

# Envoys of Mankind #1

THE HOUR OF THE TIME

Tape No. 514: "Envoys of Mankind"

Wednesday, December 28, 1994

Time is of the essence, for it is getting short.

We are on the verge of an economic collapse the likes of which the world has never seen.

The United States military is transferring units around the country. The older members, who can remember their oaths, and what the military is all about, and what the United States of America stands for, are being forced out.

Police officers who are loyal to the Constitution across the nation are being identified, pinpointed, and eased sideways. Their path through the ranks is halted, and they are eventually forced to leave, as younger, more indoctrinated in the ways of socialism and the New World Order, take their place.

We are fast approaching a turning point. Everyone will have to make a choice.

The forces that we face in the coming conflict are, by and large, beyond the understanding of the average man or woman--outside the pale of their experience, if you will. Indeed, outside the comprehension and belief structure of almost anyone who has been involved in the normal paths of life.

>From what was then called:

"The New Edition, Revised and Enlarged Encyclopedia of Freemasonry and Kindred Sciences, Comprising the Whole Range of the Arts, Sciences, and Literature of the Masonic Institution"

by Albert G. Mackey, 33rd Degree, Ancient and Accepted Scottish Rite

Supreme Council, Southern Jurisdiction, United States of America, Author of "The History of Freemasonry", "Lexicon of Freemasonry", "Text-book of Masonic Jurisprudence", "Symbolism of Freemasonry," Etc., Etc., Etc.

Revised and Enlarged by Robert I. Klegh <sp?>, 33rd Degree, Ancient and Accepted Scottish Rite, Supreme Council, Northern Jurisdiction, United States of America, Editor-in-Chief, The Masonic History Company, Active and Honorary Member of Masonic Bodies Conferring All Regular Degrees in the United States and Europe, Corresponding Member of Masonic Research Associations in the United States, England, Ireland, France, Germany, Switzerland, and Belgium, and Official Revisor of Various Authorized Standard Works on the History, Jurisprudence, and Symbolism of the Masonic Institution.

This elaborate revision has had the active direction and able cooperation of many Masonic scholars of the world, including William J. Hughan, 32nd Degree, Ancient and Accepted Rite, Supreme Council of England, Past Grand Deacon (England), Past Grand Warden (Egypt), Past Grand Warden (Iowa), Past Assistant Grand Sojourner (England), Founder Member Quatuor Coronati Lodge (London), Author of "English Masonic Rite", "Old Charges", Etc.

and

Edward I. Hawkins, 30th Degree, Ancient and Accepted Rite, Supreme Council of England, Provincial Senior Grand Warden (Sussex), Past Provincial Senior Grand Warden (Oxfordshire), Member Quatuor Coronati Lodge (London), Author of the "Concise Encyclopedia of Freemasonry"

Profusely Illustrated

Volume II

Published by the Masonic History Company: Chicago, Toronto, New York, London.

Let no Freemason say that I quote from dishonourable or unrepresentative sources of the Freemasonic Lodges of the world.

Save your lies for those who do not know better.

This was published in 1929.

How can they do what they do? Simple.

On page 1,089, under "War"--"Freemasonry In War":

"The question how Freemasons should conduct themselves in time of war when their own country is one of the belligerents is an important one. Of the political course of a Freemason in his individual and private capacity, there is no doubt. The charges declare that he must be a peaceable subject to the civil powers, and never be concerned in plots and conspiracies against the peace and welfare of the nation."

And they must say that. And then they tell the truth.

"But so anxious is the Order to be unembarrassed by all political influences...."

But so ANXIOUS is the Order to be Unembarrassed by all political influences that TREASON...

Treason!

"...however discountenanced by the Craft is not held as a crime."

Is not held as a crime!

"They cannot expel him from the Lodge, and his relation to it remains indefeasible."

End quote.

Freemasons are not revolutionaries? Page 894. Page 894:

"During the whole of the nineteenth century, Russian Freemasonry, if not dormant, was at least hidden and entirely negligible.

