



Be
Right
or
Go
Wrong

A FUNDAMENTALLY
DIFFERENT WAY OF LIFE
TAUGHT BY
RICHARD W. WETHERILL

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Introduction

There is a well-known saying, “As you sow, so shall you reap.” History tells us that society has been sowing seeds of dissent throughout the centuries: Rulers dissent to rule, politicians dissent to be elected, ethnic groups dissent to control, parents and children dissent for the upper hand, and virtually everybody dissents to the reality of whatever is happening by emotionally taking sides politically, socially and spiritually.

In the 1920s the late Richard W. Wetherill was given insight into a law of behavior existing in nature and impacting people’s daily affairs without their awareness of its existence. As a result of conforming with that natural law, Wetherill was able to pursue several successful careers in his nearly seventy adult years as a teacher, training executive, author and management consultant.

Wetherill called the law of behavior, the law of absolute right: Right action gets right results, whereas wrong action gets wrong results. The law clearly establishes that right begets right and wrong begets wrong.

Do people know right from wrong? Some people would argue that nobody can know, because what is right for one is not right for another. Careful questioning reveals that many of those argumentative people know more about what is right than they are willing to admit. When they want to get their way, their attitude is one of “I know it’s wrong, but I’m going to do it anyway.”

Twelve-year old smokers do not picture themselves fifty years later as oldsters suffering painful physical ailments. That is the reality they should consider while they

are young and vigorous, but the seeds of dissent they'd previously sown in their thoughts triumph over what they know is right.

For purposes of this writing, there will be no attempt to name a creator. Suffice it to say that all of what exists was caused and developed somehow. In its pristine form, it would seem that whatever exists is too perfect and complex simply to have happened.

Scriptural writings record eight covenants between the creator and the human creation. The eighth and last covenant spells out the circumstances under which the covenant is to be consummated: When the fathers stop blaming the sons for the fathers' troubles, and the sons stop blaming the fathers for the sons' troubles, the creator's laws will then be written in their hearts and minds.

People will conduct their affairs as the creator intended by thinking, saying and doing only what is right.

I am personally indebted to my friend and mentor Richard Wetherill for his inspiration, kindness, foresight and his discovery of the law of absolute right. On the pages that follow, I will attempt to describe his insights into successful living for my own generation and members of the next who will use the insights to provide relief for a society that is crying out for rescue from its torturous wrong results.

On many occasions I have been strengthened by Wetherill's observation that no person can long withstand the continued onslaught of carefully presented truth. It will finally compel recognition of error. It will finally reconcile the causes of misunderstanding and correct what is wrong.

Chapter 1

The Law of Behavior

The evidence is that people exhibit strong tendencies to try to escape personal accountability for their wrong results. Seemingly it is the fault of others or bad luck that accounts for society's problems of physical and substance abuse, juvenile and adult crime, crises in education, health-care, disease control and enough other social chaos to fill volumes.

To top it off, as an escape from the degeneration on earth, scientists reach out into space to find extraterrestrial life, politicians try to legislate solutions, spiritual leaders encourage the belief that their way is the way, and rarely does anyone feel personally accountable for his/her own wrong results.

The second law of thermodynamics predicts that the universe is dying—slowly and inexorably degenerating toward a state of total chaos. Be that as it may, the evidence is that the societal state of affairs is degenerating toward a state of total chaos. Why? The answer is found in a book entitled *How to Solve Problems and Prevent Trouble* written by the late Richard W. Wetherill who was a teacher, author, training executive and management consultant until his death in 1989. Basically, Wetherill stated that the reason for the degeneration toward a state of total chaos in people's affairs is that their thinking and, therefore, their attitudes and actions oppose the force of a natural law of behavior.

During long walks in Philadelphia's Fairmount Park while still in his teens, Wetherill pondered the solution to

people's puzzling behavior. Why did bad things happen to seemingly good people? As a result of his asking, Wetherill received insights regarding a behavioral law functioning in people's affairs. He called it the *law of absolute right: Right action gets right results, whereas wrong action gets wrong results*. That law became the guiding influence for all his activities during his sixty-year career.

This book, *Be Right Or Go Wrong*, which describes a fundamentally different way of life contains a condensed version of Wetherill's writings and selected concepts from his talks on the law of behavior. The information is discussed from the viewpoint of someone who learned about the law of behavior from another person rather than from her own insights on the topic. It is thought that a second-generation approach might communicate the information more successfully to those thoughtful people who would like to "unscrew the inscrutable."

But what does Wetherill's previous statement mean—"people's thinking and, therefore, their attitudes and actions oppose natural forces"? Consider his theory:

Whether actual or allegorical, the account of Adam and Eve in scripture provides the fundamental clue. Disobey the creator's instructions, and there are penalties to be paid. You may wonder how the creator's instructions are communicated to people.

Wetherill's theory is that communication is first established through the force of natural laws, including the law of behavior. Getting that information acknowledged is vital to reverse society's trend toward chaos. As long as people continue to reason from their judgments of good and evil, they are unwittingly in contradiction to nature's law of right behavior.

Why? Because any person's judgments of good and evil are necessarily based on that person's ability to *know* what is good and what is evil. Human opinion could never take into account all the relevant facts, because those facts are found in reality. The very act of judging good and evil puts the mind out of touch with reality. Any conclusions reached under those circumstances would necessarily be in contradiction to reality.

The effect of that contradiction is engulfing society in an ongoing series of degenerating wrong results, clearly visible but clearly not understood.

There are no ifs, ands or buts regarding natural laws. Those laws are immutable and inexorable, unlike people's laws that are often violated with seeming impunity unless a person is caught, found guilty and sentenced by authorities. With what result? Not enough prisons to house the guilty and a discouraging number of repeat offenders.

Because Wetherill's study is based on scientific findings, he made no attempt to define the creator other than to state that the creator is whoever or whatever is responsible for what exists: *reality*. He defined reality as comprised of *natural laws, whatever happens, material and nonmaterial things*.

The truth seekers of the world would be wise to seek reality for that is where truth is confirmed or denied. A statement of truth is static, whereas reality keeps changing so that a truthful statement becomes untrue simply because the reality changed. Seeking the truth only as a guide to reality is the procedure for knowing the truth that makes one free.

Inasmuch as natural laws determine the parameters within which people can function, the absolute right of the behavioral law is not subject to human definition. To get

right results, the law requires people to take action that is simultaneously logical, expedient and moral. Expressed in other words, absolutely right action is workable, appropriate and honest; and if any of those three criteria are missing, there cannot be right results.

That is how the law works; it is not any person's opinion nor can any person change the law. Overwhelming evidence of society's noncompliance with nature's definition of right action is reported regularly in the daily news.

Unlike laws promulgated by people, natural laws are self-defining and self-enforcing. Their "teeth" are inherent in them, and their control is absolute. Thus the mere attempt to violate a natural law triggers a wrong result. For example, whoever touches a live wire is shocked, burned or dead. If a saint and a sinner topple off the roof of a tall building, their descent is controlled by the law of gravitation no matter what their prayers or curses. When they encounter a space already occupied, they both get the same scientific result.

