We're all in this together. Either we all live, or else we all die. There will be no brave remnant to start all over again—irrespective of hidden gold and guns—for there will be no garden left to plunder, nor ammunition to buy. Books will serve as fuel, until language and knowledge are lost, and nothing but the futile grunts of the last human is heard, among the final few trees.

## **A Strategy For Survival**

We either abandon war, forthwith, and redirect all of that mighty expression of intelligence, energy, technology, and vital human and precious material resources—presently being entirely and criminally wasted on weapons of war—in a positive and peaceful

way, to solve the deadly environmental and economic dangers now threatening all of humanity.<sup>19</sup>

There are things that can and must be done; steps can be taken, and productive jobs can be done, starting today. *We must significantly retard atmospheric warming within the next five years, or else, we cannot expect to foresee tomorrows much past midcentury.*<sup>20</sup>

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<sup>19</sup> Modern mechanized and technological war has been fought around the world for more than 100 years, killing more than 100 million people. The weapons of this cowardly form of remote war was redirected in World War II to intentionally kill the children and families of adversaries—to destroy their will to wage war. How many more will suffer and die this century, as the corporate machinery of war continues to profit from destroying the lives of people far removed from the cowards, who bravely make stupid decisions, press some buttons, and blow up babies and small children?

<sup>20</sup> Within five years, the US Interstate Highway System could be retrofitted to deliver free inductive electrical energy—enough to move people and their cars anywhere on the system, with safety and comfort. The entire system can be fully energized by an orbiting Space Solar System that delivers continuous microwave energy to remote collectors. Simultaneously, all coal-burning power plants can be replaced by small, safe nuclear generators, fueled by leftover uranium fuel rods from the obsolete water-cooled reactors and decommissioned nuclear weapons. The resulting reduction of atmospheric particulates can be mediated by aerosol sprays dispersed below all passenger jets, providing a computerized, cooling shield against solar radiation. All this is less time than it took us to walk on the Moon, once we set our mind to it.



If these matters are not resolved by the 2020 presidential election in the United States, four more years of nothing will be far too little, far too late.

## **Creating Happy Tomorrows**

One measure of our success in life, individually and collectively, is the ability to imagine how tomorrow should be, and to take effective action today to make tomorrow happen as planned. An inability to shape the future is a failure, in that it requires one to constantly respond, rather than to initiate.

It is here and now that we will unite, to learn, work, prosper, and create together to solve the immediate problems that are threatening the survival of humanity. Or, we foolishly deny the truth and continue fighting stupid wars. In doing so, we will surely consign our own grandchildren to burn in a fiery hell of our own making—whether by the stupidity of our perpetual wars, or by our failure to clean up the environmental, economic, and political messes we’ve created.

## **The Delicate Balance**

The reality of a blistering hot Earth, with billions dying of thirst and starvation, in the next

half century is much more likely than a news flash that an asteroid—the size of which hasn't been seen in six million years—will inevitably collide with Earth in 50 years.

Given such a reality, what choice would we have but to tend to our garden, raise our children in peace and justice, and give them their chance to soar among the stars. Time is precious, and the clock is ticking.

The difference of a couple of degrees of temperature provide the delicate balance in the atmosphere and oceans of our fragile Mother Earth, between extreme heat or extreme cold. The Arctic Ice has moderated the temperature, through regular cycles, over millions of years, but the Arctic Ice is now melting, rather than expanding. At this point in the life cycle, things should be getting slowly colder over thousands of years leading into a new Ice Age. Any reversal is catastrophic.

These slight few degrees of heat, one way or another, will determine whether our grandchildren have a chance to evolve, and to tour the lights of our universe as a graduation celebration someday, or they will all die, and we will become extinct.

## **What Will Become of the Moments of Our Minds?**

Even if our fossilized bones are the only thing left of us—amidst the forgotten ruins of our creations and the wreckage we have wrought—the memories and product of everyone who lived and worked here and now—the individual moments of each singular mind, will continue to flow in the eternal tides of An Abiding Mind.

If we fail to make a wise peace, and if we continue to fight stupid wars, only the most embryonic forms of life will survive the fires that will be fueled by our failures. It could take hundreds of millions of years, for the soils, waters, and atmosphere of our Mother Earth to once again have the balance of health and energy to sustain life, to grow intelligence, and to sprout minds that instinctively reach for the stars, just as babies seek their mother's breasts.

By nature, we are social, and we seek like-minded people to share joy, love, respect, and protection within our families and societies, as we each go about earning our living, and living our own singular way of life, in concert with all who surround us.

It is this wisdom of our collective human community of minds, that is the intellectual reservoir

of our strength as a People, and it is the source of our rights of liberty and their power of expression.

We, who live and think, have the duty, will, and self-confidence to decide for ourselves, what the future of our grandchildren should and will be like, and we want to live long enough to see it for ourselves.<sup>21</sup>

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<sup>21</sup> Even with everything I've studied, said, and done, the ultimate truth remains a mystery to me. Like all of us, I will only know for certain, once my brain dies, my physical presence ends, and the existence of the mind it has wrought—the writer of these words—will live on, so long as there are those who read them.

# AN AUTOBIOGRAPHICAL SUMMATION OF THE PROFESSIONAL LIFE OF WILLIAM JOHN COX

The eighth and last child of a pioneer family that included American Revolutionary War patriots<sup>22</sup> and American Civil War rebels<sup>23</sup>, William John Cox was

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<sup>22</sup> DAR Genealogical Research Database (Cox, Solomon)  
[http://services.dar.org/public/dar\\_research/search\\_adb/?action=full&p\\_id=A027084](http://services.dar.org/public/dar_research/search_adb/?action=full&p_id=A027084). DAR Genealogical Research Database (Cox, Samuel)

[http://services.dar.org/public/dar\\_research/search\\_adb/?action=full&p\\_id=A205252](http://services.dar.org/public/dar_research/search_adb/?action=full&p_id=A205252).

<sup>23</sup> Tyler, George W., "Bell County Rangers and Confederate Soldiers," *The Belton Journal*, January 31, 1918, <http://files.usgwarchives.net/tx/bell/military/civilwar/rangers.txt>. "Texas, Civil War Service Records of Confederate Soldiers, 1861-1865," database, FamilySearch (<https://familysearch.org/ark:/61903/1:1:FZ4T-7G8>; accessed 6 September 2015), Samuel H Cox, 1862; from "Compiled Service Records of Confederate Soldiers Who Served in Organizations from the State of Texas," database, Fold3.com (<http://www.fold3.com>; n.d.); citing military unit Eighteenth Cavalry (Darnell's Regiment), NARA microfilm publication M323 (Washington, D.C.: National Archives and Records Administration, 1961), roll 100.

born on a dry-land cotton farm near Lubbock, Texas, to Samuel Hubert and Minnie Irene (Oswalt) Cox.<sup>24</sup>

Cox traces his ancestry through his sixth great-grandmother, Naomi Hussey (who married Solomon Cox) and her forebear, Sir John Hussey and his marriage to Lady Anne Grey, thus back through the House of Plantagenet to King John (who sealed the Magna Carta) and to William the Conqueror, who is Cox's 30th great-grandfather.<sup>25</sup>



The 200-acre farm on which Cox grew up was initially without irrigation, electricity, or indoor plumbing, and the fields were plowed with work

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<sup>24</sup> With great appreciation and respect for Wikipedia, its wealth of knowledge, its editorial standards, and the attractiveness of its brilliantly designed online electronic platform that encourages the creative drafting and documentation of relevant articles.

