

“Whitey on the Moon”

Race, Politics, and the death of the U.S. Space Program,
1958-1972



Paul Kersey

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DEDICATION

To those who still look up at the stars and dream.

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Introduction

Washington D.C.

March 6, 2016

Years ago, I was watching the Disney film *Can't Buy Me Love* (released in 1987) at a friend's house. What's seemingly a mid-1980s teenage romantic comedy has a poignant scene all the more melancholy when one watches it today.

Watching the movie in 1996 at my friend's house, I was struck by the depth of a scene where the film's stars, two white high school seniors, are stargazing at the night sky. Ronald Miller (played by Patrick Dempsey) has a telescope and he is showing the captain of the cheerleading team – Cindy - (portrayed by the late Amanda Peterson) the moon. The dialogue is so sad to read today, because when the movie came out, it had only been 18 years since man first stood on the moon:

Cindy- “God. There are mountains up there. And valleys, canyons and plains. What's that thing, um, up there that looks like a star sapphire? What's that?”

Ronald – “Tycho. An asteroid crashed there and broke the moon.

Cindy – “Broke the moon?”

Ronald – “Yeah. It made a crack in the moon a hundred times the size of the Grand Canyon. On the right is the Sea of Tranquility. The First spaceship from Earth landed there the day I was born.

Cindy – “That's why you're so into astrology, right?”

Ronald – “Astronomy. No. It's just... up there... is our future world. By the time I'm my dad's age, people will be living there and working. Maybe even us.

Cindy – “The moon. It looks different now. It's not as mysterious or romantic.”

Ronald – “I'm sorry I ruined it for you.”

Cindy – “You didn't ruin it. You just changed it, I guess.”

In 2017, *Can't Buy Me Love* will turn 30. There is no one living and working on the moon. The United States of America can't even send men into space anymore, with the space shuttle retired in 2011. We have to hitch a ride with the Russians to get into space.[\[1\]](#)

The Wright brothers first flew in Kitty Hawk, North Carolina in 1903, and only 66 years later man walked on the moon. Almost 47 years since this momentous occasion and acceleration in the evolution of mankind, the nation that gave birth to flight and sent men to the moon must rely on its Cold War adversary to get into space.

What happened?

‘Whitey on the Moon’ will tell the story of exactly what happened. It's not a pretty picture nor is it one many people would feel comfortably telling in public, because it requires being honest about the very subject we are most dishonest about: race and racial differences in intelligence.

Nearly 20 years after I first saw *Can't Buy Me Love*, I sat down in a movie theater to watch another Disney production, *Tomorrowland*.

The movie tells the story of a NASA engineer – Frank Newton - who is tasked with dismantling the space port/launch pad at Cape Canaveral (because America has abandoned space exploration).

His daughter, Casey, is determined to stop this from happening, doing everything she can to sabotage the cranes from taking apart man's attempt to reach the stars.

In a flashback scene to her childhood, we learn exactly why she was so passionate about stopping the dismantling of Cape Canaveral. As her father (played by Tim McGraw) videotapes her, she points out the stars calling them by name:

Frank: “Okay. Go ahead, sweetie. Do your thing, Casey.”

Casey: “That's Sirius. That's Canopus. That's Arcturus. Rigil Kentaurus. Vega, Procyon, Capella, Betelgeuse.

Frank: “And why do you love the stars so much, Casey?”

Casey: “Because I wanna go there.

Frank: “But it's so far away. It'll take a long time. A real long time. What if you get all the way up there, and there's nothing?”

Casey : “What if there's everything?”

Just as when I saw *Can't Buy My Love*, the power of the scene in Tomorrowland when Casey (played by Britt Robertson) has successfully sabotaged the cranes taking apart Cape Canaveral piece by piece is exactly why I wrote this book.

Looking back up at the magnificent structure that once would launch ships off of earth and hurtling into the space (now slated for tearing down), Casey stares at Cape Canaveral as the night sky and the countless number of stars stare back... seemingly taunting her for believing man had a destiny in the heavens.

In fact, one of 2015's best movies was Christopher Nolan's *Interstellar*. Though we have no idea what happened, some unexplained cataclysm has wiped out much of humanity, devastating the United States in the process. Matthew McConaughey plays Cooper, a former NASA pilot forced to be a farmer in a world where his skills are but an antiquated reminder of a world that once was. His daughter, Murph, has spent her childhood learning about America's greatness when it came to space exploration, and her mental aptitude sets her apart from the other students in her class, causing the need for a student/teacher conference.

It's in this scene we see the same mentality creeping into our world, where the United States must pay the Russians for the privilege of using one of their rockets to launch our astronauts into space:

Teacher: Murph is a great kid. She's really bright, but she's been

having a little trouble lately. She brought this in to show the other students. The section on the lunar landings.

Cooper: Yeah, it's one of my old textbooks. She always loved the pictures.

Teacher: It's an old federal textbook. We've replaced them with the corrected versions.

Cooper: Corrected?

Teacher: Explaining how the Apollo missions were faked to bankrupt the Soviet Union.

Cooper: You don't believe we went to the moon?

Teacher: I believe that it was a brilliant piece of propaganda. That the Soviets bankrupted themselves pouring resources into rockets and other useless machines.

Cooper: Useless machines?

Teacher: And if we don't want a repeat of the excess and wastefulness of the 20th Century, then we need to teach our kids about this planet — not tales of leaving it.

Cooper: You know, one of those useless machines they used to make was called an MRI. And if we had any of those left, the doctors would have been able to cut the cyst in my wife's brain before she died, instead of afterwards. And then she would have been the one sitting her listening to this instead of me, which would've been good because she was always the calmer one.

The past must be erased, if the future the civil rights movement set us upon turns out to be one far different than the one dreamed of in 1987 *Can't Buy Me Love*; the present must be destroyed, if the reality of the civil rights movement failure in devolving civilization becomes clear, which is why Cape Canaveral was being dismantled in 2015 *Tomorrowland*.

How could white people have gone to the moon with the slide rule and 1950/1960s technology, when untold trillion's of dollars can't close the racial gap in achievement between white and black students in 2016 America?

Because as '*Whitey on the Moon*' will make clear, the stunning success of NASA was entirely because it was a virtual all-white endeavor: while African-

Americans represented 12.1 percent of the classified federal service and 19 percent of the wage board employees in 1963, NASA's numbers were 1.9% and 4.9%."[2]

Though it would only take the combined efforts of white individuals collectively at NASA eight years to put a man on the moon after John F. Kennedy said America would beat the Russians, it only took four years after that momentous achievement for liberals to attack the lily-white nature of the agency:

From 1966 to June of this year, NASA's minority employment increased by only 1.1 percent. The effectiveness of the seven year NASA effort in this field can be gauged by contrasting its current 5.19 percent minority employment figure with the government wide figure of 20 percent.

... NASA has compiled a dismal record with respect to female and minority employment. By now NASA should have learned that institutionalized sexism and racism give way to neither simple pieties nor eloquent declarations of principle. Achieving equitable employment opportunities for women and minorities in large American institutions requires skill, determination and sustained effort, just as a successful space program does. That is a lesson for the 1970s that all major American institutions must learn if the tragedies of the 1960s are to be avoided in this country's future."[3]

To the insane liberal mind, white people putting a man on the moon was somehow the ultimate symbol of racism, because they did it without any contributions from non-whites (with NASA even defying pushes to diversify its employees). If we are to return to the stars, we must look up to the heavens and feel no shame in stating our future is there, and not the ruins of our civilization found in 83 percent black Detroit.

Our future is the stars. Let this book be but a lesson in the momentary impediment to reaching our destination.

When the Feds forced NASA to retire 'merit' as qualification for astronaut selection

“I’m never just talking about people being nice to each other. I’m talking about changing the system,” she told a civil rights oral history interviewer for Howard University in 1971. “We ought to have one big coalition. . . [of African-Americans and] . . . all our minorities [with which] we could change anything in this system.”

- [Ruth Bates Harris](#), deputy assistant administrator for equal opportunity (NASA's highest ranking black female) [*Societal Impact of Space Flight*, p. 427]

“I saw no minorities or women as astronauts. Could I help make a difference?”

- Ruth Bates Harris, before taking the job as deputy assistant administrator for equal opportunity for NASA, in 1972[4]

Thoughts sometimes wander from present reality, allowing for a wistful moment of reflection into the realm of possibility...of "*what might have been*".

On July 8, 2014, I found myself wondering what Americans may have been thinking on this date, forty-five years ago, in 1969.

On July 8, 1969, America was just eight days away from the historic launch of Apollo 11.

Twelve days from the landing on the moon.

My own parents were roughly between the ages of eight and fourteen then. What were their hopes and dreams, their visions of a future America?

Did they perhaps envision men and women living in colonies on the moon, a space port for further exploration of the heavens?

On the other hand, how many average citizens back then could ever envision a future America where [84 people \(14 killed\) would be shot over a July 4th weekend in a single major city?](#)[5]

Did they, in their wildest dreams, believe the United States Government would actively promote the dissolution of the majority (founding) population by abandoning its duty to protect our borders?

Did they understand the laws established in their grandparents' generation (restrictive covenants, segregation of public schools, and freedom of association protecting small businesses' right to discriminate) were safeguards to ensure social stability and promote tranquility?

It was never about racism.

Now we know it was about protecting civilization.

But to be able to look upon the moon on July 8, 1969, knowing no man had ever set foot upon it before (and the wonderment of what would come after they did) is a memory I'd trade anything for at this point.

Today, of course, we have the benefit of hindsight. We all know what came next.

Shortly after the moon landing, America abandoned space exploration in favor of the endless promotion of blacks (which, of course, has extended to all racial minorities and aggrieved special interests groups).

And in the 45 years since we first went to the moon, the trillions of dollars (and untold hundreds of trillions of opportunity costs lost) spent on the daily campaign to benefit blacks has - if you open your eyes up for only a moment - provided overwhelming evidence that our ancestors knew far more than we did about race.

Though will never know what truly went through his mind, Deke Slayton was arguably the most important man behind the success of NASA from 1962 to 1972 (the era before diversity became the primary goal of the space agency instead of, you know, space exploration). Slayton was the voice of the Mercury astronauts, the man who selected the crews who flew the Gemini, Apollo, and Skylab missions.

In the autobiography *Deke! U.S. Manned Space: From Mercury to the Shuttle* is the story of Donald K. "Deke" Slayton, we learn about a man whose greatness is an embarrassment to our generation.

In his book, Deke explains how the astronaut candidates were selected in an era before black women (with a huge racial chip on their shoulder) like Ruth Bates

Harris came to push their racial agendas and derail our space efforts - momentarily – in favor of promoting a group of people who would soon inherit Detroit (via white flight) and turn it into... Detroit.

This is how Deke describes the process of astronaut selection, and how even in 1962 the Federal Government was working to promote blacks as the primary goal of every mission:

All the while the astronaut selection process continued. We had known going into the 1962 selection that we would need more astronauts at some point in the future, so as the nine new guys completed their initial training, we decided to pick up some more.

Gemini was always intended to consist of ten or eleven manned flights - that was a minimum of twenty seats right there. Then you had Apollo, which in at that point called for the following:

Four manned Apollo earth orbit missions launched with the Saturn I rocket beginning in 1965.

Two to four manned Apollo earth orbit missions on the Saturn IB beginning in 1966.

At least six manned earth and lunar orbit missions on the Saturn V beginning in 1967.

All this was designed to lead up to a manned lunar landing in 1968-1969.

The procedure and qualifications were pretty similar to the recruitment for the 1962 group, though we dropped the test pilot requirement, figuring we had just about drained the pool. Applicants with operational flying backgrounds or advanced degrees in related areas would be accepted. It was with this selection, however, that I got caught in my first, last, and only political battle over astronaut selection.

The Kennedy Administration, particularly the President's brother, Robert, thought there should be a black astronaut. The Navy didn't have anyone remotely qualified, but in the Air Force there was a black bomber pilot, Captain Edward Dwight, who had applied for Yeager's Aerospace Research Pilot School (ARPS).

The trouble was, his multiengine background, lack of an engineering degree, and lack of the normal test pilot school caused him to be ranked pretty far down the list of applicants. (The school normally enrolled eight at a time.)

The pressure started with General LeMay, who was ordered by Bobby Kennedy to get Dwight enrolled at ARPS. Yeager resisted - it wasn't about racism, it was just that according to the rankings, Dwight had finished in the middle of the pack. Yeager thought it would be reverse racism to enroll Dwight ahead of pilots with better qualifications.

They worked out a deal: Dwight would be enrolled, but so would all those pilots on the list ahead of him. That's why that year the ARPS had a class of fourteen rather than eight.

Dwight got through the school and did okay, even though Yeager brought in a tutor for him, all of that. But okay wasn't really enough. Remember, NASA wasn't just looking at the ARPS graduates as potential astronauts: our pool included the Navy and the Marines, civilian pilots and now research scientists, not to mention other Air Force pilots and test pilots, some of whom had really proved themselves in flight test. These were guys like Michael Collins, a good applicant for the 1962 group who had been held back to get another year experience. Or Dick Gordon, who was one of the Navy's best pilots.

As I hear it, Dwight himself wasn't particularly driven to become an astronaut.

I had already developed a point system that we used in making the final evaluations on astronaut candidates. There were three parts: academic, pilot performance, and character/motivation, ten points for each part, with thirty being the highest possible score. Some of it was cut-and-dry: you got points for a certain amount of flying and for education. Some of it, by design, was subjective and based on face-to-face interviews. Just based on the flying and technical matters, Dwight finished out of the running.[\[6\]](#)

Merit.

The practice of choosing the best, brightest, and most capable is what built

America.

But somewhere along the way, the less-capable surpassed the excellent, not on the basis of merit, but melanin.

This practice brought America to her knees.

One of the three men of Apollo 11, Michael Collins, described Deke's system for evaluating potential candidates in his book *Carrying the Fire: An Astronaut's Journey*:

Deke proposed a system which had been used in previous selections, and with minor modifications we agreed. It was a thirty-point system divided equally into three parts: academics, pilot performance, character and motivation. "Academics" was really a misnomer, as an examination of its components will reveal: IQ score - one point; academic degrees, honors, and other credentials - four points; results of NASA-administered aptitude tests- three points; and results of a technical interview - two points. Pilot performance broke down into: examination of flying records (total time, type of airplane, etc.) - three points; flying rating by test pilot school or other supervisors - one point; and results of technical interview - six points. Character and motivation was not subdivided, but the entire ten-point package was examined in the interview, and the victim's personality was an important part of it. Hence, of the thirty points, eighteen could be awarded during the all-important interview.[\[7\]](#)

Merit.

This was how we went to the moon.

It was no hoax, any more than building a railroad from one coast to the other or laying a wire to transmit cables from the North American continent to Europe was a hoax.

A different civilization, much different than the one we live in today, succeeded in reaching the moon... just as much different civilization helped turn the *Arsenal of Democracy* into a living, breathing nightmare of racial realities in 2014.

Ruth Bates Harris autobiography *Harlem Princess* triumphantly concludes with a depiction of Congressional Hearings into the overwhelming whiteness of NASA from 1962 -1972.

Not surprisingly, this is the kind of civilization we live in today:

During the summer of 1972, concern about the lack of women and minorities in the astronaut program was particularly strong. At the National Urban League convention during the first week of August, the absence of black, Chicano, and women astronauts was a topic of conversation. It was during this period that Representative Charles B. Rangel (D., New York) called upon the US Civil Rights Commission to conduct an investigation of NASA to determine why it had no black, Spanish, or women astronauts.

Rangel said: Something is seriously wrong when not a single member of the 42-man astronaut corps is female, Black or Hispanic. During its 14-year history, NASA has had only one Black nominee to be an astronaut. [H was Major Robert H. Lawrence with the AF MOL Program, who was killed in an F-104 aircraft accident before he had the opportunity to join NASA.] John Buggs, the newly appointed Staff Director of the US Civil Rights Commission, responded to Rangel by declaring that “an investigation of NASA would fall in line with the responsibility of the commission.” As a result, Jeffrey M. Miller, Director, Office of Federal Civil Rights Evaluation, told NASA in a letter written August 12, 1972:

The commission recently received a letter from Congressman Rangel which asserted that all of the astronauts in NASA's space program are white males. In view of the important part that this program plays on our lives and the great psychological impact that media coverage of our manned space efforts has on millions or (sic) people around the world, this figure if true is most distressing.

Miller asked for specific and detailed information on astronauts, to include race, ethnicity, and sex for past and present astronauts, a description of the manner in which they were selected and an explanation of minority and female underutilization, if such was the case: and NASA's detailed plans for increasing the participation of

minorities and women in the group selected for space missions.

On Friday, January 11, 1975, Senator William Proxmire (D., Wisconsin), chairman of the Space Science and Veterans Committee, opened hearings to investigate operations of the NASA Equal Opportunity Office. Senator Proxmire stated that “Nothing has exemplified NASA’s achievement more than our astronaut program, and he properly recognized the fine character and achievement of the young astronauts. It has been not only the Agency’s showpiece but indeed the country’s showpiece.” His concern, however, was that “the astronaut corps had no black or females currently in training as astronauts,” Willis Shapley, NASA Associate Deputy Administrator, responded to Senator Proxmire in his testimony:

... Mr. Chairman... I think the space program of that period may be criticized for not having taken aggressive enough measures to insure that there were qualified women and blacks and other minorities... I should mention that the requirements and the preparation specifically... for the Shuttle program definitely include the provision for females astronauts.[\[8\]](#)

When you look back on the past 45 years, the criticism of the white men who successfully administered and participated in the Apollo project - starting in 1973 by Ruth Bates Harris, whose goal was ““We ought to have one big coalition. . . [of African Americans and] . . . all our minorities [with which] we could change anything in this system.” - should have served as a warning to any right-thinking person something was seriously rotten in the states of America.

Like I said before...We now have the benefit of hindsight.

Today, our government actively floods this "nation" with a people whose utilization of the moon is limited to using its bright light as a guide to invade our borders by the hundreds of thousands per year.

Our destiny is not Detroit.

It's not Baltimore.

It's neither Newark, nor even the incredible savagery found in the black parts of

Chicago, where 84 people were shot over one July 4th weekend...

We must survive what's coming, to remind those who come after us of what they stand to inherit and what they must safeguard for the future.

Unfortunately, America in its current state isn't worth saving, much less inheriting.

As it stands now, the United States of America is the manifestation of Ruth Bates Harris' dream of a coalition of minorities rising together to dismantle what whites built, and remake as their own (of course, they'll never take responsibility for the blight and ruin in their cities, instead blaming "white flight" for the collapse of civility and civilization).

We have a special name for Harris' "American dream"...

We call it Detroit.

(And Camden, and Newark, and Baltimore, and Birmingham, Atlanta, Philly, Chicago...)

Men like Deke Slayton and Michael Collins took for granted that merit was the most valuable way to judge character and competence; in our day, we are forced to push merit aside and judge exclusively by the color of one's skin, as long as we always keep in mind that, A) black is good; and B) white is bad.

The former mindset went to the moon; the latter mindset enabled the creation of 2014 Detroit.

The collective efforts of hundreds of thousands of white people enabled man to land on the moon; the collective efforts of hundreds of thousands of black people enabled Detroit to crumble into its own footprint.

Apollo's Efforts Grounded: When NASA Turned to

"Star Trek's" Lt. Uhura to Recruit the Next Generation of Non-White Astronauts

From merit:

"The original NASA culture was also imbued with a certain degree of idealism. Professionalism in its classic form requires the bearer to perform a public service, whether it be a doctor curing the sick or an engineer speaking the truth. Two forms of idealism contributed to the NASA culture of the first generation. One was the notion of the space race as the "good war"; the other was the romance of flight.

The airplane was barely twenty-five years old when the first generation of NASA employees was born. Most people traveled by bus or train, if they traveled at all. Flying in airplanes above the ground had a romantic quality that touched many NASA engineers while they were young."[\[9\]](#)

To having merit be deemed "too white":

"NASA, along with the companies that performed contract work during Apollo, was a reflection of society's workforce in the late 1960s - mostly white, mostly male."[\[10\]](#)

To having merit be deemed "too white" and sexist:

"Civil Rights advocates have been fond for years of pointing out the incongruity of a nation's being able to send men to the moon and bring them safely back again without being able to deal very effectively with its racial problems here on earth.