It follows then that nature holds people accountable for whatever actions they take with regard to the laws of physics. People accept those laws, and they make prodigious efforts to understand and apply the laws man has already "discovered" by seeing their effects in reality. The fact that discoverers' names get attached to laws found in nature shows how people tend to misappropriate credit.

Wetherill, however, makes it clear that people have mistakenly thought they were free to behave socially in whatever way they chose, producing a wide range of chaotic results. Reports are presented daily decrying the worst, most newsworthy items, and despite their best efforts to stem the flow, the experts' solutions are not reversing society's drift toward total chaos.

There is a solution that would reverse that trend, but a problem arises because in the past, the solution has been anathema to most people. The solution requires that people become fully accountable for their wrong results. They have to look to themselves for the cause and look to natural law for the remedy: *Think, say and do what is logically and morally right.*

Under Wetherill's tutelage, his students learned to abandon their goals and personal motivation and to replace them with the impersonal motivation of a natural law of behavior. As a result, they typically enjoy improved health, financial security and splendid relationships.

Initially people tend to distrust impersonal motivation because their consistent use of the impersonal motivation of the laws of physics is taken for granted. They learn to adjust their actions to the requirements of those laws without recognizing that in doing so they have adopted nature's impersonal motivation to replace their own motives.

For example, no child can ride a bicycle or roller skate until he/she adopts the motivation of laws of gravity, centrifugal force, momentum, friction and whatever other laws are relevant. Do children know about those laws, can they name them? No, of course, not. They simply adjust their behavior instinctively to do what they see the other kids already doing. Suppose children today were surrounded by people who were doing their best to do only what is right. What a dynamic force those examples would be to the children of the world!

There is, however, a contradictory force blocking any such effort. In order to explain why thinking goes awry in the human psyche, Wetherill pointed to the "inherited" disobedience mentioned earlier, causing newborns to start trying to get their own way. As the scripture states it, "They

go astray as soon as they be born...” So, based on the universal wrong results society is experiencing, we can deduce that people still live under the blight of the original disobedience.

The question then arises, “Why?”

Chapter 2

Suppositional Reasoning

Before presenting Wetherill's explanation, let me first introduce a quote from a famous French clergyman that is appropriate for what follows: "We are not human beings having a spiritual experience. We are spiritual beings having a human experience."

Wetherill's insight into this mystery transports our thinking from the material world into a nonmaterial realm where, according to scripture, disobedience originated among the spiritual entities many people call souls. The insight supposes that absolute rightness existed in the spiritual realm until one soul deviated by desiring supremacy. Other souls desiring the same seeming advantage also deviated, destroying equality and causing chaos.

Wetherill made it clear to his students that since there is no reality to confirm or deny this insight, they should regard it as suppositional, as a tool of thought. They did, and found that they were better able to understand the behavioral problems they faced in themselves and in the people around them.

The supposition further postulates a state of simultaneity in that realm which precluded any opportunity to study the cause and resolution of that chaos, so a material world was created. A realm that, in every aspect, is administrated by natural laws controlling its material existence with observable effects that disclose how those laws function in that realm. Time and space were created so that a counterpart of the chaos in the spiritual realm could be brought

into material existence. Thus the cause-and-effect sequence of the deviation from absolute right in the spiritual realm could be expressed, recognized and resolved.

At the right time, physical beings with a desire to question their existence inhabited a hospitable planet created to sustain them in the material world. In accord with a system not known to those inhabitants, errant souls entered those physical bodies at birth to be imprisoned there as long as the body survived. Thus the scene was set for a struggle for supremacy by the spiritual entity—a struggle that the physical being felt but could not comprehend.

According to Wetherill's insight: Starting in infancy, people's predilection to wrong behavior is regarded as influence from an errant soul, trying to instigate the destruction of its flesh-and-bone prison so that the soul could make its escape from the material world.

The insight continues that the rebellious souls were to be continually returned to the material realm until their wrong influence would be detected, analyzed and overcome by the physical beings. In addition to the several previous attempts to reach people's minds, the creator enabled Wetherill to detect, analyze and tell people how to overcome that influence. The formula is that a person has to make a meaningful decision to think, say and do what is absolutely right—what is workable, appropriate and honest.

With that changed motivation, the soul's influence is replaced by influence from the creator's law of right behavior, and people no longer give their unintentional support to the soul's scheme for escape. The insight also allows for the possibility that a soul given the right example by its human jailer might be reformed. The reformed soul could then be returned somehow to the spiritual realm from which it had been expelled. Acting on that possible sce-

nario enables people to serve a higher purpose in life than just to continue trying to satisfy their own motives to do, be, have, get and become.

Wetherill's insight reveals that the soul in the material world is not the pure, spiritual entity as is customarily thought. Its intent is not to guide people toward the perfect life hereafter. Rather it fosters their inclination toward wrong thoughts and behavior here and now. That malevolent influence causes people unknowingly to risk their health and happiness by accepting motivation from the soul's desire for supremacy and its scheme to escape the material world.

However, because right has ascendancy, Wetherill was told that there would come a time when the nefarious influence of the soul would be exposed, and its ability to affect people's behavior would be ended. Certainly people's awareness of the situation would seriously interfere with the continuance of that unseemly influence. Making people aware of it is a part of the reason for this book.

Other specific insights into people's deviant behavior and techniques for changing it had been given to Wetherill throughout his childhood and young manhood. Later in life when he tried to share the information with his business clients, his publishers and friends, their emotional reactions effectively silenced him. However, as long as he used his abilities to solve problems and prevent trouble for individuals and corporations, his services were in constant demand.

In the late 1940s at the urging of the publisher of his business manuals, Wetherill wrote a series of three books collectively known as *The Dynamics of Human Relations* published by D. Van Nostrand Company. The books sold for many years under the titles of *How to Succeed with People*, *How to Put Your Ideas Across* and *How to Get*

Leadership and Influence. They are no longer in print, but if there were sufficient demand for them, they could be re-published.

Chapter 3

Humanetics

I first met Wetherill in 1958 when I attended a week of daily lectures and training sessions he presented in Sarasota, Florida. Afterward I volunteered my services to help spread the good news of release from the wrong thinking that causes people unknowingly to defy the law of right behavior. In 1959 I moved to the Philadelphia area to work as Wetherill's assistant until his death in 1989 when I succeeded him as Director of the Humanetics Fellowship.

Humanetics is a word Wetherill coined for his study of behavior when he published the first book on the subject in 1952 entitled *Tower of Babel*. Over the years, we discovered that the word humanetics had been picked up by other companies. They sold computer furniture, obesity drugs, hospital beds, career counseling, and I don't know what else. In addition, the general public seemed to dislike the word humanetics when it was associated with a study of behavior. For those reasons, Wetherill's humanetics is now also called the Right-Action Ethic™. (An ethic is a guiding system of moral principles and values.)

Since his presentations make frequent reference to the word humanetics, readers should know why we also use the term Right-Action Ethic to describe his behavioral study.

Members of the Humanetics Fellowship are his former students, and they are reasoning from the motivation of nature's behavioral law to the best of their ability. In so doing, they are enjoying the benefits of right thinking which

include a sense of real purpose in life that they think should be shared with everybody.