<sup>25</sup> [https://en.wikipedia.org/wiki/John\\_Hussey,\\_1st\\_Baron\\_Hussey\\_of\\_Sleaford](https://en.wikipedia.org/wiki/John_Hussey,_1st_Baron_Hussey_of_Sleaford)

horses. The family endured the great 1950s Texas drought which caused massive dust storms in the Panhandle.<sup>26</sup>

Following the death of his mother when he was four years old and the deaths of his father and last surviving grandparent at age 10, Cox was raised by his siblings. He became a habitual runaway and was declared a ward of the court. In lieu of reform school, he was allowed to attend New Mexico Military Institute<sup>27</sup> from which he received a high school diploma in 1958.

After a four-year enlistment, Cox was honorably discharged as a United States Navy Hospital Corpsman 2nd Class (E5) in 1962.<sup>28</sup>

Previously known as Billy Jack, Cox discovered in 1968 that he had never been officially named. With the option of naming himself, he caused the name of William John Cox to be entered on his birth certificate.

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<sup>26</sup> <https://www.npr.org/2012/07/07/155995881/how-one-drought-changed-texas-agriculture-forever>. Burnett, John, "When the Sky Ran Dry," *Texas Monthly*, July 2012. Kelton, Elmer, *The Time It Never Rained*, (Forge Books 2012).

<sup>27</sup> <http://www.nmmi.edu/overview/heritage.html>.

<sup>28</sup> <http://www.corpsman.com/history/history-of-the-hospital-corps/>

Cox and his brothers and sisters had 25 children. With the death of his last surviving sibling in 2006, Cox is the last of his generation in his branch of the Cox clan in America.



## LAW ENFORCEMENT

In the early Sixties, Cox became a part of the “New Breed” movement to professionalize the American police service. Employed in 1962 by the El Cajon, California Police Department.<sup>29</sup> He attended the nearby San Diego Police Department Academy from which he graduated with top honors.<sup>30</sup>



While working with a police dog<sup>31</sup> and as a detective, Cox served as president of the El Cajon

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<sup>29</sup> “El Cajon Force Reaches Quota”, *The Valley News*, December 9, 1962.

<sup>30</sup> “City Officer No. 1 at Police Academy,” *The Valley News*, March 10, 1963. “Patrolman Tops in Academy Test,” *San Diego Union Tribune*, March 10, 1963.

<sup>31</sup> Farina, John, “Dogs Help El Cajon Police in Putting the Bite on Crime,” *San Diego Evening Tribune*, May 10, 1966.

Police Officers Association<sup>32</sup> and the San Diego County Chapter of the Peace Officers Research Association of California (PORAC),<sup>33</sup> which was instrumental in establishing the first Peace Officer Standards and Training (POST) Commission and drafting the national Law Enforcement Code of Ethics.<sup>34</sup>

## LOS ANGELES POLICE DEPARTMENT

In 1968, Cox transferred to the Los Angeles Police Department where he graduated with top honors from the Police Academy.

He received an A.S. degree in Police Administration from Rio Hondo College and was selected to author the first of the five-volume Police

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<sup>32</sup> "Cox Leads EC Police Association," *The Valley News*, July 20, 1966. "El Cajon Cop Roles Pondered," *Daily Californian*, July 29, 1967.

<sup>33</sup> "Enforcement Groups Plans Installation," *Daily Californian*, November 9, 1967. Peace Officers Research Association of California, <http://www.porac.org>.

<sup>34</sup> Hooper, Michael, PhD, *California Law Enforcement*, California Department of Justice, p.5, [http://www.mhhe.com/ps/cjustice/ap/pdf/ap\\_ca\\_supplement.pdf](http://www.mhhe.com/ps/cjustice/ap/pdf/ap_ca_supplement.pdf). *IADLEST Model Minimum Standards*, International Association of Directors of Law Enforcement Standards & Training, <http://www.iadlest.org/modelmin.htm>. Grank, J. Kevin, "Ethics and Law Enforcement," *The FBI Law Enforcement Bulletin*, December 2002.

Department Manual. Although the four operational and management volumes had been written 20 years previously under the legendary Chief William H. Parker, the introductory policy volume of the LAPD Manual remained unwritten.

Completion of the Policy Manual was one of Edward M. Davis's primary goals when he became Chief of Police in 1969. Davis was a well-educated populist chief who saw his police force as an extension of the local people it policed. His job was to create a highly professional police force to work with the People to prevent crime and apprehend offenders.

To oversee the exercise of law enforcement decision making, written policy on a broad range of outlined subjects ensured that discretion is exercised, consistently without bias, to the greatest extent possible by all officers, at all times, and in all neighborhoods. The new Chief wanted a written Policy Manual, and Cox had just reorganized and documented the correspondence flow of the old chief's office. Cox was assigned to research, organize, and write the Manual.

Over the next two years, Cox worked independently in researching, outlining, drafting, and securing approval of the principles, philosophy, and

policies governing the policing of America's second largest city.<sup>35</sup> He had complete access to interviews and the full cooperation of the command staff and, and he chaired monthly review conferences of the Deputy Chiefs to present, discuss and approve written chapters as they were completed. The Policy Manual was approved by Chief Davis, the Police Commission, and the City Council.

Concerning the relationship between Los Angeles police officers and those they protect and serve, Cox wrote, "The police at all times should maintain a relationship with the public that gives reality to the historic tradition that the police are the public and that the public are the police; the police are the only members of the public who are paid to give full-time attention to duties which are incumbent on every citizen in the interest of community welfare."<sup>36</sup> This definition remains in effect and continues to guide all police decision making in Los Angeles.

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<sup>35</sup> Los Angeles Police Department Manual, Volume I, *Policy*.

<sup>36</sup> Los Angeles Police Department Manual, Volume I, *Policy*, Section 115.35.

## NATIONAL STANDARDS FOR POLICING

Having been promoted to Officer III, Investigator and Sergeant, Cox was loaned in 1971 to the Police Task Force of President Nixon's National Advisory Commission on Criminal Justice Standards and Goals, to define the role of the police in America. Over the next year, his assigned task was to research and write the introductory chapters of the Police Task report which included the role of the police, policy making and the exercise of discretion, criminal justice systems relations, and community crime prevention.<sup>37</sup>

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<sup>37</sup> *Report of the Task Force on Police, National Advisory Commission on Criminal Justice Standards and Goals*, Government Printing Office, 1973. Lasley, James R., Hooper, Michael and Dery III, George M. *The California Criminal Justice System (TCCJS)*, (Prentice-Hall, 2001), p. 3.



