In Cosmos Theology[1] we are given an understanding of the world applicable to all humanity. In that understanding is the virtue of racial-cultural diversity, a virtue that is diminishing in the melting-pots of Western decline. As with any civilization that loses its religion, the Western World is passing away in the most significant sense of racial disappearance. To reverse that disappearance a new moral outlook is necessary, but one free from the myth and mysticism of all previous religion. In a world influenced by rational science there can be no turning back in our fundamental understanding of Nature and the Universe. To lay bare the precepts of a rational morality is the purpose of Prometheism, a purpose best described as a religion of . . .

STRIVING

A RELIGION FOR THE FUTURE

C. WAYNE MACLEOD

I

What is the meaning of life? Philosophers and religions have attempted answers to this question for millennia. Most notable have been the theist religions of Christianity, Islam and Judaism, which teach that human beings find meaning by following God's commandments, that if done faithfully is rewarded with everlasting spiritual bliss. Aristotle taught that virtue is its own reward, and Plato though that attaining the highest form of knowledge defines the good life. Hinduism includes many traditions, most asserting reincarnation and spiritual purification of the soul over many lifetimes; Buddhism sees the causes of either suffering or well-being dependant on one's attachments in life; Confucianism's goal is achieving virtue through strong relationships and reasoning, thus emphasizing discipline and education; Mohism was an East Asian religion of universal, impartial love for all people; and Taoism taught that we must rejoin the oneness of the Universe by self-cultivation. The Baha'i Faith emphasizes the unity of humanity with all people treated as spiritual beings; and Sikhism interprets God as the Universe itself (pantheism) with enlightenment and loss of ego attained through meditation. Modern philosophies include Utilitarianism featuring "the greatest good for the greatest number"; Kantian philosophy bases good and bad on the universalist principle: if everyone behaves in a particular way, would the world be a better or worse place? Secular Humanism believes that the development of the individual human being, leading to the good of humanity, is the purpose of life; and atheism is the absence of belief that gods exist, whose members generally are Humanists. Then, we should not forget Nihilism with its assertion that life has no meaning; and Satanism which accepts Man's nature as: ".. that of a carnal beast, living in a cosmos that is indifferent to our existence." All these doctrines, and more that could be included, have some element of truth, but none have a full embrace of divine knowledge now available from modern studies of the Earth and Cosmos. For that knowledge we must explore our factual existence by putting aside all myth and

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[1]Related essays to *Striving* are *Cosmos Theology* and *Cosmos Theology: Questions and Answers* on the Euvolutionary Prometheism websites. To help spread Euvolutionary Prometheism there is also CARDS.

mystcism. Mysticism has generally been the means of spiritual beliefs to attain enlightenment, but ironically it is only when we reject all mysticism that the full meaning of life becomes manifest.

This rejection of mysticism must include that of spiritual Creation, including Creation of the Universe in total, for if a divine, omnipotent and omniscient Creator were the cause of everything, surely when we look into the heart of matter we would see evidence of certainty. Instead we see only probability. The Heisenberg *uncertainty principle* tells us that we can know either the position or momentum of an electron, but never both at the same time. It is only by accumulating mass that we can use Newton's equations to determine position. At the foundation of Nature there is no certainty, only probability. Certainty comes from mass, the antithesis of spirit, so our best means of knowledge is by observation, empiricism and logic, not mysticism.

For the theist this rejection is most difficult, for how else to explain Creation except by Intelligence. People make things using forethought and therefore a natural conclusion is that forethought is needed for all things created, which is not at all true. Even with human beings a lot of creation comes from trial-and-error and discovery by *accident*. Sometimes the best novels are written without the authors themselves knowing the outcome; they allow their characters to follow accidental twists and turns of their writing. Artists do the same with flows of paint on a canvass. So we should not be surprised when we find the same creation by accident in Nature.

Theists are prone to mock the notion that the world and Universe could be created "by chance," the most famous example given by William Paley[2] and his analogy with a watch, without acknowledging that Creation is incremental in small steps over lengthy periods of time. The chance required is the same chance people take to win a lottery. The chance of winning is astronomically against winning by any one particular player, yet people *do* win. They win because of the vast number of players and combinations played. Someone, somewhere, sometime is bound to win. Nature plays the same numbers game. Within a species genetic mutations occur, most deleterious and those individual animals leave few or no offspring, due to their death, but over generations, including millennia, in a sufficiently large population a beneficial mutation is bound to occur to produce an animal with an advantage. Depending on how advantageous, a mutation can spread rapidly in a population due to a differential death rate between the fittest for survival and less fit, known as natural selection, and eventually the entire species will possess that mutation. The species will have *evolved*. This is how Nature works - by chance but chance brought by large numbers.

The entire Universe works the same way. Theists will tell us that our Earth must have been created by Intelligence because of all the unique features of Earth that allow life to arise - to have water and be in a favourable temperature zone for that water to be liquid, to have a not too eccentric orbit for moderate changes in annual climate, to have a magnetic field for protection of its atmosphere - and many other features that allow human life to arise. All this is true but no mysticism is needed when we realize that there are a hundred billion stars in our galaxy, most with at least one planet, meaning that there are at least a hundred billion chances for one of those planets to have all the conditions necessary for intelligent life. Earth is that one, realized by nothing more than the chance brought from large numbers.

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[2] William Paley was an 18th century English clergyman who argued for intelligent design in his book, Natural Theology. He likened the universe to a watch, so that if we discovered a watch on a beach we would think its complexity was due to a creator. So with the universe. The argument is ridiculous because a watch is an artifact with no connection to Nature, with neither antecedents nor descendants and no dependance on the environment.

Some theists admit that life has evolved but still believe its development to higher forms must have been directed, as presented by biochemistry professor Michael Behe. That also is one way to understand the cause of evolution, but it is a superfluous argument because without Intelligent direction we see that given the chance produced by large numbers evolution would still occur. By Occam's Razor (one should not increase beyond what is necessary the number of entities required for explanation) a *natural* understanding of evolution is all that is necessary.

So if we need only think of natural causes to explain our existence, can we use this understanding to explain the reason for our existence? Indeed we can, and from it derive the meaning of virtue and morality long sought by religions and philosophers. Beginning in ancient seas we know from the fossils left by ancient life that Nature has followed a progression from simple forms to the more complex, from chemical molecules to one-celled organisms, then jellies, fish, amphibians, reptiles, mammals and humans, each stage in evolution displaying higher complexity. "What is past is prologue," said Shakespeare, and we have no reason to suppose that the same progression will not continue in the future, perhaps for as long as the Universe exists. Therefore, in a very general sense we can see the future unfolding by looking into the past. Man will become Higher Man and Higher Man will become Highest Life. We can be so absolutely certain of this progression of life that we can label it an *imperative,* not only for our one small planet Earth but throughout the Universe. The Universe has within it a *Cosmic Imperative,* meaning the *inevitable* thrust to more complex life, evident over time. The mathematical science of *complexity theory* assures us that there is nothing mystical about the Universe; all complexity can be explained rationally and the Cosmic Imperative is nothing more than a *strange attractor* of that science, applied to the Universe as a whole.[3]

We can now use this realization of a *Cosmic Imperative* to explain the meaning of human existence. What exactly do we mean by a "good" person? Obviously he/she is someone who is helpful in promoting the well being of family, friends, community, society and in extension all humanity. Popular leaders are those who further a nation by defeating tyranny and corruption and provide just laws. Inventors and discovers in science are celebrated, as have been religious teachers who inveigh against immoral practices. In general, "good" people are those who *act as agents of the Cosmic Imperative,* so we should not be surprised that qualities we consider "good," such as honesty, further society and human life.