Chapter 4

Purpose in Life

In one of his booklets, Wetherill wrote “The fundamental principle by which a person is motivated controls and determines his whole pattern of behavior. He has only two choices: serve self or serve the creator. One leads to contradiction and chaos. The other leads to rationality and peace.”

Wetherill described our purpose more specifically as follows: People are here to serve the purpose of the creator’s plan. They do that by adopting the motivation of the law of right behavior and dropping their own plans based on their motives. That change puts an end to people’s frustration, and it puts an end to any further influence from the soul.

The reason people suffer so much frustration is that they keep trying to satisfy their motives, which is impossible in a universe entirely controlled by natural laws. In effect, they unknowingly pit their likes and dislikes against the real world. Because people have not known about their higher purpose under the creator’s plan—mentor to the soul—they act on motives to get their own way. Those personal motives have been causing them to depart this life without ever having known of the higher purpose for which they were created.

For example, people who have smoked tobacco and/or other plants for many years may have so severely harmed their respiratory and circulatory systems that the damage is irreparable. The abusive consumption of alcohol or other

addictive substances may have similarly destroyed the functioning of organs needed to sustain the body's life force. However, if the thinking changes soon enough, the body has great recuperative power, and no matter what the outcome, it is to everybody's improved quality of life to think, say and do what is right.

When the situations of life seemed somewhat perplexing, Wetherill reminded his students, "We are here to take right action." They found those words to be stabilizing as well as clarifying, and the statement reminded them of their voluntary choice to think, say and do what is right.

When people learn that they have unknowingly accepted the influence of an errant soul and have been expressing its superior, rebellious attitude as their own, they know the origin of their wrong behavior. Soul-level influence picked up by the body causes people to plan to get their way, whatever their way might be—good or evil. In that state they form personal motives making them behave in ways that damage relationships and careers, cause accidents and poor health. That wrong influence also explains the prevalence of antisocial behavior and why law breakers tend to feel justified and defensive of their crimes.

The suppositional theory of the soul's wrong influence further explains why the reform programs for delinquent children and criminal adults fail to accomplish their goals. In addition, no matter what funds are provided to resolve society's health and welfare problems, they remain unresolved. The reason the programs and funding for those projects are largely ineffectual is that such problems are not being addressed at their fundamental, causative level.

Lawbreakers of all ages are not being taught about their innate drive toward wrong action and how that drive influences what they think, say and do. More important, they are

not taught what they could do to suspend that influence and release the wrong thinking that would stop their wrong behavior. If that fundamental approach were widely implemented, penitentiaries would become places for penitence, as the word suggests, rather than places for incarceration and punishment. The inmates who cooperated would then be returned to society to begin a fundamentally different way of life.

Society's degeneration toward chaos will cease when people learn to acknowledge the safety and protection of the behavioral law just as they acknowledge the safety and protection of the laws of physics. People know that gravity protects them from flying off into space. At an early age, they learn to adjust their behavior to the gravitational law and to function safely under its requirements. With the same attitude, society's behavioral chaos would be resolved as people adjusted their social behavior to the law of absolute right—just because it is right to be right and wrong to be wrong.

At present, religions are fragmented over definitions of right and wrong behavior based on dogmas and doctrines that were promulgated by people who had reasoned from good and evil. Political parties are fragmented by the same flawed approach. Ordinary people simply struggle to get their own way—mostly subconsciously. Sooner or later, they are frustrated by the wrong results of their dealings with family members, working associates, friends and even strangers, all of whom are similarly acting on motives to get their way.

People who are mature enough to have learned about natural laws know that such laws require obedience. They know that people suffer unwanted results even for an inadvertent attempt to disobey what natural law decrees. They

know “thou shalt not” attempt to disobey the laws of electricity and chemistry. A purpose of this book is to direct attention to the behavioral law that is just as unyielding: Only right action can get right results.

If people are weary of trying to resolve their wrong results by their own efforts, this is the age when they can learn to obey the law of absolute right and escape the blight of past disobedience. They can learn to think, say and do what is right as defined by natural law—not human ideas of good and evil. They can put an end to the chaos that wreaks havoc in people’s lives because they know that their wrong results are caused by their own wrong thinking. In the process of “righting” their thinking, people become accountable, rational and productive, and they learn about two systems of reasoning.

Chapter 5

Systems of Reasoning

In his lectures, Wetherill described two systems of reasoning. The system in common usage by society he called the relative system of reasoning. In that system people behave in accord with the motives they form to get what they want and avoid what they don't want. In that system they learn about natural laws and phenomena, various professions and disciplines and about good and evil. But the information gets distorted by filtering through a mental screen of personal motives based on people's particular desires—no matter how good or evil those desires might be.

The mental screen is made up of the conscious premises people use to conduct their affairs along with the countless subconscious premises they accumulate whenever they react emotionally to whatever did or did not happen.

People recognize that the mere attempt to violate the laws of physics causes an injury of some sort: a cut, burn, broken bone or death. Attempting to violate the law of behavior also causes an unseen, physical injury. Wetherill taught that whenever a wrong thought is formed or accepted from another source, the thought causes injury to the database in a person's brain.

The injury is to the neural connections that link brain cells together to form paths of thought. When the thought is right, it is logical. Because it is logical, the connections between the brain cells release when the action is completed. The cells then are free to reconnect and carry other thoughts. When the thought is wrong, it is illogical. Be-

cause it is illogical, the action cannot be completed, and those neural connections linking the brain cells do not release. The wrong thought gets stuck in a fixed, mental circuit.

Wetherill defined those fixed, mental circuits as distortions of logic. Whenever a person's thinking goes to a particular area, the distortions held there become premises in his/her conclusions. In addition, each distorted concept becomes the basis for additional wrong thoughts that are also stored in the brain. The distortions are expressed in sentences that state the command and the circumstance, stated or implied, under which it will be carried out. Wetherill called those sentences command phrases.

So whenever a person reacts emotionally and decides "I'm entitled to get what I want," that distortion of logic is input for his/her database. The action cannot be completed, so the thought gets stuck. Over a period of time, many command phrases are formed based on that distortion such as "If they don't give me what I want, I'll make a fuss" or "Someday I'll get back at them for the way they treat me now" or "When I cry, she gives me my way."

The two terms, distortions of logic and command phrases, are referred to somewhat interchangeably in the Right-Action Ethic. The distortion is the impacted, wrong thought and the command phrase is its wording. They both represent impacted thoughts that cause automated behavior.

The Right-Action Ethic is liberating when it is fully comprehended. It diagnoses the cause of people's problems and trouble and presents the remedy: With an intent to do what is right, a person's recognition of wrong thinking triggers its release. That is a description of the command phrase technique taught by Wetherill. The technique enables people to bring wrong thinking from subconscious

levels to conscious attention. A person's intent to release the command phrase is logical action, and it can be completed. The neural connections release, and the wrong thought drops from his/her memory.

The persons who agree with the idea that they are "entitled to what they want" deprive themselves of the opportunity to learn how their lives would be transformed if that distortion of logic were released by a decision to think, say and do what is right.

Be assured, there are no good distortions of logic or command phrases, no matter what the wording. They are people's judgments of reality, and as such distortions are dangerously misleading. Anybody's judgments could be regarded as a reflection of the soul's wrong attitude that should be discarded. What person is qualified to judge reality's laws, happenings and things?