Questions addressed by the Task Force, and the National Advisory Commission advising the President, involved the use of federal, and presidential powers in the War on Crime, and such matters. The Commission set Criminal Justice Standards, and asserted the position of local law enforcement, prosecution, defense, corrections, and community crime prevention professionals, that matters were well in the hands of the People and their professional police forces. To the greatest extent, law enforcement was to be controlled at the most local level possible, where decisions are made in life and death situations.

In defining the role of the police in America, Cox wrote, "The police in the United States are not separate from the people. They draw their authority

from the will and consent of the people, and they recruit their officers from them. The police are the instrument of the people to achieve and maintain order; their efforts are founded on principles of public service and ultimate responsibility to the public.”<sup>38</sup> “If the overall purposes of the police service in America were narrowed to a single objective, that objective would be to preserve the peace in a manner consistent with the freedoms secured by the Constitution.”<sup>39</sup> This definition of the role of the police in the United States has never been withdrawn or replaced as a matter of national policy.

Following his graduation from law school in 1973, Cox was employed for one year by the Law Enforcement Assistance Administration (LEAA) of the United States Department of Justice, which was the funding agency of President Nixon’s War on Crime. Starting as a Law Enforcement Specialist, Cox was appointed as a special assistant to the Director (and as acting Deputy Director) of the Office of National Priority Programs. The Office was

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<sup>38</sup> *Report of the Task Force on Police, National Advisory Commission on Criminal Justice Standards and Goals*, Government Printing Office, 1973, p. 9.

<sup>39</sup> *Ibid*, p 13.

responsible for the implementation of national criminal justice standards and goals.<sup>40</sup>

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<sup>40</sup> *National Program Strategy for Criminal Justice Standards and Goals*, (LEAA Office of National Priority Programs, 1974).



## PEERS FOR PEACE

As the author of the LAPD's shooting policy, Cox testified during hearings in 1979 conducted by the Los Angeles Board of Police Commissioners into the shooting death of Eulia May Love by LAPD officers on January 3, 1979.<sup>41</sup> Cox recommended the Department create a "Peer Review Commission" consisting of citizens and police officers to investigate and make disciplinary recommendations regarding complaints of police misconduct. Refining the definition of the police role he had written in the Policy Manual; Cox urged the Police Commission to recognize that: "The people of the City of Los Angeles and *their* police are peers for peace."<sup>42</sup>

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<sup>41</sup> Domanick, Joe, "A Shooting Reminiscent of the LAPD's Worst Days," *Los Angeles Times*, June 6, 1999.

<sup>42</sup> Summarized: The manner in which a People lay actual hands on those they arrest in the name of the law—arresting the physical liberty of people—defines more, than any other single factor, the manner of society in which we live.

## PRACTICE OF LAW



While working full-time on the LAPD and the National Advisory Commission, Cox attended evening classes at the Southwestern Law School on the G.I. Bill and academic scholarships.<sup>43</sup> He served on the staff of the Law Review for two years and published a proposal for a legal remedy alternative to the Fourth Amendment Exclusionary Rule.<sup>44</sup> His comment was cited to the California Conference on

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<sup>43</sup> "Scholarships Awarded", *Los Angeles Times*, February 1971.

<sup>44</sup> Comment, "The Decline of the Exclusionary Rule: An Alternative to Injustice," *Southwestern University Law Review*, Volume 4, Spring 1972, Number 1.

the Judiciary,<sup>45</sup> the Supreme Court of the United States,<sup>46</sup> and the United States Senate.<sup>47</sup>

Cox was awarded a Juris Doctor degree *cum laude* in 1973. He was working in Washington, DC when the results of the State Bar examination were published, and he was administered his attorney's oath by Justice Tom C. Clark in the chambers of the U.S. Supreme Court. In autographing a photograph of the event, Justice Clark predicted that Cox's voice "will be a strong one for equal justice."<sup>48</sup>

Appointed a Deputy Los Angeles County District Attorney in 1974, Cox prosecuted a wide range of criminal cases in the municipal and superior courts during the next three years.

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<sup>45</sup> Court Reform Blue Ribbon Committee Report, Delegate Recommendations to the California Conference on the Judiciary 1972, Exclusionary Rule Task Force, pp 9-10.

<sup>46</sup> Petitioner's Opening Brief, pp 40-41, *California vs. Krivda*, 409 U.S. 33, (1972).

<sup>47</sup> Hearings on the Federal Criminal Law, Subcommittee on Criminal Laws and Procedures of the Committee on the Judiciary, United States Senate, July and September 1973, (Washington, D.C.: U.S. Government Printing Office, 27-292, 1974) p. 6544, fn 3.

<sup>48</sup> State Bar of California,  
[http://members.calbar.ca.gov/search/member\\_detail.aspx?x=58998](http://members.calbar.ca.gov/search/member_detail.aspx?x=58998).

In 1977, Cox opened a public interest law practice in Long Beach, California in the historical landmark Skinny House.<sup>49</sup> As a trial lawyer, he primarily represented indigent juveniles accused of serious crimes and received court appointments in capital punishment and major felony matters.<sup>50</sup>

## THE HOLOCAUST CASE

Among the cases Cox handled was a *pro bono publico*<sup>51</sup> matter in which he represented Mel Mermelstein, a Jewish survivor of the Auschwitz concentration camp. Cox investigated and sued a group of radical right-wing organizations, including the Liberty Lobby and Institute for Historical

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<sup>49</sup> "Residence Here to Have Width of but Ten Feet," *Long Beach Press-Telegram*, July 25, 1930. Swanson, Ed, "Smallest Home in Nation," *Long Beach Press-Telegram*, February 7, 1932.

<http://www.longbeach.gov/TI/Media-Library/Documents/Historical-Points-of-Interest-GIS/SKINNY-HOUSE/>. Christensen, Joyce, "Skinny House," *Long Beach Independent, Press-Telegram*, May 31, 1980. Kelly, Erin, "Built on Dare, It's Only 10 Feet Wide," *Los Angeles Times*, June 28, 1980. LaRiviere, Anne, "Skinny House Not for Everyone," *Los Angeles Times*, January 30, 1983. YouTube|6I3g7OMh2Ng.

<sup>50</sup> "Two Reversible Errors Shown in Juvenile Proceedings," *Daily Journal*, November 8, 1978.

<sup>51</sup> Latin, "For the public good."

Review,<sup>52</sup> that engaged in Holocaust denial and which had offered a reward for proof of Nazi gas chambers.<sup>53</sup>

The organizations were headed by Willis Carto, the creator of the Populist Party and America's foremost anti-Semite and anti-black racist.<sup>54</sup> Carto was an early associate of William Luther Pierce, a leader of the American Nazi Party and the author of *The Turner Diaries*. In 1975, Carto established the newspaper *The Spotlight*. *The Turner Diaries* and *The Spotlight* had a significant influence on domestic terrorist Timothy McVeigh, who detonated a bomb in Oklahoma City on April 19, 1995 that killed 168 people.<sup>55</sup> *The New York Times* called Carto "a reclusive behind-the-scenes wizard of the far-right fringe of American politics who used lobbying and

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<sup>52</sup> "The Private World of Willis Carto," *The Investigator*, October 1981. *Liberty Lobby, Inc. vs. Jack Anderson, et al.*, U.S. Court of Appeals, District of Columbia Circuit, 746F.2d1563, November 2, 1984.