Of course, not everyone will agree on what we consider "good". The slave will never believe that slavery could be "good," and that opinion is correct in an age of automatic engines. But what of the ancient world when slavery was widely practiced, that released talented people from toil that made possible the arts and science of the Greeks and Romans? Would it have been moral to abandon that progress? The philosophers of the time did not think so; not one condemned the slavery of their time. So in our understanding of "good" we must be careful in taking more than just a subjective view based on the needs and desires of individual human beings, as does the Humanist. It is the welfare of humanity as a collective, in the long run, that is the issue, not that of individuals. We might think the same of the empire building of the past, and its toll on human life. With few exceptions, the progress of civilization would have been less without having had those empires, and therefore we believe they were justified by serving a purpose in the grand scheme of life, and that regardless of humanitarian considerations.

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[3] The same idea of a Cosmic Imperative is presented in *Cosmotheism* by Dr. William Pierce, who labeled it the "One Purpose," carrying with it notions of *Spirit* and *Urge* in the tradition of spiritual belief. Although these may be interpreted purely metaphorically, to have understanding we must divest ourselves of these notions entirely.

But how can we tell what is beneficial to collective humanity? We learn from experience. In Western society we consider monogamy to be the moral standard for marriage, although in Arab societies polygamy is practiced with no moral qualms whatever. A study of polygamy, however, has shown that it produces a more violent society than monogamy, due to male competition for brides. If one man can have four wives that leaves three men without any wife. The result is that polygamy is slowly dying throughout the world.[4] Nature decides right and wrong, and if moral teachers are not perceptive to its dictates we learn the hard way.

A querulous atheist will complain that placing the evolution of humanity as the centerpiece of morality does not answer why this should be judged 'good,' as humanity could be judged evil from the viewpoint of another species, so relative morality still applies. If microbial life is found on Mars, this reasoning goes, would humans have the right to replace that life by colonizing the planet? If so, would a superior alien species have the right to colonize Earth and replace humans? Here we could again have the argument that what is right or wrong depends on one's point-of-view. From the Cosmic Imperative, however, we need to first realize that any Martian life found is going nowhere evolutionarily. Conditions on Mars do not allow for further evolution than microbial. Human life on Mars would be an advancement, and may even be a requirement for long term survival of our species from its dispersal, since we know from the past history of our planet that near extinction of life on Earth is possible. Human colonization of an Earth-like exoplanet in another solar system, conversely, would be an outrage if that planet were found to be in the early stages of life as was Earth two billion years ago. To destroy or impede that life's development would be contrary to the Cosmic Imperative, and in this light so would be any alien colonization of Earth.[5]

This definition of "good," based on observation of human acceptance, may be questioned by the philosophically inclined, who would ask why the perceptions of humanity should be our criterion. Such concerns automatically place us in a universe irrelevant to human beings, for concepts of "goodness," like "beauty," exist only in the circuits of the human mind, and philosophers who contemplate their actual existence are tying their brains into knots over shadows. If not, we might ask how is it that the lives of people we identify with most closely have something we know as "goodness," yet our enemies do not? How can there be a gradient of "goodness" among animals, from our pets to the lowest insect? Is it something they possess? If so, let's not forget that the feeling is reciprocal. To our enemies it is *we* who possess less "goodness". How can something so relative really exist? Framing the question like this shows the foolishness of thinking about "the good" as something outside our skulls. Behaviours can be good compared to others, just as one painting can be more beautiful than another, but when concepts of "goodness" and "beauty" are used as nouns in a sense other than adjectives, they show how intelligent people who ponderously contemplate them can make fools of themselves.

If the Cosmic Imperative defines "good" and the meaning of life, its opposite must define "evil". That is exactly what we find, for "evil" is nothing more than regression of the world toward a less complex existence. Actually, such regression is the natural state of the world, known in science as "entropy," the second law of thermodynamics, which tells us that in time the utility of energy inevitably decreases. The most common experience we have of this is of a hot object cooling. That energy can never be used again, not that it is destroyed, it still exists, but in equilibrium with the temperature of the environment where it is placed. It is the *imbalance* of energy that makes it useful, such as in a boiler to move a machine, or the discharge of a battery.

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[4] University of British Columbia News, January 23, 2012

[5] Quote from *Cosmos Theology,* page 18

Entropy, the disutility of energy, is always increasing everywhere, whether in our kitchens or on the grand scale of the Universe. There is nothing mysterious about energy dissipation; it is just a manifestation of the logic in Nature for everything to take the path of least resistance and to continue until equilibrium with the environment is reached.

Thermodynamics is a scientific subject, but we know entropy better in our everyday lives simply as randomness. As stated in Cosmos Theology (page 11):

> If we take a glass of clear, still water and slowly insert a droplet of ink into its center with an eyedropper, the ink initially hangs as a globule of color with a few streaks of tint slowly spreading outward. The initial stage is one of concentration that needs for its appearance an outside agent, namely the person who deposits the ink. In time the globule will disappear because the ink will disperse evenly throughout the water, leaving a completed mixture in the glass. This end state needs no outside agent; it is the result of random action between the molecules of ink and water and is inevitable. The resulting mixture is an illustration of what we see occurring repeatedly in Nature: the trend toward dispersion, dissipation and randomization in time. Other examples are equally evident: a house becomes untidy because that is its more probable state without a diligent housekeeper, and when a porcelain plate breaks its pieces are testimony that nothing we see or touch today will perpetually be as we know it, given sufficient time. A fence left to the random forces of wind and rain will eventually weather, and a machine without care will inevitably break down. Encompassed under one postulate, "Murphy's Law" has best given this natural trend expression: "If something can go wrong, it will." This is purely a law of probability since with inevitable change in time there are an infinite number of states to enter, where the number of higher states is limited and therefore less likely entered unless directed.

To understand the relationship of evil to this disorder of time it is first easier to remind ourselves that error is an agent of regression. Obviously mistakes do not improve matters. But *the effects of error and accident are the same as the effects of evil*. If a pedestrian is run over by a car everyone will agree that the act was evil if done deliberately, but not if caused by the car's brakes failing, regardless of the result being the same: someone was hurt or killed. We would think the same if the accident was caused by drunkenness or carelessness or by any stupidity. If stupidity was *not* the cause and the accident was deliberate, how would we consider the driver? Would we not think of him/her as having committed evil? The only difference is the intent. The construction of a house requires the energy of workers. From wind and weathering and many random causes the house will eventually succumb to the regression of time. The energy of the workers put into its construction will be lost to entropy, and we can say that the house will have suffered *entropic regression*. A major cause of that ruin might be vandalism. The vandals' act, known as "evil," would equally be a cause of that entropic regression. Crime in general decreases the order and welfare of society, thereby being an impediment to the Cosmic Imperative that if left unchecked would lead in time to barbaric chaos. Nor is personal morality divorced from this understanding of "evil," for the seven deadly sins of pride, envy, gluttony, lust, anger, greed and sloth are only expressions of our "inner ape" and therefore certainly steps back from our human existence.

> We therefore see the lack of any need for personalized good and evil that people believe derive from a spirit world. Good behavior is simply behavior that contravenes entropic regression in human affairs, that acts in harmony with universal Creation, is order constructing and must by necessity require energy in the form of effort and struggle. Evil is nothing more than the active compliance with the decay of time in human affairs. There is nothing spiritual or metaphysical in this understanding, nor any need to invoke 'higher' powers from an unseen world; the understanding is an act of simple, everyday intelligence, not of profound and unfathomable faith. Of course, we could still

assume mysterious powers behind good and evil, but once explained rationally such views become superfluous.[6]

II

Having defined the essence of "good" and "evil" we can apply that knowledge to a practical assessment of the world, to judge present day trends and attitudes. One feature of a viable future world identified in *Cosmos Theology* is a racially and culturally variable world, but with the multiculturalism of our modern West this is not a likely outcome, at least for the West. Liberal humanists would tell us that the humanitarian and "anti-racist" intermixture brought by multiculturalism is "progressive," with "progress" evaluated simply as a sequence of developments *in time*. From *Cosmos Theology* we now see that such development brought merely from the march of time is more likely in the category of *entropic regression* - the essence of "evil". A multicultural world, or West, would not be unlike the Roman Empire that similarly melted together the nations of the ancient Mediterranean world. The same humanist version is viewed the most obvious and natural result of a globally united humanity, but that it would be a degenerate manifestation of a dying world we know from the fate of the Roman Empire.

