

The Christian Movement throughout most of its history has also laid the primary emphasis upon this moral law and thus is to be classed as Socialistic in the ethical, as distinguished from the economic, sense.

The Vertical Thought Movement reaffirms the system of valuation given by Jesus himself. Jesus affirmed the Law of Love in two parts, but gave priority to the first command: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". The love of the neighbor was given only as the second command. This is the orientation which gives primacy to the vertical dimension, though rendering justice unto the horizontal relationship. The rights of Caesar are recognized, but the rights of God are given primacy. This is the radical Rightist position and is the standpoint affirmed categorically by the Vertical Thought Movement.

But we do not define God in any specific sense. The word 'God' is but a symbol of the Supreme Value, the essential nature of which is transcendental. Its relationship to experience is that of an unseen guiding modulus. 'God', in this sense, does not necessarily imply the notion of 'Supreme Being', though for many religious temperaments it has this connotation. It may be a Supreme Principle, which sustains and supports all beings, however lofty. But in any case its nature is Transendent. It is not the function of the Vertical Thought Movement to decide any issue as to the true nature of the Transcendental Modulus. It is ~~for~~ a Movement for all who recognize the reality of a Transcendental Modulus and either render primary devotion to this Modulus, or believe theoretically that primary

devotion should be rendered to this Transcendental Modulus. Given this primacy of orientation, then any subsequent depth of relatedness to the human or other object is a valid part of the Vertical Thought Movement. Thus the Vertical Thought Movement includes those who give exclusive or primary devotion to the Transcendental Modulus, but does not include those who give this relationships second place or deny all meaning to it. We accept all religions, Christian or otherwise, that promulgate this system of valuation.*

* The religious attitude in this broad sense may take forms that, ordinarily, are not regarded as religious. There are instances of individuals who have felt this attitude toward pure mathematics. In this case mathematics is realized as possessing transcendental roots from which it manifests pure Truth which, in turn, commands the attitude of a genuine religious devotedness. A mathematician of this type has a genuine an attitude of Other-worldliness as that of any ascetic Saint. To be sure, this is a rare religious form and is exceptionally abstract and depersonalized, but it is a thoroughly religious attitude none the less. This form falls within the meaning of the Vertical Thought Movement as much as any more concrete type of religious ity. The fundamental point is that there should be an attitude of 'self-giving' that is oriented to a Transcendental Value.

Mathematics, conceived as a mere construct abstracted from a real concrete material given through sensation, would never possess religious value in the above sense. Often to the extravert temperament mathematics appears as no more than such a construct.

Otherworldliness implies an orientation to That which does not fall within the objective experiential manifold. There are religious and philosophical attitudes that are not other-worldly. In the latter case, the great valuation is given to the concrete stream of life as we see it embodied in living men and other creatures. This attitude may manifest as a genuine religiosity and may take various forms, such as, devotion to the Collectivity or to Humanism. But such a religious view does not belong to the Vertical Thought Movement. Otherworldliness seeks independence of and command over empiric existence. This may take a mystical form, but it can also be expressed as a thoroughgoing scientific attitude. In his way, the man who is one with science seeks command of life just as truly as is the case with the mystical ascetic. Pure science is religiously otherworldly, and is one with the spirit of the Vertical Thought Movement.

Within the setting of the ~~many~~ commonly recognized religions there are some forms which belong more fully to the Right and others to the Left. Traditionally there has been a tendency to identify the Catholic Churches with the Right, but this is not ^{valid} true when the Right is understood in the sense given here. As between the Catholic and the Protestant groups the most important differentiating principle applies to the God-relation. The essentially Catholic position is the view that the God-relation is dependent upon the intermediation of one who stands as a qualified Priest or Pope. The Protestant thesis affirmed that this intermediation ^{is} either, not necessary in principle, or

is wholly ineffective, and the only real relationship ~~was~~ is immediate and subjective. Clearly the Catholic position is more horizontal, since it employs the lateral relation to a human agent, while the rigorous Protestant position is strictly vertical. Clearly, in this sense, the Vertical Thought Movement has the Protestant orientation. So in the Christian religious manifold it is the Protestant in the genuine sense, that belongs to the Right, and, among Protestants, The Quakers are most extremely at the Right.*

* While my own religious orientation belongs with the most extreme Right yet, none the less, I recognize the pragmatic validity of intermediation in the case of those who lack the psychological equipment necessary for the direct vertical relationship. For extroverts in general and for introverts who have not developed the capacity for profound introversion the direct relationship to the Transcendental Modulus is not possible. In such cases, and they probably form by far the greater majority, some degree of intermediation is a necessity. For the Priest, if he is a man of sincerity and purity, who functions as such an intermediating agent, I have the highest respect. And, per contra, if he is not sincere and is impure, he is to be ranked among the most corrupt of men. However, intermediation that is more than symbolical implies that the mediating Priest has himself realized the Transcendental Modulus directly. There are few, indeed, who are qualified in this sense.

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It by no means follows that being a member of a Catholic Church implies that the individual belongs to the Left, nor, on the contrary, that a Protestant churchman really is a Rightist. In a considerable measure we inherit our religious affiliations as well as our political parties, and for any number of reasons we may never find nor even seek seriously alignment that is psychologically and spiritually correct. Undoubtedly, many Protestants in the technical sense should be Catholics, though not necessarily members of the Roman Catholic Church nor of any other existing organization oriented to intermediation and the elaboration of ritualistic symbolism. Doubtless too, there are nascent Protestants, in the fundamental sense, who are to be found within Catholic organizations and who may remain there throughout their lives. The Vertical Thought Movement is oriented to the psychological Protestant, and has nothing to do with the accidents of Church membership.*

* In Oriental terms, the Vertical Thought Movement is religiously non-tantrik. In tantrik systems there is an extensive use of symbolisms directed toward the senses, in the form of visible rituals, the posturing of the body and the employment of elaborate breath exercises. These methods have powerful effects with individuals who give high reality-value to sensible presentments, but not in the case of those who give primary reality-value to super-sensible existences.