<sup>53</sup> Brin, Herb, "Inside Liberty Lobby—a Network of Hate," *Heritage*, June 12, 1981.

<sup>54</sup> "About Willis Carto," Southern Poverty Law Center, <https://www.splcenter.org/fighting-hate/extremist-files/individual/willis-carto>. "Willis Carto," The Anti-Defamation League, [http://archive.adl.org/learn/ext\\_us/carto.html](http://archive.adl.org/learn/ext_us/carto.html).

<sup>55</sup> Kaplan, Jeffrey, Ed., *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*, (AltaMira Press, 2000).

publishing to denigrate Jews and other minorities and galvanize the movement to deny the Holocaust. . .

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In what the *Smithsonian Magazine* called “a stroke of legal genius” and a “crafty interpretation of the law”, Cox created and charged the defendants with a new civil wrong, or “tort” entitled “Injurious Denial of Established Fact.” The denied fact would have to be so established as to require the Court to

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<sup>56</sup> Martin, Douglas, “Willis Carto, Far-Right Figure and Holocaust Denier, Dies at 89,” *The New York Times*, November 1, 2015.

take judicial notice of “that which is known need not be proven”.<sup>57</sup>

The primary legal issue in the case was resolved in October 1981, when Los Angeles County Superior Court Judge Thomas T. Johnson<sup>58</sup> took judicial notice of the fact that “Jews were gassed to death at Auschwitz concentration camp in the summer of 1944.”<sup>59</sup>

In the aftermath of The Holocaust Case, Carto’s influence, nationally, was severely diminished, and he was subsequently removed from office through a

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<sup>57</sup> Sauer, Patrick, “Mel Mermelstein Survived Auschwitz, Then Sued Holocaust Deniers in Court,” (*Smithsonian Magazine*, August 27, 2018).

<https://www.smithsonianmag.com/history/mel-mermelstein-survived-auschwitz-then-sued-holocaust-deniers-court-180970123/>.

<sup>58</sup> Woo, Elaine, “Thomas T. Johnson dies at 88; judge ruled that Holocaust was a fact,” *Los Angeles Times*, December 31, 2011.

<sup>59</sup> “Mermelstein Victory,” *Heritage*, October 23, 1981.

”Footnote to the Holocaust,” *Newsweek*, October 19, 1981, p. 73. Lipstadt, Deborah, *Denying the Holocaust: The Growing Assault on Truth and Memory*, (New York: Plumb, 1994), pp. 138-141. Shermer, Michael and Grobman, Alex, *Denying History: Who Says the Holocaust Never Happened and Why Do They Say It?* (Berkeley | Los Angeles | London: University of California Press, 2000), p 43. Kahn, Robert, *Holocaust Denial and the Law: A Comparative Study*, (Palgrave Macmillan 2004) pp 22-31.

*coup d'état* by staff members of the Institute for Historical Review.<sup>60</sup>

The Holocaust Case was the subject of the Turner Network Television motion picture, *Never Forget*, in April 1991. Leonard Nimoy produced the movie and was featured as Mel Mermelstein. Actor Dabney Coleman played Cox.<sup>61</sup> Cox's memoir about the matter, *The Holocaust Case: Defeat of Denial* was published in July 2015 and includes relevant documents from the court files.<sup>62</sup>

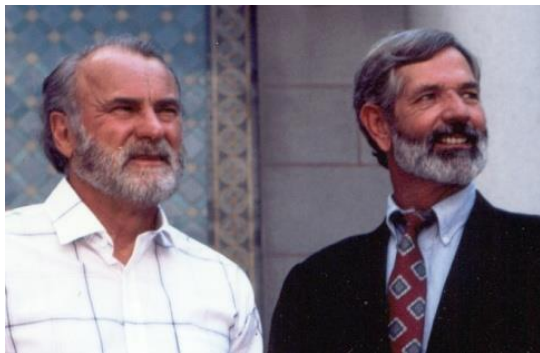
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<sup>60</sup> Carvajal, Doreen, "Civil War Rages Among Holocaust Revisionists," *Los Angeles Times*, May 8, 1994.

<sup>61</sup> Rubin, Ronald, *Never Forget*, Turner Network Television, produced by Leonard Nimoy & Robert B. Radnitz, <https://www.amazon.com/dp/6302168422>. O'Connor, John J. "Certifying the Holocaust's Horrors," *New York Times*, April 8, 1991. Pack, Susan, "A Promise Fulfilled," *Long Beach Press-Telegram*, April 6, 1991. Nimoy, Leonard and Radnitz, Robert B., "'Never Forget' Did Tell the Truth About History," *Los Angeles Times*, April 22, 1991. Nimoy, Leonard, *I Am Spock*, (New York: Hyperion, 1995), p. 306. <https://www.youtube.com/watch?v=9G1zZY4UFy8>.

<sup>62</sup> Cox, William John, *The Holocaust Case: Defeat of Denial*, (eLectio Publishing, 2015). <https://www.amazon.com/Holocaust-Case-Defeat-Denial/dp/1632131609>. "Former Attorney Shares Experience of Defending a Holocaust Survivor," *Long Beach Press-Telegram*, p. A7, July 10, 2015.





## FORENSIC PRACTICE

Between 1984 and 1988, Cox served as general counsel and operations officer of a private security consulting and investigation firm, whose clients included Fortune 500 companies and nuclear weapons sites operated by the United States Department of Energy.

Cox recommenced a specialized practice of law in Long Beach, California and primarily provided investigative, forensic, and data services to other law firms for the next ten years. One of the leading cases he worked on was the successful litigation involving

the heirs of The Three Stooges in support of attorney Bela G. Lugosi.<sup>63</sup>

## PUBLICATION OF THE SUPPRESSED DEAD SEA SCROLLS

In 1991, Cox arranged for the publication of almost 1,800 photographs of the Dead Sea Scrolls that had been suppressed for more than 40 years.<sup>64</sup> Considered to be “the academic scandal of the twentieth century,” the failure to publish the entire corpus of ancient documents had deprived several generations of biblical scholars the ability to study the scrolls.<sup>65</sup>

Following its conquest of East Jerusalem during the “Six-Day War” in June 1967, the Israeli

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<sup>63</sup> Solomon, Steve, “Stooge Law”, *INC.*, September 15, 1995, <http://www.inc.com/magazine/19950915/2619.html>. Conklin, Mike, “Son of Dracula: Bela Lugosi Jr. Legally Sinks His Teeth Into Show Business”, *Chicago Tribune*, April 6, 1999.

