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I want to say thank you for taking my comment even though I have missed the deadline for commenting about net neutrality. Although the deadline is passed, I still felt that it was important for me to tell you that I agree with all of the people that say that no true net neutrality will hinder education. I also agree with all of the people who know that they will be discriminated against for not having enough money for the "fast lane", and do not want to be discriminated against for not having enough money for the "fast lane". I additionally wanted you to know that intelligence and the amount of choices we are given are related (for an example, look at China's recent history while looking for this principle). Now I furthermore want to quote from a scripture. Now wait hold it! Before I'm balked and poo-pooed for quoting a scripture I want you to know that this is why I feel that having many choices on the internet for everyone is important to me and other people.

"Wherefore, he that preacheth (teaches) and he that receiveth (learns), understand one another, and both are edified and rejoice together. And that which doth not edify is not of God, and is darkness (or ignorance). That which is of God is light (or knowledge); and he that receiveth light (knowledge), and continueth in God, receiveth more light (and knowledge); and that light (and knowledge) groweth brighter and brighter until the perfect day. And again, verily I, God, say unto you, and I say it that you may know the truth, that you may chase darkness (ignorance) from among you."

If true net neutrality goes to the wayside people will no longer be able to be edified on the world-wide-web, unless they have money or power. The rest of us who do not have money or power do not want to be dumb because someone or some people want more money or power.

Once again I sincerely want to thank you for taking my criticism, and please please please reclassify broadband internet as a telecommunications or "Common carrier" service.

The scripture is Doctrine and Covenants 50: 22-25.