... NASA has compiled a dismal record with respect to female and minority employment. By now NASA should have learned that institutionalized sexism and racism give way to neither simple pieties nor eloquent declarations of principle. Achieving equitable employment opportunities for women and minorities in large American institutions requires skill, determination and sustained effort, just as a successful space program does. That is a lesson for the 1970s that all major American institutions must learn if the tragedies of the 1960s are

to be avoided in this country's future."[\[11\]](#)

To blasting the very thought of this “too white” government agency daring to put white men on the moon:

"By the time Apollo 11 astronauts had landed on the Moon in 1969, a growing community of dissent had emerged, for whom America's space success belied a space agency barely integrated by race and gender, even by 1960s standards. Particularly problematic for NASA in the early 1970s was the continued gender and racial exclusivity of its astronaut ranks: the Moon Race had been one, but NASA would still fly only white male pilots. Without the Moon Race to shield it, the ethnic and gender homogeneity of NASA's astronaut corps also suggested a dissonance between the goals of Apollo (its obsession with putting "Whitey on the Moon") and the needs of a nation increasingly inclined to view persistent social discrimination as the leading national concern. Even *Star Trek's* USS Enterprise had enjoyed a crew integrated by gender and ethnicity..."[\[12\]](#)

Two white men successfully walked on a different world, many, many years ago on July 20, 1969. Apollo 11 got them there.

Apollo 12, 14, 15, 16, and 17 would also successfully land on the moon.

Apollo 18 and 19 would be cancelled, too expensive in an age dominated by the urge for equality and an unprecedented allocation of resources to ensure it happened.

And though the crew of the fictional *Star Trek* was integrated, the NASA that put 12 men on the moon from 1969 - 1972 was almost entirely white.

Much to the chagrin of one of the fictional "astronauts" who spent years on the set of the USS Enterprise.

The black actress Nichelle Nichols, who played the part of Lt. Uhura on *Star Trek*.

In the pages of *Forbes*, she would be quoted as saying her efforts were successful, because she, "improved NASA's human mission with her single-handed effort to include more women and African-Americans in the space

agency of the late 1970s that was dominated by White-male employees."[\[13\]](#)

Nichols would give a speech in 1977, titled 'New Opportunities for the Humanisation of Space', where she voiced her concerns and criticism that been leveled against the space program by the women and minorities whom she had met during her travels.

She would meet with NASA's Associate Administrator for Space Flight, John Yardley, and the black NASA Assistant Administrator for Equal Opportunity Programs, Dr. Harriet Jenkins, to discuss her speech and why so few minorities were applying to be astronauts:

... she talked herself into becoming a recruitment contractor of minorities for NASA's Astronaut Corp. However, she informed those present that in accepting the assignment (contract) her credibility was at stake, and if she found suitably qualified women and minorities for the astronaut program who would subsequently not be selected, then she would 'personally file a class-action suit against NASA.' She was not going to be used to attract publicity and then have NASA say later that despite all its efforts it could find no qualified women or minorities. NASA concurred.[\[14\]](#)

So NASA was no longer an organization where merit was the necessary condition for employment or advancement; it was nothing more than the lack of genitalia or an abundance of melanin that would instantly qualify you for NASA employment and getting pushed to the front of astronaut training.... or else Lt. Uhura would file a class-action lawsuit...

And people still believe we didn't go to the moon, when an actress from a fictional show about a future racial Utopia would dictate to NASA just who could be an astronaut...

In an interview with *Smithsonian Magazine*, she'd elaborate her angst with NASA selecting just another "all-white male astronaut corps":

Q: How did you become affiliated with NASA and in what capacity?

A: Ten years after "Star Trek" was cancelled, almost to the day, I was invited to join the board of directors of the newly formed National Space Society. They flew me to Washington and I gave a speech called

“New Opportunities for the Humanization of Space” or “Space, What’s in it for me?” In [the speech], I’m going where no man or woman dares go. I took NASA on for not including women and I gave some history of the powerful women who had applied and, after five times applying, felt disenfranchised and backed off. [At that time] NASA was having their fifth or sixth recruitment and women and ethnic people [were] staying away in droves. I was asked to come to headquarters the next day and they wanted me to assist them in persuading women and people of ethnic backgrounds that NASA was serious [about recruiting them]. And I said you’ve got to be joking; I didn’t take them seriously. . . . John Yardley, who I knew from working on a previous project, was in the room and said ‘Nichelle, we are serious.’ I said OK. I will do this and I will bring you the most qualified people on the planet, as qualified as anyone you’ve ever had and I will bring them in droves. And if you do not pick a person of color, if you do not pick a woman, if it’s the same old, same old, all-white male astronaut corps, that you’ve done for the last five years, and I’m just another dupe, I will be your worst nightmare.

Q: And what happened?

A: They picked five women, they picked three African-American men, they picked an Asian and the space program has represented all of us ever since. That is my contribution and that is one of the things I am most proud of.[\[15\]](#)

It should be noted that in 1976, NASA's Astronaut Selection Board had put out new guidelines for how to recruit future astronauts. This was before a fictional lieutenant from a television would threaten a lawsuit if black and women candidates weren't selected...:

Phase I

- A. NASA determines final qualification requirements
- B. Prepare recruiting information packets, which will include
 1. Description of Space Shuttle program
 2. Qualification requirements
 - A. Pilots
 - B. Mission specialists
 3. Description of selection process

4. Application blank(s)
- C. Meet with special interest groups, such as National Organization for Women, NAACP, and the League of United Latin American Citizens.
 1. Explain qualification criteria rationale
 2. Enlist aid in publicizing recruitment effort and identification of candidates
 3. Provide information packets for distribution
- D. Prepare press kits

Phase II

- A. Announce recruitment program to the public
 1. Possible press conference; consider participation by special interest group representatives
 2. Distribute press kit
 3. Provide all NASA public speakers with information kit for use in every public appearance
 4. Place recruitment advertisements in appropriate publications.[\[16\]](#)

During the 1960s and the buildup to the Apollo program, not one special interest had a say in anything NASA did.

We landed on the moon with Apollo 11, 12, 14, 15, 16 and 17 then.

The post 1972 NASA gave us... meetings with the NAACP to dictate how NASA would select pilots for space travel.

NASA would then film a commercial with Lt. Uhura herself, Nichelle Nichols, dressed in blue overalls of an astronaut, delivering a recruitment pitch on national television. She read off of a teleprompter:

Oh, Hi. I'm Nichelle Nichols. It kind of looks like when I was Lieutenant Uhura on the starship Enterprise , doesn't it. Well, now there's a twentieth century Enterprise, an actual space vehicle built by NASA and designed to put us in the business of space - not merely space exploration. NASA's Enterprise is a space shuttlecraft, built to make regularly scheduled runs into space and back. Now, the shuttle

will be taking scientists and engineers, men and women of all races, into space - just like the astronauts crew on the starship Enterprise. That is why I'm speaking to the whole family of humankind - minorities and women included. If you qualify and would like to be an astronaut, *now* is the time! This *your* NASA![\[17\]](#)

After 1972, NASA became nothing more than glorified United States Postal Service, dedicated to the same principles that have guided to the NAACP since its founding: advancing the interests of non-white people while subverting the interests of whites.

We went to the moon.

July 20, 2014 should be a date we celebrate our genesis into the exploration of new celestial worlds; instead, it's just another date where we see those stars going increasingly out of focus, clouded with the uncertainty of a future where the advancement of minority interests have completely subverted our civilization.

So congrats Nichelle Nichols: you've ensured the future - for now - is nothing like that (thankfully) of the liberal world of *Star Trek*; instead, it looks like something out of 1968's *Planet of the Apes*.

Post-1972 NASA is nothing more than a social experiment; knowing we have to hitch a ride with the Russians to even get to space in 2014 should be sufficient information in showing how this experiment ended...

Space isn't the final frontier.

Race realism is the final frontier, an acceptance of this truth the way back to the stars.

If not, all roads point to Detroit.

With NASA's Minority University Research and Education Project (MUREP), Who Needs The Russians to Get to Space??

Ever seen the movie *October Sky*?

It's the true story about four white boys from West Virginia, who take up an interest in rocketry after the Russians successfully launch Sputnik. *October Sky* is a modern classic.

Set in a coal mining town, the main character,

Hickam, is portrayed by Jake Gyllenhaal. His father is the mine superintendent.

Easily, the most poignant scene is after Hickam's father is hospitalized following a mining injury, forcing Hickam to quit school (thus abandoning his dream of entering his rocket experiments in the science fair and earning a college scholarship) and head down to the mines.

He took his father's place to become the breadwinner for the family.

As he descend down the elevator shaft and into the mine for the first time, Hickam looks up at the night sky and the billions of stars staring coldly back at him.

Though his dream would be one day realized, at that moment we empathized with his defeat as he descended into the mine.

He left a world full of hope and endless possibilities for a dreary, dangerous and inevitably fatal life of mining coal.

Though we all lead mortal lives, it's the manner in which we live them that ultimately give them meaning and inspire others to greatness.

But that was a different nation.

The America of the 21st century doesn't care to invest money into projects inevitably taking us to the heavens, not when it can invest in a fruitless "race to the bottom" as a morally superior and noble pursuit.

Homer Hickman's descent into the mine shaft is really a metaphor for the future of the United States.

Unfortunately, it's the historic majority population that's getting the shaft, as we get pulled back down to earth for daring to have the audacity to reach for the stars.

Nothing quite describes the tragedy of the situation of quite like [*NASA's Wings in Orbit: Scientific and Engineering Legacies of the Space Shuttle*](#). An Orwellian chapter titled Social, Cultural, and Educational Legacies includes subheadings such as NASA Reflects America's Changing Opportunities and NASA Impacts US Culture. On p. 461 -462, we inadvertently get a lesson in how Affirmative Action directly led our nation into the cold, dark mines of nothingness.

But hey, at least we're inclusive:

Before the Space Shuttle was conceived, the aerospace industry, NASA employees, and university researchers worked furiously on early human spaceflight programs to achieve President John Kennedy's goal of landing a man on the moon by the end of the 1960s. Although these programs employed thousands of personnel across the United States, White men overwhelmingly composed the aerospace field at that time, and very few women and minorities worked as engineers or scientists on this project.

When they did work at one of NASA's centers, women overwhelmingly served in clerical positions and minorities accepted low-paying, menial jobs.

Few held management or professional positions, and none were in the Astronaut Corps, even though four women had applied for the 1965 astronaut class. By the end of the decade, NASA offered few positions to qualified minorities and women. Only eight Blacks at Marshall Space Flight Center in

Alabama held professional-rated positions while the Manned Spacecraft Center (currently known as Johnson Space Center) in Texas had 21, and Kennedy Space Center in Florida had only five

Signs of change appeared on the horizon as federal legislation addressed many of the inequalities faced by women and minorities in the workplace. During the Kennedy years, the president ordered the chairman of the US Civil Service Commission to ensure the federal government offered positions not on the basis of sex but, rather, on merit. Later, he signed into law the Equal Pay Act of 1963, making it illegal for employers to pay women lower wages than those paid to men for doing the same work. President Lyndon Johnson signed the Civil Rights Act of 1964, which prohibited employment discrimination (hiring, promoting, or firing) on the basis of race, sex, color, religion, or national origin.

Title VII of the Act established the Equal Employment Opportunity Commission, which executed the law. The Equal Employment Opportunity Act of 1972 strengthened the commission and expanded its jurisdiction to local, state, and federal governments during President Richard Nixon's administration. The law also required federal agencies to implement affirmative action programs to address issues of inequality in hiring and promotion practices.

One year earlier, NASA appointed Ruth Bates Harris as director of Equal Employment Opportunity. In the fall of 1973, Harris proclaimed NASA's equal employment opportunity program "a near-total failure." Among other things, the agency's record on recruiting and hiring women and minorities was inadequate. In October, NASA Administrator James Fletcher fired Harris and Congress held hearings to investigate the agency's affirmative action programs.

Legislators concluded that NASA had a pattern of discriminating against women and minorities. Eventually, a resolution was reached, with Fletcher reinstating Harris as NASA's deputy assistant administrator for community and

human relations. From 1974 through 1992, Dr. Harriett Jenkins, the new chief of affirmative action at NASA, began the process of slowly diversifying NASA's workforce and increasing the number of female and minority candidates.[\[18\]](#)

And that slow process of diversifying NASA's workforce turned one of the only functional federal agencies into just another US Postal Service, a veritable job program for otherwise unemployable minorities.

It also effectively grounded the ambitions of white men like Homer Hickam, whose aim for the stars was considered "too white" to be considered a prime candidate for the space program (or what was left of it).

With NASA now nothing more than a glorified US Postal Service, let's explore its [Minority University Research and Education Program \(MUREP\)](#).

MUREP is the feel-good program for those who believe that, someday, the racial gap in achievement will finally close, and mankind will fly to the moon on our collective mind power, moral superiority, and "inclusiveness". No rockets necessary.

Just the mind manipulating matter, willing objects into space!:

NASA has selected 13 undergraduate teams from minority-serving institutions across the United States to test their science experiments in microgravity conditions. The teams will travel on a Reduced Gravity Education Flight (RGEF) with NASA's Minority University Research and Education Project (MUREP) the week of July 7.

Each team designs, flies and evaluates a reduced-gravity experiment that aims to fill technology needs and knowledge gaps previously identified by NASA. They will test their experiments aboard a specially modified aircraft able to simulate a reduced-gravity environment. The aircraft flies approximately 30 sets of rollercoaster-like climbs and dives, producing periods of near weightlessness and hypergravity ranging from 0 to 2 g's.

"We are excited that our program provides a once-in-a-lifetime opportunity for aspiring scientists and engineers to study and understand their craft. By participating in this innovative program, the students gain useful skills through collaborative planning and teamwork," said Frank Prochaska, RGEF program manager at NASA's Johnson Space Center in Houston.

The 2014 MUREP teams are from Austin Community College, Austin, Texas; California State Polytechnic University, Pomona; Dallas County Community College District, Dallas; Gadsden State Community College, Gadsden, Alabama; San Jose State University, San Jose, California; Texas Southern University, Houston; University of North Carolina at Pembroke and Robeson Community College, Pembroke, North Carolina; University of Houston; University of Miami, Coral Gables, Florida; University of Puerto Rico at Rio Piedras, San Juan, Puerto Rico; University of Southern California, Los Angeles; University of Texas at El Paso; and, University of Texas Pan American in Edinburg.

MUREP is committed to the recruitment of underrepresented and underserved students in science, technology, engineering and mathematics to sustain a diverse workforce. Participation in NASA projects and research stimulates students to continue their studies at all levels of higher education and earn advanced degrees in these critical fields.[\[19\]](#)

What does it mean? It's a reminder that as diversity became the goal of NASA, the agency lost its founding focus, evolving into just another inefficient, expensive, useless federal agency in pursuit of "vibrant diversity".

In fact, they issued a pretentious press release announcing the allocation of money to non-white causes (as if this is reason to celebrate).

As hostilities with Russia rise again, stirring up old Cold War resentments, it's important we understand why American astronauts banned from hitching a ride on Russian rockets is a fitting conclusion to the space race.[\[20\]](#)

Angry that the U.S. threatened sanctions to Russia in response to Russia's invasion of neighboring Crimea, its Deputy prime Minister "threatened to

terminate 'cooperation' with the United States on the International Space Station -- presumably by denying U.S. astronauts rides to the ISS aboard Russian rockets."

But he didn't leave it at that. His next statement "mocked America's too-early termination of its space shuttle program, quipping: 'I propose that the United States delivers its astronauts to the ISS with the help of a trampoline.'"

Nice.

Folks, the sun went down long ago on the American Dream...

As NASA's chief mission became just another self-righteous experiment in diversity-hiring and minority-promoting, its long, proud history of achievements up to that point became an embarrassing reminder of the future Homer Hickman once dreamed of for this country.

To those pulling the strings of power in America today, however, NASA's MUREP program is just as exciting an achievement as landing on the moon.

1972 -- The Year NASA's Mandate Changed From Exploring the Stars to Promoting Affirmative Action,

Diversity, and Equality

The [NASA Office of Diversity and Equal Opportunity](#)(ODEO) represents the great impediment to the next step in human evolution.

It hinders our adventures in space exploration and scientific advancement, precisely because this office works to handicap NASA with color-conscious hiring instead of merit-based hiring.

Man's dreams of reaching the stars are grounded, until people can understand and accept that the enormous gap in achievement between blacks and whites isn't due to "Jim Crow", "slavery", or "institutional racism".

It's the result of genetic, racial differences in intelligence.

On the ODEO web site is this quote from current NASA Administrator Charles F. Bolden:

Journeying beyond Earth's orbit, as NASA is committed to do, will require a diverse team of many individuals with the best minds, the most comprehensive expertise, the broadest knowledge, the strongest talent, and the greatest integrity. As NASA's Diversity and Inclusion Champion, I believe it is incumbent on every member of the NASA community to advocate for, promote, and most importantly, practice the principles of diversity and inclusion in everything that we do. This means making diversity and inclusion integral in our efforts to identify and develop the best talent, create and serve on high-performing teams, achieve scientific and engineering excellence, maintain integrity in all that we do, and ultimately, realize mission success.-- *Administrator Charles F. Bolden, Jr. NASA Policy Statement on Diversity and Inclusion, June 8, 2010*[\[21\]](#)

Despite the politically correct diversity jargon, Bolden's belief system lacks historical veracity.

Sure, he might be NASA's chief Diversity and Inclusion Champion (undisputed champion, mind you), but this position has about as much impact as a greeter at your local Wal-Mart.

His job is to welcome a “diverse workforce” into an agency that long-ago abandoned its mission for space exploration, just as Sam Walton's company long ago abandoned being an American company.

J. Alfred Phelps book *They Had a Dream: The Story of African American Astronauts* inadvertently provides a key to unlocking a door few people are willing to open, instinctively knowing it will only lead them down a rabbit hole that the state has spent their entire lives trying to explain doesn't exist.

Racial differences are real.

The state has spent decades and trillions trying to convince you racial differences don't exist, that equality is reality. Regardless of whether or not you believe in racial differences, however, racial differences believe in **you**.

Not coincidentally, the last manned mission to the [moon was Apollo 17](#).

This occurred in late 1972.

It represents the last time humans traveled beyond low Earth orbit.

Almost 42 years ago...

What happened that year, which proved to be the death knell for America's space program?

The passage of the Equal Employment Act of 1972, which spelled the end of merit-hiring at NASA. The agency's new, morally superior goal became 'diversifying' the almost-entirely-white workforce of the space agency with minorities (and women).

J. Alfred Phelps writes:

With President Lyndon B. Johnson's affirmative action executive order following hard on the heels of the 1964 Civil Rights Act, and the subsequent passage of the Equal Employment Act of 1972, NASA was forced to give serious consideration to minority hiring.

On 12 September 1973, the NASA Manned Spaceflight Management Council met in Washington, D.C. Dr. Dudley G. G. McConnel, the assistant administrator for equal opportunity programs, outlined the chief objectives: Discrimination within NASA must be removed in both fact and appearance. The new policy targeted all programs and functions. Managers were instructed to support the planning, implementation, control, and evaluation of the equal opportunity program at every level in the agency, and to verify that established goals were met.

An Equal Opportunity Action Plan was unveiled. The plan listed the key elements for Equal Employment Opportunity (EEO) staffing and training. It also provided detailed goals, time tables, and methods for measuring performance against the plan. The plan further projected by the end-of-year numerical goals and wage categories for minority hiring through calendar 1977.

Establishment of an equal opportunity program advisory board was also directed. Its goal: helping NASA assess the programs and methods used to attract top minority and female applicants. The board was also tasked to look at "allocating the adverse impact" of certain existing Civil Service regulations.

Finally, a complete review of functions and planned membership in a NASA-wide equal opportunity council was planned. Affirmative action goals for the Kennedy Space Center (KSC) space-shuttle launch and landing facilities construction work force were being coordinated to ensure that minority workers available in the KSC area were being used.