"The revival of interest in spiritual matters, which coincided with the beginning of the twentieth century, brought about a revival of interest in Freemasonry.

"A few prominent Russian intellectuals joined French Lodges. Professor Ungenov <sp?> joined at Paris, the Scottish Rite Lodge, L'Aime Runee <sp?>; Paul Jablovkov <sp?>, world famous electrician, founded the Lodge Comos <sp?>, under the Ancient Accepted Scottish Rite at Paris, where in 1906 about 15 Russian publicants joined French Lodges. Three, these brethren, on their return to Russia, organized two lodges, one in St. Petersburg, the Polar Star, and a lodge at Moscow.

"These lodges were instituted with great ceremony in May 1908 by two representatives of the Grand Orient of France, and up to 1909, six lodges were organized. There was an interval in their activity over police restrictions, and then these lodges were re-opened in 1911.

"Working under the Grand Orient of France with practically no ritual, and having an avowedly political aim in view--that of the overthrow of autocracy--there was what was known as a Supreme Council, an exclusively administrative body whose members were elected for three years. This organization had no regularity, and enjoyed no recognition abroad.

"In 1913 and 1914, the organization, nevertheless, had about 42 lodges, chiefly composed of members of the Cadet Party. The First Revolution in March 1917 is said to have been inspired and operated from these lodges, and all the members of Karinski's <sp?> government belonged to them.

"After the Bolshevik Revolution, most members of these lodges emigrated, and after a long inactivity, they were successful in forming under the auspices of the Grand Orient of France, a now Polar Star Lodge at Paris.

"Four other lodges working in Russia have been organized under the Grand Lodge of France, and there is also a Lodge of Perfection and a Rose Cross Chapter working in Russia at Paris, the Rituals of the Ancient and Accepted Scottish Rite under the Supreme Council. The Volume of the Sacred Law is always on the altar at the meetings of these four lodges, and the work is said to be usually a study of the deeper meanings of Freemasonry.

"The four Craft Lodges work with a committee which, in fact, represents what the brethren believe to be the future Grand Lodge of Russia. The Supreme Council has sanctioned a temporary committee in the higher degrees which represents the nucleus of the future Supreme Council for Russia of the Ancient and Accepted Scottish Rite.

"On February 10th, 1927, a Russian consistory called Roccia <sp?> was formed."

That, ladies and gentlemen, comes directly out of their own writings. And there's much, much more.

But, as always, I want to encourage YOU to look. I don't want to give you everything, always everything, because if I try to give you everything, it becomes unbelievable.

So, as always, you must question, and you must search, and you must verify, and when you do, you learn the truth. And the walls are not put up. And the truth is not so easily rejected or dismissed. The curtains do not hide what can be found by anyone.

Remember: he who seeks shall find.

"There can be no thought of finishing for aiming at the stars, both literally and figuratively, as the work of generations; but no matter how much progress one makes, there is always the thrill of just beginning."

Robert H. Goddard, the father of rocketry, said that to H. G. Wells, April 20th, 1932.

Shortly after that, H. G. Wells began his book entitled, "The New World Order".

Also in 1938, his cousin, Orson, tested the theorem that an invasion of some other species from some other planet could bring the world together in one government, dissolve national boundaries, and do away with wars forever.

Arnold Toynbee, another great proponent of world government, said:

"Civilization is a movement and not a condition; a voyage and not a Harbor."

The aerospace game didn't really begin with the Wright brothers, or the 1783 balloon. The history of space exploration, ladies and gentlemen, appropriately begins in the conscious realm with the legend of Icarus; the stories of Lucien <sp?> of Samosata <sp?> [Samothrace??]; and the notebooks of Leonardo da Vinci.

But from a cultural point of view, the real game began with the interest and involvement of social organizations with the accumulation of "hive energy"--language straight from the Mysteries.

Although the first institutional attempts to explore space may have been by someone like Jason and his Argonauts, the first institutionalized attempts to study earth on a large scale came just before the aviation conventions of the early 1900s. It was called the "International Polar Year", and took place from August 1882 through August 1883.