The second system of reasoning, presently in uncommon usage by society, Wetherill called the absolute system. It is based on the principles of right action in which people reason from natural laws and phenomena, professions and disciplines and reality. Their actions and attitudes do not filter through a mental screen of personal motives but, instead, reflect an ongoing intent to respond to the needs of reality by doing what is right.

At present, there are not many people who are reasoning in the absolute system. It is a purpose of this writing to acquaint readers with the disadvantages of the relative system in contrast with the benefits of reasoning in the absolute system. Those benefits are too extensive to state, but here is a partial list:

1. A stress-free life in which situations get resolved and are not problems
2. Meaningful relationships

3. Contact with reality where knowledge of the truth resides
4. An even-tempered calm resulting from contact with reality
5. Vocational opportunities that spontaneously develop
6. Mental acuity and an ability to cut to fundamentals

There are many more specific benefits for individuals who recognize that their true path in life is found when they respond to whatever is happening by doing what is right. They see the flaw in trying to plan their work and work their plan. Instead, they let reality's plan control their activities, knowing they are deluded if they think they can capture that control for themselves.

From ancient times, leaders of thought have tried to serve the best interests of society by forming political, social and economic systems. They conceived monarchies, dictatorships and democratic governments; capitalistic, communistic and socialistic systems; self-regulating and planned economies to name some of the best known. Are the political, social or economic systems being practiced today getting truly right results? Some systems are less oppressive or less threatening, perhaps, but are they producing even a microcosm of a rational society?

The absolute system of reasoning produces rational people who do not use conflict to get their way, do not take a stand, do not give offense, invite offense nor take offense. They are people who are secure in the knowledge of what life expects from them: take and support right action; withdraw support from wrong action.

In the United States political parties perniciously attack their opponents' programs and private lives prior to election day. After the voting, whatever party is elected tries to

get the opponents' support for the legislative programs the opposition had previously attacked. Their bid for support tends to generate more contention, all of which is detrimental to proper government for the electorate. That is not rational behavior; although it does reflect relative-system tit for tat.

Nature's absolute system of reasoning eliminates all the conflict procedures that drive people apart. It lets them find right decisions in the facts that fill the needs of unfolding reality moment by moment. No longer do people have to cope with the chaotic results of reasoning from personal motives. Any hint of an emotional reaction calls attention to itself as a mistake, the result of wrong thinking. If the person displaying the emotion does not catch it, he/she can be told without a fuss.

Wetherill taught that the relative system is so named because it consists of relative values. There are behaviors and situations that are considered good, better, best as well as bad, worse, worst. In that system people form and reason from motives, and their reactions shift back and forth between opposite attitudes. As situations seem to demand, they are generous or stingy, happy or sad, gregarious or shy, honest or dishonest according to whichever attitude seems to be most effective in getting them what they want—relatively speaking.

Because of the shifting social values making up the relative system, people often appear to be untrustworthy, two-faced and sneaky. Wetherill pointed out that the flaw is not in the people themselves; the flaw is in the system of reasoning they use. It is the relative system that makes them appear untrustworthy, two-faced and sneaky. As soon as those same people adopt the absolute system of right responses, they appear rational, dependable and straight for-

ward. Those social values are displayed by absolute-system thinkers because they are the values that are inherently part of that system.

When people reason in the absolute system, strangers cease to be strangers, and there is no one to fear. Everybody reasons from one unbending standard: think, say and do what is logically and morally right. People get cooperation and appropriate action from one another that attend to the needs of their daily lives at their places of employment or at school and at home.

Of course, people make mistakes while switching to the absolute system, but mistakes in that situation are considered correctable and something to teach a lesson. Mistakes made by relative-system thinkers are commonly regarded as detrimental because, in the relative system, mistakes get critical attention and attract insulting put downs. That causes people to hide, deny or vigorously defend their mistakes, making them noncorrectable and, therefore, destined to occur again and again.

Despite the best efforts of the Founding Fathers of democracy, of socialism and communism and of past and present religious movements, society still could not be regarded as rational and moral. On a scale from 1 to 10, how close to fifty points could you score yourself on the following five items:

1. My attitude toward the people I live with is logical and moral.
2. I willingly support my employment with an honest day's work.
3. I am accountable for my mistakes and want to be told about them.
4. I stay calm and rational when something goes wrong.

5. I try to stay in touch with reality during all my waking moments.

Chapter 6

Pressure and Resistance

One subject Wetherill emphasized was the mistake people make when, for any reason, they put pressure on one another. Pressure can be physical contact such as a smack or a shove, but that is not the kind of pressure under discussion. The really destructive pressure is applied verbally or applied more subtly with some sort of body language such as raised eyebrows, shrugs, frowns, a grimace or knowing smile.

The usual reaction to pressure is one of resistance which is just counterpressure, and together those are the factors that give rise to people's interpersonal conflicts. Pressure and resistance are always expressed with emotion, however slight or eruptive. The emotion indicates that people are reasoning from distortions of logic that are out of touch with reality. Because distortions are formed under emotion, whenever they become premises in people's conclusions, the original emotion is also included. You may have heard people say, "I don't know why I'm so upset" or "I wish I knew why I get so ticked off when I'm contradicted." The Right-Action Ethic explains why: distortions of logic used as premises.

Ordinarily people resent being told they are being insane in conducting their affairs, but what better definition have we for insanity than "being out of touch with reality"? The condition might seem to be momentary, but all of society's big and little wrong results are caused under the pressure of wrong thinking that is out of touch with reality.

Wetherill thought it strange that some experts considered certain crimes to be rational while other crimes were thought to be premeditated and criminally insane. He taught that all wrong action is caused by thinking that is out of touch with reality, and the degree of the person's insanity depends on the wording of the command phrases included in the decision to act.

For example, the command phrase might be "If I get pushed too hard, I'll leave," whereas in the same situation, it might be "If I get pushed too hard, I'll settle things with my gun."

In a certain sense, all wrong action could also be considered premeditated because initially it takes a wrong thought to cause wrong action. After that, the action is compulsively carried out whenever the situation relates to the subject of the distortion of logic. It is the unrecognized commands from fixed, wrong thoughts that cause people's antisocial behavior. They should stop looking for excuses and, instead, do the right thing: identify and drop command phrases.

Wetherill said that people have to learn that every wrong thought that passes through their minds gets lodged there even when the thought later is consciously changed. For example, someone who judges a friend is stupid may later consciously admit that the friend is not stupid. But the judgment of the friend's stupidity remains in neural connections on the subconscious level. In all situations when the friend's intelligence is in question, the subconscious judgment of his/her stupidity will color whatever is said or done.

The truth is that people's use of pressure is just one of the ways they try to motivate and manipulate one another. The creator has already provided motivation for people and

made it obligatory through the operation of natural laws. That explains why conforming with natural laws results in success and disregarding them results in failure.

Wetherill referred to people's trying to get their way and manipulate others in contradiction to nature's behavioral law as a pattern of "self-godification." He found that people shrank from considering that idea because they had no conscious awareness of any such effort on their part. It took hours of patient explanation to enable them to connect with the reality of that term. It also then became an easy way for Wetherill's trainees to remind one another whenever their personal authority surfaced.