With those actions, NASA began an astounding turnabout in its treatment of women and minorities - its start fueled by the scrawl of the president's pen.

By February 1974, equal opportunity program meetings at NASA were lively affairs, with open and candid discussions among participants. Equality of involvement was called for in discussions about the recruitment of women and minorities. Greater involvement of middle managers and supervisors in the affirmative action mix was also encouraged.

As defined in 1974, the effort would not only be evident in flight activities, but throughout the NASA work force. Supervisory staff members were directed to attend space centers' human rights seminar, conducted by the Employment Opportunity Office. Each directorate was ordered to develop an affirmative action plan and select a responsible individual authorized to speak on behalf of his organization in "developing and implementing [these] plans." At the Goddard Spaceflight Center, meetings were opened by stressing that "the key word is equality --- equality because it is right."[\[22\]](#)

"The key word is equality --- equality because it is right."

Does this one sentence not epitomize America under the iron heel of Black-Run America (BRA)?

We went to the moon without the help of supercomputers---just the slide rule--- at a time when an entire generation was held to a single standard of excellence, and a single goal.

Now the goal is the perpetual uplifting of blacks by political opportunists, malignant excuse-makers, and misguided optimists, as if we can ever close the racial gap to begin with. (Yet this persistent hope transcends even political party lines: [Ronald Reagan himself dedicated nearly \\$1 billion to HBCUs](#) in the 1980s to increase STEM facilities and help future black engineers and scientists...).[\[23\]](#)

In the rare instances when the racial gap does appear to close, we ultimately discover it was the result of systematic cheating...

The Apollo missions of the 1960s-70s weren't saddled with the baggage of government-mandated affirmative action hiring or diversity goals; they were tasked with landing astronauts safely on the Moon and bringing them home.

This is quite clear in the transcripts of an interview with longtime Deputy Assistant Administrator for Equal Opportunity Programs at NASA, Harriet G. Jenkins.

She started in that role in 1974 (a role she occupied [until 1992](#)). In the interview with Jennifer Ross-Nazzal, we learn this:

Ross-Nazzal: *Tell us, once you became AA [Associate Administrator] of EOP [Equal Opportunity Programs], how you decided to go about integrating the agency. Obviously NASA had a very poor record of hiring women and minorities. So what were some of the first steps you decided to take?*

Jenkins: *Very importantly, Dr. Fletcher had testified before Congress that NASA had not been as sensitive to those matters during the Apollo era when the agency had hired many employees to build up the needed workforce for that endeavor, and he vowed to correct that oversight.[\[24\]](#)*

Oversight?

Prior to 1972, the goal of NASA was far, far different than the new mantra of, "The key word is equality - equality because it is right."

Because of a widespread acceptance of the basic INequality of individuals, white men's footprints are on the Moon; today, because of a rabid, irrational belief in utter FAIRNESS and EQUALITY of everyone and everything (mandated by every agency from the federal government on down), black men's footprints are all over Detroit.

And Philly...and Camden...and Birmingham...and Newark...

NASA, Collapse, & Income Inequality: A Simple Thought for Tax Day

On this April 15, when your Income Taxes are due to the Federal Government, take a moment to reflect on the greatness which was America during the years of the moon landing, then take a look at what modern-day NASA believes will cause the collapse of our great civilization:

Few think Western civilization is on the brink of collapse—but it's also doubtful the Romans and Mesopotamians saw their own demise coming either.

If we're to avoid their fate, we'll need policies to reduce economic inequality and preserve natural resources, according to a NASA-funded study that looked at the collapses of previous societies.

"Two important features seem to appear across societies that have collapsed," reads the study. "The stretching of resources due to the strain placed on the ecological carrying capacity and the economic stratification of society into Elites and Masses."

In unequal societies, researchers said, "collapse is difficult to avoid.... Elites grow and consume too much, resulting in a famine among Commoners that eventually causes the collapse of society."

As limited resources plague the working class, the wealthy, insulated from the problem, "continue consuming unequally" and exacerbate the issue, the study said.[\[25\]](#)

Not to long ago, Michael Bay directed *Armageddon*, a movie set in the not-too-distant future which conclusively showed that only white people had produced the technological ability to defend Earth from a meteorite collision, a collision so devastating it would plunge the whole world into the next Dark Ages (or modern-day Detroit, take your pick).

Michael Bay, inadvertently or not, pays homage to the dream of John F. Kennedy: going to the moon, and leveraging that vision of successful space exploration to motivate our country into future greatness.

But in the late 1960's, America was forced to choose: we could continue funding space exploration, or divert our time, energy, and tax dollars into the proliferation of the black underclass (and eventually the offspring of illegal immigrants and refugees brought to enrich America's political elite).

Dark Side of the Moon: The Magnificent Madness of the American Lunar Quest (by Gerard Degroot) is a book that provides a glimpse into America's decision, even before white men stepped foot on the moon in 1969.

Would we fund space exploration, or pour billions (trillions) into trying to defy Mother Nature and close the racial gap in achievement (save the ability for black individuals to dunk a basketball and run a 40-yard dash a few tenths-of-a-second faster than whites)?

Degroot writes:

LBJ would have preferred to cut military expenditure – in particular, what he called “that bitch of war.” [Vietnam]

Civil Rights and the Great Society were his programs, more than they were Kennedy’s. Cutting them would be like drowning his baby. In any case, a wave of riots in America’s inner cities underlined the fact that the problem of America’s black population needed urgent attention, not to mention piles of money. That left the space program as the most logical target for cuts.

Enthusiasm for NASA was a manifestation of socioeconomic standing. Those in steady jobs were much more likely to support the space program than those on welfare. Blacks were less enthusiastic than whites, high school dropouts less than college graduates. In the early years, even though it was quite clear that rockets were very expensive, space did not have a direct impact upon the disposable income of employed Americans. The cost seemed affordable, since it had not led directly to tax rises. Fifty cents a week was a small price to pay for all that excitement.

But for those in poverty, NASA seemed a cruel manifestation of national priorities.

Going to the Moon was, it appeared, more important than education, welfare, health, or housing. On the margins of society, a constant refrain was heard: “If we can send a man to the Moon, why can’t our children read?”

“For the poor, the Moon shot seems just another stunt,” Whitney Young of the National Urban League, commented at the time. “A circus act. A marvelous trick that leaves their poverty untouched. It will cost thirty-five billion dollars [sic]

to put two men on the Moon. It would take ten billion dollars to lift every poor person in this country above the official poverty standard this year. Something is wrong somewhere.”

The space program was a special boon to the South, with its various installations in Huntsville, New Orleans, Cape Canaveral, and Houston. Some people hoped that this would provide the economic regeneration that would inspire a social transformation – the South would leave behind its racist ways and soar into space.

But this did not happen. The sophisticated nature of the work demanded a well-educated, highly trained workforce. As late as 1972, little more than 3 percent of the scientists and engineers working for NASA were black. Granted, there was some manual work for those lower down the social ladder, but, when the contraction began during the Johnson years, the effect was profound. Workers who had left the agrarian sector in order to participate in the lunar challenge found themselves thrown on the scrap heap.[\[26\]](#)

Your taxes go to fulfill the hopes of Whitney Young, who believed ten billion dollars could lift every poor person, magically granting them access to the "American Dream."

The America that put men on the Moon was a great country; the America that decided to invest trillions (without any demonstrable return on investment) into uplifting black people has become a mediocre player in the world's technological race as a result.

It's all about priorities.

Classic science fiction writers, from Jules Verne to Robert Heinlein to Issac Asimov, believed mankind's future was one of exploring the heavens; little did they know the people actually capable of reaching the stars would spend a considerable amount of their personal lives relocating their families from one dangerous, high-black-population city to another, knowing that, within a decade or less, the black population will overtake their new city, and it will be time to move once again.

Underneath the stars, the universe was once ours; the possibilities endless.

Today, the Federal Government will use HUD to ensure your zip code soon has sufficient amounts of black enrichment.

We could have been on Mars by now; instead, our government decided that creating mini-Detroits from sea to shining sea was a more suitable, noble goal...

Some of us will live to see the day when these foolish, malignant priorities have changed, forever.

Then, and only then, will our noblest collective aspiration revert from uplifting black people, to once again watching rockets lift up to the heavens.

"The Harlem Princess" Ruth Bates Harris: The Woman Who Brought Down the White Man's Rockets and Made "Diversity" NASA's Number One Priority

Just as the story of [Captain Ed Dwight](#) will one day make a fantastic propaganda film for denouncing the "evils" of white America past (much like *Mississippi Burning*), some liberal screenwriter will stumble upon the 1973 firing of NASA's highest-ranking black female and spin it into a self-righteous script for a future Academy Award-winning movie.

Ruth Bates Harris, former deputy assistant administrator for equal opportunity at NASA, was fired from her \$32,000 per-year position for reportedly writing a 40-page inflammatory report which made the accusation: "NASA's Equal Opportunity Program is a near-total failure."

Her report charged NASA with a *"lack of commitment to hiring minorities and called for the replacement of Dudley McConnell [a black man] who, as*

assistant administrator for equal opportunity, was Mrs. Harris' immediate superior at the space flight agency. The Harris report documented that only 5.19 percent of NASA's employes (sic) were members of minority groups, compared to 20 percent for the federal government."[\[27\]](#)

Just as Google, Yahoo, and Facebook have lately been criticized for having too few black people involved with perhaps the only productive sector of the American economy (outside of JP Morgan futures in their EBT/SNAP portfolio), NASA likewise was blasted in the media because its most successful years - you know, going to the moon - were completely devoid of any black contributions.

The Indianapolis Recorder, a black newspaper, devoted lots of ink to the “injustice” of Mrs. Harris firing, noting on the cover of its November 11, 1973 edition:

Mrs. Harris and her staff accused the agency of refusing to take the steps necessary to hire more persons in minority groups. The report also noted that NASA's minority employees had increased only from 4.1 percent in June 1966 to 5.1 percent as of June, 1973.

The report also noted that the June figure was down from last June, when minority employment at the agency was 5.2 percent.

Supporters of Mrs. Harris contended that she had been discharged because she pressed the agency too much to improve its record.

"NASA has failed to progress because it has never made equal opportunity a priority”, said the document from Mrs. Harris and her staff, dated Sept. 20.

It also said: "A sound equal opportunity staff was permitted to be formed but it has been continuously kept short of resources and under control of insensitive middle management. Field installation has been required to establish equal opportunity offices, but in cases where they proposed to appoint unqualified uncommitted persons to staff these programs, the objections of the headquarters equal opportunity staff were overruled.”

As of June 30, NASA had a total of 27,031 employees, according to the equal employment report. There were 1,227 blacks, 270 Spanish-Americans, 192 Orientals and 21 Indians.[\[28\]](#)

Not only were black people few and far between at NASA during its greatest moments, the lack of Orientals (Asians) or Indians (not sure if this denotes the "dot" or "feather" variation...) resulted in pushing back the space agency's future exploration goals to a date far beyond July 20, 1969.

Of course, liberal media types were competing with each other in an effort to produce the most hysterical (yet important-sounding) condemnation of NASA's white male establishment. One fawning article about the heroic efforts of Ruth Bates Harris was written by Constance Holden in the pages of *Science* magazine: "*Nonetheless, the overwhelming white male domination of NASA is making it an increasingly conspicuous and embarrassing anomaly among government agencies.*"[\[29\]](#)

"An increasingly conspicuous and embarrassing anomaly among government agencies."

Read that again, and remember those words were published in a major, respected scientific journal.

In 1973.

"Nonetheless, the overwhelming white male domination of NASA is making it an increasingly conspicuous and embarrassing anomaly among government agencies."

Despite an incredibly positive, successful track record unmatched anywhere in the world, NASA was nevertheless accused, tried, and convicted in the court of public opinion for having a culture and workforce that was "*overwhelming white male domination of NASA is making it an increasingly conspicuous and embarrassing anomaly among government agencies.*"

Anyone who still believe that the moon landing on July 20, 1969 was a monumental hoax, filmed in some Hollywood studio under the directorship of

Stanley Kubrick, needs to understand the real hoax is the dissemination of the idea of racial equality, and the ramifications resulting from this abominable lie.

One such consequence was the ridiculous claim of “disparate impact”.

Let's look at a few more paragraphs from Constance Holden 1973 article in *Science*:

On 25 October, James Fletcher, administrator of the National Aeronautics and Space Administration, summoned Ruth Bates Harris, deputy assistant administrator for equal opportunity, into his office and fired her.

In so doing, Fletcher may have precipitated just the sort of pressure for improving NASA's employment performance with women and minority group members that critics say it has so far managed to resist.

Even granting NASA the best of intentions, it faces special difficulties in increasing its professional female and nonwhite personnel. As an agency strongly preoccupied by its dramatic scientific missions, it has tended to be dominated by scientific and technical rather than administrative types. Almost half the NASA work force is made up of scientists and engineers, but the national manpower pool contains few women and minority members. Only 1 percent of engineers are female, for example, and 3 percent are nonwhite.

Critics point out that NASA contractors, who draw from the same pool of talent, have a far better record in equal employment than NASA. But contractors do not operate under the Civil Service constraints, veterans' preference, and periodic reductions in force that characterize the NASA of the 1970's. What's more, the Office of Federal Contract Compliance is a considerably stronger enforcement agent than the Civil Service Commission, which is responsible for seeing that affirmative action is taken within the government.[\[30\]](#)

Just who was this Ruth Bates Harris, the so-called "Harlem princess"? NASA published a book in 2009 with the title *Societal Impact of Spaceflight*. Chapter 22, titled "Racism, Sexism, and Space Ventures: Civil Rights at NASA in the

Nixon Era and Beyond", serves as nothing more than hagiography celebrating her efforts to divert NASA's ambition from the heavens and the exploration of the stars to being an agency dedicated to nothing more than minority uplifting:

The woman Fletcher hired was a self-described "Harlem princess" whose first marriage had been to a Tuskegee Airman.

An honors graduate of Florida A&M University, she had gone on to earn an M.B.A. with a specialization in personnel and industrial relations from New York University.

What Fletcher called her "distinguished career in human relations" included service as the executive director of the District of Columbia commission in human relations, a civil rights oversight and implementation group. Her nine-year tenure at the DC commission began with a successful push to get The Washington Post to stop carrying racially restricted housing ads, and moved on to an increasing variety of housing, community-police relations, and other work.

Through several "long hot summers" of racial discontent in the late 1960s, Harris was among those who exercised front-line leadership in restoring peace and stopping (or avoiding) riots.

Because inhabitants of the nation's capital had only gotten the right to vote for local government in 1967, Harris not only became a de-facto affirmative action officer for city government in a majority African-American metropolis, she also learned to work well with the congress and senators of all political persuasions who were the overseers of DC government.[\[31\]](#)

This is a Hollywood blockbuster just begging to be made, isn't it?

Her first marriage was to a Tuskegee Airman?

Fought against segregation and restrictive covenants?

Appeared *after* the black riots had burned much of Washington D.C., scaring away almost all of the white population in the process, to restore order?

Check, check, and check!

So what was Harris, before she was fired? NASA officials told a senate inquiry in 1974 she was “little more than a lobbyist for the cause of minorities and women.” Was Harris really trying, as she claimed, to “overcome” in her position?

Remember, an almost all-white NASA had gone to the moon and was prepared to begin space exploration.

But Ruth Bates Harris, with carte blanche from the Feds to correct the racial demographics of NASA employees, certainly had other aspirations than building a bridge to the stars.

Instead, she was working (as all federal departments would soon be) to build a bridge to the middle-class, so the otherwise-unemployable-in-the-private-sector black people could cross over with little effort (and even less ability). More from *Societal Impact of Space Flight*:

NASA, then, talked about wanting “the best equal opportunity program in the federal government,” but using part-time and all-white organizations to do it was naïve. NASA employed fewer minorities and women than any other agency in government. It claimed this was because of its elite and expert technical structure, but far from everyone at NASA was a rocket scientist.

This disparity between NASA and other federal agencies also grew even as African-American professionals sought out government agencies as employers because those agencies also most often obeyed federal civil rights laws. NASA’s own statistics showed that it did as well as private corporations in employing minorities and women in the technical half of its operations (at 3.5 percent), but NASA’s leaders did not go on to ask why NASA employed only 6 percent of racial minorities in the nontechnical half of its operations. People like Harris were about to pose such uncomfortable questions.[\[32\]](#)

Though she was fired in 1973, NASA rehired Harris in 1974. *Jet* magazine

heralded the joyous news with this announcement:

Social activist Ruth Bates Harris, who was fired from the National Aeronautics and Space Administration in Washington, D.C. as deputy assistant administrator for equal opportunity programs, returned recently as deputy administrator for community and human relations.

In her travels, she will be able to promote NASA and attract minority employees (sic) and women to join the agency.[\[33\]](#)

There are plenty of conspiracies asserting how we never actually went to the moon.

How it was all a big hoax.

Yet Ruth Bates Harris is hailed as a modern-day hero.

The proof of why NASA never went farther than the moon, never established a base on the lunar surface, nor dared consider a mission to Mars, is evident in Ruth Bates Harris smug little grin, looking like the cat who swallowed the canary.

Chapter 22 of *Societal Impact of Space Flight* ends with this note:

It was also a period during which an all-male and all-white astronaut corps came to exclude too many other Americans. NASA's human spaceflight program would have ceased being "manned" and become "human" without Ruth Bates Harris or her supporters, but it would have taken significantly longer than the 20 years it did take. NASA and America's space programs would only have been poorer for it, in terms of public interest, understanding, and regard. Ruth Bates Harris deserves to be remembered as an important actor in the social history of the Space age.[\[34\]](#)

Make no mistake: the moon landing was no hoax.

Racial equality is the hoax.

When this movie is eventually made by a Hollywood studio, and the writers go

up on stage to accept their Academy Award for Best Picture, you can be sure to thank Paul Kersey.

**"Send Me Up a Drink", Jokes Major Tom:
Department Administering EBT/Food Stamps (USDA)
had Budget of \$108 Billion in 2013/ NASA had Budget
of \$17 Billion**

Another hard truth for Americans is the coming Armageddon.

Some people call it the Zombie Apocalypse.

But we race realists refer to it by another name: The Day The EBT Cards Run Out.

When one in four Americans rely on food or nutrition assistance, you know the tipping point is approaching with each passing tick of the clock.

We are funding the creation of undeniably alien worlds within the United States of America... a scattering of Balkanized populations that are both ignorant and

resentful of the founding white population of this country.

Hostile, even.

Entire cities now rely on handouts, funded by white taxpayer money, just to eat.

Just to live.

The budget of the USDA, which administers the EBT card (TANF/Food Stamp program), is \$108.9 billion. (So there's certainly good reason for Ruth Harris to be smiling.) But not content with just purchasing people's food (and their votes, no doubt), the federal government continues to over-reach in their relentless quest for power, squashing individual liberties in the process:

The USDA said it is their responsibility to attempt to alter the food choices of Americans since 25 percent receive food aid from government programs.

“With a total outlay of \$108.9 billion in FY 2013, food and nutrition assistance accounted for 72 percent of USDA's budget,” the announcement said.

“Approximately 1 in 4 Americans participated in at least 1 of the 15 food and nutrition assistance programs at some point during FY 2013, making these programs fundamental to the nutritional well-being of millions of Americans.” “These diverse activities share the common goal of improving the nutrition, food security, and health of American consumers,” it said.[\[35\]](#)

The \$108.9 billion dedicated to the USDA goes to feed the poor.

The hungry.

(And, apparently, those too stupid to know how to choose healthy food.)

In 2013, [NASA had a budget of \\$17.6 billion](#). From its peak in 1965, NASA's budget has continuously been gobbled up by the growth in other federal departments.[\[36\]](#)

Most notably food and nutrition assistance.

Over a century ago, Abraham Lincoln made a prediction: if ever America were

defeated, and ceased to be a great nation, our defeat would not occur from outside enemies, but would originate from within our borders, as a kind of “national suicide”.

History certainly seems to support his prediction.