Eleven countries participated in this first Polar Year. Their concern was the exploration of the virgin territory of both the Arctic and the Antarctic for the purpose of studying the magnetism, meteorology, auroras, and geology of the earth.

It's a hopeful place to begin this examination, for despite the continuing militarism of most countries, the Polar Year was a product of the desire for enlightenment, and information, and used the social tactics of cooperation. It was an extraterritorial event with the planet as the parochial unit. It was a microcosm of the macrocosm of space exploration.

Great changes were taking place on planet earth at this time. The western world was in the grips of the first Industrial Revolution, which essentially was the substitution of machines for human or animal labour.

It was a great revolution, and it reached its peak in Europe and America between 1875 and 1910. And some say that it has peaked recently, and we

have moved into the Technological Age. But it has yet to peak in many of the developing countries of the world.

In some sense, of course, an industrial evolution had begun with the invention of stone tools, fire--fire--the wheel, and the plow.

But we have finally arrived at a point of significant revolutionary acceleration of the drive for discovery and invention in the social order.

Every time you think I'm talking about space, I bring you back to the social order, for that's what it's really all about.

In the third Industrial Revolution, an examination of the potential for a new, a third, new, space-based industrial revolution, G. Harry Stein <sp?> noted this:

"A revolution is a rapid and radical change in the way of doing things, of social organization, of lifestyle."

Ring any bells for you?

"If industry is the sum total of human activities involved in the process of converting natural energy into social structure in accordance with Kuhn's <sp?> hypothesis, then an industrial revolution is a drastic change in the work, operations, products, and manual-mental output of human beings."

End quote.

The aerospace enterprise was born into just such a revolutionary environment, ladies and gentlemen. Economics, science, technology, and geopolitical interests were all beginning to assume global dimensions. It was the generation of the World Wars. The social dimensions of the twilight struggle were being re-defined in the direction of our modern version of the Cold War.

It is not just idle curiosity to seek out the historical beginnings and organizational foundations of our current space enterprises and of our

cultural genesis into the outer space environment. The growing pervasiveness of culture and collective consciousness is particularly apparent at the level of the socio-organism. The grand, internal models discussed have discernible, concrete, external manifestations.

One such manifestation is physical: the "how-to" level, the familiar terrestrial skills, the necessary acquisition of knowledge, and the establishment of organization.

We need to understand the social and political nature and origins of humanity, and its astronaut or cosmonaut envoys, just as much as we need to understand their cosmic and evolutionary nature and origins. Therefore, we shall begin to examine these bio-survival and socio-transitional aspects of humanity's new yeoman efforts in space: what is it all about... Ralphie?

Although national and ethnic identities remained dominant at the advent of the Space Age, global society had been forced into different forms of interaction never before seen, cooperation, and conflict, and thus into a growing necessity to recognize and accept the principles, aspirations, needs, and perspectives that are common to all people.

There had already been a rapid growth of new international organizations, both public and private.

There were private international professional organizations, such as the International Council of Scientific Unions, or ICSU; and the International Astronautical Federation (IAF)--the latter including most of the early rocket societies which were formed to promote human interplanetary travel.

There were international religious institutions, university programs, corporations, and other arrangements, both in the public and the private sector.

There was also, ladies and gentlemen, a growing number of official public organizations to which governments belonged, such as the International Telecommunications Union (ITU), and the World Meteorological Organization (WMO).



A second International Polar Year was held 50 years after the first in 1932 and 1933. Scientists from 44 countries participated. Twenty-two countries sent out field expeditions.

The community of interests began to transcend geopolitical borders and even ethnic barriers. Most notable in this respect, of course, was the United Nations, and its Universal Declaration of Human Rights.

The ground work was being laid for the conception of space as the common heritage of humankind, not nations--a keystone of all the space treaties that would follow the launching of Sputnik. Astronauts and cosmonauts would be designated envoys of mankind in the first instance, and of particular nation-states only secondarily.

So, we're seeing a re-definition of parochial culture and nationalistic attitudes as a result of ecumenical forces beyond the understanding of the average man or woman.