<sup>64</sup> Wilford, John Noble, “Dead Sea Scrolls To Be Published,” *New York Times*, November 20, 1991. Chandler, Russell and Goldman, John J., “Final 20% of Dead Sea Scrolls To Be Published,” *Los Angeles Times*, November 20, 1991. Flores, Laura, “2 L.B. men aid printing of Dead Sea Scroll books,” *Long Beach Press-Telegram*, November 19, 1991. “Dead Sea Scrolls photographs to be published,” *New Straits Times*, November 22, 1991.

<sup>65</sup> Vermes, Geza, *The Story of the Scrolls: The miraculous discovery and true significance of the Dead Sea Scrolls*, (Penguin 2010).

government claimed ownership of the unpublished scrolls, but left them in the Rockefeller Museum and primarily under the control of Catholic Dominican priests from the École Biblique.

As those who sought publication were fearful of litigation by the Israeli government, Cox agreed to represent, *pro bono*, the source of the photographs as an “undisclosed client” and the source of the publishing funds as an “undisclosed donor” to protect them from legal action. He personally signed a contract with the Biblical Archaeology Society to publish *A Facsimile Edition of the Dead Sea Scrolls* in November 1991.<sup>66</sup>

The monopoly broken, the Huntington Library in California subsequently allowed all “qualified scholars” to study its set of photographs, and the Israel Antiquities Authority permitted the publication of a microfiche edition.<sup>67</sup>

Appearing as a witness for Professors Robert Eisenman and James M. Robinson—who had written

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<sup>66</sup> *A Facsimile Edition of the Dead Sea Scrolls*, (Washington, DC: Biblical Archaeology Society, 1991). Shanks, Hershel, *Freeing the Dead Sea Scrolls: And Other Adventures of an Archaeology Outsider*, (Continuum, 2010) p. 155.

<sup>67</sup> Harrington, Daniel J., “What’s New(s) About the Dead Sea Scrolls?” *CrossCurrents*, <http://www.crosscurrents.org/deadsea.htm>.

an introduction and prepared an index for the book—Cox testified at a trial held in Jerusalem in January and February 1993, during which he refused to identify the source of the photographs.<sup>68</sup> To this day, Cox has never disclosed the identity of his “secret client.”<sup>69</sup>

## STATE BAR PROSECUTOR

Between 1999 and 2007, Cox served as a supervising trial counsel for the State Bar of California, acting under the California Supreme Court, where he led a “Fast Track” team of lawyers and investigators that targeted the prosecution of attorneys accused of serious crimes and misconduct. Combining criminal and civil law with

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<sup>68</sup> Wilford, John Noble, “Israel Court Bars Access to Scroll,” *New York Times*, January 23, 1993. Rabinovich, Abraham, “Dead Sea Scrolls Trial Continues In Jerusalem,” *Jerusalem Post*, February 3, 1993. Thompson, Joy, “Book on Scrolls violated copyright, Israeli court says,” *Long Beach Press-Telegram*, August 2000. “Dead Sea Scrolls copyright upheld; damages awarded for infringement,” *The New York Times*, August 31, 2000. Shanks, Hershel, “Lawsuit Diary,” *Biblical Archaeology Review*, May/June 1993, p. 71. Cohen, David L., “Copyrighting the Dead Sea Scrolls: Qimron v. Shanks,” *Maine Law Review*, Vol. 52:2, 2000, p.380.

<sup>69</sup> Silberman, Neil Asher, *The Hidden Scrolls: Christianity, Judaism and The War for The Dead Sea Scrolls*, (New York: Grosset/Putnam, 1994), p. 136.

administrative State Bar Court powers, Cox formulated an effective strategy to use the Superior Courts to assume emergency jurisdiction over corrupt law practices that posed a substantial risk of harm to the public.<sup>70</sup>

Cox's team was so successful that the California legislature extended the authority of the State Bar over the unlicensed practices of law operated by criminal gangs.<sup>71</sup> Working with law enforcement officials, the team served court orders, seized files and bank accounts, and shut down the unlawful practices, in the same manner they had been doing with corrupt attorneys.<sup>72</sup>

Cox retired in the summer of 2007, with a combined-service, law enforcement pension.

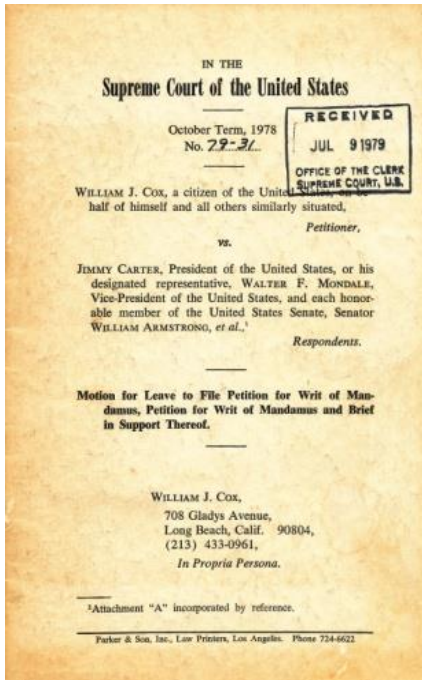
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<sup>70</sup> "State Bar Initiates Fast Track for Egregious Cases of Attorney Misconduct," State Bar of California, September 10, 2002, [http://www.calsb.org/state/calbar/calbar\\_generic.jsp?cid=10144&n=36181](http://www.calsb.org/state/calbar/calbar_generic.jsp?cid=10144&n=36181). McCarthy, Nancy, "Bad apples' now face fast discipline," *California Bar Journal*, September 2002. Houston, David, "Legal Community Reels from Attorney Theft Scandals," *Los Angeles Daily Journal*, August 2, 2004.

<sup>71</sup> California Business & Professions Code Section 6126.3.

<sup>72</sup> Curtis, Diane, "Bar Goes After Phony Lawyers," *California Bar Journal*, March 2006. Blackwell, Savannah, "State Bar Starts Taking Over Fake Law Firms," *Daily Journal*, January 28, 2007.

## POLITICAL ACTIVISM



While engaged in his public interest practice, and coming to personally believe that control of the United States government had been seized by special interest groups and corporations and no longer cared for the voters who elected it, Cox filed a class-action

lawsuit on July 9, 1979 on behalf of every American citizen directly in the U.S. Supreme Court.<sup>73</sup>

The petition alleged, "There is a widely held belief, shared by many, that the Congress of the United States is in the 'grips of special interest groups' and is no longer responsive to the needs of individual citizens."<sup>74</sup>

As a remedy, Cox petitioned the Court to order the President and Congress to conduct a National Policy Referendum to restore political power to the voters. At the time, ratification of the SALT II treaty was controversial, and Cox argued, "A national policy referendum regarding the advisability of ratification would provide the opportunity for discussion by the governed regarding the strengths and weaknesses of the Nation."<sup>75</sup>

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<sup>73</sup> "L.B. Attorney Files Class Action Suit in U.S. Supreme Court," *The Grunion Gazette*, July 12, 1979. Brennan, Mary, "L.B. Lawyer vs. Uncle Sam," *Uncle Jam*, p. 44, August 1979. Editorial, "L.B. Lawyer's Proposal: Let Nation Vote on SALT," *Long Beach Independent Press-Telegram*, July 4, 1979, p. B8. Eastham, Tom, "Untitled", *Hearst Papers*, July 5, 1979.