He referred again to the soul-level influence on people's thinking as the source of self-godification patterns. People mistakenly accept the soul's delusion of superiority and rebellious attitude as their own, and that mistake causes them to form judgments, making them compete for supremacy and rebel over whatever is happening.

Natural law states that people have to take right action, or they will have problems and trouble. The present state of daily affairs portrays a society faced with problems and trouble everywhere on earth. All that grief occurs because people do not surrender to the law of absolute right and base their decisions on reality's needs rather than on what they judge are their needs.

Instead of accepting pressure from the soul to think, say and do what is wrong, people can be present minded and connect what they think, say and do with reality. They can establish their impersonal relationship with the law of behavior as they presently interact with the laws of gravity, motion, friction and so on.

Chapter 7

Think, Say and Do What Is Right

The law of absolute right stipulates that people think, say and do what is logically and morally right, or they will incur wrong, unwanted results. That concept is so profound and inclusive that Wetherill's students took years to comprehend its many sidelights and implications. They report that insights still come to mind as the events of life unfold.

Centuries ago someone is purported to have asked, "Am I my brother's keeper?" with the inference that he was not. Readers might consider suppositionally that as the soul's keeper, a person could block the soul's wrong influence with faithful intent to think, say and do only what is right. That action would, perhaps, enable the soul to stop trying to be supreme and to stop rebelling. Simultaneously it would also interrupt society's drift toward total behavioral chaos.

Everybody's obedience to all the natural laws of the material world would prevent any expressions of wrongness. That would mean a life free from conflict caused by pressure and resistance. That would mean individual and world peace as people stopped fighting to get the advantage. That would mean true equality for all disparate groups. That would mean amnesty for past wrong action. That would also mean the eventual irrelevancy of manmade laws to control people's behavior and the costly legal systems for trying to enforce those laws.

The description of a society reasoning exclusively from what is logically and morally right strikes fear into the

hearts of people who are being enriched by coping with society's wrong results. Their fearful reactions (usually expressed in anger) indicate resistance, but we cannot fault them if they lack knowledge of the absolute system of reasoning. In that system there is always some right action to take that satisfies the demands of every situation. Over time, therefore, problem situations get resolved, including poverty, unemployment and career changes by the natural expedient of thinking, saying and doing what is right.

Natural law makes it clear that right action cannot produce wrong results. The end of one vocational pursuit makes possible the start of another. People with no aches or pains need no painkillers, but they do have needs to be satisfied in various other areas. In a rational society, no funds would have to be spent on checking, catching and convicting wrong doers. The several trillions of our burdensome national debt could be reduced to the vanishing point with just those savings.

Wetherill used to say that we are all in trouble as long as one person still has one distortion of logic, so presumably there is a period of universal adjustment.

Some persons I have talked with tell me that changing the wrong behavior of the masses looms as an insuperable task. I must admit that adopting the intent to think, say and do only what is logically and morally right was not accomplished overnight by Wetherill's students. But the "righting" of the human race is fundamentally not a people task. It has a higher power driving and supporting it that ensures its inevitable success; though nobody knows when that will happen.

Leaders of thought have a history of initial rejection of a newly discovered natural law, especially when the law contradicts their *ex cathedra* pronouncements. It is reported

that in the 17th century the church fathers stubbornly refused Galileo's urgings to look through his telescope. Apparently they did not want to have their beliefs about the position of the earth in the solar system to be proved wrong. The fixed, mental circuits containing their self-godified attitude kept them from checking their beliefs with reality.

That problem attitude still exists; Wetherill certainly encountered it throughout his career with regard to humanetics. The attitude of the professionals in all the behavioral fields boiled down to, "What could *he* tell *us*?" In the meantime, society's wrong results kept growing at an accelerating pace.

Without a change of motivation, even now, no end of wrong results seems to be in sight. Current news items describe unspeakable atrocities that people intentionally inflict on one another. Then there are the unintentional tragedies resulting from people's not learning the lessons of fires, floods, windstorms, stray bullets, bombs and vehicular accidents.

Those of us who apply The Right-Action Ethic are heartened to read about mainstream, medical professionals who are addressing the fact that a person's thinking is a vital factor of that person's state of emotional and physical health.

Chapter 8

Emotional and Physical Health

Articles frequently appear in newspapers and magazines describing faith-healing sessions, meditation exercises, herbal and food therapies, acupuncture and other procedures as alternatives to the use of drugs and surgery to cope with bodily ills.

Wetherill said that basic to people's emotional and physical good health is their ability to think, say and do whatever is truly right. People who adopt that motivation are noticeably different in their behavior patterns and in their need for medical attention from those who think, say and do what their motives dictate.

Wetherill taught that attention is the stuff of life. People's attention is something they can provide or withhold, depending on how their motives make them react to whatever is happening. He went on to describe attention as a stream of thought that he likened to a stream of water coming from a garden hose. Just as the stream from the garden hose can be aimed in a specific direction, people's attention can also be aimed in either of two basic directions. It can be aimed in a constructive, right way to the reality of their daily situations, or it can be aimed in a destructive, wrong way to their judgments of those same situations.

Attention that is directed to reality delivers right results in the form of guidance and insights. Attention that is directed to fantasies, half-truths, downright lies, judgments and other unrealistic thoughts delivers wrong results in the form of problems and trouble.

As suggested in Chapter II, because of an inborn, wrong influence, people's attention gets pointed in a wrong direction at birth. Babies arrive with no knowledge of where they are or what to do. They become emotional and want attention. To get it they cry, hold their breath, flail their arms and legs, or they may coo, smile and extend their arms to be held.

Those are not critical comments about babies' behavior. It is an attempt to describe how people get started in a wrong direction, reacting in frustration and hurt if attention is desired but is withheld. When children and adults change the direction of their attention from their motives to whatever is happening so they can respond to it rightly, all of life takes on a new dimension.

Remember that every wrong thought passing through the mind is captured in neural connections and is held in fixed, mental circuits. Those judgments of reality are included with other premises, corrupting people's conclusions so that they get wrong results. The prevalence of society's past and present difficulties provides evidence that it has happened to everybody born into this life.

Fifty years ago when Wetherill first told an audience that nobody had to fight for his rights, bedlam broke out. At that time, obviously there was universal, fixed thinking that contradicted his statement. The truth is that people can give up their rights, and, in effect, they can turn the other cheek. Beyond that, the fact is that people's rights reside in nature's laws, and those rights are available to the people who conform with them. When they do, those who are willing to turn the other cheek are never called on to do so. It is true that people have the *freedom* to be wrong, but nature decrees that it is never *right* to be wrong.

Wetherill often referred to the law of absolute right as the super-natural law because conforming with it is a requirement of every other natural law: *Take right action regarding every natural law, and if you do not, you will incur wrong, unwanted results.*

Because people do not realize that they must carefully avoid wrong thoughts, they indulge in emotional reactions. In effect, they program themselves with command phrases that contradict and override the natural programming that would keep them healthy and strong.

A few weeks after I had attended Wetherill's lectures in 1958, I developed an arthritic joint in my left thumb. It was red, swollen and painful. I telephoned a friend I had met at the lectures, and what follows is part of our conversation:

"Eddie, what areas did the Wetherills say caused painful, swollen joints?"