We're seeing a reconsideration of the values that are essential to the universal priority of survival, and the resultant re-definitions are tending in the direction of social cooperation on a global scale.

And I am only discussing space.

You see, all of these international global organizations that permeate every level of business, society, and religion constitute a great octopus with tentacles so intertwined around all of us, that, at this point, the knot will not be untied. The tentacles will not be untwined. We will not set ourselves free from this in any normal accepted manner.

And if you don't believe this, hear me out.

Information, imagination, and insight--the metaphysical, transcendental elements are growing in importance with everyone, just for basic survival. They were already becoming more important by the time of Sputnik.

In fact, if we look closely enough, we can see that the real resources of the Space Age are information--as I said: Information is the power of the '90s. I believe you'll find that on the cover of my book.

Enlightenment, intelligence, and higher consciousness--and I spoke of that in my book... call it what you will--it is the simple interaction of the mind--the mind--with the different arrangements of matter, physical experience. Information is both the subject and the product.

Nor is this simply the optimism that flows from an undisciplined accentuation of the positive, such as "possibility thinking" spouted from the altar of the Crystal Cathedral in the name of Jesus Christ--who would have torn it down. Rather it is the empirical conclusion of late-twentieth century content analysis of widespread sources of local information, such as home town newspapers.

In "Megatrends", John Naisbitt explains how content analysis arose within the military intelligence community during World War II, and is still a preferred tool of the intelligence community.

We use it here.

Trends can be revealed by looking at continuities and discontinuities in the various sources of information, essentially, the approach of computer intelligence. And that is what helps my projections be as accurate as they have been and will continue to be. Relative concerns can thus be examined empirically.

Naisbitt's first contemporary megatrend reveals the Second Industrial Revolution, a movement from an industrial society to an information society, characterized by Alvin Toffler--who I have recommended that you all read--as a Third Wave of global civilization, a society based on consciousness and intelligence.

Of course, by Kuhn's strict definition of the word "industry", which is:

"...the sum total of human activities involved in the process of converting natural energy into social structure..."

"Silent Weapons for Quiet Wars", the first chapter in my book, information and industry are indistinguishable. That is why we have called this information revolution the Second Industrial Revolution.

By whatever name, of course, it is a physical, cultural conscious process that is incapable of precise definition, and has caused those who do not understand it to be confused, and restless, and threatened.

Since the early 1950s, the pivotal period of final labour just preceding the birth of the Space Age, the percentage of the United States population in occupations in which the creation, processing, and distribution of information is the job has increased from 17 to well over 100.

After the shock of Sputnik, there was an even stronger push toward an information-intensive society with the emphasis on public education, and the explosive effect of the communications satellite and the computer.

The birth of the Second Industrial Revolution is closely related to the birth of the Space Age.

The effects, ladies and gentlemen, of the information and the communications revolution on societies with freedom of information were truly staggering, to say the least.

Communications satellites began to turn the world inward upon itself, thus transforming it into Marshall McLuhan's "global village". And as we have seen, the revolutions, wars, and myriad other interactions, information exchanges of the modern era, had already begun the process of global parochialism before satellites even arrived. We all came closer and closer together.

Both the potential and the horrors of modern events and discoveries were effecting the modern ideologies of humanity. Experience was driving humanity to search for survival in the direction of more conscious transcending awareness.

The growing strength of this universal awareness is demonstrated by your awakening, by broadcasts such as "The Hour of the Time", by the fact

that the fledgling Space Age was not to have an entirely military face, but a civilian face--something no one anticipated.

The participation of many people and organizations interested in the increase of knowledge--knowledge, knowledge--and the benefit of all mankind had a civilizing effect on the western space effort.

The concrete result was significant involvement of groups other than the military, and the actual physical and organizational components of early American space exploration. To the public: a great, pioneering undertaking; behind the scenes: a wonderful scam.

This civilian involvement was heightened by the proposal for an International Geophysical Year, or IGY.