<sup>74</sup> *William J. Cox, a citizen of the United States, on behalf of himself and all others similarly situated, Petitioner, vs. Jimmy Carter, President of the United States, . . . et al., Respondent*, Supreme Court of the United States, October Term, 1978, No. 79-31, July 9, 1979, p 5.

<sup>75</sup> *Ibid* p 6.

Cox asked, “is it not time to allow the people a voice in the future of their nation and in the quality of life preserved for their children? . . . is it not true that the election of representatives is now more dependent upon massive expenditures of contributions from special interest groups than upon a vote by an informed electorate? Has not the vote in political contests become so valueless as to create disenfranchisement through apathy for most Americans?”<sup>76</sup>

Cox recognized his “duty to future generations to petition my government and to exercise my vote, in repayment for that which has been given me by all those who have labored and died for my freedom. I am a person possessed of but a single vote, and it is upon that foundation that I do hereby most respectfully submit my petition, asking only that it be reviewed by my government.”<sup>77</sup>

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<sup>76</sup> *Ibid* pp 18-19.

<sup>77</sup> *Ibid* p 23.



The “motion for leave to file a petition for *writ of mandamus*” was denied by the Supreme Court, without comment.<sup>78</sup>

## 1980 PRESIDENTIAL CAMPAIGN

To publicize the National Policy Referendum and to introduce a law enforcement alternative to making war against the people of other nations, Cox conducted a write-in campaign for President in 1980.<sup>79</sup> His campaign included a midnight talk show on the local rock and roll station.

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<sup>78</sup> Supreme Court of the United States, Office of the Clerk, Order in Case No. 79-31, October 1, 1979. “Mr. Cox goes to Washington—and finds a predictable lack of interest,” p 1, *Independent/Press-Telegram*, July 29, 1979. “A win here and a loss there in Cox’s quixotic crusade,” *Independent/Press-Telegram*, October 2, 1979. Smith, Helen Guthrie, “Attorney’s drive for national policy referendum faltering,” *Independent/Press-Telegram* p B4, November 9, 1979.

<sup>79</sup> Belcher, Jerry, “Campaign Launched from War Plank,” *Los Angeles Times*, November 22, 1979. Houser, Bob, “Long Beach lawyer runs for president,” *Independent Press-Telegram*, November 22, 1979.



In the days following the election, Cox traveled to the California hotel near the Santa Barbara ranch of President-elect Ronald Reagan and held a press conference in the cocktail lounge where the world news media had assembled. Over drinks with the reporters, Cox conceded the election and did not demand a recount. As he was leaving the hotel, Cox dropped off a handwritten letter at the presidential transition press office asking Reagan to please consider that the USSR was undoubtedly lying about the strength of its military, before commencing a wasteful, unnecessary, and expensive buildup of the U.S. military.<sup>80</sup>

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<sup>80</sup> Houser, Bob, "L.B. lawyer tells why we should vote 'Zero' for president," *Long Beach Press-Telegram*, August 18, 1980.

## A LAW ENFORCEMENT ALTERNATIVE TO WAR

Relying on the constitutional power of Congress to declare war, Cox's alternative to military war calls for congressional hearings to determine if specific named foreign leaders (such as Saddam Hussein) posed a risk of harm to the United States. If so, in lieu of declaring war against a nation (such as Iraq), Congress would declare the offending individual[s] to be "outlaws"—outside of the law—and would order the President to file a legal action in the International Court of Justice against the offenders' government and to "arrest" the specified leaders.<sup>81</sup>

The primary focus of compulsion would be to compel the outlaws to leave their country and to personally appear at the trial in The Hague to defend their "government."<sup>82</sup> Any application of force would be entirely directed against the individual outlaws. Their primary victims—the people of their own nation—would be constantly reassured that no harm

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<sup>81</sup> "Outlaw War," *Media Monitors*,  
<http://williamjohncox.com/wp-admin/post.php?post=117&action=edit>, September 14, 2005.

<sup>82</sup> "A Law Enforcement Alternative to War in Syria," *Nation of Change*, <http://www.nationofchange.org/law-enforcement-alternative-war-syria-1344172113>, August 5, 2012.

is intended toward them, and the goal would be to continue good relations with the people following resolution of the crisis. Using modern means of communication, the people could be directly contacted, and appropriate rewards offered for the capture and surrender of the outlaws who oppress them.<sup>83</sup>

## A PEACEFUL POLITICAL EVOLUTION

Since retiring from the State Bar of California in 2007, Cox has dedicated himself to the promotion of a “peaceful political evolution.”<sup>84</sup> The political movement focuses on: holding a National Policy Referendum every four years coincident with the presidential election; using a national paper ballot to allow voters to personally answer the 12 most critical policy questions; encouraging voters to write in the name of the candidate they most trust to effectuate

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<sup>83</sup> “The Failure of War as an Instrument of Foreign Policy: A More Effective Solution,” *Counterpunch*, <http://www.counterpunch.org/2013/10/04/the-failure-of-war-as-an-instrument-of-foreign-policy/>, October 4, 2013.

<sup>84</sup> Yarbrough, Amy, “Lawyer, Writer, Activist – and Now, Web Site Creator,” *Los Angeles Daily Journal*, October 15, 2007.

their policy;<sup>85</sup> and a national paid voter's holiday for federal elections.<sup>86</sup>

## WAR ON DRUGS

Along with thousands of current and former members of the law enforcement, courts, and criminal justice communities in 190 countries, Cox is a member of Law Enforcement Against Prohibition (LEAP) and serves in its speaker's bureau. The mission of LEAP is "to reduce the multitude of harmful consequences resulting from fighting the War on Drugs and to lessen the incidence of death, disease, crime, and addiction by ending drug prohibition."<sup>87</sup>

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<sup>85</sup> "Write-In Voting and Political Protest," *Counterpunch*, June 1, 2016, <http://www.counterpunch.org/2016/06/01/write-in-voting-and-political-protest/>.

<sup>86</sup> *An Introduction to Voters Evolt*, <http://usvra.us/an-introduction-to-voters-evolt/>.

<sup>87</sup> <http://www.leap.cc>.

## POLITICAL PUBLICATIONS

In 2004, Cox's book, *You're Not Stupid! Get the Truth: A Brief on the Bush Presidency*, was published by the Progressive Press.<sup>88</sup>

During 2012, Cox published two eBooks on political issues:

- *Target Iran: Drawing Red Lines in the Sand* contains a history of Iran and its conflict with the United States and Israel over its uranium enrichment program, a discussion of the likelihood of war between the parties, and a peaceful solution that offers a comprehensive nuclear weapons policy for all nations.<sup>89</sup>
- *Mitt Romney and the Mormon Church: Questions* provides a brief review of the Mormon corporate empire and the power it holds over high priest and presidential candidate Mitt Romney, whose family has

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<sup>88</sup> Cox, William John, *You're Not Stupid! Get the Truth: A Brief on the Bush Presidency*, (Joshua Tree: Progressive Press, 2004).