"The areas they mentioned were domination and self-pity.

"Wow! Half the pain has already gone from my thumb. I can see how my distortions of logic in those two areas are causing my problem. When we finish our conversation, I'm going to bring up command phrases on those topics. Thanks for the reminder."

The situation was that I'd had two fifteen-year-old nieces visiting. I'd felt responsible for them but wanted them to like me, so I'd had to apply discipline carefully. "I had to have an iron hand in a velvet glove," I thought. Also "I can't let them get out from under my thumb" (especially at the beach with teenage boys hanging around). There were several additional command phrases demanding that I dominate whatever happened to keep things under what I had erroneously judged was my control.

At the same time, “I felt pretty sorry for myself” having to spend my days cooking, shopping, chaperoning, doing laundry and acting as chauffeur for the visitors and my own three younger children. The command phrases also revealed that I had judged that many of my single-parenting duties gave me a pain.

After bringing up command phrases, over a period of a few weeks my left thumb regained its original size and shape without pain or stiffness. In subsequent years whenever I felt pain in any joint, I picked up command phrases about wanting to dominate (play God) while also feeling sorry for myself. The technique always worked, and on different occasions, the pain disappeared from my knees, fingers, shoulders and elbows. I have not experienced those symptoms for several years, so I think the distortions in those areas may have all been released.

Due to the application of the Right-Action Ethic, the improvement in my emotional and physical health enables me to spend forty to fifty hours a week at my desk despite my senior-citizen status. I don’t feel any need for a vacation to clear the cobwebs or to unwind. There are so many wrong, tragic results occurring in society that I am energized to let people know how those wrong results can be resolved and prevented.

Scripture enjoins us to *judge not, that we be not judged*. Those are not just words from the “good book.” They are prophetic words. Wetherill cautioned us to refrain from judging people or any other aspect of reality. “Judgments,” he warned, “are the product of people’s emotional reactions, and they are never factually correct because judgments do not reflect reality. Rather, they are self-conceived beliefs and are, therefore, apart from reality. Every such

judgment becomes the command phrase of a distortion of logic, impairing people's emotional and physical health."

For example, have you ever judged life to be unfair? Many people have, including some past Presidents of our country. When analyzed as Wetherill did, a judgment that life is not fair is recognized as a criticism of the creator's law. Why? The law says that what seems unfair is, in fact, the result of wrong action. It is people who take the action that gets the unwanted result, no matter how innocent they may seem. In the long-term, it is people's critical judgments that are especially damaging to their emotional and physical health.

On the other hand, it is understandable that people who do not know about the law of absolute right would not know that they are accountable for whatever happens to them. It may appear to uninformed persons that other people and bad luck account for their wrong results. Natural laws, however, hold people accountable for the results they get when they try to do what does not conform with those laws. When all the details of a seemingly unfair, wrong result become known, an element of illogic, inappropriateness or dishonesty can always be detected. If you are still skeptical, reread the pages of Chapter 1. They explain how people injure themselves and destroy their lives by trying to violate nature's inviolable laws, including the law of behavior.

Wetherill pointed to the vast difference between a person's perception of reality and a judgment formed about that reality. By judging, people destroy the wholeness of what is judged to no real purpose. They form judgments in anticipation, before the fact; and they form judgments by reacting, after the fact. An anticipation is not real because

whatever is anticipated has not yet happened. How could the anticipated judgment be in touch with reality?

A four-year-old may judge, “I can’t wait to go to school” or “I know I’ll hate going to school.” The child might make both judgments under different circumstances and then be sentenced to experience the contradictory emotions those anticipated thoughts suggest.

Judgments after the fact are more prevalent because people mostly reason from their likes and dislikes. They judge whatever happens according to those criteria. Consider the confused reactions of newborns or of children being punished or teenagers under peer pressure to do drugs or adults with responsibilities who lose their jobs. During those emotional situations, they rapidly run hundreds of judgments through their minds which are stored there to cause later wrong decisions and wrong results.

While listening to Wetherill’s description of how people form judgments by reacting to reality, it became clear to his trainees that forming judgments is not a sometime activity. Judging reality goes on virtually all the time. People judge whether they like or dislike the weather, political parties, food, clothing, pets, jobs, friends, family members and so on. The process is so universal it has not drawn attention to itself for proper analysis.

In September 1996 an article in a national magazine stated, “We now know that anything—whether a drug, war experience or a talking therapy—changes the way nerve cells talk to each other.” The basic point of such articles is that chemical neurotransmitters enable the nerve impulse (thought) to jump or not to jump the synapse (the gap between nerve cells) at the axon terminal where the nerve impulse (thought) is received.

In the early 1950s, Wetherill explained that when people react negatively to reality in any of its forms, emotion arises that puts chemicals in the blood stream that under right conditions would not be there. (In more recent years, medical research supported that theory.) The emotion is called by many names: frustration, anger, rebellion, jealousy and so on. It results from the person's resistance to his/her accepting whatever reality is delivering.

Stated differently, a person mentally departs from reality by forming judgments of it. Those judgments butt up against the reality of "what is" and are retained in memory as distortions of logic. Researchers would be wise to study the mysterious cause for the chemical imbalance in the brain. Instead they try to counteract the wrong chemicals or supply the right chemicals in dealing with mental disorders. They could investigate the causative, wrong thinking as the Right-Action Ethic suggests.

Living in accord with all the laws of nature, fully obedient to them, allows the body's natural drug factory to supply whatever chemicals are needed for the healthy, right performance of people's physiological systems. The inborn programming computes on right data people input when they are in touch with reality, and it is thrown into chaos when assaulted with wrong data based on their judgments.

On many occasions, Wetherill said he was grateful that electronic computers had been invented in his lifetime. The way computers process data provided a meaningful comparison to how human computers process data. One trenchant similarity is "garbage in, garbage out." Wrong data entered into the databases of either, produce wrong conclusions.

Garbage output from electronic computers is a total waste of time, resources and money, so a lot of time and

attention is devoted to working out “bugs” and inputting correct data. In a commercial application, too many wrong conclusions, resulting from flawed input, will destroy the life of a project. Similarly, too many wrong conclusions, resulting from trying to satisfy personal motives, will destroy a person’s emotional and physical health.

Organizations utilize computers to calculate right decisions based on facts rather than on people’s opinions or educated guesses. That is the attitude people should adopt to replace the haphazard, distorted data they have been inputting the computer between their ears. From early life that database has been getting input from judgments, lies and fantasies—all garbage, spitting out garbage, causing wrong results.

You surely have heard someone say, “I’m sick and tired of _____.” Readers can fill in the blank with as many different items as come to mind. Here are a few suggestions: “waiting for people,” “going to work,” “cleaning,” “mowing grass,” “trying to get ahead,” and “listening to people complain.” The commands to be “sick and tired” in various circumstances become instructions from the brain to the body. They cause various malfunctions that people suffer from: headaches, pains, fatigue, sleepiness, lack of energy and, in the long-term, other more serious ailments.