In April 1950, twenty-five years after the second International Polar Year, a group of scientists met at the home of James Van Allen--James Van Allen--to discuss important scientific problems that required investigation. The Van Allen Belt is named after this man.

Lloyd V. Berkner <sp?>, a prominent name in the lists of names in my book, suggested that because science had made such progress during and since World War II, another international scientific year was in order, without waiting for the end of the 50 year interval proposed at the time of the first International Polar Year.

He urged, further, that the event not be limited to the poles, but be expanded to include the entire geophysical environment of the planet. Such an event would typify the social ecumenism necessary for global parochialism.

You see, always, in everything that they did, hovering in the background, was the wish, the desire, for the ages-old dream of the utopian world order: the end of war, the crashing down of national boundaries, and the coming together of all humanity behind a great undertaking--such as that used by the Pharaohs in the building of the great temples of initiation known today as the Pyramids--another great social engineering project.

By 1952, Berkner's suggestion was being studied by the International Council of Scientific Unions. He continued to urge the world scientific community to broaden the purview of the project to include the study of the properties of the ionosphere through the use of both satellites and sounding rockets. For this reason, he suggested 1957 as the best year for the IGY--or International Geophysical Year--since, according to the astronomers, sun spot activity would be at its peak.

The reaction of countries, organizations, and scientific communities brought into being one of the first important trans-national cooperative efforts since the establishment of the United Nations.

In October 1954, the ICSU formally agreed to hold the International Geophysical Year from 1 July, 1957 through 31 December 1958 in order to observe the entire period of maximum sun spot activity.

A series of world data centres was established, with collection of complete data in the United States and--hear this--the Soviet Union, and sub-centres in eight other countries.

Sixty-six countries, 20,000 to 40,000 scientists, and tens of thousands of volunteer observers finally participated, transcending the barriers of the Cold War in an act of unprecedented cooperation between the United States, the Soviet Union, Great Britain, and 57 other nations of the world. It was unbelievable.

It was Berkner who drew up the proposal for United States participation in the IGY in 1954, and through Allen Waterman <sp?>, Director of the National Science Foundation, presented it to President Eisenhower in March 1955. Naturally, the question of possible interference with military efforts was raised almost immediately.

What if the civilian effort set off a rocket that was confused for an international continental ballistic missile? Or an intercontinental ballistic missile as it should rightfully be termed?

But when Eisenhower turned to his defence advisors for guidance, they indicated that such a program need not delay important military programs.

So, Eisenhower gave his full support, including the go-ahead for civilian development of a satellite as part of the United States contribution. And this set the stage for two important initial realities of the Space Age.

First, the American space effort would be organized under civilian authority. Careful attention was given to the coordination of the American announcement concerning the nature of its commitment. And despite concern over the possibility that deliberation might cause a delay that might allow the Russians to announce their program first and gain a propaganda advantage, the decision, nevertheless, was made to arrange for a simultaneous release of the satellite announcement by the International Geophysical Year Secretariat in Brussels, and the White House, concurrently, in Washington on 29 July, 1955.

And second, ladies and gentlemen, as might be expected in our paradoxical world, the shock of Sputnik would once again heighten the interest and participation of the military, the security apparatus, and astronautics, bringing renewed emphasis--even within the nominally civilian American program--to the importance of the single combat warrior, the astronaut.

And many of you listening, as well as I, lay down in our backyards and watched breathlessly to spot this first space traveller launched by the Soviet Union called Sputnik. And we were so excited when we saw it. And no matter what our age was, our next science project was a rocket.

Although President Eisenhower may have initially believed those who professed the military inapplicability of space technology, as the 1950s wore on, he became more fearful that space activities might extend aggressive militarism beyond the surface of the earth.

Eisenhower had been a direct witness to the grotesque nature and wastefulness of modern warfare. He had a keen appreciation of the risks associated with the institutional momentum of the Military Industrial Complex. And when he left office, he warned us of the possible future problems that it could foist upon us.

In his Farewell Address, Eisenhower said, quote:

"The people of the world want peace so strongly that one day the governments are going to have to get out of their way and let them have it."