Any doubt on the deleterious social consequences of multiculturalism should have vanished with the findings of one study, published in 2007 on diversity and trust within communities, conducted on 30,000 people in the United States, by Robert Putnam. These were so disturbing to its author . . .

> . . . that he delayed publishing them six years from the time of his research in 2001. The study found that low trust with high ethnic diversity is associated with lower confidence in local government, local leaders and local news media, lower confidence in one's own influence, lower frequency of registering to vote, less expectation that others will cooperate to solve dilemmas of collective action, less likelihood of working on a community project, less likelihood of giving to charity or volunteering, fewer close friends and confidants, less happiness and lower perceived quality of life, and more time spent watching television. Most disturbing was the finding that diversity not only causes less trust between ethnic groups, it also causes less trust *within* ethnic groups. Clearly a harmonious community is not served by multiculturalism. With the example of Rome in mind, we might see it as an expression of social dissolution, undoubtedly the most egregious the Western world is experiencing today. That Putnam made his discovery should not be surprising to anyone familiar with entropic regression, since multiculturalism is the setting for racial amalgamation that *in time* gives homogeneity, not diversity.[7]

History is not the study of general humanity but of nations. No matter what we study about the past it is always couched in some form of nation, but the forms of nationhood have changed dramatically throughout the centuries. In ancient Greece nation meant the *polis*, or just a city with its surrounding countryside. Louis XIV could say: "L'etat, c'ést moi" (The state is me), for in his time the nation was centered on the king. The Levantine Civilization of the Near East defined nation by religion, as Jews still define themselves today, resulting after two thousand years of the Diaspora in the state of Israel. The Western world has given a spatial meaning to the concept of nation. With all these forms we might ask just what "nation" means.

The Germans were the first to give nation a racial meaning, and surely race must be part of the definition because we can distinguish nationalities by looking at the people, but then we

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[6] Cosmos Theology, page 16

[7] Cosmos Theology, page 40

must acknowledge that most, if not all, nations are ethnic composites. The Japanese certainly consider themselves a nation, but are composed of Chinese, Polynesian and Ainu. Germans themselves are a Nordic-Alpine mix, British are Nordic-Iberian, and recent DNA evidence shows that much of Western Europe has a population mix of ancient hunter-gathers with farmers from the Middle East. So if we think of nations only as racial we get a sense that something is missing in our definition.

That obvious something is culture: nations are racial-cultural divisions of humanity, brought forth by Nature and are not creations of the mind as is the state. The form of nation can change throughout the centuries and between civilizations but this definition remains true. The Athenians were hardly distinguishable from Spartans racially but they certainly were culturally, hence they formed different nations. Culture even affects ethnicity, for when people share the same language, religion, customs, traditions, etc., they blend, to form a distinguishable national type. If a totally different race blends with an original nation so formed, that original nation is destroyed, for when people with different talents and temperament mix, their culture must invariably change.

We see the importance of race all around us. As soon as we turn on our TV and watch a sports newscast, we see a preponderance of Blacks dominating basketball, football, boxing, etc., although Blacks constitute only 13% of the American population. Our liberal gurus tell us this has nothing to do with race; disproportionate representation of Blacks in sport and entertainment, they say, is just an episodic period in American history that will end when Blacks are not discriminated against in other fields. The fact that American Blacks were selected for slavery, that only the more robust could survive that institution, that breeding of the strongest was actively encouraged, even by studding, has nothing to do with the physical prowess of the modern Black race in America today. Selective breeding can influence cattle and horses, but not humans. That is very strange. A casual observation of American Blacks compared to Africans seems to indicate that the selection of slavery did play a part in the size and prowess of American Blacks.

Most scientists studying the subject of Black domination of American sport, however, reject the simplistic reasoning that if Blacks dominate sports they must inherently be better athletes. Another reason may be that Blacks are hungrier for success in sport than their White counterparts who can find success in other fields. But racial rather than social reasons are supported by the study of children. Research has shown that African American children tend to have denser bones, narrower hips in males, bigger thighs, lower percentages of body fat, and longer legs in relation to their upper bodies than White children, and tests have shown that they run faster and jump higher. A combination of narrow hips, powerful thighs, low body fat and long legs is perfect for sprinting and jumping, and has been lost on no one wanting to explain Black excellence in those skills.[8]

Physical differences between all races are abundantly clear. These include overall body size and weight, blood groupings, degree of facial flatness, shape of nose, size of ears, amount of body hair, hair structure, lip thickness, chemical composition of body secretions, including milk, amount of prognathism (mouth muzzle), thickness of skull bone, amount of paedomorphosis (child likeness), genitalia, sexual dimorphism (distinctiveness), etc. Differences in racial odor are particularly offensive to members of different races. Since body odor is produced by the

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[8] Sports Illustrated Magazine, December 8, 1997

secretion of auxiliary glands in the skin, that are stimulated by sexual arousal, it is a natural mechanism discouraging miscegenation, as it is with animals.

Animals also experience "racism," one famous example occurring at Lion Country Safari, California, 1970-72. An aged lion named "Frasier" sired 35 cubs after younger lions were presented to lionesses for breeding but were mauled by the lionesses. Frasier was accepted and became a media sensation because of his age, but the reason for his acceptance was that there are two different races of lion, the African and Asian. Frasier was of the same race of lion as the females. The younger, rejected males were not. The human species is no different from other species by having racial divisions, which are the evolutionary precursors of species divergence.

The liberal dogma that there are no racial divisions of Man must be the cause of chagrin from medical findings on 43 disease-associated gene variants consistent across different racial groups. Drug companies have even developed race-specific drugs, such as BiDil for Black heart patients. Most of these race biased conditions have low frequency differences, as do prostate cancer, high blood pressure and AIDS resistance, but some are more ethnic specific, such as Tay-Sachs among Ashkenazi Jews, sickle cell anemia among Blacks and cystic fibrosis among Whites.

Such a ubiquitous ability as that for tasting bitter foods varies among races, found in a survey by the University of Pennsylvania. Europeans and Asians have only one of two forms of the gene TAS2R38, which enables detection of the bitter-tasting compound PTC. When a wide range of PTC dilutions were offered to hunter-gatherers in Kenya and Cameroon, the Africans could sense subtler gradients than Europeans. In general, Africans have more genetic diversity than non-Africans due to the smaller genetic variation of small bands that left Africa to populate the rest of the world, that could account for the better bitter-taste African ability.

Cultural differences can have a genetic origin. Most languages fall into one of two categories, tonal or nontonal. A tonal language is one where the meaning of a word is changed by the tone in which it is spoken. The Chinese word *huar* can mean flower or picture depending on whether it is said in high pitch or lowering pitch. Many sub-Saharan, Southeast Asian and South American languages are tonal. English is not, although pitch can convey emotion. In a study of linguistic and genetic data from 49 distinct populations a correlation of two genes, ASPM and Microcephalin, involved in brain development, was found with language tonality. Populations that speak nontonal languages, like English, have a mutation affecting the expression of those genes, which appeared 37,000 years ago.

That differences in human gene frequencies can influence a population's social development is apparent from consideration of the DRD4 gene. . .

> This is the so-called 'novelty' gene possessed by people who seek new experiences, associated with a high incidence of drug and alcohol addiction. Combined with various talents it has also been found associated with people described as "high-energy, self-confident adventurers, hooked on the unpredictable and intense," who tend to be "highly creative, outside-the-box thinkers, leaders in the arts, sports, business, science and politics". The gene is culturally significant and does in fact vary between racial populations. Its incidence is as high as forty percent in North American Indians. Ten percent of white Europeans and North Americans possess it. In China it is virtually nonexistent.[9]

In *Cosmos Theology,* Appendix A - *Multiculturalism - Entropic Regression in the World Today* gives a hypothetical demonstration of how a population of 10 million people before racial

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[9] *Globe and Mail,* F6, August 17, 2002, quote from *Cosmos Theology,* page 49.

mixture could produce 192,000 gifted individuals, but after genetically mixing with migrants comprising 20%, a new population of 10 million would produce 144,000 - a reduction. Nothing could demonstrate entropic regression more, for let us be aware that . . .