Wetherill also hypothesized that, over time, people’s emotional reactions caused by wrong motivation mature into physical ailments with disagreeable symptoms. Whatever the procedures, medical or nonmedical, that people use to relieve those symptoms may be helpful, but treatment of the basic cause of the ailment is ignored. The Right-Action Ethic enables people to give attention to the basic cause of ailments.

Years ago Wetherill and members of his study group prepared a book of over a thousand categories and more than ten thousand command phrases entitled *Dictionary of Typical Command Phrases*. Anybody can use this book as a reference when looking for the cause of a specific physical or emotional problem.

An attractive part of releasing command phrases and adopting impersonal motivation is that there is no monetary cost involved. Even the time needed to “unthink” wrong thoughts is less than the time formerly spent agreeing with them and adding more command phrases.

Chapter 9

Beliefs

A person has to receive the information of Wetherill's discovery of a behavioral law honestly in order to apply it and enjoy its benefits. In the past many people plagiarized his writings and presented the information as their own. Since one ingredient of right action is honesty, it becomes obvious that one cannot plagiarize concepts of right and get a right result. Any belief to the contrary discloses a serious lack of understanding.

One of the points Wetherill emphasized to his students is that they should not *believe* information they heard from him or from anybody. Rather they should let the information direct their attention to the reality being described and reason from that. Reality must be the focal point for attention and not the person describing it.

Wetherill suggested that his trainees adopt these three steps of learning:

1. Receive the information
2. Look at the reality it describes
3. Study the implications of that reality.

Those steps are important for students in school, workers being given instruction and all other persons who have reason to learn anything. In certain situations, people take those three steps without their awareness of having done so.

Whether trivial or important, any subject makes a good example. Suppose someone remarks, "It's two o'clock." A listener consults a clock to check the reality, then considers the implication that he/she should hurry to keep an ap-

pointment. Without that simple routine, people could not successfully manage the affairs of their lives.

Sometimes these steps relate to attractive information. For example, anyone might welcome the news that he/she had inherited a relative's estate, refer to the reality that the relative had been wealthy and the implication of a greatly improved financial condition. Little of that information would cause resistance.

Sometimes these steps bring a person information that seems entirely unattractive. Anyone might dislike being told that he/she had made a mistake that was causing serious trouble. People frequently evade such news, disregard the reality to which it points and thereby miss its implications. Those are the wrong steps people take that make it almost impossible for them to learn how to correct their mistakes and how to stop making them.

Disregarding reality is a dangerous practice of the relative system of reasoning. A person's desire to get across the street might cause him/her to ignore the reality of an approaching car and, therefore, not perceive the implication of possible injury or death.

The likelihood that people will disregard reality seems to be greatest when the risk involved seems remote. There are many millions of people who are disregarding the risk of lung cancer, heart disease and other ailments by ignoring the reality of the effects of smoking. Since that reality is ignored, it cannot communicate the implication of suffering and death many years later from smoking. When people make that discovery, they can deal with causes by bringing up and releasing the command phrases that had motivated them to smoke.

Obviously people are not born with the desire to smoke. It is their command phrases that create that desire for them.

Discarding the command phrases gets rid of the desire to smoke. The same information applies to many more antisocial and antihealth problems: find the causes in wrong thinking and “unthink” them.

No one is asked to believe any of the information in this book even when it seems to be correct. Readers are asked to look to the reality that is being described and reason from that to the implications. To deal with a problem, ask inside your mind for the wrong thinking causing it. Be honest and frank with yourself while you dredge up memories of the emotional thinking you did in childhood. Bring the sentences to consciousness, and recognize them for what they are: judgments out of touch with reality. That is what releases them from their fixed, mental circuits.

Dropping wrong thoughts is a cleansing, mental process. Wetherill referred to it as the metanoia (change of the mind) or repentance mentioned in scripture. When people feel sorry for their misdeeds, that does not constitute repentance. It takes a change of mind to repent so that the wrong action stops. To do that, people have to release the command phrases causing it.

Using pencil and paper makes the technique of bringing up command phrases easier to apply in the beginning. These days, people can use their computers and then study the printout for the unrealistic thoughts that deviate from what is factual and right. Any flaw detected in the sentences will serve to release them. Wetherill’s books discuss techniques for correcting distortions in greater detail.

Give your attention to reality—whatever is happening, natural laws and things—with the intent to respond by doing what is right. Making that change releases untold numbers of command phrases on numerous topics. That is how people can surrender what has appeared to be their control

and have it replaced with the natural control that exists in the laws of life.

Chapter 10

Motivation

Wetherill helped his students to analyze their life experiences in a fundamentally different way. He made them aware of their personal plans to get advantages for themselves and their families, especially their children.

In the relative system of personal motives, that kind of behavior is encouraged and applauded. In the absolute system of right for right's sake, attention is directed to action that meets the requirements of reality in people's daily lives. Certainly when people understand the Right-Action Ethic, that is an advantage. But it is a natural advantage that is available to all, and one that disadvantages nobody.

An interesting and unnoticed fact about the law of absolute right is that, without their awareness, people are controlled by it in the same way they are controlled by all natural laws. Long before any of the laws of physics were discovered and named, their control existed.

The same is true of the behavioral law. No matter how people try to evade or deny the law, there are only two possible results they can get from the action they take: the action succeeds or it fails. Consider how many things are failing within family relationships, with school and university education, government projects, drug programs for teens, mothers on welfare, medical solutions for heart disease, cancer and obesity or the increasing number of suicides among young people.

Those failures are not for lack of trying to succeed by people who are concerned. It is people's personal motiva-

tion to get credit, make money or to be “the person who” that causes their efforts to fail. Personal motives divert their attention unknowingly from what they think they are doing such as to find a solution for some serious problem—balancing the budget, for example. It is the relative system of personal motives that is at fault. If people want to get right results, their motivation has to change to meet the requirements of the behavioral law.

The law states *that right action gets right results, whereas wrong action gets wrong results*. Wetherill defined right action as action that works because it is logical, appropriate and moral. Right action resolves difficulties; it does not perpetuate nor cause further difficulties. Rather, right action solves problems and prevents trouble.

Since so many results are weighted toward the failure side of the law, people have seen very few results of the success side. Those successes exist, but only a relatively few people know how they are induced. Readers are encouraged to accumulate their own examples by applying the Right-Action Ethic to their lives. At present, members of the Humanetics Fellowship account for the majority of the natural successes, and some of them will be described next.

Foremost, in most people’s minds, is the business we founded in 1978. One of its purposes was to provide employment for members who had moved to the Philadelphia area from other parts of the country. The more important reason was to build a proper platform for supporting Wetherill’s lifework to change society’s motivation in a fundamentally different way.

Operating a business by applying the principles of right action was somewhat baffling to us in the beginning, and some mistakes were made that caused serious problems.

However, they were dealt with as we did our best to let the reality control by responding to its needs. In so doing we found a niche in the industry we had selected to service, and by 1980, we were starting to get right results.

Sales volume in that year was nearly \$1 million, and each subsequent year to the present proved to be a record year for sales. By 1995 sales volume had reached \$131 million, and our present sales volume indicates another record year for 1996. The original employee community of 34 has grown to 450. In addition to corporate headquarters, there are four regional distribution centers strategically located nationally to provide best service for several thousand customers.