You already know what happened on July 16, 1969, simultaneously both the launch of the greatest journey in world history and sorriest moment in all of world history.

The former? The launch of the Apollo 11 mission to the moon, successfully landing on July 20, 1969.

The latter? Rev. Ralph Abernathy's Poor People's Campaign, aboard a mule drawn cart, protesting the white man's technological achievement.

At the 1969 Urban League National Conference, President Whitney Young was quoting as calling the moon landing a "another stunt, a circus act”:

... moon landing demonstrates wrong national priorities. "For the poor imprisoned in urban slums, it seems just another stunt, a circus act, a marvelous trick that leaves their lives unchanged, their despair untouched."[\[37\]](#)

In the 1960's, the false narrative of America as a greedy, imperialistic, malignant force in the world was gaining traction.

By 1969, it became easier to derail America from its path to greatness.

The moon, the star, the heavens can wait.

Spending billions on EBT/TANF/WIC and other forms of food/nutrition assistance became the national priority.

Rev. Ralph Abernathy won.

On August 5, 1969, The Christian Science Monitor published an editorial showing how quickly Rev. Abernathy's mule-drawn cart had changed the trajectory of America's future. Titled "Both Moon and Earth," the editorial is required reading for understanding how far our nation has fallen in 2014:

This newspaper has consistently given strong support to the space program, believing it a worthwhile means of forwarding men's knowledge of the universe and expanding men's own capabilities. We have also resolutely opposed the argument that it was also impossible simultaneously to conduct such a space program and move effectively against the great problems here on earth. We believe that the gigantic economic wealth and scientific know-how of America is sufficient to move forward with both of these worthy programs.

But, while opposing those who say that the space program should be scrapped in favor of earthside projects, we equally oppose the thinking which would let space achievements turn men's attention from what so desperately needs doing at home. Indeed, in term of man's heart and conscience, the solution of earth's problems is the more important.

Just how important these are can be judged from the fact that several large segments of the American population - notably many blacks and the most militant of young white reformers - have apparently felt little satisfaction in America's success on the moon. These groups are so bitter over inequities and distortions in American life that they look upon the space program as almost irrelevant, if not actually harmful to their own interests and struggles.

When spokesmen for varying shades of opinion among America's black citizenry, stretching all the way from the mild moderation of a Roy Wilkins or a Whitney Young to the bitter and revolutionary outlook of an Eldridge Cleaver and a Stokely Carmichael, draw unflattering contrast between what has been done on the moon and what has not been done at home, then it is well for the country to weigh carefully whether its objectives fully are in balance.

It is a sad thing when any large group of Americans, whose hard work at a thousand different points contributed to the success of the country's space triumphs, feels unable to enjoy to the full this moment of national self-congratulation. It will

be even worse, if after this tremendous feat, the imbalance of achievement between the moon and the earth remains.

We are convinced that the vast and diverse fallout from the space program has contributed and will contribute to progress for all on earth. This is above all true where men's broadened and heightened outlook on mankind's capabilities is revealed. Once you go to the moon, poverty and inequity on earth seem all the more intolerable. But what is needed right now is proof to America's disaffected that, while the country has one eye on space, it has both its eyes on their many problems.[\[38\]](#)

The EBT Card will run out.

Our country, in its current state, will default.

Our future is not Detroit.

NASA's Final Frontier: Finding the Great Black Scientist

We all know about NASA's current mission: our exploration of the universe has been indefinitely postponed, replaced by the morally righteous goal of “Muslim Outreach”.

Meanwhile, [NASA is attempting to address](#) the "critical" shortage of Black people within the ranks of science and engineering fields, at a time when many high schools are doing away with [honors programs](#) and [gifted classes](#) because of a [shortage of Black people in their ranks](#). With a shrinking number of Black students [taking AP exams](#) (and even fewer passing them), one is left wondering where, exactly, NASA intends to find these elusive Black astrobiologists.

Repeatedly foiled at their attempts to “close the racial gap” by legitimate means, BRA resorted to redefining (lowering) the standard of excellence to hide evidence of white people excelling where Black people constantly fail, thus creating an illusion of “equal ability” where none actually exists. A recent example: if those pesky science labs are removed from high schools ([as in](#)

[Berkeley](#)), the stunning athletic achievements of Black people will become more noticeable (and somehow progress our levels of scientific knowledge in the process).

Instead of investing money in the "gifted" segments of society, we seem committed to de-investing from those programs and redistributing that money to areas of consistent failure:

NASA has selected the United Negro College Fund Special Programs Corp. of Falls Church, Va., to administer a \$1 million career development and educational program designed to address the critical shortage of U.S. minority students in science and engineering fields.

The NASA Astrobiology Institute's (NAI) Minority Institution Research Support (MIRS) program in Moffett Field, Calif., is providing the funding for the four-year effort. The program will provide opportunities for up to four faculty members and eight students from minority-serving institutions to partner with astrobiology investigators. Astrobiology is the study of the origin, evolution, distribution and the future of life on Earth and the potential for life elsewhere.

"Providing new education opportunities for minority students will both enrich lives and answer a critical need for proficiency in science and engineering," NASA Administrator Charles Bolden said. "But just as importantly, the program is an investment to cultivate imaginative thinking about the field of astrobiology."

The United Negro College Fund Special Programs Corp. will use its extensive database of 14,000 registrants to develop an online community to provide webinars, virtual training and videoconferences, and provide outreach and recruitment for program participants. The program's objective is to engage more teachers from under-represented schools in astrobiology research and increase the number of students pursuing careers in astrobiology.

"Our nation's underserved populations are a tremendous

resource on which we must draw, not just for science, but for everything we do," said Carl Pilcher, director of NASA's Astrobiology Institute. "We are extremely pleased that the NAI MIRS program will continue contributing under the leadership of such a strong and experienced partner."

Founded in 1998, NAI is a partnership between NASA, 14 U.S. teams of universities and other organizations, and seven international consortia. NAI's goals are to promote, conduct, and lead interdisciplinary astrobiology research, train a new generation of astrobiology researchers, and share the excitement of the field.[\[39\]](#)

One of the first rules of SBPDL is that any organization that fails to have significant numbers of Black people (or vocational fields) is operating at crisis level. Only with the introduction of large numbers of Black people can offset this horrible situation, for the efficiency of an organization and its status as a progressive, tolerant company (or vocation) is at stake.

So how many Black astrobiologists are there?:

During the Astrobiology Science Conference held at NASA Ames in April 2002, less than 1% of the 800 attendees were African-American. To increase the visibility and participation of underrepresented scientists, The Minority Institution Astrobiology Collaboratory (MIAC) was formed.[\[40\]](#)

A sane society would have no problem asking why that might be, but an insane society merely inquires as to how a greater representation of Black people will be possible (hint: lowering standards is a favored method).

[One institution](#) that has allocated money for NASA is [Alabama A&M](#), a predominantly-black university. A top producer of Black people with advanced doctorates, Alabama A&M is also home to growing controversy that includes NASA, tens of millions of dollars, and a chief compliance officer who used to be a janitor:

According to high ranking officials at Alabama A&M University, the FBI has started asking questions about recent events at the Research Institute.

That's the flagship scientific research program, an 11-year-old separate corporate entity that employs A&M professors to handle millions in private and government research contracts on behalf of NASA, the Defense Department and numerous companies, such as Boeing.

"Yes, some senior administrators have been informed of a potential situation with the Research Institute," said university spokesperson Wendy Kobler on Thursday when asked about the FBI investigation. "Of late, there have been no follow up conversations about the ongoing inquiry into the Research Institute."

According to the former institute attorney, Annary Cheatham, after a summer of more than five firings and forceouts, there's just about no one left at the institute with a background in science or with the necessary security clearance.

The institute's small governing board, which includes former A&M trustee Shefton Riggins and current A&M trustee Tom Bell, on June 14 held a private meeting and fired the man who had helped found the institute, physicist and longtime director Dr. Daryush Ila.

They hired Dr. Tommy Coleman, who has a background in plant and soil science. In July, the board removed Coleman and put in director Deidra Willis-Gopher, a former teacher.

Kevin Matthews, *a former Madison County janitor*, became the new chief compliance officer. And Cheatham, who was brought in as general counsel for the institute on July 20 and let go 15 days later, said the bylaws were rewritten to place Matthews on the Institute board with Riggins and Bell, meaning Matthews is, in part, supervising himself [emphasis mine].[\[41\]](#)

Yes, the chief compliance officer that oversaw millions in grants was a former janitor.

Detractors may criticize our emphasis on his janitor position, pointing out that only in America is a person from humble beginnings able, with hard work and intelligence, to write his own script for the future, and rise to positions of influence.

We don't dispute that.

However, it is a far different scenario when malignant ideologues, intent on pushing an unsustainable agenda for their own gain, randomly promote unqualified people into positions of authority simply to ensure that a "person of color" occupy that role.

Like all government agencies nowadays, NASA disproportionately employs Black people (relative to their percentage of the overall US population) by 49 percent.[\[42\]](#) However, the hyper-vigilant Diversity Police believe this isn't enough, claiming NASA is still insufficiently "vibrant":

In a year of firsts, the nomination of an African-American to lead NASA hasn't grabbed national front-page headlines used for a black president moving into the White House, or for the selection of a Hispanic justice for the U.S. Supreme Court.

Yet, if former astronaut Charles Bolden is confirmed as the next NASA administrator, he will take over an agency still struggling to match the racial diversity found in the nation's population, much less the federal work force in general.

Part of the reason is because minorities are underrepresented in the science- and math-related professions from which NASA draws, said space policy expert Howard McCurdy.

But that doesn't excuse NASA, he said.

"The federal government has viewed itself as having a special responsibility to be a model employer, to go beyond what the occupational distribution allows," said McCurdy, a public affairs professor at American University in Washington, D.C.

"I don't sense that NASA moves much beyond what the occupational categories provide them. They are much more comfortable with technical challenges than with social ones."

When it comes to racial parity, NASA falls short in all but one ethnic group, Asian-Americans. At Kennedy Space Center, the situation is a little different.

Blacks, who make up 12.8 percent of the U.S. population, represent 11.3 percent of NASA's employees. They make up 17.9 percent of the federal work force. At KSC, blacks make up 7.6 percent of the work force, compared with 10 percent of Brevard County's population.

Hispanics represent 5.9 percent of all NASA employees, although they make up 7.9 percent of the federal labor force and 15.1 percent of the nation's population. Ten percent of KSC's work force is made up of Hispanics, compared with 6.9 percent of Brevard's population.

Asian-Americans, who make up 4.6 percent of the national population, represent 6.3 percent of NASA's work force. That's nearly double the 3.4 percent they represent of all government employees. At KSC, 4.2 percent of the work force is made up of Asian-Americans, compared with 2.1 percent of Brevard's population."[\[43\]](#)

We once went to the moon. We can't go back now, not because mankind is getting dumber, but because mankind is being forced to dilute the category of excellence so that Black people won't be left out. Honors classes, [military entrance exams](#), AP exams, the SAT, LSAT, MCAT and ACT, the CRCT, the Wonderlic and any other test that requires a No. 2 pencil all must go, because they deny Black people the opportunity to enrich many vocations with their awe-inspiring variety and diversity.

American innovation has been handicapped by the failures of Black people for years, and to compensate for this continued poor academic showing (and thus high rate of barber shop employees and McDonald's cashiers), all companies and organizations - both public and private - are forced to lower their standards.

To understand why America made it to the moon in 1969, consider where America would be ranked in the [PISA scores internationally, if the white score](#) had not been lumped in with those of an underachieving racial group.

Essentially, white Americans would be in the Top Twenty nations, joining most East Asians and Nordic countries...were it not for Black and Hispanic citizens bringing our score down. The top score (China) was 587, and Asian countries scored between 540-587. White Americans scored comparably to Canadians and Nordic countries at 518...but because America includes sub-par intellectual

parasites, our overall score was 492.

Not surprisingly, our average was dragged down by “Hispanic Americans” (465) and “African Americans” (434). Interestingly, none of the sub-Saharan African countries were represented AT ALL...either because of unwillingness to be compared (and found wanting) by African leaders, or because political correctness necessitated that those scores not be made public (just like in Little League, when one team beats the pants off the other team so badly by the 3rd inning, they call the game early in order to save them the humiliation).

However, we must give credit where credit is due. Blacks must have contributed more than just mud huts, rampant AIDS, and cannibalism to the world, right?

The contributions of Black people can not go unnoticed: where would the world be without the Super Soaker or this [nifty invention to hold sagging pants up](#)?

Is the sudden promotion of Antoine Dodson as a “modern hero” is any indication of the future of mankind, we’re in dire straits.

Those of us looking toward the second decade of the 21st century realize the ideals of [Harrison Bergeron](#) are already upon us. (Holder would be an excellent “Handicapper General”.)

Dumb and Dumber: The Future of NASA

I'm not sure what Obama was anticipating when he announced the end of the Shuttle Program.

Predictably, the news of [space exploration](#) being halted on the [grounds of insufficient outreach to Muslim nations](#) has been greeted with incredulity by most normal people:

NASA Administrator Charles Bolden said in a recent interview that his "foremost" mission as the head of America's space exploration agency is to improve relations with the Muslim world. [Bolden said in an interview with Al Jazeera](#) that strengthening those ties was among the top tasks President Obama assigned him. He said better interaction with the Muslim world would ultimately advance space travel.

"When I became the NASA administrator -- or before I became the NASA administrator -- he charged me with three things. One was he wanted me to help re-inspire children to want to get into science and math, he wanted me to expand our international relationships, and third, and perhaps foremost, he wanted me to find a way to reach out to the Muslim world and engage much more with dominantly-Muslim nations to help them feel good about their historic contribution to science ... and math and engineering," Bolden said in the interview.

The NASA administrator was in the Middle East last month marking the one-year anniversary since Obama delivered an address to Muslim nations in Cairo. Bolden spoke in June at the American University in Cairo -- in his interview with Al Jazeera, he described space travel as an international collaboration of which Muslim nations must be a part.

"It is a matter of trying to reach out and get the best of all worlds, if you will, and there is much to be gained by drawing in the contributions that are possible from the Muslim (nations)," he said. He held up the International Space Station as a model, praising the contributions there from the Russians and the Chinese.[\[44\]](#)

[Space exploration](#) has been a popular topic of discussion at *Stuff Black People Don't Like*, so the statements from the head of NASA should come as no surprise...it simply validates what I've been saying all along (of course, Google censoring the website is another indication that we're printing the truth).

Thankfully, African nations are leading the push into space, so we can rest easy. The website [First African in Space](#) details the exploits of an astronaut that penetrated earth's atmosphere for low-orbit in 2002. Upon closer examination of the website, however, we discovered incontrovertible evidence that the first African in space was of non-African descent.

Thankfully, the new (black-run) South Africa is investing money into a space program that [has the mission of actually exploring space](#), as opposed to Muslim outreach. [Nigeria and other African nations](#) are also replacing the United States role as the creative force behind carrying mankind's hopes and dreams into space.

And who can forget Uganda's president declaring the intentions of that nation to [penetrate the endless abyss of space](#)?:

Africans must travel to the moon to investigate what developed nations have been doing in outer space, Ugandan President Yoweri Museveni said Saturday.

"The Americans have gone to the moon. And the Russians. The Chinese and Indians will go there soon. Africans are the only ones who are stuck here," Museveni said, addressing a meeting of the Uganda Law Society in Entebbe.

"We must also go there and say: 'What are you people doing up here?'"

Museveni urged the assembly of Uganda's top lawyers to

support East African integration, arguing that one of the region's goals should be to develop a space programme.

"Uganda alone cannot go to the moon. We are too small. But East Africa united can. That is what East African integration is all about," he said. "Then we can say to the Americans: 'What are you doing here all alone?'"

Museveni has vocally campaigned for a common East African economic and political zone.

Negotiations to establish a tariff-free trade zone including Uganda, Kenya, Tanzania, Burundi and Rwanda have been ongoing for months.

Museveni on Saturday also called for enhanced political integration among the East African nations, suggesting the region would be strengthened by becoming one country.

[Apollo 13](#) and [The Right Stuff](#) are both movies that glorify Pre-Obama America and a people who once had the audacity to travel to the moon. Our bravery and excellence not only led to scientific and economic successes, but made us the envy of all other nations.

Today, Obama and his cronies believe that audacious and fearless attitude is better served to encourage the self-esteem of Muslim nations, and to help them dream big and uplift every Mohammedan heart.

This is not a coincidence.

The achievements of NASA occurred at a time of profound whiteness - an embarrassing fact to Black Run America - and thus all energy and efforts of that interstellar government agency had to be grounded immediately, before future generations of American schoolchildren learned the truth, and connected the dots.

The 1996 movie *Independence Day*, perhaps the most politically incorrect movie ever made, has an interesting montage scene at the end where the alien ships have been downed in a global aerial battle, the citizens of emerging victorious. In one scene, scurrying from the jungle are African males carrying spears and raising them triumphantly, celebrating the destroyed alien ship that

utilized a gravitational device to hover in the air miles above the ground.

It would be foolish to believe any arm could contain the power to throw a spear the required distance to bring ruin to the spaceship, but somehow the absurdity of the scene managed to withstand editing and found its way into the finished version of the film.

This one scene epitomizes the vast differences that exist in humanity, as the huge differences in human biodiversity is a wide gulf that simply cannot be closed, bridged, or wished away.

NASA's grandest accomplishment, sending a man to the moon, will be downplayed (if mentioned at all) in future school history books; instead, it will be rewritten to emphasize the true final frontier facing man: [helping out the Muslim world](#).

Blacks and their liberal enablers always considered NASA to be a pitiable waste of money. The [billions, trillions \(perhaps quadrillions\) spent on space travel](#) would have been better spent on earthly endeavors, such as supporting unemployed black “mothers”, and the black men who impregnate them, spreading their sperm like dandelion seeds and running away from their multiple offspring.

Throughout history, the urge to explore the heavens and traverse the unknown has been a driving force behind the creative minds of all great civilizations. The fall of each civilization was followed by the rise of a new one with similar aspirations of exploring the heavens.

Finally, those dreams came to fruition when one such civilization broke the chains that bound mankind to the earth. On July 20, 1969, a date which commemorates the bravery and ingenuity of the whites/Europeans, [a man finally stepped foot on the moon, claiming it for peace in the name of all mankind](#).

In today's high-tech society, it's hard to believe that the apex of space travel was achieved nearly 41 years ago. Now, the ambitions of a once-great people have been tied down, tethered to a parasitic, lazy, unimaginative population who never even conceived of the wheel, let alone space travel.

Soon, people will forget that we ever went to the moon.

The Final Flight of the NASA Shuttle Program - Atlantis' Last Voyage

[Humans could have been on Mars](#) by now, had it not been for our being hijacked by Black-Run America (BRA) and forced to pay ransom forever and ever. The space shuttle Atlantis launched its 33rd and final mission in 2011, ending 30 years of the United States Space Shuttle program. With that final trip, all the hopes and dreams of continued exploration will fade into the history books.

[As Huntsville, Alabama - once home to some of NASA's top minds- descends into chaos at the hands of its Black population](#), the replicas of rockets around the city serve as a sad reminder of all that we have lost. (Ironically, Blacks' constant complaining about "the failure of education to close the racial gap" is a pleasant reminder that nature, at least, is on our side.)

Here, from *The Huntsville Times*, is troubling evidence the successful brainwashing of [modern Americans](#):

While some astronauts are waxing nostalgic about the final flight of the space shuttle program planned for today, UAB's resident astronaut says ending the program could be a boon for science.

Larry DeLucas, who spent two weeks in orbit on space shuttle Columbia in 1992, is optimistic about the future of commercial rockets, which he thinks can carry experiments and researchers into space more cheaply and safely than the shuttle. NASA is shuttering the shuttle after 30 years, and private companies and other countries will now carry crews and cargo to the International Space Station.

"I don't think it'll stop us from doing anything," he said. "I think it's going to be a new way to explore space."

As he does, he'll think of two moments he remembers most fondly from his own shuttle journey. One was when the crystals his experiments were based on finally started to grow; he was too excited to sleep that night, he said. The other was seeing Kuwait's oil fields burn in the aftermath of the first Gulf War as he looked down at the unbordered globe backed by millions of stars.