> Although the number of exceptionally talented people is small compared to the total population, it is nonetheless crucial because in any society it is the genius of the race that advances civilization. If this elite is diminished over the generations because of out-breeding from its racial genetic pool, the social, technical and general cultural achievements of that population will diminish.[10]

The implication is that we should consider race a genetic pool. Instead, considerable mythology has grown up about physical characters, such as pigmentation, as if there were a causal connection with them and qualities considered socially desirable, whereas being genetic and therefore discreet the connection is *associative* rather than the cause of any qualitative trait. **Figure 1** pictures the two areas of evolutionary change; one, the human changes such as in general intelligence to which we as a species are subject, and do not necessarily indicate a divergence between races because all races can evolve into more advanced human beings; the other, purely animal adaptation changes, such as in skin pigmentation, which do not indicate better or worse human beings but are the principal changes on which race is identified. One type of change does not preclude the other, nor do both types need to proceed at the same rate in all populations. From a starting point at Xo, races A and B have diverged in both human and animal characteristics. The difference 'x,' for example in amount of skin pigmentation, does not mean that one race has to be higher or lower on the vertical axis measuring human features, such as general intelligence, as the bigot would have us believe. The liberal, conversely, must see that difference 'y' need not be zero. A race featuring certain animal adaptations may very well undergo selective factors forcing human adaptations, factors that do not play with equal severity on other branches of our species.

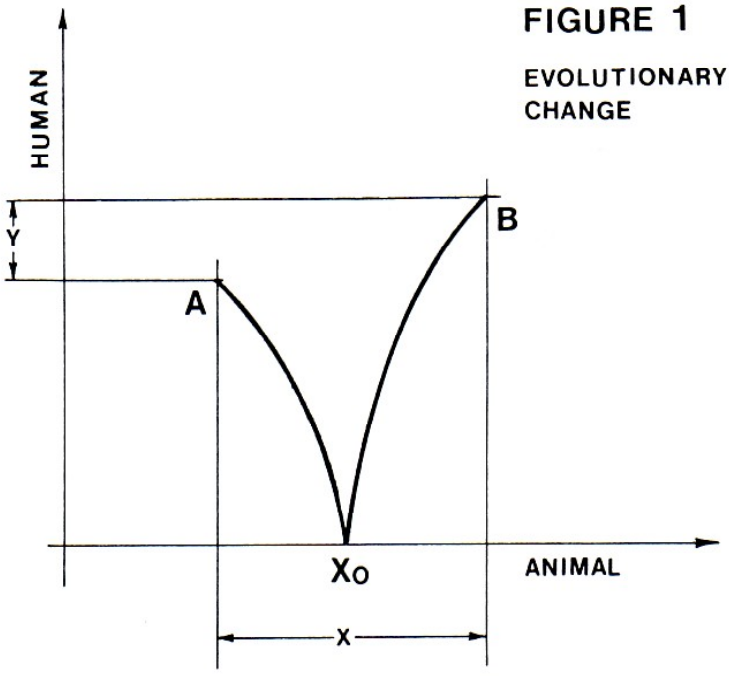


FIGURE 1

EVOLUTIONARY CHANGE

[10] *Cosmos Theology, page 49*

That human races are unequal in achievement potential should be expected since they have evolved under different conditions and have had their populations subjected to different challenges, hence natural selection could not have played identically on them all. A sparse environment induced by climate must certainly be a factor in mental selection. Explorers to the Arctic have given accounts of the mechanical aptitude of the Inuit, who have been known to reassemble working clocks with no previous familiarity with them. The Arctic wastes do not afford the same accessibility to basic amenities as the warmer and more lush areas of our planet, and present more drastic consequences in the case of failure to procure them, especially clothing and shelter, so the basic struggle for survival is more difficult and people are thrown more upon their own resources. Such selection to an adverse climate would be amplified under the conditions of an Ice Age, the conditions in which Caucasians and Mongols lived for centuries.

Migration can cause a genetic variance between two populations, migrants and home-stayers, not only because of the physical requirements it imposes but because the inducement to migrate may be a response to perceived opportunities, thereby extracting enterprising people from a home population. Unlike modern war where only healthy males face combat and chance death, barbaric warfare has a more positive eugenic effect since all males are honored to carry weapons. In barbaric battles it is the physically weak, fools, stupid and less dexterous that have the chances of survival stacked against them, leaving a larger number of women to the survivors. It is interesting to note that the earliest civilizations arose on the fringes of desert areas, usually following a wild nomadic conquest of sedentary people possessing the basic arts of agriculture. In contrast to the farmer who changes his routine only with the seasons, the nomad's life is one of constant challenge; his existence depends more on his own actions than on the arbitrary spill of rain. Thus by such challenges of climate, migration, nomadism and barbaric conflict, plus undoubtedly many more, we see that inferior elements are weeded out of populations just as surely as if in breeding farms, and the more arduous the struggle the more drastic the selection.

An extreme case will demonstrate how dramatically races can differ on biological and cultural scales. The Australian Aborigines are people who have lived entirely in the Stone Age until their contact with Europeans. The now extinct Tasmanians did not have the bow and arrow, had no pottery or domestic animals, nor did they live in roofed dwellings but crouched behind wind screens. The Watchandies can only count to two: co-ote-on (one), v-tay-re (two), booltha (many), booltha-bat (very many). The numerically diminished Arunta tribe has not invented even what might be called a proper language. The Arunta language can express only action and state, not the notion of an object in the abstract nor its quality, since it has no adjectives. There is no categorization of words into nouns, pronouns and verbs, consequently ideas cannot be finely expressed, indeed, words are incomprehensible unless the situation in which they are used is known. Gesturing plays a large part in communication.

This poor status on the cultural scale is most certainly an echo of their cranial anatomy, for the Aborigine shows a preponderance of characteristics reminiscent of ancient man. The brain case, averaging 1290 ml, is small compared to other races of similar body size. The forehead is sloping and presents prominent ridges above the eyes. The greatest breadth of the cranium is situated low. The bones of the cranial vault are sometimes twice as thick (10 mm) as those of any other living race of man, and are solid with no spongy interior. All of these were characteristic of Pithecanthropus. The skull has in many cases an occipital bulge like that of Peking man. Many skulls have a keel shape to the top instead of the well-rounded shape of modern heads. The head is not long, but since it is narrow the cephalic index (width/length ratio) is low. The convolutions of the brain are simpler than for most humans. One furrow, the *sulcus*

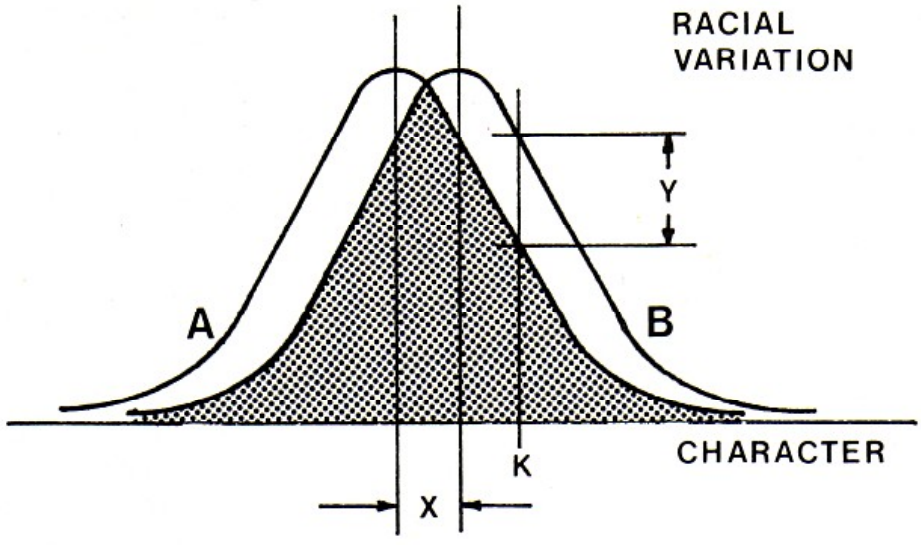
lunatus situated at the back of some brain samples, was thought to distinguish apes and monkeys. In facial anatomy the Aborigines are prognathous and have broad noses with feeble anterior nasal spines. Approximately thirty primitive features of the Aborigines can be mentioned.[11]

In the Aborigine case a population was separated from the main centers of human evolution and did not keep pace with general evolutionary advancement. In the same way there is no guarantee that the aptitudes and talents of humanity kept equal pace in all populations, these differing according to the circumstances surrounding the evolution of the various races.