End quote.

His concern was manifested in the civilian nature of the American International Geophysical Year Project, and also in the presentation of his dramatic "Open Skies Proposal" in Geneva, Switzerland on 21 July, 1955--a proposal that, just within the last ten years, has become a reality.

The proposal offered the Soviet Union and other countries reciprocation of a complete blueprint of our military establishments, and a comprehensive and effective system of inspection and disarmament.

You see, it's not new.

Never was new.

This extraordinary proposal, in addition to the announcement of a civilian satellite as a goal of the United States for the IGY, expressed two basic principles related to space activities that were ultimately to pervade many significant developments in international space law and several other international agreements of the Space Age.

These principles were that the objectives of the activities of men in space should be scientific rather than military, and that such activities are for the benefit of all countries, through cooperation and sharing of data.

And the people of the world cheered--while in the background, in secret, a completely different and altogether hidden--even unto this day--space program was promulgated and carried out, using hidden, top secret technology that would make "Star Trek" look like a stroll through Toys R Us.

In fact, the International Astronautical Federation, which would soon establish the first International Institute of Space Law, sent a message to President Eisenhower, expressing pleasure about the announcement that the scientific data obtained would be available to all nations as testimony of the peaceful application of rocket technology for the benefit of all mankind--something that never panned out--for even now, getting information out of the National Aeronautics and Space Administration is like pulling teeth from mammoths.

Unfortunately, the Soviet IGY satellite announcement, just one day after the announcement by the United States, contained much less detail and fewer promises of international participation.

Later, the Soviet Union rejected Eisenhower's "Open Skies Proposal" with a counter-proposal. They would agree to an international space authority to conduct cooperative launches if the United States and all the countries of the world agreed to the total and outright abolition of all overseas military bases.

So, Eisenhower, forced to nurture the survival aspects of his divided sentiments, and for reasons of national security, to forge the weakest link in his developing peaceful uses of space policy, despite his persistent public insistence on the compelling need to avoid the militarization of space, in private conversation, he emphasized to Deputy Secretary of Defence Donald Quarries <sp?> that although information gathered in connection with the IGY would be made freely available, quote:

"Many defence secrets will be jealously guarded."

End quote.

National defence was still to have top priority. Eisenhower indicated that, and I quote:

"To keep the satellite effort from interfering with the high priority work of ballistic missiles, it seemed mandatory to separate the programs."



End quote.

Since Stalin and Khrushchev both saw large ICBMs as the way to compete with American military supremacy, the real nature of the missile gap lay not simply in the chronological primacy of Sputnik or the boast of Khrushchev that the Soviet Union intended to turn out rockets like sausages; but rather in the size of the Soviet rockets and their ability to carry nuclear weapons.

Because of the need to hedge United States' bets on the militarization of space, the Army, or Werner von Braun's Huntsville Group, had also been assigned to develop a backup contribution to the American IGY satellite program--and a completely hidden secret space program--using a technology not yet imagined by the public.

So it was that the easy perception of space as just another place to send military equipment and military personnel as the initial couriers of earth's cultural values was relied upon and exploited by both of the world's super-powers.

And this played the public back and forth, and they dug in their pockets for higher and higher taxes to fund the farce of the Cold War, while behind the scenes the United States and the Soviet Union participated at every level, and were in space long before Apollo 11 landed upon the moon--if indeed it even did.

Earth's cultural values was relied upon and exploited by both of the world's super-powers. Thus, the evolving pattern of future space kind as "Stars Wars" militarists found its roots in the Cold War politics emanating from Moscow and Washington long before President Ronald Reagan accepted the military importance of space as the high ground.

Interesting indeed.

Intellectually challenging--is an understatement.

For there was a "Spacekind Declaration of Independence" completed by the foremost minds educated in space law, which none of you ever knew about, and probably will not even understand.

I know much more than I can ever tell you, and much more than I ever will. But I can steer you in the right directions. For those who will listen, and those who will learn, and those who will dig, I can assure you, you will be rewarded. And I will read from a portion of this, at least until I have to sign off, and maybe I can complete it. So, listen closely.