"You know that there's wars going on, but you look down and there's no lines and everybody's together," he said. "I don't know how to describe the feeling I had. That feeling made me realize how we're all connected."[\[45\]](#)

An “unbordered” globe backed by millions of stars? No lines and “everybody's together”?

We're all “connected”, huh?

When you look at this unbordered world from space, you can see bright illumination clustered in First World metropolitan areas (while Third World nations stumble around in literal and figurative darkness). It's true that political borders can't be seen from orbit, but the unequal borders surrounding human achievement are perfectly evident from space as they are here on Earth.

Instead of continuing to forge ahead 'for all mankind' and explore the heavens, we're forced to stand by as major [American cities enact emergency curfews](#) - normally reserved for wartime or natural disaster – just to keep their own (Black) citizens from burning them down.

[We could have been on Mars](#), but we had to fund Black-Run America. We could have invented and funded a penal colony on the Moon, but instead we're forced to fund lazy, parasitic, criminal sub-humans in our own communities. Always remember that as you look up at the stars on a dark night and see them shining back at you.

Debunking the Moon Landing Hoax: In 1970, Blacks Across America Refused to Believe that Whitey Made it to the Moon...

There's one thing that's always bothered me: people who persistently claim that we never went to the moon.

This ridiculous conspiracy, aside from it being patently untrue, is a direct rebuke of *our* (white) civilization, for it was white men of European ancestry who labored in the quest to make that "one giant leap for mankind" possible. Similarly, it was exclusively black people who sought to remake cities like Detroit, Memphis, and Philadelphia in their own image.

Germans.

Russians.

Englishmen.

Scots.

Irish.

Danes.

Swedes.

French.

Albion's seed here in America.

In what represents little more than a bat of an eye in the history of mankind, men pushed the boundaries of known science and mastered rocketry; in the process, they created the greatest working bureaucracy (NASA) in the history of all human resources management.

And then, the agenda for NASA shifted from “*Mission: Space and Beyond*” to “*Mission: Minority Hiring*”...

So it should come as no surprise that most of the early rumors about a “fake” moon landing originated from the same community whose greatest achievement so far is the complete destruction of the formerly-great cities that whites built: the black community.

Almost from the moment Apollo touched down on the moon, blacks from Chicago to Harlem, and Macon to Washington D.C. balked at the idea that three white men could travel more than a hundred thousand miles and back, especially since *their* community was incapable of running a simple Laundromat.

How widespread were the skeptics about the Moon landings in the 1960s? That is almost impossible to say. For example, *New York Times* science reporter John Noble Wilford remarked in December 1969 that —A few stool-warmers in Chicago bars are on record as suggesting that the Apollo 11 moon walk last July was actually staged by Hollywood on a

Nevada desert.

More important, the *Atlanta Constitution* led a story on June 15, 1970, with: —Many skeptics feel moon explorer Neil Armstrong took his giant step for mankind ‘somewhere in Arizona’.

It based its conclusion that an unspecified —many questioned the Apollo 11 and 12 landings, and presumably the April 1970 accident aboard Apollo 13, on an admittedly unscientific poll conducted by the Knight Newspapers of 1,721 U.S. citizens in —Miami, Philadelphia, Akron, Ohio, Detroit, Washington, Macon, Ga., and several rural communities in North and South Carolina. Those polled were asked, “Do you really, completely believe that the United States has actually landed men on the moon and returned them to earth again?”

While numbers questioning the Moon landing in Detroit, Miami, and Akron averaged less than five percent, among African Americans in such places as Washington, D.C., a whopping 54 percent doubted the moon voyage had taken place. That perhaps said more about the disconnectedness of minority communities from the Apollo effort and the nation’s overarching racism than anything else. As the story reported, “A woman in Macon said she knows she couldn’t watch a telecast from the moon because her set wouldn’t even pick up New York stations.”[\[46\]](#)

When the collective efforts of their own population result in widespread poverty, crime, and idleness in a community, it’s no wonder that blacks can’t wrap their heads around such stunning white achievement, and prefer to dismiss it as a hoax. To accept NASA’s stunning success would force blacks to admit the inherent inferiority of their own community.

So long as the moon landing can be brushed off as a hoax or a conspiracy, members of the black community can more easily rationalize the complete failure of their race’s ability to assimilate to the *American Dream* by pointing at the “gross misuse of public funds in the elaborate Apollo ruse” as just one more example of “institutional racism”.

After all, we're all perfectly equal..:

But when Knight Newspapers (one of the two groups that later merged to form Knight-Ridder Inc.) polled 1,721 US residents one year after the first moon landing, it found that more than 30 percent of respondents were suspicious of NASA's trips to the moon. A July 20, 1970, *Newsweek* article reporting the results of the poll cited "an elderly Philadelphia woman who thought the moon landing had been staged in an Arizona desert" and a Macon, Georgia, housewife who questioned how a TV set that couldn't pull in New York stations could possibly "receive signals from the moon."

The greatest skepticism, according to *Newsweek*, surfaced in a ghetto in Washington, DC, where more than half of those interviewed doubted the authenticity of Neil Armstrong's stroll. "It's all a deliberate effort to mask problems at home," explained one inner-city preacher. "The people are unhappy - and this takes their minds off their problems."[\[47\]](#)

The most flagrant hoax of our time is the false notion of racial equality, for it excuses the continued siphoning of precious resources (white tax-payer money) to try and "close" the cavernous racial gap in learning, achievement, or fire fighter scores. It's like trying to fill the Grand Canyon with a teaspoon.

It also justifies back-breaking legal ruling of "disparate impact" to handicap growth and retard any competitive advantage garnered by majority-white businesses (an example: compare 1960's NASA with today's U.S. Postal Service...).

So go ahead and believe we never went to the moon.

There's certainly more proof of the moon landing than there is proof the black race can be civilized to the level of European-Americans.

Our future should have been the stars, yet the world teeters on the Malthusian Edge because we irrationally dismantled our civilization in an attempt to "prove" race didn't exist.

Well it does.

The moon landing itself is proof of this.

Which is why, to the black community, it *must* be a hoax.

Happy 50th Birthday Civil Rights Act of 1964

Fifty years!

Happy Birthday, Civil Rights Act of 1964!

Birthered on June 19, this act ushered in a new era of legalized discrimination against whites in the name of uplifting the black population (and for extra kicks and giggles, the Hispanic population is now protected via this 50-year-old legislation).

But hey...for a fifty-year-old Act, it still looks good, right?

No need for a tummy tuck, liposuction, or even a little Botox...the Civil Rights Act of 1964 stays fit and healthy via plenty of exercise on a daily basis:

Fifty years ago, on July 2, 1964, one of the biggest legal barriers to equal opportunity in America was toppled when President Lyndon Johnson signed into law the most sweeping civil rights legislation since the Reconstruction era. The Civil Rights Act of 1964 outlawed discrimination in such areas as voting, public restaurants, employment, and education on the basis of such characteristics as race, color, religion, national origin, and sex. It was a pivotal moment in our nation's struggle to form "a more perfect union" and transformed the face of America.[\[48\]](#)

"Form a *more perfect* union?"

Since the passing of the Civil Rights Act of 1964, how many American cities have become *no-go areas* for white people?

How many of these (formerly) American cities are not only blighted and violent, but democratically run by a people "liberated" by the 1964 Act?

After World War II, much of Europe was ravaged with bombed-out cities; Hiroshima and Nagasaki were even worse: atomic wastelands.

But today, those same cities have been rebuilt, and many benefit from the millions of dollars they attract as tourist destinations.

Can the same be said of Birmingham, Memphis, Detroit, Camden, Baltimore, and Newark?

No one will say it, but we will: the Civil Rights Act of 1964 was the beginning of the end of United States of America, utterly discrediting any "more perfect union" talk.

Its passing was far more damaging to the health of the country than even the worst of our foreign enemies could ever hope to elicit.

And yet Americans are forced to publicly praise this 50-year-old legislation as the pivotal moment in rectifying inequities of our incurably racist past... well, it's only incurable until our "racist" founders can be erased from history books, and more acceptable non-white heroes can be inserted in their place.

New, more praiseworthy heroes must be invented for the foundation of our country, since BRA is itching to change our nation's "true" birthday from July 4, 1776 to June 19, 1964:

On May 13, 1961, in its first issue after Alan Shepard's historic Mercury mission, the nation's leading black newspaper, the *New York Amsterdam News*, ran a front-page column that asked a question on the minds of millions of Americans. "If you are like me," wrote executive editor James Hicks, "as soon as you finished thrilling to the flight of the United States' first man into outer space, your next thought

was, ‘I wonder if there were any Negroes who had anything to do with Commander Shepard’s flight?’

There is a short list of steps NASA took to promote equal employment in the year before the 1964 Civil Rights Act became law: The agency created a contractors’ group in Alabama that used its money and influence to make sure African-Americans got space jobs. NASA hired Charlie Smoot, called the “first Negro recruiter” in official agency histories, to travel the nation persuading black scientists and engineers to come south. The Marshall Space Flight Center invited representatives of the historically black colleges to Huntsville in 1963, and a year later opened the agency’s college cooperative education program—in which students alternated semesters at school with semesters at Marshall—to blacks.

As a result, Walter Applewhite, Wesley Carter, George Bourda, Tommy Dubone, William Winfield, Frank C. Williams Jr., and Morgan Watson arrived at Marshall to become the embodiment of Johnson’s plan for jobs in the South.

Space—and Race—Progress

The idea that the Space Age might help usher in better race relations became a subject of scientific inquiry. In the spring of 1962, NASA made a grant to the American Academy of Arts and Sciences to study “the relationships of space efforts to US society.” The report proceeded, in part from the popular conception that NASA, in the academy’s words, represented “a new era of equality according to ability.”

There was a belief that “communities with advanced types of industry, with their people employed in research laboratories and in the development of new engineering techniques, should display a high level of social innovation.”

The academy sent sociologist Peter Dodd to the space communities to find out if it was true. In multiple visits to Huntsville, Florida’s Cape Kennedy, and the Manned Spacecraft Center in Houston, Texas, Dodd spoke to NASA

workers and administrators as well as municipal officials, city planners, newspapermen, ministers, educators, social workers, housewives, and teenagers.

Studies suggested that space workers had “high levels of education, which are known to be correlated with liberal views,” and that “their youth and geographic mobility have exposed them to liberal opinion.”

What Dodd found was exactly the opposite, especially in matters of race.

In Huntsville and at Cape Kennedy, he said, “There seem to be no evidence of strong pressure for Negro rights, nor of strong sympathy among technologists for civil rights.” To NASA workers, he found, “the Negroes appear to be an outside group presenting demands which would have to be dealt with in some way, but which are no concern of theirs.”[\[49\]](#)

How *dare* those white males in NASA not understand the blacks forced upon them were their moral superiors (and obviously intellectual superiors, which goes without saying...)?!

Talk about your made-for-Hollywood story: focus on black ingenuity (all part of an early affirmative action scheme to scour the country to find suitable black scientists) while denouncing the racist whites at NASA for refusing to accept the notion merit had no place in the workplace when blackness was involved.

But it's in Andrew J. Dunar's *Power to Explore: A History of Marshall Space Flight Center, 1960-1990* we get a clear look at how impactful the 1964 Civil Rights Act was on NASA:

Attorney General Robert Kennedy, long a critic of Vice President Lyndon B. Johnson's leadership of the President's Committee on Equal Employment Opportunity, met with the committee on 18 June. Webb, a protégé of Johnson, represented NASA. Kennedy grilled Johnson, puncturing his vague claims of progress. After “making the Vice President look like a fraud,” in the words of one observer, the Attorney General turned on [James] Webb.

“Mr. Webb, I just raised a question of whether you can do this job and run a Center and administer its \$3.9 billion worth of contracts and make sure that Negroes and nonwhites have jobs . . . I am trying to ask some questions. I don’t think I am able to get the answers, to tell you the truth.”

Marshall established an Affirmative Action Program in June, following recommendations offered by a Civil Service team from Atlanta. Dr. Frank R. Albert became the first Equal Employment Opportunity Coordinator. Albert hired Charlie Smoot as a professional staffing recruiter; Marshall claimed Smoot was “possibly the first Negro recruiter in government service.”

Marshall’s shortcomings represented a portion of a larger NASA failure. NASA lagged behind other federal agencies in implementing equal opportunity programs. NASA’s minority employment rose only from 4.1 percent to 5.19 percent between 1966 and 1973, when overall federal minority employment reached 20 percent. Furthermore, most of its minority employees were clustered in lower grades. The Agency’s own EEO staff concluded that “NASA has failed to progress because it has never made equal opportunity a priority.” Deputy Administrator George Low conceded that “Equal Opportunity is a sham in NASA,” and derided the Agency’s “total insensitivity to human rights and human beings.”[\[50\]](#)

By 1973, the federal government workforce was 20 percent nonwhite (primarily black, considering the demographic explosion of Hispanics and Asians was yet to occur), but (horror of horrors!) NASA was roughly 95 percent white.

Remember: [in 1972 NASA officially became just another federal](#) (taxpayer funded) minority jobs program.

But as the book *Societal Impact of Spaceflight* makes clear, NASA in 1973 *did* have a place for blacks: 69 percent of the janitors at NASA were minority (black) males, compared to a government-wide average of 56 percent!

That's progress.

And, like in the movie *Good Will Hunting*, it was really a black janitor named Robert Wall who helped break a complex math equation Wernher Von Braun left on a chalkboard for one of NASA's insensitive white nerds to try and solve (true story).

So happy 50th Birthday, Civil Rights Act of 1964.

Forgive me if I'm not in a celebratory mood: when I look at the ruins of a city like Detroit, I don't see the harmful legacy of capitalism or Democrat rule. I see the legacy of the 1964 Civil Rights Act come to fruition.

And NASA being turned into just another United States Postal Service... just more of the same.

We Could Have Been on Mars: But we had to Fund Black-Run America

Back in the late-1990s, I visited Birmingham, Alabama and wondered why the city was so rundown. I must have been around 14 or 15. The [reality of Jefferson County](#) isn't pleasant and compared to where I grew up, it made since to attribute Birmingham's collapse to its majority population.

Just 12 years later, [five Fortune 500 companies](#) headquartered in

Birmingham have fled the city, which shows you just one of the many incalculable costs of Black-Run America (BRA). The high violent crime rate is also courtesy of a [Black population](#) that receives substantial funding from the US taxpayer. Interestingly, most of the crime *in all of Alabama* can be attributed to only 29 percent of the total state population.

Twenty-nine percent of citizens in the state: responsible for nearly 100% of the state's crime.

And *Sports Illustrated* had the [gall to do a cover-story](#) on the horrific tornado that ripped one town apart??? [Montgomery](#), Birmingham, [Mobile](#), and [Huntsville](#) have ALREADY been ripped apart by a much worse disaster over the past 40-50 years, and the amount of harm done by this unnatural disaster (the combined power of Disingenuous White Liberals, white guilt, and subservience to Black people) is of [epic and incalculable proportions](#). The costs of damage to Tuscaloosa by a single tornado, while devastating, can at least be calculated; the costs associated with maintaining, moving away from, protecting oneself from, incarcerating, educating, feeding, housing, insuring, clothing, pampering and securing your property from Black people is *not quantifiable*.

Funding Black-Run America (BRA) ---whether it be EBT cards, welfare, trying to close the gap in academic achievement, moving away from crime-ridden areas, Section 8 housing, court costs associated with coddling a population that commits crime at a disproportionate rate, jails, etc. --- has required the misallocation of precious resources that could have gone to so many other important causes.

But in BRA, the number one cause of community devastation is excusing away continued Black failure by over-funding and over-indulging the very source of the problem.

Despite continued government enticing of commercial interests, investing in [one of the many collapsing cities throughout America](#) doesn't make any sense. From a business standpoint, the negative costs associated with trying to open a small business in a failing, majority-Black city far outweigh any positives resulting from such a socially conscious move (if any).

Remember the story I did on [Huntsville?](#)^[51] Once one of the most important cities associated with our national desire to reach the stars, it now ranks as one of the most important cities in America associated with our national desire to

uplift every Black person at the expense of our national interest.

Yesterday I read with sadness an op-ed from Neil Armstrong, the first man to walk on the moon (we don't have time for conspiracies or nonsense; it's a provable historical fact that we *did go to the moon*) and realized that the great national preoccupation with finding scholarly Black engineers now supersedes NASA goals of space exploration. Here is what Armstrong said:

Was [President Kennedy](#) a dreamer, a visionary, or simply politically astute? We may never know, but he had the courage to make that [bold proposal 50 years ago Wednesday](#). The Soviet Union's Yuri Gagarin had completed an orbit of the Earth the previous month and electrified the world. The [United States](#) had taken only one human, [Alan Shepard](#), above 100 miles altitude and none into orbit. Americans, embarrassed by the successes of our [Cold War](#) adversary, were eager to demonstrate that we too were capable of great achievements in space.

President Kennedy called in the leaders of the nascent National Aeronautics and Space Administration for their opinion on any space goal that [Uncle Sam](#) could win. They concluded that the only possibility was a manned lunar landing, and that would include all the principal elements of human space travel.

The president decided this was the right project, the right time, and the Americans were the right people.

"Now it is time to take longer strides — time for a great new American enterprise — time for this nation to take a clearly leading role in space achievement, which in many ways may hold the key to our future on earth.

... Let it be clear that I am asking the Congress and the country to accept a firm commitment to a new course of action, a course which will last for many years and carry very heavy costs."

— President Kennedy

A half century has passed since Kennedy challenged our citizenry to do what most thought to be impossible. The subsequent American achievements in space were remarkable: Mercury, Gemini, Apollo and Skylab. Our efforts enhanced international [cooperation with Apollo-](#)

[Soyuz](#), the space shuttle and the [International Space Station](#). The compelling fascination of our space achievements among young people spurred their interest in education.

By 2005, in keeping with President Kennedy's intent and America's resolve, [NASA](#) was developing the Constellation program, focusing on a return to the moon while simultaneously developing the plans and techniques to venture beyond, and eventually to Mars.

The program enjoyed near-unanimous support, being approved and endorsed by the Bush administration and by both Democratic and Republican Congresses. However, due to its congressionally authorized funding falling victim to Office of Management and Budget cuts, earmarks and other unexpected financial diversions, Constellation fell behind schedule. An administration-appointed review committee concluded the Constellation program was "not viable" due to inadequate funding.

[President Obama](#)'s proposed 2011 budget did not include funds for Constellation, therefore essentially canceling the program. It sent shock waves throughout NASA, the Congress and the American people. Nearly \$10 billion had been invested in design and development of the program.[\[52\]](#)

So there you have it. NASA is [no more](#). Outreach to [HBCU's](#), Muslims, and that mythical creature known as the "Black scientist", is of far more importance.

They'd have more success trying to reach out to Hobbits and flying unicorns.

In reality, the funding of [Black-Run America](#) is what's really at stake. We can't have Fannie Mae or Freddie Mac collapse, because Black people would be disproportionately affected. But it's perfectly fine for NASA to collapse, because that frees up more money from an already-depleted budget (funding BRA isn't cheap!) to go toward the never-ending cause of improving the quality of life for Black people.

All of the money spent trying to improve the academic success rate of Black students over the past 40-50 years has been a monumental waste. The Return on Investment (ROI) for this investment has been, well, hard to qualify, but we have helped a lot of [Fortune 500 companies](#) find valuable black employees to promote over more qualified individuals.

We could have been on Mars by now. Instead, we have to close up shop on space exploration and continue funding Black-Run America.

How many other cities are like the Big Four in Alabama? Natural disasters didn't destroy the urban core of these cities and cause White Flight, that quiet capitulation by white people to their Black overlords. Yes, the tornado in Tuscaloosa was horrible and the loss of life was tragic, but what about the costs of abandoning Birmingham, Montgomery, Huntsville, and Mobile to Black rule?

As far as the liberal, “progressive” Left is concerned, the morality of funding Black-Run America must never be questioned. The mortgaging of the future of the United States and space exploration to funding BRA must be quantified and qualified. It's important to see what the ROI is for this investment.