In a population any particular characteristic will not be exhibited equally throughout. Considering the whole population, most individuals fall on a statistical average, where the number of individuals possessing the trait to a greater or lesser extent will depend on their divergence in that trait from the norm. If a population finds itself in a novel environment, possibly an island that animals have drifted onto, or one due to general climatic change, rare genotypes, even those that were once ill fitted for the old environment, may become the adaptive favorites. With each new generation there is then *proportionately* more individuals of the formerly rare variants surviving because of natural selection.

When we speak of racial difference we are referring to the differentiation of populations, to numbers. Neither bigot nor liberal recognizes the statistical nature of race. If a particular race has not been renowned for achievement, the bigot concludes that its members are "inferior," even an individual possessing a high achievement potential. He/she draws a conclusion on parts from what is seen of the whole, and demonstrates a mistake in logic. The liberal generalizes from the examples of a few outstanding individuals, but by presenting a member of high achievement proves nothing concerning the collective, which is the issue.

FIGURE 2



The difficulty that liberals have in their assessment of racial caliber is due to the overlap between population statistics, since their emphasis is on individuals. **Figure 2** pictures two positions of the well-known bell curve used in statistical study, with the overlap of the distri-

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[11] John R. Baker, *Race,* c. 1974, Oxford University Press, Ch. 16.

butions shown shaded. For any particular character the number of people who fall within the shaded area is equal in the two populations. From this the liberal concludes that difference 'x' between averages is irrelevant, and it is here where he/she departs from rational appreciation. We cannot study race on the basis of individuals; rather it is a comparison of whole populations, statistics and averages, not of individuals. Nor is there importance only in average difference 'x'. For a degree of a character, 'k,' the difference in the number of people in the two populations possessing it is 'y'. In normal distributions 'y' will usually be larger than 'x,' shown in the figure.

We can now understand the importance of genetic *combinations* rather than of genes alone. In the case of the 'novelty' gene DRD4 already mentioned (page 8), its incidence among North American Indians is found to be a high 40%, which would predict a high level of creativity in that population, and we possibly see it represented in aboriginal art, but not to the same extent in the sciences where it should also be manifested. Instead we see another, unfortunate relationship of that gene with substance abuse. For the sciences there has to be a high level of intelligence, whereas the native Indian population IQ average is in the mid 80s. A high *combination* incidence has to be present in a population for notable scientific achievement. On the other hand, the Chinese have a high population IQ, averaging around 105, who in the past invented cast iron, suspension bridge, parachute, silk, various foods, propeller, matches, rockets, dry dock, paper banknotes and the mechanical clock. Francis Bacon once remarked that three inventions distinguished Western society of his time from the ancient world: the compass, gunpowder and printing, whose origins were "lost in antiquity". We now know those origins: China. Much racial intermixture is occurring today between Chinese and White populations in America, and with the higher Chinese IQ we might assume this can only benefit America in the future, without considering that there are striking cultural differences between East and West that indicate temperamental racial differences. For instance, there is no literal Chinese translation for the word "force". The Mandarin *quing bi* and Cantonese *keng pik* literally translate "strong push". Western exercise is weight lifting and jogging, the Chinese is *Tai Chi*. A Western boat ploughs through the water, a Chinese junk slips over it. Chinese culture venerates the elderly, the Western venerates youth. The ideals of Buddhism, the major religion of China, are of quiet contemplation. A characteristic of the Oriental in Western eyes is patience. More than intelligence has been required for the aggressive dynamism of the West, so regardless of the higher Chinese IQ, in the mixture of these two races we would again have an example of entropic regression and an expression of "evil".

In our human assessment of "good" people - those who advance the world and therefore are agents of the Cosmic Imperative - that assessment need not be limited to individuals. It can be extended to groups. Just as individuals can be agents of the Cosmic Imperative more than others so can whole races, so the question becomes whether humanity has in fact produced more culturally prolific races than others. After 6,000 years the best indicator is history, and actual accomplishment as our criterion indicates the White race as a leading contender for top position.

We are accustomed to thinking of civilization as having arisen in non-European lands while during that time Europe languished in barbarism and backwardness. Archaeological work on the ancient megaliths of Western Europe shows this notion to be anything but true. Europe from 3000 BC has been a focus of human achievement. The oldest covered construction in the world is not in Egypt, Iraq, China or India but at Newgrange, *Ireland*, constructed a thousand years before the Great Pyramid in Egypt. A shaft in that Neolithic mound illuminates an altar deep in its interior with light from the planet Venus once every eight years, indicating sophisti-

cated astronomical knowledge. The best known of the ancient sites is Stonehenge in southern England, but that is only one of many from Portugal to Denmark. Stonehenge was built in three stages beginning in 2900 BC, making it a contemporary of ancient Egypt, yet in its time appears to have been secondary to a more recently discovered 5,000 year old temple in Orkney, built 500 years before Stonehenge. The size and weight of the Stonehenge stones, transported miles over the countryside, suggest a high level of social organization, and were astronomically placed. Ruins of living quarters at Skara Brae, Orkney, are the 3200 – 2200 BC version of an apartment complex, in one case complete with internal sanitary conveniences. The Megalithic constructors had standardized measurements, suspiciously similar to the Imperial System for measuring length, weight and volume. Such was the "backward barbarism" of ancient Europe.

No civilization of the ancient world matched the Classical in artistic style, technological achievement and personal freedom. Before the birth of democracy in Greece nations were ruled by despots, sometimes very cruel ones, and outside areas of Western influence today they still are. The ancient Greeks gave us geometry and the study of logic, the idea of the atom and the world as a sphere. Schools of the Hellenistic Age were supported by the state, where lectures on astronomy, geography, mathematics, botany, zoology and anatomy were heard, yet the knowledge passed to us from that civilization constitutes a modicum of all that was, the rest being lost in the fires that destroyed the Museum of Alexandria. In measured I.Q. the Mongol has the higher in the visual-spatial part of that test, indicative of an advantage that race has in mathematics, yet the greatest mathematicians in history were Archimedes, Isaac Newton and Karl Friedrich Gauss, and if we extended the list it would include Riemann, Poincaré, Poisson, Pascal, Ricci, Euler, Hamilton, Cartan, Hilbert, or in ancient times, Euclid, Apollonius and Eudoxus (who gave us the theory of irrational numbers). None of these men was Chinese. Only a few centuries ago the world was unexplored, we knew nothing about our celestial universe, or about the cause of sickness. Starting from a Dark Age Western Man was the first to leave his footprints on the Moon. Before the emergence of the West there was no free press, no free citizenry, no rule of law but only of men, no state with a written constitution, not to mention no automobiles, airplanes, radios or any knowledge of electricity and its many appliances. Nor were there symphonies or even orchestras. All the world's artistic masterpieces, whether in painting, sculpture or music, are European.

An example demonstrates the dynamism of Western thought over that of other civilizations. During the Middle Ages the Moslem world was ahead of Europe in wealth and learning. Astronomy was advanced there with many inventions related to that science, such as the equatorium which was an analog computer for finding the longitudes of Moon, Sun and planets without calculation, and other mechanical devices and clocks, including an observation tube, without lenses, that later influenced the development of the telescope. The contribution of Arab astronomers is seen in the names of many stars and constellations having Arab names, such as Altair and Vega. But in thought Moslem astronomers continued to accept the mistaken Ptolemaic system inherited from the Greeks. Although the Greek Aristarchus discovered that the Earth and planets travel around the Sun, for eighteen hundred years afterward people believed that the Earth was the center of the Universe. A heliocentric Solar System had to wait for Copernicus, Kepler and Galileo, although there was nothing about European society or environmental conditions, certainly not the clear night skies of Arab lands, to encourage that development. Quite the contrary: the Church actively discouraged the new discoveries. Giordano Bruno was burned at the stake for his view that stars are other suns with planets, and Galileo was placed under house arrest.