"We hold these truths to be self-evident that earthkind and spacekind are created equal to their own respective environments, that once having been raised above their biological origins to a recognizable level of sentience and sapience, they are endowed by their Creator with certain inalienable rights, and that among these rights are survival, freedom of thought and expression, and the evolution of individual and community knowledge. That to secure these rights, governments are instituted among sentient beings, deriving their reasonable and responsive powers from the consent of the governed; and by protective inference from those life forms without the capacity to communicate interspecies; That whenever form of government becomes destructive of these ends, it is the right of the governed to alter or abolish it, and to institute a new set of values and political framework, laying its foundations on such principles and organizing its duties and authority in such form as to them shall seem most likely to effect both their physical safety and sense of well-being through cultural evolution. Prudence, indeed, will dictate that political, economic and ideological traditions long established should not be changed for light and transient causes; and accordingly, all experience has shown that earthkind, and now space kind, are more disposed to suffer while evils are suffer able than to right themselves by abolishing or radically restructuring the forms to which they are accustomed. But when there occurs a long train of abuses, usurpations, and insensitivity to the needs of future generations evolving in a unique life-support environment, pursuing invariably the policies of colonial dependency and biological parochialism, it is their right, their obligation, to destroy such usurpations, insensitivity, and unresponsive institutions, and to provide new value standards that will ensure their security from abuses by progenitor cultures and governments of earth kind. -- Such has been the sufferance of space community migrants who are now evolved to space kind, and who now, of necessity, are constrained to alter the existing foundations of relationships among

earth kind and space kind. The history of governments and private enterprise and space development industries is a continuing history of injuries and usurpations, all having in direct object, the maintenance of an absolute tyranny over space communities and space kind. To prove this, a list of grievances is unnecessary. A candid world need only remind itself of the historical patterns of earth kind when nations have pursued economic, ideological, and religious expansion into the less technologically developed continents and societies of earth.

"The plea of this declaration is to break the cyclic violence, warfare and destruction of civilizations which follow with certainty from the establishment of colonies.

"We have petitioned for redress in the most humble terms. Our repeated petitions have been answered only by repeated neglect.

"We have warned the governments and appropriate controlling interests of earth kind, from time to time, of their determined insistence to extend their total jurisdiction over space communities and space kind functioning in an earth-alien environment.

"We have reminded them of the circumstances of our emigration and settlement in space, and those of our predecessors.

"These warnings and reminders, too, have met with the deafness of prevailing justice and a failure to recognize the responsibilities of consanguinity and succeeding generations of earth kind.

"We must therefore denounce the causes and acquiesce in the necessity of our separation, and hold them as we hold the rest of galactic intelligence enemies in war, in peace, friends.

"We, therefore, the representatives of space migrants, space communities and space kind descendants of earth kind, appealing to the Creator for the rectitude of our intentions, do, in the name, and by the authority of space kind settled and living in space communities, solemnly publish and declare that these communities and their inhabitants are free and independent, that they are absolved from all allegiance to the governments and organizations of earth, and that all political and

ideological subservients of space kind to earth kind is and ought to be totally dissolved, and that as free and independent communities of space kind, they have full power to protect themselves, establish peaceful relations, contract commercial and defensive alliances, and to do all other acts and things which independent communities in space, as well as on earth, may do, and for the support of this declaration, with a firm reliance on the protection offered through the creative intent, we mutually pledge to each other our lives, our fortunes, and our sacred honour."

Does that sound familiar?

It should.

And if you think that I made this up, and if you think that I'm insane and that I'm crazy, George S. Robinson and Harold M. White, Jr. wrote a book entitled "Envoys of Mankind: A Declaration of First Principles for the Governance of Space Societies".

It is not a fiction work. And in the back there are some very, very revealing statements, a treaty which you have never seen before, and the declaration which I have just read to you.

Good night, ladies and gentlemen. I'm going to go up on the mountain tonight and just listen. And God bless you all.