“The Wrong Stuff” -- Ed Dwight, JFK, and the Crusade to Find and Promote a “Negro Astronaut”

Had John F. Kennedy not been assassinated, one of the first men to walk on the moon might have been a Negro astronaut deliberately picked by his administration to be part of the astronaut training programming because he was black.

His name was Ed Dwight.

Sure, he had logged flight time and had an aeronautical engineering degree, but Capt. Ed Dwight's primary skill-set was being one of the few “qualified” black men the Kennedy Administration could quickly promote into NASA astronaut candidate program.

His name was Ed Dwight.

His black skin qualified him for immediate promotion into the merit-based astronaut-training program, once the exclusive domain of white men who had earned their way there.

J. Alfred Phelps book *They Had a Dream: The Story of African American Astronauts*, includes a look at just how aggressive the Kennedy Administration was in promoting a Negro astronaut:

It all began with a telephone call from the White House to the Department of Defense. There was no arrogance in the caller's voice; only a simple question:

"Does the Air Force have any Negroes in the new aerospace research pilots' course being set up at Edwards Air Force Baser in California?"

After what was probably an extended pause came the answer: "No, there aren't any."

It was an ordinary enough question, but the call came from an extraordinary source.

Had it come from an ordinary White House, the reaction might have been mild, nothing more than grist for a workday tale some government employee could tell at a weekend gathering. But this call came from the Kennedy White House, that place called "Camelot," which had seen the beginning of civil rights "sit-ins" and had sent troops to get a black man into a university in the Deep South. It was a White House that had used its influence to gain Martin Luther King's release from jail.

Perhaps the recipient of the call knew all of this and felt a bit like a person in a closed garage slowly filling with carbon

monoxide. In any event, the reaction was predictable: something had better be done- and rather quickly.

The innocuous-sounding call thus became something of an edict.

The air force swiftly launched a search for a black pilot with the right amount of flying time, the "right academic background, and one would could meet all the other stringent requirements." Fortunately, air force personnel officers didn't have to look too far, for it was about that time that Capt. Ed Dwight's application reached them.[\[53\]](#)

When you go looking for something, you can usually find it: even if it means passing over more qualified individuals to get there.

Of course, the Kennedy Administration found their magic flying Negro: the only problem was Dwight couldn't pass the requirements to be an astronaut. From Phelps book, we learn Colonel Chuck Yeager was the one man who dared judge Ed Dwight by the content of his character instead of giving him an immediate, Kennedy-Administration-approved pass because of the advantageous color of his skin:

Meanwhile, Colonel Yeager's dim view of Dwight's abilities grew. Yeager later maintained that Dwight's abilities were so lacking "we set up a special tutoring program to get him through the academics, as I recall, he lacked the engineering [background] that the other students had."

Yeager further observes that Dwight worked hard, as did his tutors, but adds that "Dwight just couldn't hack it... didn't keep up in flying." Yeager claims to have worked with Dwight on his flying, but he noted that "our students were flying at levels really beyond his experience. The only prejudice against Dwight," Yeager recalls, wagging a literary finger, "was the conviction that he was not qualified to be in the school" in the first place.[\[54\]](#)

For his refusal to place Dwight high enough in the training program, Yeager

was called before multiple Civil Rights inquiries, who hounded him with a tenacity not seen until Eric "My People" Holder's Department of Justice got a hold of George Zimmerman.

This isn't a joke.

This happened.

Yes, NASA in its earliest stages had already been infiltrated by the Black-Run America (BRA) virus. Had Kennedy not been assassinated, who knows how many more blacks would have been pushed into NASA?:

The Astronaut

Waiting his turn at the helm of a flight simulator at a Boeing plant in Seattle, Ed Dwight, 30, sips his coffee in silence and listens as a dozen of his fellow astronaut-trainees banter among themselves. The first black accepted in the space program, Dwight feels like a pariah. Sure, some of the guys sidle up to him occasionally. He assumes they figure it might be to their advantage to stay on good terms with him, since President Kennedy has taken a personal interest in his career.

But others, Dwight believes, have decided to give him the cold shoulder. Despite having logged more than 2,000 hours as an Air Force test pilot, Dwight himself sometimes jokes that President Kennedy "picked me out of a turnip patch" to become an astronaut. But he will never forget how deeply honored he felt in November 1961, when he received a personal letter from Kennedy asking him to apply for the space program. Come what may, he plans to prove himself worthy of his Commander in Chief's high regard.

Three days after [JFK's] assassination, Ed Dwight was unceremoniously dropped from the astronaut training program. "When my protector was killed, I was out," he says.[\[55\]](#)

Ebony magazine would go deeper into just what the Kennedy Administration had with their token, hand-selected black astronaut candidate:

Dwight believes Kennedy's death had everything to do with his doom as an astronaut candidate. "It was 100 percent the

death of Kennedy,” he says. “Prior to Kennedy’s death I was living awfully high on the hog. I had a private secretary. I was sending out 5,000 press photographs a month, and I made 176 speeches the first year I was in [the astronaut training program at Edwards Air Force Base, Calif.].” The Kennedy Administration tried to break away from the White-Protestant-male mold for its astronauts in the 1961 by including one black.[\[56\]](#)

Yes, John F. Kennedy and his negrophilic administration were promoting the blackness of Dwight to the tune of an unflattering chorus of silly propaganda.

Perhaps Tom Wolfe, writing in *The Right Stuff*, nails it best:

What finally got to Yeager, however, was the Ed Dwight case. It had been early this year that Yeager got word from the brass that the President, John F. Kennedy, was determined that NASA have at least one Negro astronaut in their lineup. The whole process was to take place organically, however, as if in the natural order of things. Kennedy was leaning on the Defense Department, Defense was leaning on the Air Force brass, and they tossed the potato to Yeager. The pilot who had been singled out was an Air Force captain named Ed Dwight. He was to go through ARPS and be selected by NASA. The clouds developed soon enough. Dwight was enrolled in the basic flight test course along with twenty-five other candidates.

Only the top eleven students could enter ARPS's six-month space-flight course, which had limited facilities, and Dwight did not rank among the top eleven. Yeager didn't see how he could jump him over other young tigers, all of them desperate to become astronauts. Every week, it seemed like, a detachment of Civil Rights Division lawyers would turn up from Washington, from the Justice Department, which was headed by the President's brother Bobby. The lawyers squinted in the desert sunlight and asked a great many questions about the progress and treatment of Ed Dwight and took notes. Yeager kept saying he didn't see how he could simply jump Dwight over these other men. And the lawyers would come

back the next week and squint some more and take some more notes.

There were days when ARPS seemed like the Ed Dwight case with a few classrooms and some military hardware appended. A compromise was finally struck in which Dwight would be admitted to the space-flight course, but only if every man who ranked above him was also admitted. That was how it came to pass that the next class had fourteen students instead of eleven and included Captain Dwight. Meantime, the White House, apparently, was signaling to the Negro press that Dwight was going to be "the first Negro astronaut", and he was being invited to make public appearances. He was being set up for a fall, because the chances of NASA accepting him as an astronaut appeared remote in any event.

The whole thing was baffling. On the upper reaches of the great ziggurat the subject of race had never been introduced before. The unspoken premise was that you either had the right stuff or you didn't, and no other variables mattered. When the seven Mercury astronauts had been chosen in 1959, the fact that they were all white and all Protestant seemed to be interpreted as wholly benign evidence of their Small-Town American virtues.

But by now, four years later, Kennedy, who had been supported by a coalition of minority groups in the 1960 election, had begun to raise the question of race as a matter of public policy in many areas. The phrase "white Protestant" took on a different meaning, so that it was now possible to regard the astronauts as some sort of cadre of whites of northern European racial background. In fact, this had nothing to do, per se, with their being astronauts. It was typical of career military officers generally.

Throughout the world, for that matter, career officers came from "native" or "old settler" stock. Even in Israel, which had existed for barely a generation as an independent nation and was dominated politically by immigrants from Eastern Europe, the officer corps was made up overwhelmingly of "real

Israelis"—men born or raised from an early age in the pre-war Jewish settlements of the old Palestine.

The other common denominator of the astronauts was that they were all first or only sons; yet not even this had any special significance, for studies soon showed that first or only sons dominated many occupations, including scholarly ones. (In an age when the average number of children per family was barely more than two, the odds were two out of three that any male would be a first or only son.)

None of which was going to mollify the White House, however, because the astronaut, the single-combat warrior, had become a creature with greater political significance than any other type of pilot in history.[\[57\]](#)

Had John F. Kennedy not been assassinated, there is no doubt Ed Dwight would have been forced on the Apollo missions to the moon, and been heralded as the first non-white to walk on earth's satellite. In this alternate history of America, it's highly likely he'd have been the first black man elected president.

From its very inception, NASA had been infected with the BRA virus.

But thanks to a test pilot who stood his ground, Ed Dwight never got the chance to be pushed into being an astronaut; instead, he was recruited by the Kennedy Administration as the token black candidate, paraded before the media to showcase their anti-racist attitude.

Once Lee Harvey Oswald fired his rifle in Dallas, Texas, on that infamous November day, Ed Dwight's role as the magical space negro ended.

Norman Mailer Long Ago, Heard it on the Sea of Tranquility: Remembering "Of A Fire On The Moon"

For the moment, we find ourselves on the losing side of history.

This situation will change, but for now, we are losing.

The July 20, 1969 lunar mission should have ushered in a new era for mankind; instead we've been actively pursuing policies to take us back to the stone-age by transferring wealth from whites to pay for a feckless, parasitic swarm of black and brown people.

On this 45th anniversary year of the landing on the Moon, we should pause and reflect on what this moment truly represented.

Norman Mailer did.

The long-time leftist agitator wrote a book on NASA's mission to put a man on the Moon by the end of 1960s, and it contains one of the more profound observations you'll ever find describing what Neil Armstrong's journey represented.

In an almost-forgotten book, *Of A Fire On the Moon*, Mailer (as is his custom) dedicates several pages denouncing WASP America's ambitions to travel to the stars and the apprehension he feels to a new era dawning for Mankind.

This era never came; instead, we entered an era when an 83-percent-black city could declare the largest bankruptcy in US history, yet no one dares point out that the collective efforts of black people transformed [Detroit into the single greatest tangible proof that racial differences in intelligence and behavior exist](#).

Consequently, just as NASA notes in [Social, Cultural, and Educational Legacies: NASA Reflects America's Changing Opportunities; NASA Impacts US Culture](#) (p. 461) it was the collective efforts of white people that put a man on the moon (just more evidence that racial differences in intelligence is real).

Discrimination in itself is not a negative word; it's only assumed a negative connotation as a result of BRA pushing its anti-white agenda. To be "discriminating" is to have high standards and good taste, among other positive qualities.

Similarly, *discrimination* and a *belief in merit* gave us the July 20, 1969 Moon landing. Blacks inherently know this. Therefore, their "Civil Rights"-based legislation *against* discrimination replaced legitimate qualification standards

with quota-based government hiring. Of course, instead of a moon landing, we got 2014 Detroit.

You get what you pay for.

But let's get back to Mailer's book *Of A Fire On the Moon*. Going by the alias "Aquarius," Mailer writes of a party he attended in Houston while the three white astronauts were completing their journey to the moon.

At the party, he encountered a loquacious black Ivy League professor (who espoused some form of 'black power' and mentored black students on campus), who was uncharacteristically laconic and drinking heavily. Mailer writes: "He was normally so elegant a man that it was impossible to conceive of how he would make a crude move - now, you could know. Something raucous and jeering was still withheld, but the sourness of his stomach had gotten into the sourness of his face. His collar was a hint wilted."[\[58\]](#)

It is here Mailer unloads with the most masterful part of his book, revealing the source of the black professor's resentment:

But there were together reason for drinking as well. America had put two White men on the moon, and lifted them off. A triumph of White men was being celebrated in the streets of this city. It was even worse than that. For the developed abilities of these White men, their production, their flight skills, their engineering feats, were the most successful part of that White superstructure which had been strangling the possibilities of his own Black people for years. The professor was an academic with no mean knowledge of colonial struggles of colored peoples. He was also a militant. If the degree of his militancy was not precisely defined, still its presence was not denied.

His skin was dark. If he were to say, "Black is beautiful" with a cultivated smile, nonetheless he was still saying it. Aquarius had never been invited to enter this Black man's vision, but it was no great mystery [that he] believed his people were possessed of a potential genius which was greater than Whites. Kept in incubation for two millennia, they would be all the more powerful when they prevailed. It was nothing less than a

great civilization they were prepared to create.

Aquarius could not picture the details of that civilization in the Black professor's mind, but they had talked enough to know they agreed that this potential greatness of the Black people was not to be found in technology. Whites might need the radio to become tribal but Blacks would have another communion. From the depth of one consciousness they could be ready to speak to the depth of another; by telepathy might they send their word.

That was the logic implicit in CPT. If CPT was one of the jokes by which Blacks admitted Whites to the threshold of their view, it was a relief to learn that CPT stood for Colored People's Time. When a black friend said he would arrive at 8 p.m. and came after midnight, there was still logic in his move. He was traveling on CPT. The vibrations he received at 8 p.m. were not sufficiently interesting to make him travel toward you - all that was hurt were the host's undue expectations. The real logic of CPT was that when there was trouble or happiness the brothers would come on the wave.

Well, white technology was not built on telepathy, it was built on electromagnetic circuits of transmission and reception; it was built on factory workers pressing their button or monitoring their function according to firm and bound stations of the clock. The time of a rocket mission was Ground Elapsed Time, GET. Every sequence of the flight was tied into the pure numbers of the time line. So the flight to the moon was a victory for GET, and the first heats of the triumph suggested that the fundamental notion of Black superiority might be incorrect: in this hour, it would no longer be as easy for a militant Black to say that Whitey had built a palace on numbers, and numbers killed a man, and numbers would kill Whitey's civilization before all this was through. Yesterday, Whitey with his numbers had taken a first step to the stars, taken it ahead of Black men. How that had to burn in the ducts of this Black man's stomach, in the vats of his liver.

Aquarius thought again of the lunar air of technologists. Like

the moon, they traveled without a personal atmosphere. No wonder Blacks had distaste for numbers, and found trouble studying. It was not because they came - as liberals necessarily would have it - from wrecked homes and slum conditions, from drug-pushing streets, no, that kind of violence and disruption could be the pain of a people so rich in awareness they could not bear the deadening jolts of a civilization on each of their senses.

Blacks had distaste for numbers not because they were stupid or deprived, but because numbers were abstracted from the sense, numbers made you ignore the taste of the apples for the amount in the box, and so the use of numbers shrunk the protective envelope of human atmosphere, eroded that extrasensory aura which gave awareness, grace, the ability to move one's body and excel at sports and dance and war, or be able to travel on an inner space of sound.

Blacks were not the only ones who hated numbers - how many attractive women could not bear to add a column or calculate a cost. Numbers were a pestilence to beauty.

There was something to be said after all for arriving on time. CPT was excellent for the nervous system if you were the one to amble in at midnight, but Aquarius had played the host too often.

"You know," said the professor, "there are no Black astronauts."

"Of course not."

"Look," said the Black professor, "do they have any awareness of how the money they spent could have been used?"

"They have a very good argument: they say if you stopped space tomorrow, only a token of the funds would go to poverty."

"I'd like to be in a position to argue about that," said the Black. "Damn," he said, "are they still on the moon?"

"They took off already," said Aquarius.

"No trouble?"

"None."

If the Blacks yet built a civilization, magic would be at its heart. For they lived with the wonders of magic as the Whites lived with technology. How many Blacks had made a move or inhibited it because the emanations of the full moon might affect their cause? Now Whitey had walked the moon, put his feet on it. The moon presumably had not spoken. Or had it, and Richard Nixon received the favor and Teddy Kennedy the curse? Was there no magic to combat technology? Then the strength of Black culture was stricken. There would not be a future Black civilization, merely an adjunct to the White. What lava in the raw membranes of the belly. The Black professor had cause to drink. The moon shot had smashed more than one oncoming superiority of the Black.[\[59\]](#)

And the Blacks have been punishing Whitey ever since.

For the moment, we find ourselves on the losing side of history.

This situation will change, but for now, we are losing.

Our civilization has been on CPT (colored people's time) for too long.

Much.

Too.

Long.

As NASA's own publication *Social, Cultural, and Educational Legacies: [NASA Reflects America's Changing Opportunities; NASA Impacts US Culture](#)* makes clear, the agency was forced to go on CPT in the early 1970s.[\[60\]](#)

But Mailer's words perfectly capture what the successful Apollo 11 mission meant... may those of European ancestry remember them well.

For history will stop beating to the clock of CPT.

"It's a joke. It's all a joke. Mother forgive me."

[Edward R. Murrow destroyed Joseph R. McCarthy career](#), a victory that liberals still gloatingly celebrate years later in a movie produced by George Clooney.

In the early 1960's, Murrow was the head of the United States Information Agency ("The USIA's mission was "to understand, inform and influence foreign publics in promotion of the national interest, and to broaden the dialogue between Americans and U.S. institutions, and their counterparts abroad."). One day he shot off a memo to James Webb.

Webb was, at that time, the administrator of NASA.

America was, at that time, roughly 90 percent white and 10 percent black.

Here's what the memo read:

September 21, 1961

Dear Jim,

Why don't we put the first non-white man in space?

If your boys were to enroll and train a qualified Negro and then fly him in whatever vehicle is available, we could retell our whole space effort to the whole non-white world, which is most of it.

As ever,

Yours,

Edward R. Murrow





UNITED STATES INFORMATION AGENCY
WASHINGTON

DIRECTOR

September 21, 1961

Dear Jim,

Why don't we put the first non-white man
in space?

If your boys were to enroll and train a
qualified Negro and then fly him in whatever
vehicle is available, we could retell our whole
space effort to the whole non-white world, which
is most of it.

As ever,

Yours,



Edgar R. Murrow

The Honorable
James Webb
Administrator
National Aeronautics and
Space Administration

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Put this in the wing of the new African-American museum in Washington D.C. Call the wing: Black History That Should Have Been

This memo was found in *Real Stuff: History of National Aeronautics and Space Administration's Astronaut Recruitment Program*.

If you aren't laughing yet, you'll never understand the joke.

"Tranquility Base here. The Eagle is down": In the End, Rev. Abernathy's Vision Wins Out

Two seemingly unrelated stories (one a press release from the U.S. Treasury Department issued on April 23, 2013; the other an excerpt from a book on NASA and Space Flight) illustrate the current state of America better than any speech by Conservatism Inc. or oration by a Marxist academic egghead.

No need for any analysis, for the narrative is pretty self-explanatory, and should come as a slap in the face to any right-thinking American:

TREASURY ANNOUNCES \$3.5 BILLION IN NEW MARKETS
TAX CREDIT AWARDS TO REVITALIZE LOW-INCOME AND
DISTRESSED COMMUNITIES

Washington, DC—Building on the Obama Administration’s commitment to increase economic opportunity in distressed areas of the United States, the U.S. Department of the Treasury’s Community Development Financial Institutions Fund (CDFI Fund) today announced \$3.5 billion in New Markets Tax Credit (NMTC) awards nationwide. Treasury will provide 85 organizations with tax credit allocation authority under the tenth award round of the NMTC Program.

“The New Markets Tax Credit addresses one of the most significant obstacles to economic development that low-income communities face: a lack of access to patient, private investment capital,” said Treasury Assistant Secretary for Financial Institutions Cyrus Amir-Mokri. “The \$31 billion worth of tax credits awarded in past years have gone toward preserving hundreds of thousands of jobs and bringing community facilities and new businesses into neighborhoods that desperately needed them. I expect today’s awardees will continue that trend.”

“In fact, over 70 percent of New Markets Tax Credit investments have been made in communities that meet the highest distress criteria, above even the program’s requirements”, said CDFI Fund Director Donna J. Gambrell. “That result effectively demonstrates how essential the New Markets Tax Credit Program is to spurring economic development in underserved areas.”