The very concept of *rationality* in science is Western, a tradition begun by the thinkers of the ancient Ionian cities who for the first time discerned that *natural* laws brought the world into existence and continue to control it, not gods. This development will forever remain one of the greatest achievements of the human intellect. Those thinkers were of the same race that favored chemistry over alchemy, astronomy over astrology and research over magic. Contrast this with the common and continuing Chinese practices of *feng shiu* for orienting dwellings and furniture, *tai chi* exercise, acupuncture and medicine from animal parts, none of which has any basis in rational thinking. Rational science gave the most advanced and livable societies, now practiced by all nations because of its evident benefits.

The point to be drawn from this list of accomplishment is that by identifying what humanity defines "good" as participation in the Cosmic Imperative, we are automatically led to White nationhood as "good" at least as much as with the preservation of any other racial identity. There is therefore a deep connection between race and *Cosmos Theology*. The focus of that theology is on the Universe and its life-advancement, not on race, but with this more narrow focus we automatically include racial survival in the case of Whites because of their recognized history of accomplishment. White creativity is placed into a religious context, not a subjective "racist" one, and White racialism is *rationally* seen in a moral and rightful light.

III

We believers in the principles of *Striving* must reject multiculturalism. This rejection is for the strongest continuance of humanity on the Path of the Cosmic Imperative, for no nations have been the originators and purveyors of civilization more than European nations and their progeny. Present nations of the West, however, are lost as White nations although in not one was the policy of multiculturalism put to democratic vote in political elections or referenda.

Over the decade 2000-2010, as reported by *The Economist,* March 2011, the American population grew by 9.7% to 309 million, with "minorities" comprising by far most of that growth. Hispanic and Asian populations grew 43% each and the Black by 11% while the White population only grew 1.2%, actually shrinking in California by 5% and in New Jersey and Rhode Island by 6%. "Minorities" are now majorities in California, Texas, New Mexico, Hawaii and Washington D.C. "Minority" children are now majorities in Arizona, Florida, Georgia, Maryland, Mississippi and Nevada, indicating the next majority generations of those states. The number of White children fell in 46 states, overall by 10%. A similar story is evident in Western Europe relative to huge Moslem populations.

A most pernicious cause in this destruction of the White heritage has been modern Jewish power that has risen in recent decades through its recognized influence in American news and entertainment media. The influence is openly admitted. J. J. Goldberg gives a candid summary of Jewish journalistic prowess: one fourth of the writers, editors and producers in network news divisions, top newsweeklies and four leading daily newspapers, namely the New York Times, Los Angeles Times, Washington Post and Wall Street Journal.[12] Currently Jews control the largest media conglomerates: Walt Disney Company and its ABC television network, Touchstone Pictures, Miramax Films, Time Warner and its magazine publishing division, Viacom, Paramount Pictures, MCA and Universal Pictures, Fox Group, Dreamworks, the Newhouse magazine empire, CanWest Global in Canada, etc. The end result of media power is opinion making, most

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[12] J.J. Goldberg, *Jewish Power,* c. 1996, Addison-Wesley, p. 280.

perceptively in the issue of race and racial relations that has dovetailed Jewish interest. Also admitted is that from the 1950s through the 1970s hundreds of ordinary Jews poured into various liberal causes to bring massive change to the United States. It was they who reformed race based immigration laws, ended previous racial and religious discrimination in housing, schools and workplace, and removed religious symbols from public places.[13] The motivation was to make Jews equal citizens, which means that for a population share that is barely three percent, a nation of over two hundred million went from being predominantly White and Christian to being multiracial and purely secular. Yet Zionists insist that Israel must be a Jewish state. What *chutzpah!* Ending discrimination seems fair minded and reasonable, but a look at Israel makes us question true Jewish liberalism. There, it is against the law to convert a Jew to Christianity. 750,000 Palestinians were exiled from Israel in 1948, where their families lived for ages, and after existing as refugees for nearly seventy years neither they nor their descendants can return to the land of their origin because they are not Jews.

Also prevalent in the demise of the White racial heritage is the role of present capitalism and those thought to be its nemesis, the liberal left. How a deracialized, denationalized economy impacts on a White population is given by the statistics, as the figures show that population growth expands and shrinks with a country's economic performance, and a major reason for current low White birth rates is the lack of adequately paying jobs to sustain young families. The effect, unsurprisingly, is directly related to globalization, with the export of manufacturing capital and importation of cheap, third world labor. So voluminous is the peaceful invasion from the third world that by mid twenty-first century the United States and Canada will no longer be predominantly White. The invasion could be easily stopped, but it is not because it serves the economically powerful. Just as the money-makers subject rivers and land to the demands of business, with little or no thought and even less respect for these physical aspects of a country's heritage, so is its racial base subject to the same irreverence. One would think that if leftist-liberal claims of being a moderating influence on capitalist greed were true, that we would see some resistance on their part to the policy of cheap labor through immigration, that serves the capitalist system so profitably, but such is not the case. Instead, we see the liberal left marching hand-in-hand with the interests of big business by their encouragement of open borders, and to accommodate the inflow, their doctrine of multiculturalism taught in schools, information and entertainment media, and even churches. We often hear that people should be treated as individuals. In daily activities this should be obvious, but in the matter of social acceptance the integrated represent the thin edge of the wedge toward hybridization, and once the race barrier is removed from sexual relations the total destruction of a great inheritance can only be a question of time. We should never forget that if industries, cities and total economy of a nation are destroyed, that nation can always rebuild, as Germany and Japan have done with such success, but destroy the race of a nation and the nation itself is destroyed.

But most evident in the White racial demise is the whole specter of White decadence. If we think of civilization as a system, no system can survive when its components act individually. That is how White people today act, think and feel, exclusively as individuals, from individual motivation with very little sense of belonging to any collective, especially their racial one. There is even the cult of the individual, which infers that there should be no imposition on individual rights, so that even a sordid pedophile can distribute his written fantasies if they possess a modicum of artistic expression. Whenever social trends destructive of White nationhood are

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[13] Ibid. p. 120.

defended, they are always defended on the basis of individual rights. Whether in relaxed race relations, artistic license or "progressive" legislation, the motivation is always for increased individual freedom, expression and happiness. That is what White people live for today, not king or country, not God or Church, not for any idealism except ideals stemming from purely people concerns. Naturally, such a society will have an obsession with money. The tragedy of the Western world is that we are dissolving into a state of barbarism modified by domestic living. With their ring piercing, tattoos and freaky hairstyles, White youths are even coming to look like barbarians. This fixation with the self easily extends to the family, because raising children means a sacrifice of time and wealth, a sacrifice deemed unnecessary when there is no sense of heritage. White families of means today would rather have a second car than a second baby, and many couples make a conscious decision to have no children. Population shrinkage is a definite sign of a civilization's passing, for childlessness is a general symptom of that decline, the same as monopolization, exaggerated economic disparity, inflation, concentrating political power with diminishing democracy, rule of money, materialism, huge military expenditure, multiculturalism, feminization, giant cities with shrinkage of the country-side population, growing foreign beliefs, emboldenment of external enemies who sense its weakening morale, crass art and many other symptoms. The same picture is presented in Europe. If present fertility rates hold, Europe's population will decline to 207 million by the end of the twenty-first century, less than 30 percent of its present number. At the same time, Europe's Moslem communities continue to grow.