<sup>89</sup> Cox, William John, *Target Iran: Drawing Red Lines in the Sand*, (Mindkind Publications, 2012).

been a part of the Mormon royalty since the Church's creation.<sup>90</sup>

## THE UNITED STATES VOTERS' RIGHTS AMENDMENT (USVRA)

Expanding on the principles of a peaceful political evolution, Cox drafted and commenced circulation of the United States Voters' Rights Amendment (USVRA) to the U.S. Constitution in 2012. The USVRA incorporates the proposed corporate personhood amendment by Move to Amend;<sup>91</sup> however, it goes further to clearly establish that the right to cast an *effective vote* is an inherent Right of Liberty under the Constitution.<sup>92</sup>

The USVRA is a comprehensive Voters' Bill of Rights intended to deal in one fell swoop with all the political matters that interfere with our basic right of liberty to cast informed and effective votes.

Together, the People of the United States transforms its government, as it evolves into a fully

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<sup>90</sup> Cox, William John, *Mitt Romney and the Mormon Church: Questions*, (Mindkind Publications, 2012).

<sup>91</sup> <http://www.movetoamend.org>.

<sup>92</sup> "The Right to Vote, Effectively," *Counterpunch*, July 8, 2016, <http://www.counterpunch.org/2016/07/08/the-right-to-vote-effectively/>.

functioning democratic republic. The Bill of Rights provides for national paid voting holidays, a national hand-countable paper ballot, civics education, and a process for the people to have a more direct role in the formulation of public policy.<sup>93</sup> Moreover, it mandates voter registration and prohibits voter suppression, restricts gerrymandering and lengthy campaigns, and it encourages public financing of elections and discourages paid lobbying. Finally, it eliminates the Electoral College to allow for open primaries and the direct and popular election of presidents.<sup>94</sup>

In 2015, Cox organized USVRA.US, a California nonprofit corporation to further public education about the Amendment, and the Internet website, USVRA.us was created to support the initiative.<sup>95</sup> Written by Cox, the corporation published *Transforming America: A Voters' Bill of Rights* in

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<sup>93</sup> "Who Should Make Political Policy, the People or the Politicians?" *Information Clearing House*, June 23, 2016, <http://www.informationclearinghouse.info/article44951.htm>.

<sup>94</sup> <http://www.usvra.us>. Foerster, Charles, "Voters' Rights Amendment and War," *Nation of Change*, May 6, 2012, <http://www.nationofchange.org/voters-rights-amendment-and-war-1336313338>. Stapleton, Richard John, "Voting: Duty, Privilege, or Right?" *Media Monitors Network*, July 22, 2012, <http://usa.mediamonitors.net/content/view/full/96598>.

<sup>95</sup> <http://www.usvra.us>.



December 2015. The book is dedicated “To the People of the United States of America, whose consent to be governed cannot be taken for granted.”<sup>96</sup>

To demonstrate how the public, policy-making provisions of the USVRA could be adopted by the people of other nations to better ensure the democratic principles of their own representative governments, Cox published *An Essential History of China: Why it Matters to Americans* in December 2015.<sup>97</sup> Dedicated to Peace in the Pacific, the book summarizes 4,000 years of Chinese dynastic history and focuses on 100 years of the Communist Dynasty. It goes on to compare the governments of the United States and China and to illustrate how the principles of the USVRA could benefit the people of both nations.

Working with the Political Science Departments of the California State University at Long Beach and Long Beach City College, Cox established the organizational framework of Youth for the Voters’ Rights Amendment (Y4VRA), a national, student-

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<sup>96</sup> Cox, William John, *Transforming America: A Voters’ Bill of Rights*, (USVRA.US, 2015).

<sup>97</sup> Cox, William John, *An Essential History of China: Why it Matters to Americans*, (Mindkind Publications, 2015).

led, campus-based, nonpartisan political movement to compel the enactment of the USVRA.<sup>98</sup>

## THE RIGHTS OF LIBERTY

Commencing in the Fall of 2017, the USVRA launched a social media ad campaign in support of Mel Lindsey, a 92-year-old World War II veteran and retired preschool educator, who filed a petition for redress of grievances against his government on behalf of all American citizens, asking Congress to enact the USVRA. Lindsey mailed his petition and a copy of *Transforming America* to every member of Congress, the President and Vice President, the justices of the Supreme Court, and each member of the presidential cabinet.<sup>99</sup>

When Lindsey's petition failed to elicit any response, Cox drafted a legal *Petition For Writ of Mandamus* directed to the Supreme Court of the

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<sup>98</sup> Propes, Steve, "Local Attorney Seeks to Amend U.S. Constitution," *Beachcomber*, May 13, 2016, p. 1.  
"Transformation: a Student-Led Mass Political Movement," *Counterpunch*, April 19, 2016, <http://www.counterpunch.org/2016/04/19/transformation-a-student-led-mass-political-movement/>

<sup>99</sup> Osier, Valerie, "Long Beach Veteran, 90, Petitions U.S. Government for Voters' Rights," *Long Beach Press Telegram*, November 13, 2017, p. A3.

United States in which he presented this question: “If it is true the American People are currently governed by a corrupt, ineffective, unrepresentative, and threatening government, do they have a reserved, inherent Right of Liberty to vote in a national referendum regarding the Voters’ Bill of Rights in a peaceful attempt to recover, preserve, and better effectuate their democratic republic?”

Cox argued that the “Rights of Liberty” are reserved by the Ninth and Tenth Amendments of the U.S. Bill of Rights and that they are not confined to the “specific terms of the Bill of Rights.” When the Chief Justice of the Court refused to allow Cox to file his pleading, he mailed a personal copy to each individual justice of the Supreme Court on April 9, 2018 as a First Amendment petition for redress of grievances. There was no response.<sup>100</sup>

## PHILOSOPHY

In 1978, writing under the pseudonym of Thomas Donn, Cox published *Hello: We Speak the Truth*, an exploration of the dynamics of the mind,

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<sup>100</sup> <https://williamjohncox.com/assets/pdfs/SupCtRevisedPleading.pdf>.

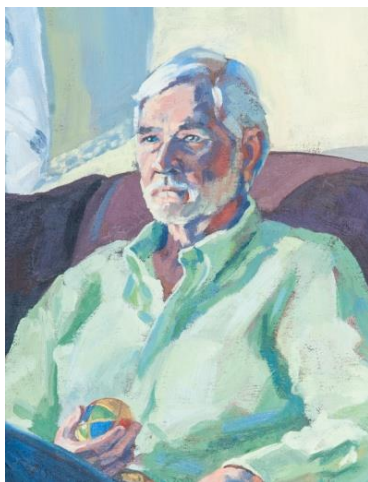
the origin of consciousness, the reality of existence,  
and personal transformation.<sup>101</sup>

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<sup>101</sup> Donn, Thomas, *Hello: We Speak the Truth*, (CLS Publishing Company, 1978).