The NMTC, established by Congress in December 2000, permits

individual and corporate taxpayers to receive a credit against federal income taxes for making equity investments in vehicles known as Community Development Entities. The credit provided to the investor totals 39 percent of the cost of the investment and is claimed over a seven-year period. For every dollar invested by the Federal government, the NMTC Program generates over eight dollars in private investment. This strong record of spurring economic growth is one of the reasons why President Obama's FY14 budget included an expansion and permanent extension of the New Markets Tax Credit.

In T.A. Heppenheimer's book [*Space Shuttle Decision, 1965-1972*](#), we learn that as one branch of mankind was preparing to send a man to the moon, [another branch of mankind was busy trying to see money invested in such a frivolous endeavor channeled to their community.](#) From the chapter, "Winter of Discontent":

On an afternoon in July 1969, while the Apollo 11 mission stood poised for a flight to the moon, Tom Paine found himself confronted by a group of civil rights demonstrators. Their leader was Reverend Ralph Abernathy, president of the Southern Christian Leadership Conference. Abernathy had succeeded Martin Luther King in that post, following the death of King a year earlier. Abernathy now came to Cape Canaveral on the eve of NASA's triumph. A light mist of rain fell intermittently, as thunder rumbled in the distance. Paine stood coatless under a cloudy sky, accompanied only by NASA's press officer, as Abernathy approached with his party, marching slowly and singing "We Shall Overcome." Several mules were in the lead, as symbols of rural poverty. Abernathy then gave a short speech.

He deplored the condition of the nation's poor, declaring that one-fifth of the nation lacked adequate food, clothing, shelter, and medical care. In the face of such suffering, he asserted that space flight represented an inhuman priority. He urged that its funds be spent to feed the hungry, clothe the naked, tend the sick, and house the homeless.

Paine replied that "if we could solve the problems of poverty by not pushing the button to launch men to the moon

tomorrow, then we would not push that button." He added that NASA's technical advances were "child's play" compared to "the tremendously difficult human problems" that concerned the SCLC. He offered the hope that NASA indeed might contribute to addressing these problems, and then asked Abernathy, a minister, to pray for the safety of the astronauts. Abernathy answered with emotion that he would certainly do this, and they ended this impromptu meeting by shaking hands all around.

Their brief conversation brought no lasting consequence. Yet it was heavy with history, for Paine and Abernathy stood as representatives of two deep themes that had marked the nation's experience before America even existed.

Paine was the technologist, heir to a record of splendid accomplishment. His forebears had built ships, constructed transcontinental railroads, dug the Panama Canal, captured water to allow cities to grow in the arid West, flung power and telephone lines from coast to coast. They had built highways and factories, had put the nation on wheels, had mastered the art of flight. At that very moment, others were winning achievement in the realm of computers.

There was, however, another and far more somber side to America's history, for the nation had been conceived in the original sin of slavery. Abraham Lincoln had proposed that "every drop of blood drawn with the lash shall be paid by another drawn with the sword"; yet the stain ran so deep that not even the Civil War could expunge it. Like Lincoln, Martin Luther King had grappled with this sin, had sought the moral authority to sway a deeply divided people; and like Lincoln, he had paid with his life, with his goal only partly won.[\[61\]](#)

One branch of mankind succeeded in walking on the moon. Every time you look up at the moon - be it a full, waxing, or waning moon - know that the only feet to ever tread upon it are those of white Europeans.

But know this: though the problems of poverty were not solved back in 1969 and we did succeed in sending men to the moon, Reverend Abernathy's dreams

ultimately won out.

Space flight and exploration isn't an "inhuman priority" -- it's a priority of a civilization with the imagination and intelligence to explore the realms of existence.

A belief in our supremacy got us to the moon, propelled by the dreams of a better tomorrow for our posterity and our nation; but an insidious, counterfeit belief in our shared guilt gave us modern-day Detroit, propelled by false notion that we are responsible for the sins of our forefathers (and that Blacks are somehow deserving of "reparations" for those sins, even though not one Black alive today ever lived under American slavery).

Never to be deterred by logic or common sense, however, our government gives tax-credits in the billions to areas destroyed by the same people who, 44 years ago, shamelessly petitioned like whiny children in front of one branch of mankind's greatest technological achievement, demanding more food, clothing, shelter, and medical care.

"One small step for a man, one giant leap for mankind."

Few people know a speech was prepared for President Nixon in the event the Apollo mission experienced problems:

"Fate has ordained that the men who went to the Moon to explore in peace will stay on the moon to rest in peace. These brave men, Neil Armstrong and Edwin [Buzz] Aldrin, know that there is no hope for their recovery. But they also know that there is hope for mankind in their sacrifice."[\[62\]](#)

What hope is there for mankind in the sacrifice of Detroit? Of Birmingham? Of Memphis, Baltimore, or St. Louis? Of Philadelphia, Milwaukee, or Chicago?

Civilization has been sacrificed in these cities. And certainly not for the cause of "hope".

When the New York Times Published an Article Noting: "Blacks and Apollo: Most Couldn't Have Cared Less"

"Our people went to the moon. In 1969. With the slide rule."

Three simple sentences stating an inherent truth so obvious, it shouldn't even be necessary to spell out precisely what it means.

Instead, let's just review what Thomas A. Johnson filed for the *New York Times* on July 27, 1969.

"Supremacy" is such an unnecessary word when whites have the privilege of knowing the greatest achievement in recorded history was only possible due to their ancestors: the coordinated efforts of ordinary (white) Americans resulted in the July 20, 1969 moon landing.

Of course, like self-centered children unimpressed with anything that does not directly benefit them, blacks couldn't have cared less...:

Many black Americans found ways in recent days to ignore the Apollo 11 moon shot, an effort, they say, ignored them.

An estimated 50,000 people flocked to last Sunday's Harlem Cultural (soul music) Festival at Mt. Morris park and the single mention of the LM touching down on the moon brought boos from the audience.

At the Metropolis Bar on 23rd Street and Michigan Avenue in Chicago the black patrons watched baseball games on television when the LM landed. The same was true in many Harlem bars.

"We're earth-bound," said one Harlem bar patron. He used the stubby fingers on his laborer's hard hand to enumerate - with an unbridled anger - some other reason for his setting a "Mets over the moon" priority.

"There ain't no brothers in the program where they can get into some of that big money," he said. "The whole thing uses money that should be

spent right here on earth and I don't like them saying 'all good Americans are happy it' - I damn sure ain't happy about it."

He expressed a resentment common to many Negroes surveyed last week. But he did not touch on another frequently stated - and probably the most serious - trigger for the black anger at the space program.

"It proves that white America will do whatever it is committed to doing," said Miss Sylvia Drew, to synthesize that point of anger.

Miss Drew, who is an attorney for the NAACP Legal Defense and Educational Fund, added: "If America fails to end discrimination, hunger and malnutrition then we must conclude that America is not committed to ending discrimination, hunger and malnutrition. Walking on the moon proves that we do what we want to do as a nation."

Miss Victoria Mares, the director of a poverty program in Saginaw, Michigan, compared the United States to "a man who has a large family - they have no shoes, no clothing, no food and the rent is overdue. But when he gets paid he runs out and buys himself a set - another set - of electric trains. We are supporting our Government's hobby at the expense of its poor citizens."

The NAACP executive director, Roy Wilkins, called the moon shot "a cause of shame," and added, "There's something wrong with the Government's priority system." And in Mississippi, Charles Evers said: "The billions of dollars spent on this moon exploration program means that it will be even longer before America begins to keep her promises to the poor."

The differences between the black and white reactions to the moon walk point up the deep sense of alienation that much of black America feels for this affluent society that seems to many to place real equality for the black and the poor in a priority behind those of the war in Vietnam, the space program and efforts to curb inflation.

And more and more, the million spent in Vietnam and in space serve to convince more and more black Americans that heir country can, indeed, "do whatever it is committed to do."

Dr. Benjamin W. Watkins, the honorary "Mayor of Harlem," wrote in the Negro weekly, the Amsterdam News, that the money could have best been spent on the rehabilitation of the cities. And noting the lack of response from the black community, he said: "the world does not stop even if a trio of astronauts get off it."

He added: "Whether black people showed any interest in the landing on Sunday is irrelevant. We in Harlem are demanding that the trio of astronauts include in their itinerary Harlem, Watts or some other ghetto, rather than Moscow or England."

A black writer who lives on Long Island said that he did not watch the moon walk except for a moment when he turned off the set in his children's room. "They had gone to sleep," he said, "and I saw they were about to step out of the LM and onto the moon. I said a prayer for two human beings out in that great unknown, then I turned it off and went back to work on a proposal for a poverty program."

The last line in an editorial in the Amsterdam News stated simply: "Yesterday the moon. Tomorrow, maybe us."[\[63\]](#)

"Yesterday: the moon. Tomorrow... Detroit."

A more responsible reading of what took place after the successful moon landing on July 20, 1969.

I found it fascinating that one of the black leaders quoted in the above article, Victoria Mares, actually likened the black community to "children" not being taken care of by their father.

When one group of people inherently sees another group as being responsible for their well-being, there can never be "peace for mankind".

Only hatred and resentment.

While one side valiantly constructed barriers to protect the fragility of whiteness (in the form of restrictive homeowner covenants), the other side demanded we put the future on hold so a dependent, backward species of humanity could catch up.

While one side landed on the moon, the other side stomped its foot and demanded more, more, and more.

Instead of cutting a path to the stars, we cut off our route to the future by traveling down a road paved with good intentions.

Now we know where such a path leads: Detroit.

Miss Sylvia Drew, white America *has* been committed to uplifting the Negro.

And it has failed at this obviously impossible, unnatural endeavor.

No matter what happens in the United States of America, [the record clearly shows we dismantled our civilization for the betterment of black people](#). And still, with failure after failure, we continue to pursue this foolish goal.

People in other first-world nations think we're nuts.

Three sentences invalidate the claims of every hysterical "progressive", washing away years of intellectual decay in the process:

"Our people went to the moon. In 1969. With the slide rule."

Securing our future was always about rescuing our past. Once this is accomplished, the present is overwhelmed.

Wernher von Braun's Dream for the Future vs. Martin Luther King's Dream for the Future

The left would have you believe evolution is not only real – and all those knuckle-dragging Christians are holding back true progress – but also that, after a millennia of rapid evolution, it's momentum suddenly came to a halt right after the different racial groups of humanity were created.

Maintaining the orthodoxy of equality requires a child-like faith in this trade-off.

Every other animal, beast, fish, reptile and microorganism was touched by evolution except, apparently, humans. It's important to understand this in order to promote the idea that race, rather than being a biological reality, is really nothing more than a social construct.

An illusion.

Right?

Wrong.

Regardless of whether or not you believe in evolution, it believes in you.

Belief in an Intelligent Creator doesn't qualify you as a nut, as those evolution-worshippers desperately try and make the general public believe.

Nor does a belief in evolution necessarily make you an enemy of faith.

Since July 20, 1969, the United States of America has sunk tremendous resources into uplifting the black population of this country.

This has been our de-facto mission.

But humankind is coming to the realization that it's easier to land on the moon than undo the harsh truths of evolution.

Just as Detroit rose from the ground that was once the hunting territory of "Native Americans", in less than 40 years of continuous black political rule it has [regressed back to nature](#).

No matter how small the white man's existence is on the timeline of history, it was their seemingly insignificant contributions to the progress of civilization that made Detroit into the "Paris of the West."

Stability.

Family.

Community.

Remove the people who create these conditions, and they instantly vanish.

Instability.

Chaos.

Ruin.

In Michael Neufeld's biography of the great scientist Wernher Von Braun, we get to read about when one man's dream motivated people to break the bonds that tied them to this tiny, spinning rock. Today, [only one man's dream is allowed to be the roadmap for the future](#); a roadmap with, inevitably, "Detroit 2014" as its final destination.

Von Braun: Dreamer of Space, Engineer of War contains Von Braun's opinion of what the first steps on the Moon really meant in the grand scheme of human history.

At a press conference, Neufeld writes:

But it was Norman Mailer in His Apollo 11 book, *Of a Fire on the Moon*, who penned the most unforgettable portrait of von Braun at the Cape. During the prelaunch press conference, the Marshall director stole the show from Mueller, Debus, and the others when he issued the most quotable line of the afternoon. "When asked how he evaluated the importance of the act of putting a man on the moon, Von Braun answered, 'I think it is equal in importance to that moment in evolution when aquatic life came crawling up on land.'" [\[64\]](#)

As outlined in a January 1965 interview with *Playboy*, Martin Luther King believed the American government (white tax payers, naturally) should have embarked on a plan to spend roughly \$50 billion to uplift black people. It was the January issue, when Hugh Hefner's magazine published this exchange:

Playboy:

Along with the other civil rights leaders, you have often proposed a massive program of economic aid, financed by the Federal Government, to improve the lot of the nation's 20,000,000 million Negroes. Just one of the projects you've mentioned... is expected to cost \$141,000,000 over the next ten years, and that includes only Harlem. A nationwide program such as you propose would undoubtedly run into the billions.

King:

About 50 billion, actually – which is less than one year of our present defense spending. It is my belief that with the

expenditure of this amount over a ten-year period, a genuine and dramatic transformation could be achieved in the conditions of Negro life in America. I am positive, moreover, that the money spend would be more than amply justified by the benefits that would accrue to the nation through a spectacular decline in school dropouts, family breakups, crime rates, illegitimacy, swollen relief rolls, rioting and other social evils.

Though four years later white America would land on the moon, the implementation of Project Negro Uplift would overtake any other national campaign as the highest priority and loftiest moral goal.

And not one penny spent to uplift blacks – as MLK was *positive* it would – has gone to lower black dropout rates, black family breakups, black crime rates, black illegitimacy, black reliance on relief/welfare, or staved off black rioting (mob assaults on whites) and other black-in-origin social evils.

Those American cities that have been at (or near) the top of the list of per-capita misery statistics – cities with the highest number of murders, nonfatal gun violence, addicts, high school dropouts, lowest test scores in both math and reading comprehension, most cases of H.I.V. and syphilis – are all majority black.

In some cases, the white population of those cities is below 10 percent.

When man set foot on the moon back on July 20, 1969, a new step forward in evolution – as Wernher Von Braun correctly surmised - should have started.

In America, the exact opposite happened.

We made it national policy to return life in this country to a level barely above the primordial ooze from which we supposedly originated; we made it national policy for devolution and *Idiocracy* to pave the way for our future.

Looking up at stars, in the mind of Wernher Von Braun, the universe was ours; today, beneath those same stars, our cities regress to the black mean, courtesy of their inhabitants.

Forget the stars... Detroit in 2014 isn't even ours.

With all due to respect to Wernher Von Braun, the moment when we

understand racism has nothing to do with the p c light of black America, and everything to do with those racial differences evolution slipped into our genetic code (justifying the abandonment of MLK's fantasy in order to, once again, pursue Von Braun's dream)... well, that's the moment we can look back to the stars and smile.

Christopher Nolan's "Interstellar" Teaser Trailer: Wake up, White People!

Christopher Nolan might have done it.

On the day China landed a moon rover on the moon, signaling the dawn of the Chinese Century, a teaser trailer for Nolan's new movie, *Interstellar*, was released. [\[65\]](#)

We already know [America gave up on space exploration](#), choosing instead to tilt at windmills trying to make the [black man live up to the white man's standards](#): the War on Poverty was, in itself, a war on the civilization white people had established, bled, and died for in America.

In the process, our cities degenerated to the standards set by the black man.

Well, here's what Disingenuous White Liberals (DWL) believe *Interstellar* is about:

So, is Christopher Nolan's "Interstellar" gearing up to be the biggest blockbuster about agriculture ever? That's [certainly the last word on it](#), as the always-secrecy-prone filmmaker hasn't let any details slip out about his new movie. Reports during the summer claimed that the future-set story "details the toll climate change has taken on agriculture, with corn the last crop to be cultivated. The scientists embark on a journey through a worm hole into other dimensions in search of somewhere other crops can be grown." This first trailer for the film certainly goes to the farm.

As per usual with Nolan, there's not much in the way of major reveals

in this teaser (a good chunk of which is stock footage), but the shots of corn and farmland through history certainly suggest those early plot details aren't far off. Instead, the focus here is on the words delivered by Matthew McConaughey, which are as follows:

We've always defined ourselves by the ability to overcome the impossible. And we count these moments, these moments when we dared to aim higher, to break barriers, to reach for the stars, to make the unknown known. We count these moments as our proudest achievements. But we lost all that. And perhaps we've just forgotten that we are still pioneers and we've barely begun. And that are greatest accomplishments cannot be behind us, as our destiny lies above us. [\[66\]](#)

Read that voice-over material again:

We've always defined ourselves by the ability to overcome the impossible. And we count these moments, these moments when we dared to aim higher, to break barriers, to reach for the stars, to make the unknown known. We count these moments as our proudest achievements. But we lost all that. And perhaps we've just forgotten that we are still pioneers and we've barely begun. And that are greatest accomplishments cannot be behind us, as our destiny lies above us.

Every image in this trailer shows white people: struggling to survive, to live; fighting to grow and sustain for the next generation; understanding the limitations of the imagination is a recipe for failure.

It looks like a trailer straight from the studios of Third Reich Films, propaganda for a people convinced of their own greatness and resolved to move forward.

Simply put, it's a glorification of white people.

Now compare those images with these words from *Narratives and Spaces: Technology and the Construction of American Culture*, Dave Nye's book. He describes black attitudes to the white man's lunar (loony?) mission:

The Apollo Program was most appreciated by those who were young, affluent, well-educated, Caucasian, and male.

The space program seemed justified by the knowledge gained and by

the improved commodities “spun-off” as byproducts, such as food concentrates, Teflon, and computer miniaturization. The *Los Angeles Herald-Examiner* made a characteristic list in an editorial: “America’s moon program has benefited mankind. It has brought better color television, water purification at less cost, new paints and plastics, improved weather forecasting, medicine, respirators, walkers for the handicapped, laser surgery, world-wide communications, new transportation systems, earthquake predictions systems and solar power.”

People in poverty evidently did not believe that things such as solar power or new plastics would benefit them more than direct spending on social programs. The stronger opposition lay within the black community, where less than one in four people supported the expenditure of \$4 billion a year for the Apollo Program. A minority added, “God never intended us to go into space.” Most black newspapers carried editorials and cartoons attacking the space program, including the *Chicago Daily Defender* and *Muhammad Speaks*. The *New York Amsterdam News* cartoon depicted President Richard Nixon smiling up at the moon while sitting on a huge spherical bomb with a lighted fuse, labeled, “minority frustrations”. The accompanying editorial attacked the “outlandish costs of the space race,” and declared that, “Man can conquer space, yes. But man has still to conquer his homeland. And that’s where the real action is, brother.”

In July of 1969, on the eve of Apollo XI, the Poor People’s Campaign came to Cape Kennedy. To emphasize the slow pace of change, 150 people arrived in wagons pulled by mules. They both protested that the launch was taking place, and, perhaps incongruously, demanded 40 VIP passes to see it close-up. The Reverend Ralph Abernathy urged NASA administrator Dr. Thomas Paine to convert his technology to find new ways to feed the poor. Paine promised to see if food concentrates developed for space could be adapted to feed the undernourished on earth.

Paine gave them VIP passes, and declared that the space program was compatible with the war on poverty: “I want you to hitch your wagon to our rocket and tell the people the NASA program is an example of what this country can do.” Paine was attempting to harness the old

metaphor, “hitch your wagon to a star.” But try to visualize what could happen to a wooden wagon hitched to a Saturn V rocket at blast-off.

Perhaps African-American views are best encapsulated by a contrast. Duke Ellington, whose music represented an older generation, performed for ABC’s national audience a new song, “Moon Maiden,” to mark the event. But when the successful moon landing was announced to 50,000 African-Americans at a soul concert in Harlem, many booed.[67]

Those idiots actually booed.

Sadly, no one dares “boo” at the conditions of majority black cities, like 83 percent black Detroit (although God knows it certainly doesn’t deserve applause). Instead, the GOP and people like Rand Paul believe we should practice outreach there, to further coddle and appease a demographic that took the money that should have gone to space exploration and turned it into... Detroit.

A scathing indictment of the so-called “War on Poverty”.