Strangely, the industry we service had its roots in the junk yards prior to World War II, but it has developed into a substantial, multibillion dollar industry serving the automotive aftermarket. Our company started out as the “new kids on the block,” and it is now the major full-line supplier to the auto-electric rebuilding industry.

Over the past years, we continue to learn how to reason from reality as a management style and to seek consensus with reality in the decision-making process. People are familiar with consensus decisions based on the majority opinion of people, but they are not accustomed to the decisions based on consensus with the facts of reality.

On occasions it has appeared to others that our officers were wishy-washy and indecisive about decisions any executive should make on the spot. When people are guided by the impersonal motivation of natural law, no person is willing to try to control what action is taken until the decision is found in the reality. It requires time to gather the facts so that mistakes can be avoided.

We continue to learn in our business lives as well as our private lives that surrendering decision making to the dictates of reality is what succeeds. In its great wisdom, reality provides answers that satisfy the needs of successful business ventures as well as the needs of the ordinary activities of daily life.

There is no motive to make money from our business activities, but we do get a right result financially. Our motive is to think, say and do what is right for the corporation, our employees, customers, suppliers, consultants, competitors, the community and everybody we meet.

In another area of right results, members of the Fellowship arranged for the construction of a 36-unit apartment house. There was none of the usual hassle you read about when joint ventures of that kind are undertaken. A committee of three met with the architect and builder to arrive at proper decisions for the apartment layouts, type of construction, materials used and so on. At no time was there any difficulty among members of the committee or the prospective tenants, and the project turned out to be an award-winning building for the architect and the construction company.

The relationships among the residents show the benefits and desirability of dropping personal motives in order to adopt the impersonal motivation of the law of behavior. It is our intent to think, say and do what is right, and that has eliminated the former bickering and hurt feelings that were commonplace when we reasoned in the relative system.

Because right action is fully able to succeed, it does. The results provide a natural “high” from which there is no letdown as long as a person’s attention stays focused on reality.

The change of motivation is made initially by a person's conscious decision to change. But then there are times when the intent to think, say and do what is right doesn't come to mind until an unwanted, wrong result develops. So it takes practice until it becomes habitual to think, say and do what is right.

Every great musician, performer or athlete spends hours and hours practicing until the action of that endeavor is perfected and becomes habitual. Then when the daily practice is interrupted for any reason, the ability to continue on that high level of performance is lost.

When enough practice time is given to the Right-Action Ethic so that conforming with absolute right is habitual, the ability to think, say and do what is right is never lost. People who have made the change to impersonal motivation testify that they would never want to go back to the way it used to be. In fact, they are somewhat aghast to remember their former selfish, emotional attitudes and nasty, wrong behavior.

Wetherill made it clear that people who change to the absolute system of reasoning need not waste their time on thoughts of guilt and remorse for past behavior. He used to say, "The person who did those things doesn't live here anymore." That is the amnesty given to people who volitionally choose to stop trying to get their way, who choose to be right and not go wrong.

When everybody adopts the impersonal motivation of the natural law of right behavior, society will embark on a fundamentally different way of life.

About Richard W Wetherill

Richard W. Wetherill was born in Old Bridge, New Jersey on August 3, 1906, the son of Richard Wayne Wetherill, a civil engineer, and Mary Roberts Wetherill, a school-teacher. From 1912 to 1928 he attended public schools in the Philadelphia area, and Antioch College in Ohio.

At the age of 23, he embarked on a teaching career and began giving evening classes on Public Speaking and Creative Thinking at the Poor Richard Club in Philadelphia and at YMCA's in Atlantic City, Trenton, Chester and Philadelphia. Early on he was committed to a business life that was to be marked by the highest ethical principles. From 1929 to 1940, he continued his motivational management classes within the business and professional communities in and around the Delaware Valley.

In 1928 he married a local Philadelphia girl, Lou B. Davis. They were together for 61 years until his death in 1989. They had no children.

From 1941 to 1945 he worked for the Edward G. Budd Manufacturing Company while simultaneously publishing his newsletter, *The Creative Thinker*, Volumes 1 and 2 which was issued in 1941 and 1942 until the paper shortage of World War II forced its interruption.

While at the Budd Company, Mr. Wetherill became their Training Executive and introduced the Wetherill Management Seminar that he had developed in the 1930's.

During his years with Budd, he compiled and wrote the first comprehensive book on foremanship under the title, *Management Techniques for Foremen*, along with a Leader's Guide for teaching foremen the principles out-

lined in the Foremanship book. The books were published by National Foremen's Institute in 1945. National Foremen's Institute also published other material by Wetherill on how to train assistants and similar management topics.

In 1946, Mr. Wetherill resigned from the Budd company and became a management consultant so that he could work with smaller corporations and help them grow—which they all did.

For the next 13 years the Weidemann Machine Company used his consulting services, during which time the company grew steadily. During his career as a management consultant, he also wrote three books under the general title, *The Dynamics of Human Relations*. Each was a "how to" book: *How To Succeed with People*, *How To Get Your Ideas Across*, and *How To Get Leadership and Influence*. The three books were published on the same day in 1949 by D. Van Nostrand Co., New York and Toronto. They were placed in U.S. Military Libraries all over the world.

In January 1952 Wetherill published the first book outlining his behavioral study which he called humanetics. The book was titled *Tower of Babel*, and later in the year, his second book on humanetics, *Truth Is Power*, was published. The Right-Action Ethic grew out of the humanetics study.

In 1954, Mr. Wetherill delivered a number of lectures on management principles for the Cadillac Motor Car Division of General Motors Corporation, and in 1958, he conducted a weeklong series of lectures for the Plant Management Training Division of the General Motors Institute in Flint, Michigan.

In 1958, Mr. Wetherill retired from his career as management consultant to devote himself full time to a growing

number of people studying the Right-Action Ethic, who were enriching their lives with their study.

In 1959 he resumed publication of *The Creative Thinker*, and by 1981, he had published Volumes 3 through 21 as well as a score of books for use by members of the Behavioral Study Group.

In 1978, 34 of his trainees formed the company, Wetherill Associates, Inc. (WAI), and until his death in 1989, he continued to meet with them and present training in the Right-Action Ethic for management and leadership in business and in private life.

Books By Richard W. Wetherill

Management Techniques for Foremen. Leader's Guide

Connecticut: National Foremen's Institute, 1946.

The Dynamics of Human Relations. 3 Volumes.

"How To Succeed with People."

"How To Put Your Ideas Across."

"How To Get Leadership and Influence."

New York: D. Van Nostrand Company, Inc., 1949.

Towers of Babel

Wynnewood, PA: 1952.

Truth is Power

Wynnewood, PA: 1952.

The following books are available exclusively from
The Alpha Publishing House

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Right Is Might

Royersford, PA: Humanetics Fellowship, 1991.

How To Solve Problems and Prevent Trouble

Royersford, PA: Humanetics Fellowship, 1991.

Dictionary of Typical Command Phrases

Royersford, PA: Humanetics Fellowship, 1992.

Suppose We Let Civilization Begin

Royersford, PA: Humanetics Fellowship, 1991.

Leadership into the 21st Century

Royersford, PA: The Alpha Publishing House, 1992.