The crash of civilization is nothing new in history. Much has been written on environmental degradation being the cause of the fall of advanced cultures (e.g. *Collapse,* by Jared Diamond), an obvious factor that nonetheless overlooks the essence of civilization as an expression of our human proclivity to control the environment. One historian, Arnold Toynbee, even wrote of the human response to environmental challenge as the *cause* of civilization. An equal and essential reason for collapse is the loss of morale within the population, producing a loss of connectedness with the temporal society either of the present or past, and the major agent producing that connectedness has always been religion. All the great civilizations began in religious eras, such as the Middle Ages of Western Europe, and declined in periods of irreligion, such as seen today. That religious conviction is the motivator for the great periods of human creativity was perhaps best expressed by conservative columnist Pat Buchanan:

> Is there a parallel between a dying Christianity in the West and the death of Japan's prewar and wartime faith? When nations lose their sense of mission, their mandate of heaven, the faith that brought them into this world as unique countries and cultures, is that when they die? Is that when civilizations perish? So it would seem. (Death of the West, page 22)

There was a time when people of the West also were imbued with a sense of belonging and mission. America began not with buccaneers or wealthy capitalists but with Puritan settlers, and Europeans during the Middle Ages attended Mass at least once every day. But few believe in an Immaculate Conception any more, or in religious miracles, or in personalized angels and demons, or in a personalized God that a man could wrestle with (Genesis 27:30), or that evil came from a talking snake (Genesis 3: 1 - 4), or that woman came from Adam's rib, or that the Sun stood still in the sky to prolong the day (Joshua 10:13), or that the Earth was created in six thousand years, etc., etc., so with the passing of religion we have what we have today: mass materialism, universal brotherhood and the "me" generation. Our present White population is *decadent*. This has nothing to do with genetics; it is the result of people having nothing in their lives except their own lives. Instead of giant cathedrals we have giant shopping malls, and when

people are most concerned with personal fulfillment they can empathize with all others who want the same. It is within this milieu that a philosophy of Life must spread, to secure a new White nationhood.

There is a hint on how to survive Western collapse given in the history of China. That long history is punctuated with different dynasties, and each dynasty can be divided into four different periods. The ancient Chinese were aware of this and named the divisions: Warrior, Intellectual, Merchant and Chaos. The Warrior Period was beset by constant battles between warlords attempting to establish dominance. Eventually the country would be united under one, and this ushered in a period of art and learning to give the Intellectual Period. Then the Merchants took over, which led to corruption and exploitation of the people, then finally to collapse in the period of Chaos. That would lead to the end of the dynasty and then the Warrior Period again. The Chinese sages tried to warn their emperors of the pattern, who would never listen and Chinese history repeated itself. Most interesting is how the people would try to protect themselves in the period of Chaos: it was always by *monasteries*. The same happened after the collapse of Rome. Today we are living in the decadent *Merchant Period* of the West, and if the analogy holds true we are again set for a period of Chaos. With everyone in America armed to the teeth, thanks to the National Rifle Association, we will have Chaos beyond anything seen in China. Again people will join together for protection in religious associations, and what better religious association than one based on common sense, not mysticism, recognizing the religious need for White survival?[14]

The new enclaves, however, will need to be more than monastic, for if the White birth dearth continues and there is a lessened and numerically weakened White population in the future, as seems likely, there will be the possibility of *genocide*. That atrocity has precedent. Haiti, once known as the "Pearl of the Antilles," was a French colony that experienced a Black slave revolt between 1791 and 1804. By the end of that revolt 3,000 to 5,000 White colonists were killed in a deliberate program of eradication. Squads of Blacks went from house to house, imprisoning and then killing even Whites who had been sympathetic to the Backs living under slave conditions. A second wave massacred women and children. Lest we think that White massacre belongs to the past, 1,544 South African farmers were killed between 1990 and 2012. In January, 2012, President Jacob Zuma participated in the song "Kill the Boer" at the ANC Centenary Celebrations. Encouraged by Hollywood atrocity propaganda in a time of economic hardship, a Black-Hispanic majority will know where to vent their rage.

Migration has always been associated with the persecution of religious minorities. Anti-Semitism was the motivation for the establishment of Israel, and Mormons migrated to the semi-desert of Utah after experiencing conflict in Illinois and Missouri. The Puritans fled the tyranny of the British monarchy, as did Doukhobors from Czarist tyranny. The Muslim migration from India to Pakistan was the largest in history. A definite asset for a movement is an idealized homeland, one where its concepts can be realized without contamination from the world as-it-is. We see this at present with migration of idealistic White Westerners to their religious Islamic State in Iraq and Syria. The same would be true of a White survival religious community, but in a world of a projected nine billion people, where all land is already claimed by nation states, where could a colony be proclaimed with any degree of safety?

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[14] Readers who participate in building a Prometheus League are facilitated by accessing; CARDS on the Euvolutionary Prometheism websites.

Most fortuitously, Western technological genius is giving us the option of future *space colonization*. Given sufficient organization and commitment, settling a breeding population off Earth around the end of this century will by no means be impossible. Objections against it usually assume an immediate expenditure on colonization. That would by no means be the first objective. The first objective would be to develop a *company* for funding colonization. Assuming a Community of a mere 5,000 members, an average donation by each of $500 would immediately raise $2.5 million. If invested at the usual stock market return of 4% annually, using the investment formula: $F = P(1 + r)^N$ where F is future value, P is present value, r is the rate of return and N is the number of years, substituting in the formula P = $2.5 million, r = 0.04, N = 100 years, the future value in 100 years is F = $126 million if no funds are withdrawn. To show the sensitivity of investment on the rate of return, if it were 10% the future value would be $34 *billion*! This is how a company could start from a space-minded Community.

Once that company is begun, chief among its ventures will be asteroid mining that has the potential for raising immense sums. To give one example, the Earth-crossing asteroid 3554 Amun, assuming a typical iron meteorite composition, contains $8 *trillion* in iron and nickel, $6 *trillion* in cobalt and $6 *trillion* in platinum-group metals, plus the nonmetallic compounds: sulfur, phosphorus, germanium and antimony. It contains 30 times as much metal as people have mined throughout history, although it is the smallest of dozens of known metallic asteroids. Its value is so huge that it would have to be mined slowly so as not to saturate market demand. A solid metal asteroid may be difficult to mine for a fledgling space-mining company, so for starters an ordinary near Earth chondrite asteroid would be easier, but still profitable since such asteroids contain 15% to 20% metal in small particles dispersed through silicate or sulfide rock. This metal is composed of 92% iron, 7% nickel and 1% cobalt. In addition, the asteroids have silicates of magnesium, calcium, aluminum, sodium, potassium, titanium and other rarer elements. These near Earth asteroids could be safely mined if maneuvered into Earth orbit and worked within the Earth's protective magnetic field. All energy would be virtually free, derived from the Sun either by large parabolic mirrors or light-catching electrical arrays, and this would include steam propulsion if the asteroid has water. Untold wealth can be *generated* by a space-minded Community to finance its colonization. Space ventures should therefore be thought of as immense wealth *makers* rather than as immense expenditures.

The first site of an off-Earth colony will probably be on Mars, and for good reason. Of the planets available for colonization, Mars is the most suitable besides Earth. Its gravity (1/3 of Earth's), rotation rate (giving day and night), axial tilt (giving seasons) and closeness to the Sun approximate those of Earth. Its surface area is equal to the total land surface area of Earth. It has all the elements to support life: carbon, nitrogen, hydrogen and oxygen in the biologically accessible forms of carbon dioxide, nitrogen gas and water. If Mars were smooth and all its ice and permafrost melted, the planet would be covered in water several meters deep. Mars has every element in abundance. Phosphorus, calcium, magnesium, sulphur, iron, manganese, zinc and copper are in more abundance than on Earth, meaning that its soil is richer for crop growth than Earth's, and its mostly carbon dioxide atmosphere would further facilitate that growth. The atmosphere is thick enough to protect crops from solar flares, and ultraviolet shields could protect inflated greenhouses. Hydraulic and volcanic processes on Mars have concentrated minerals into ores, and these would be more accessible than on Earth because here they have been scavenged for centuries. Mars has wind and geothermal energy potential, and large supplies of silicon to produce photovoltaic panels for solar energy. If fusion reactors become a reality, there is five times more deuterium fuel available than on Earth, to be combined with

helium-3 from the Moon. The Moon is actually more accessible, energy-wise, from Mars than from Earth and nuclear fuel could become a main export to Earth. Plastic manufacture is possible on Mars by combining hydrogen from Martian water with carbon dioxide from its atmosphere to produce ethylene, and ethylene is the key to petrochemical and plastics industries. In addition to these assets, Mars is the gateway to the main asteroid belt and the abundant mineral wealth of those planetoids[15].