## MINDKIND

Over the next three decades and building on the concepts of mind first considered in *Hello*, Cox conceived the philosophy of Mindkind. The philosophy brings together the scientific elements of time, Earth, and humanity in exploring the evolution of the mind, and it examines religion and culture in developing the thesis that humans are members of a Universal Mindkind.



The philosophy presents the concept that humans have evolved into a unique species that is essentially exploring, creative, nurturing, and highly cooperative. It proposes that humans are bound to the earth until such time as they overcome the brain

stem latent diseases of deception, hatred, and violence that infects and retards their evolved nature, individually and collectively. Moreover, humanity will never be able to develop the knowledge, wisdom, and power to ever fly from its earthly nest and to travel to any significant place in the universe, or to explore adjacent dimensions until every child on Earth—irrespective of class or culture—has equal access to nutrition, health care, and education.

In December 2015, Cox published *The Book of Mindkind: A Philosophy for the New Millennium*. Its dedication is “For the Children of Mindkind: To give wings to your imagination, allowing you to soar on the winds of time.”<sup>102</sup>

In addition, to discuss the political principles required to effectuate the philosophy of Mindkind, Cox wrote an entirely fact-based political philosophy narrated by fictional characters. *Sam: A Political Philosophy* was published in December 2015.<sup>103</sup> It is a tale of political heroism and a poignant and inspiring love story.

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<sup>102</sup> Cox, William John, *The Book of Mindkind: A Philosophy for the New Millennium*, (Mindkind Publications, 2015).

<sup>103</sup> Cox, William John, *Sam: A Political Philosophy*, (Mindkind Publications, 2015).

## PHYSICS AND MATHEMATICS

Although he had little regard for algebra and almost failed geometry in military school, Cox later developed an interest in ancient mathematics and the physical universe in much the same manner as Victorian philosophers. As a matter of logic, he conceived that the entire perceived universe must necessarily exist in relation to something greater. In addition, while the speed of light governs our universe, its movement in relation to the greater universe may involve a different metric.

Cox imagined the multiple universes can be contained and tracked within a geometry expressed by an expanding sphere whose surface is defined by six great circles and 14 vertices into 24 equal right-angle spherical triangles. The perimeter of each triangle is equal to  $\pi$  times radius, and the ratio of the sides, hypotenuse, and height of the triangle is exactly 3:3:4:2.5. To determine these ratios, Cox constructed and measured many physical models over the years, until he was able to finally prove the ratios, mathematically.



To more accurately calculate the geometry of the *Pi* spheres, Cox imagined the expansion of base-10 mathematics to base 16. As an alternative to ASCII, “Universal Mathematics” is symbolized by: 1,2,3,U, 4,5,6,N, 7,8,9,S, C,X,W,10. The mathematics produce an elegant set of base numbers, such as 0.010U and 0.12UN, and it allows *Pi* to be essentially rounded off at 3.2U3W58NNN.

The number 0.010U anchors a logical 252-base fractional number series: .010U, .020N, .030S, .0U10, .041U, .051N, .061S, .0N20, . . . .W9X0, .WSXU, .WCXN, .WXXS, .WWW0. The left two digits advance sequentially from .01 to .WW, while the right two digits advance by U’s, from .0U to .W0. Thus, each of the 252-base fractional numbers carries a subset of four unique numbers and may be of some value in coding and quantum computing.



The number 1.000000001 is identified as a successive square root of the number  $e$ . Commencing with base two, the number is the ninth successive square root of  $e$ , and its value adjusts by multiples of nine, with each subsequent squaring of two. In base-256 (UN base 100), 1.000000001 is the 72nd (UNth) successive square root of  $e$ .

In 2012, Cox published two eBooks on physics, geometry, and mathematics—*Time Travel To Ancient Math & Physics*<sup>104</sup> and *Mindkind: Math & Physics for the New Millennium*.<sup>105</sup> In December 2015, Cox published a combination of the two eBooks as a full-color trade paperback book titled *Millennial Math & Physics*.<sup>106</sup>

## THE REALITY OF MIND

In November 2018, Cox began to circulate a new book for comment among the faculty and graduate students of the mathematics, physics, chemistry, and computer science departments of the top 25 technological universities in the world. *Mind & Its*

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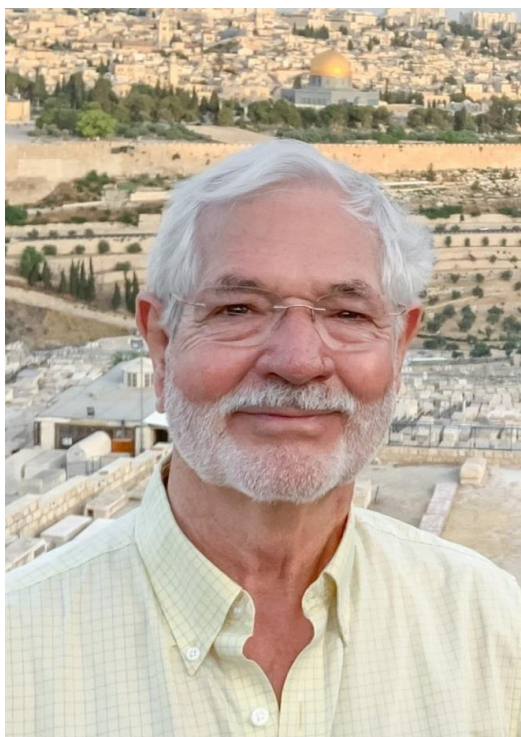
<sup>104</sup> Cox, William John, *Time Travel to Ancient Math & Physics*, (Mindkind Publications, 2012).

<sup>105</sup> Cox, William John, *Mindkind: Math & Physics for the New Millennium*, (Mindkind Publications, 2012).

<sup>106</sup> Cox, William John, *Millennial Math & Physics*, (Mindkind Publications, 2015).

*Languages of Reason* is a collection of papers organized under the subjects of Mind, Quantum Physics, Measuring, Counting, and Calculating. It was published on May 1, 2019 as a sequel to *The Book of Mindkind*.

*The Way of Righteousness: A Revealed History and Reconciliation of Judaism, Christianity, and Islam* awaits print publication; however, a Collection of The Prologue, The Epilogue, with Photo Essay, and The Summations, is being published in the Mind Series as: *Mind: Before & After The Way of Righteousness*, as a free color eBook and a black and white paperback.



Sunrise over Jerusalem

The Mount of Olives

June 2019

*wjc*<sup>107</sup>

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<sup>107</sup> A Final Footnote to the Futility of WAR, fought by empires for the last 2,000 years, from Roman to American. Let the slaughter of children be ended, or else there will be no Tomorrow.