Even more remarkable for the future is that Mars can be remodelled on a planet wide scale to make it suitable for life, known as "terraforming". Mars *was* a planet suitable for life ages ago before it lost its atmosphere. Its present CO_2 atmosphere is thin, having 6 to 10 mbars pressure, whereas Earth's atmosphere is approximately 1000 mbars. However, it has frozen CO_2 in its south polar cap, which if melted alone would raise atmospheric pressure 50 to 100 mbars. This is not just theory; the planet today experiences a twenty percent atmospheric pressure variance with seasonal freezing and thawing of its south polar dry ice. Carbon dioxide is a greenhouse gas, and by increasing the Martian atmosphere with this melt a positive feedback cycle would be initiated that would melt more frozen carbon dioxide in the Martian soil, further increasing atmospheric pressure. If all frozen CO_2 could be melted the atmospheric pressure could increase to 300 mbars. It would not be breathable but people would not need space suits when out of doors. The greenhouse effect of 300 mbars of CO_2 would warm the planet to melt water in its north polar cap. Further warming could be realized by the mass production of chlorofluorocarbons (CFCs), or perfluorocarbons (PFCs) that do not deplete ozone, and introduction of bacteria to give atmospheric methane and ammonia, all being more powerful greenhouse gasses than carbon dioxide. Anaerobic bacteria introduced would eventually produce enough oxygen to support green plants, and these would further increase atmospheric oxygen. Earth itself was terraformed in this way. A bare 4 degrees C temperature rise at the South Pole would trigger the process, and placing a 125 km radius mirror 214,000 km above the Martian surface could do this. The mirror at that distance would be held in position by light pressure from the Sun, which would reflect sufficient sunlight to raise the South Pole temperature 5 degrees C[16]. Even at the present time (2014) an enormous amount of interest is generated by the prospect of settling Mars. Over 200,000 people applied for the Mars One project scheduled for 2024, and that is for a *one way* trip with no hope of return.

Space colonization would remain impossible without an efficient means of space propulsion, and transporting large numbers of people would be prohibitively expensive if done by rocket, but free energy from the Sun can circumvent that expense. Light produces pressure, which if captured by large, ultra thin, reflective Mylar sails, square kilometers in area, would be sufficient to propel a ship. The acceleration of such a ship is very low, depending on the mass transported and sail area, but that acceleration is constant over months and eventually can build a velocity equal to that produced by today's chemical rockets. Another possibility would be a magnetic sail utilizing a grid of superconducting cable in the Sun's plasma wind, if high enough temperature superconducting material can be discovered. A journey to Mars using these means would take approximately six months. Living in a gravityless environment for that long produces an aging, degenerating effect on the body, but can be avoided by rotating a large,

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[15] The Case for Mars, Robert Zubrin

[16] Ibid

"doughnut"-shaped ship, with its sail, around its central axis to simulate gravity by centrifugal force.

The most cogent argument used today against space colonization is its cost, forgetting that the vast wealth of space will undoubtedly motivate private space companies with their improved efficiencies, and these, with names such as SpaceX, Orbital Sciences, Blue Origin, Bigelow, SpaceDev, Moon Express, etc. are already in existence. Technological innovation will also drastically reduce the cost of space access by century's end. One invention already being realized is the Variable Specific Impulse Magnetoplasma Rocket, or VASIMR, which is quickly becoming a centerpiece of NASA's future strategy as it looks to private firms to help meet the costs of space exploration. The VASIMR would send a shuttle hurtling toward Mars at ever faster speeds up to an estimated 55 kilometers per second. A journey from Earth to Mars could in the future take just 39 days instead of six months. But by far the major cost of space transportation is in leaving the deep gravity well of Earth and other celestial bodies, so if gravity could be neutralized that alone would make space trips to the Moon as common as flights today from America to Australia. At the present time eliminating gravity around an object seems conjectural, but gravity is just another natural phenomenon subject to technological mastery. A theory for neutralizing gravity has been developed by this author, available to anyone by accessing the *Cancelling Gravity* PDF on the Euvolution website.

Radiation from space will be the major danger encountered by voyagers on their way to Mars and on the Martian surface, since they will be beyond Earth's protective magnetic field and atmosphere. Protective measures will be needed, such as surrounding living and working quarters with water, that would need to be carried anyway, and superconducting coils to produce a high magnetic field to deflect cosmic rays. Without protection, radiation on the surface of Mars can kill a human in six months. Living quarters, even cities, will first have to be underground, in shelters covered by thick layers of Martian soil or in caverns, if they can be found, and lava tubes, with limited forays onto the Martian surface. Additionally, the Community colonists will not be the only people on Mars, or the first. We can expect mining consortiums to be there and other interests, notably Chinese and probably Indian and Russian. Most will be purely exploitive and we cannot discount the possibility of one empire or another in the future asserting its dominance over Mars, or Mars being declared a sovereign free zone by the United Nations, thwarting the Community's aspirations for nationhood. Both the Moon and Mars, therefore, should be thought of only as precursors to the long run colonization of space.

Yet another opportunity for nationhood exists in the form of *artificial* colonies, designed by Princeton University physicist Gerard K. O'Neill and his students, that would also serve as experimental prototypes for eventual spread of humanity to other parts of the galaxy. These would consist of two cylinders rotated to simulate gravity, with virtual cities within a completely Earth-like environment, living off solar energy and asteroids. One design O'Neill proposed is 3 km in radius and 20 km long. His contention was that people are planet Chauvinists, whereas once we have left Earth there is no good reason why we should continue to live at the base of an expensive gravity well. The future will undoubtedly see thousands of colonies spreading in interplanetary orbits around the Sun, where energy is free and the wealth of asteroids much more accessible, that will eventually give our origins on Earth the significance of little more than a cherished and distant memory.

The objective of space colonization is daunting, so we should remind ourselves that we have only until the end of this century to fulfill it before our Western Civilization becomes so decadent, impoverished and oppressive that the plan will become impossible for Western Man.

In an age of decay, such as at present, there can be no other option for White racial continuance. As a *religious* movement space colonization can begin from the sense of commitment religion gives in place of individual self-obsession, and from such commitment White nationhood can thrive in the difficult and deadly environment of Mars. The power of religion is in its ability to organize people into a community with precepts that dispose that community for survival under adverse circumstances, and with human survival on Mars the Cosmic Imperative will take another step. On the scale of hominid history we will be attempting to continue the evolution of humanity as a species, for the move into space will not be just a move for racial survival, in itself it will signify a human upgrade. Not only does *Cosmos Theology* require a mental upgrade from myth and mysticism, and therefore its acceptance being selective right from the beginning, any migration selects the best, leaving weaker members behind, and human migration into space will be no different. Those individuals will need the imagination to contemplate it, the daring to try it and the intelligence to survive it. Just as early hominids left the relative safety of the forest to face the dangers of the African plains, or just as our European ancestors left Africa to face the rigors of an Ice Age to build the greatest civilizations of history, the move into space will mean another human advancement. Not to do so means remaining behind in the decaying structure of Western society. We have definite control over the development of technology to build the devices required for that move. That is a matter of *will*, of effort, but we have no control over social decay. To turn our backs on the space challenge is to face hopelessness as the world around us sinks into depression and oppression. Whether to work for an enduring future civilization with all the hardships and perils that entails, or be passively immersed in the decay of our current, transient civilization is the individual choice we have to make. It is the choice between uncertain hope and certain despair. Obviously the former choice is the wiser.