Oh, but it gets better:

Many [black papers questioned the use of American funds](#) for space research at a time when many African Americans were struggling at the margins of the working class. An editorial in the [Los Angeles Sentinel](#), for example, argued against Apollo in no uncertain terms, saying, "It would appear that the fathers of our nation would allow a few thousand hungry people to die for the lack of a few thousand dollars while they would contaminate the moon and its sterility for the sake of 'progress' and spend billions of dollars in the process, while people are hungry, ill-clothed, and poorly educated (if at all)."

This is, of course, a complicated story. When [200 black protesters marched on Cape Canaveral](#) to protest the launch of Apollo 14, one Southern Christian Leadership Conference leader claimed, "America is sending lazy white boys to the moon because all they're doing is looking for moon rocks. If there was work to be done, they'd send a nigger." [68]

Odd choice of words from the member of Martin Luther King's SCLC,

considering the unbelievable amount of work “lazy white boys” put into engineering the Apollo craft that took whitey to the moon. (Meanwhile, these “hard-working Negroes” are unemployable, unmotivated, and constantly whining for handouts.)

Oh, but it gets even better than that. Courtesy of Gerard Degroot's book *Dark Side of the Moon: The Magnificent Madness of the American Lunar Quest*, we learn that Abernathy believed the gap between the different races of mankind was far greater than the gap between the earth and the Moon:

Space was a dominating issue of the 1960s; civil rights was another. The two were distinctly separate: space showcased the country's achievement; civil rights underlined her shortcoming. The two issues did nevertheless intersect, most often when civil rights campaigners argued that the billions required to put a few men into orbit could be better utilized to help millions of blacks onto their feet. On the eve of the Apollo 11 launch, the activist Ralph Abernathy argued that:

“A society that can resolve to conquer space; to put man in a place where in ages past it was considered only God could reach; to appropriate vast billions; to systematically set about to discover the necessary scientific knowledge; that society deserves both acclaim for achievement and contempt for bizarre social values. For though it has the capacity to meet extraordinary challenges, it has failed to use its ability to rid itself of the scourges of racism, poverty and war, all of which were brutally scarring the nation even as it mobilized for the assault on the solar system. Why is it less exciting to the human spirit to enlarge man by making him brother to his fellow man? There is more distance between the races of man than between the moon and the earth. To span the vastness of human space is ultimately more glorious than any other achievement.”

Abernathy's complaint reached a crescendo when he led a march of perhaps three hundred followers from the Poor People's Campaign to the Apollo 11 launch site. A light rain was falling as his army approached. A number of mules, symbols of rural poverty, were in the van, proving a stark contrast to the massive, high-tech Saturn rocket.

Abernathy stopped, then gave a short speech to a crowd of onlookers who had the Moon on their mind. He pointed out that one-fifth of the nation lacked adequate food, clothing, shelter, and medical care and that, given such deep poverty, space flight seemed inhumane. The crowd remained polite, but most of the spectators wanted this spoilsport to get out of the way so that show could start.

Abernathy was met by Tom Paine who had by his side, appropriately, Julian Scheer, NASA's public information officer. Paine's presence was carefully engineered to suggest that NASA took the plight of the poor seriously, even if it could do nothing to alleviate that suffering. He explained that he was himself a member of the NAACP and sensitive to the struggle of poor blacks. But he told Abernathy (and the assembled crowd) "if we could solve the problems of poverty by not pushing the button to launch men to the Moon tomorrow, then we would not push that button".[\[69\]](#)

In an ideal world, a much different button would have been pushed by white America; not just the one that sent the Apollo 11 mission to the Moon, but one that (after the black riots in the 1960s left Detroit, Newark, Watts, and other major cities in ruins) put in motion a plan to *repatriate black people back to Africa*.

Abernathy was right when he said, "There is more distance between the races of man than between the moon and the earth. To span the vastness of human space is ultimately more glorious than any other achievement."

However, since America chose funding every civil rights initiative over conquering space, we have seen trillions upon trillions of dollars (and untold money in opportunity costs and lost equity) wasted in a futile effort to close the racial gap in...well, every measurable category where blacks fail and whites succeed.

Looking at Detroit today, finding a way to navigate the distance between the white race and black race is a path we should have never, ever tried to go down.

"Like a step on the moon..." How a DWL Explains the Election of Barack Obama

You wait, and you wait, and you wait for that perfect quote, that “slip of the tongue” from a Disingenuous White Liberal (DWL) that inadvertently reveals their entire philosophy, just so you finally can understand the driving force behind their actions. (Incidentally, that kind of verbal gaffe is now known as “pulling a Joe Biden”.)

And when it is finally supplied, all you can do is laugh. Courtesy of the Academy Award-winning composer Randy Newman, we now are offered insight into the penetrating mind of the DWL:

Randy Newman is weighing in on the presidential election, and he's playing the race card through a song he wrote called "I'm Dreaming."

The piano tune features the refrain: "I'm dreaming of a white president." It is full of satirical, sarcastic — and signature — Newman anecdotes about someone who votes for the president because he is white.

Newman, who is white, is openly supporting President Barack Obama. He says he wants the public to find comedic relief in the song, but to also know he's serious about his thoughts that racism is well and alive in the world — and in the current presidential race. He called racism "the great issue of this country."

"I felt that that sentiment exists in the country," Newman said in an interview Monday. "I don't know how many people you can get to admit it. I think maybe zero."

Newman believes Obama will be re-elected in November and feels that Republican contender Mitt Romney isn't a "serious candidate for president."

Newman said he's proud of how America has progressed, though, but adds that "there's a long way to go."

"No European country would have elected a black man," he said. "I can't believe it happened. I think it's fantastic, like a step on the moon."[\[70\]](#)

"Like a *step on the moon*?"

It's baffling what Newman considers evidence of "how America has

progressed," especially since the current condition of cities like Detroit and Birmingham are proof that "progress" and "Black-rule" are mutually exclusive concepts.

But no matter: it's the act itself that Mr. Newman supports, consequences be damned. For "progressives" like Mr. Newman, supporting Obama is a liberating experience, inoculating him from any future accusations of "racist" (a category which includes all white people on Earth, as far as non-whites are concerned).

But comparing a Black man winning the Presidency to... "a step on the moon"? Seems a bit excessive, right?

Not really, considering that it was Black people who declared the Apollo mission as a waste of money, funds that would have been better spent keeping white people forever bound to the care and feeding of the black underclass.

A chapter in the book *Societal Impact of Spaceflight* by Andrew Chaikin titled "Live from the Moon: The Societal Impact of Apollo" describes the Black/white dichotomy of space exploration. There [is no grey area in this discussion](#):

As momentous as Apollo 8 was, its historical impact was equaled, even surpassed, by that of Apollo 11, the first landing of humans on another world. When Neil Armstrong and Buzz Aldrin took history's first moonwalk on 20 July 1969, an estimated 600 million people—one-fifth of the world's population—witnessed it on live television and radio. It was difficult not to feel the enormity of the event, and some observers viewed it as a turning point in the course of civilization—especially science fiction writers, many of whom had envisioned the event in the decades before it happened.

One was Robert Heinlein, who had penned the story for the 1950 film *Destination Moon*; on the day of the moonwalk he appeared as a guest on CBS News television coverage of the mission. "This is the greatest event in all the history of the human race up to this time," Heinlein said. "Today is NewYear's Day of the Year one. If we don't change the calendar, historians will do so."

And yet no one could ignore the fact that the first moon landing, taking place at a time of continuing turmoil in the United States, was also evoking dissent. On the day before the Apollo 11 launch, Ralph Abernathy, chairman of the Southern Christian Leadership Council, came to the Kennedy Space center with a small group of protesters to draw attention to the plight of the nation's poor. And in New York City on the day of the landing, a member of Harlem's black community voiced the same concern to a network TV reporter:

The cash they wasted, as far as I'm concerned, in getting to the moon, could have been used to feed poor black people in Harlem, and all over this country. So, you know, never mind the moon; let's get some of that cash in Harlem.

A defense of the Apollo expenditures (the estimated total was \$24 billion) came from Arthur C. Clarke, the writer and futurist who had collaborated with director Stanley Kubrick to create the screenplay for Kubrick's 1968 epic science fiction film 2001: A Space Odyssey. In his comments, Clarke looked to Apollo's long-term benefits:

I think in the long run the money that's been put into the space program is one of the best investments this country has ever made . . . This is a downpayment on the future of mankind. It's as simple as that.

By winning the space race with the Soviet Union, Apollo had given a boost to the nation's prestige in the world and, for many Americans, a heightened sense of national pride. But seen through another lens, particularly that of the nation's disadvantaged, the view was starkly different. To black poet Gil Scott-Heron, Apollo was emblematic of the nation's racial inequalities. He expressed this in "Whitey on the Moon," which begins,

A rat done bit my sister Nell (with Whitey on the moon). Her face and arms began to swell (and Whitey's on the moon). I can't pay

no doctor bill (but Whitey's on the moon). Ten years from now I'll be payin' still (while Whitey's on the moon).[\[71\]](#)

No Mr. Heinlein, historians didn't start the calendar over. It would have to wait until 1-20-2009, when Mr. Obama was elected President of the United States (at least in the eyes of Mr. Newman).

The exploration of space effectively ended: We could have been on Mars, but instead we funded Black-Run America (BRA). And because we chose the latter path, Mr. Newman and DWLs like him can feel morally superior to rest of us. Had we chose the former path, our own demonstrable superiority would be clear to everyone else as we prepared to navigate the starts.

Blacks simply could not let that happen.

Now, we use GPS devices to navigate our cars *away from* Black Ghettos (largely funded by money that would have propelled us to the stars).

Never forget what Lawrence Auster (*View From The Right*) once [wrote](#):

WHAT BLACKS CONTRIBUTE TO CIVILIZATION

Did you know this? I didn't. I just came upon it in Wikipedia's [article](#) on Ralph Abernathy, Martin Luther King's successor as the head of the Southern Christian Leadership Conference:

"On the eve of the Apollo 11 launch, July 15, 1969, Abernathy arrived at Cape Canaveral with several hundred members of the poor people to protest spending of government space exploration, while many Americans remained poor. He was met by Thomas O. Paine, the Administrator of NASA, whom he told that in the face of such suffering, space flight represented an inhuman priority and funds should be spent instead to "feed the hungry, clothe the naked, tend the sick, and house the homeless." Mr. Paine told Abernathy that the advances in space exploration were child's play compared to the tremendously difficult human problems of society, and told him that "if we could solve the problems of poverty by not pushing the button to launch men to the moon tomorrow, then we would not push that button." On the day of the launch, Dr. Abernathy led a small group of protesters to the

restricted guest viewing area of the space center and chanted, “We are not astronauts, but we are people.”

So there you have it. One of the greatest achievements in history, the first manned flight to the moon, and the most prestigious black civil rights organization, the SCLC, *wanted it not to take place*, because they thought the money it cost could be better spent on transfer payments to blacks. And that is all that blacks as an organized community have to contribute to our civilization: endless complaints about white injustice to blacks, and endless demands for the wealth and goods that white people have produced, and that blacks are incapable of producing. Plus a third “contribution” not brought out in this incident: endless threats of violence and riots if the blacks don’t get their way.

The black blackmail and dragging down of white civilization will continue, until whites stand up, name it for what it is, and say, “No more.”

But since there is zero indication that whites will do that in any foreseeable future (to the contrary, as we can see in the George Zimmerman affair, whites, including many “conservatives,” are becoming more, not less, attuned to the worldview of “Black-Run America”), the black blackmail and dragging down of our civilization will continue and intensify, until the civilization is ruined.[\[72\]](#)

Progress.

Too Black to Fail, Part II: 83 Percent Black Detroit Getting \$100 Million from Federal Government to Fight Blight

Detroit is 83 percent black.

Since 1974, blacks have been in control of the executive branch of government in the city, working to rewrite rules on contracting to ensure connected black-owned firms get preferential treatment (racial cronyism). After a half-century of steadily-increasing white flight from the city (which was more than 80 percent white in 1950), Detroit has regressed to the black mean.

The city in 2014 has been remade in a black image, not because of liberals, progressives, Democrats, or unions (as commentators would have us believe), but because of *black individuals*.

Far different dreams than those of Martin Luther King built Detroit; but first, the implementation of his dream tore white civilization in Detroit apart. The 800,000 abandoned buildings serve as a reminder that a civilized people once lived there, formerly-majestic homes and public buildings now rotting and crumbling under black rule.

Never forget America abandoned our mission to investigate the heavens, instead embarking on a costly adventure of *Waiting for Superman* to close the racial gap in learning/achievement.

He's never coming.

But Detroit is too black to fail. Though the failure of the city under black rule is a critical blow to the crucial mission of uplifting blacks, it must continue unabated:

The White House and city of Detroit are in talks in recent days to free up to \$100 million in federal blight funding that could indirectly soften the blow of pension fund cuts and other financial issues for the Motor City.

No deal has been reached and the Obama administration has been eager to emphasize it will not provide a bailout for Detroit. But as mediators, the city and its pension funds have worked to reach a deal to help speed the city's exit from its record-setting Chapter 9 bankruptcy, the federal government's additional blight funding could allow the city's emergency manager, Kevyn Orr, to redirect some of his planned blight

spending toward pensions and other priorities.

The Obama administration would potentially allow the state of Michigan to redirect “Hardest Hit” funds that are earmarked to prevent foreclosure to blight removal — as it did in August — but officials emphasize that none of the funds would be spent directly to fund retiree pensions or be used by the state or city general fund.

Orr has proposed spending \$500 million over 10 years to combat the city’s tens of thousands of abandoned buildings and blighted structures. Detroit has an estimated 78,000 blighted and abandoned properties and the federal government has helped fund a comprehensive survey of the entire city to better track the blight problems.

Officials involved in the talks emphasize that tentative deals reached with the pensions that would include a 4.5 percent cut in retiree benefits from non-public safety pension recipients are not contingent on the Obama administration putting money into the blight program.[\[73\]](#)

Too black to fail.

Then why all the blight?

Why couldn't black people, who inherited a city with all the infrastructure already completed, be unable to sustain it?

Could it be because the [95 percent black Detroit Public School](#) system produced the "lowest scores ever recorded in the 21-year history of the national math proficiency test?

The Detroit Public Schools posted the worst scores on record in the most recent test of students in large central U.S. cities.

The scores came on the Trial Urban District Assessment, a national test developed by the Governing Board, the National Center for Education Statistics of the U.S. Department of Education and the Council of the Great City Schools.

The test for urban districts is part of the National Assessment of Educational Progress test given to school districts nationwide.

“There is no jurisdiction of any kind, at any level, at any time in the

30-year history of NAEP that has ever registered such low numbers,” said Michael Casserly, executive director of the Council on Great City Schools, a Washington, D.C.-based coalition of urban school districts.

“They are barely above what one would expect simply by chance, as if the kids simply guessed at the answers,” he said.[\[74\]](#)

Civilizations aren't built by guessing. That's how they are destroyed.

Back in 1969, on the day the Apollo 11 crew would be launched into space, the agenda for the United States of America was already decided by black people utilizing a horse and buggy to make their point.... all in the shadow of the greatest vessel for exploration and true progress ever built by man.

[Kenneth Lipartito](#) and [Orville R. Butler](#)'s book, *A History of the Kennedy Space Center*, makes clear that on the day mankind would watch three white men rocket into space on a mission to the moon, black people would use horse-drawn carriages to protest the launch.

Their demand? A misallocation of funds, with the teeming black masses a more appropriate expenditure than a foolish lunar mission.

Lipartito and Butler write:

The entire earth was experiencing its own moonshot madness. A man in Tokyo was going to mark the occasion in a hotel room wearing a space suit and eating “astronaut food” for the duration of the mission. Buddhists worshipped at shrines resembling the Apollo ship. And a few miles south of the launch site at the town of Cocoa, another gathering was taking place.

Five hundred marchers from the Poor People's Campaign led by civil rights activists Hosea Williams and Ralph Abernathy had converged on the Cape. With America spending some \$24 billion to send a handful of men to the moon, they asked, how could the nation not afford to tackle poverty at home? Edward Kennedy, brother of the president who had started it all, called for putting earth needs such as “poverty, hunger, pollution and housing” ahead of space.

Protestors from the Poor People's Campaign held an all-night vigil as the countdown proceeded. The next day, they marched behind two mule-drawn wagons, a reminder that poverty lingered among many African Americans. Abernathy and forty of his contingent received VIP badges and seats in the viewing stands at KSC. The remaining protestors started a slow trek toward the Center. "We do not oppose the moon shot," declared Hosea Williams. "Our purpose is to protest America's inability to choose human priorities."

"We're wishing the astronauts all good luck," Abernathy added. "But we think attention should be given to poor people too."[\[75\]](#)

We chose the so-called "human priorities" Williams insisted upon, and summarily abandoned the moon, Mars, and space exploration.

We got Detroit instead.

Yippee.

Magnificent Desolation: The Apollo Rocket versus the Mule Cart (A Precursor to the Water Bill Protests in 83% Black Detroit)

It's fitting that as the 45th anniversary of the initial moon landing, the successful Apollo 11 mission culminating on July 20, 1969 with Buzz Aldrin and Neal Armstrong walking on the moon, the 83 percent black city of Detroit sees protests over unpaid water bills:

Detroit's crackdown on delinquent water customers bubbled over with a public protest Friday following concerns voiced by a federal judge overseeing the city's historic bankruptcy case.

Hundreds of people descended upon downtown Hart Plaza, with many migrating from a conference for progressive Democrats at the nearby

Cobo Conference Center.

"We need more water, not less water," said Democratic U.S. Rep. John Conyers, addressing the crowd through a bullhorn on a makeshift stage around the plaza's obelisk-like art installation.

Opposition has been building in Detroit for months after officials at the city's Water and Sewerage Department in March said they would shut off water service to delinquent customers. Critics, including a United Nations panel, have said that water is a basic human right, especially in the nation's largest city to file for bankruptcy protection, one year ago.

Even so, U.S. Bankruptcy Judge Steven Rhodes said this week in court that the water issue was generating bad publicity for the city and told the department to offer more repayment options.[\[76\]](#)

"The Water issue was generating bad publicity for the city," said Judge Rhodes...

Well, then tell the citizens of the 83 percent black city to pay their water bill, or else suffer the same fate as those non-black citizens across the country who refuse to pay their water utility bill: have it turned off.

Never forget, what *Instrauation* magazine dubbed "one of the sorrier moments in the saga of mankind was Reverend Abernathy leading a mule caravan to Cape Canaveral before the first manned moon landing. The money, he whined, should go to the poor and not be thrown away on space."[\[77\]](#)

In another edition of the magazine, a writer wrote these words:

Reporters wrote that it was "legitimate" for Rev. Ralph Abernathy, who is often treated as some kind of Negro deity, to take poor families and a symbolic mule team to Cape Kennedy to protest against the moon flight and its vast expenditure when so many earthlings live in poverty and squalor. With whites upon the threshold of the most fabulous voyage of exploration of all time, Negro poverty and white selfishness were the liberal-minority coalition's overriding consideration. The obscuring triviality of this obsessional view of the moon flight was and is truly astounding. Like all fixation or emotional arrests of the personality, it is a form of insanity - in this instance a mouse-like insanity, deliberately depreciating Nordic heroism and achievement.

Once the insanity is properly implanted, it follows logically that if Ralph Abernathy's protest, which in reality was nothing more than a protest against the white man's incomparable superiority, was "legitimate," the space flights themselves were and are "illegitimate."[\[78\]](#)

Reverend Ralph Abernathy, the man who succeeded Martin Luther King as the chief agitator for blackness, was lauded in the pages of *Jet* magazine for his mule-cart procession (it should be noted this march against Apollo by blacks set the stage for the water bills protest we currently see in 83 percent black Detroit, and the mindset that marching will bend white civilization to accept any black demand).

Simeon Booker would write:

Rev. Ralph Abernathy, the leader many predicted couldn't fill the shoes of Dr. Martin Luther King Jr., became a giant for millions of Americans at Cape Kennedy. No project he has devised reached more people and served a role as his attendance at the launching of Apollo 11.

There wasn't much enthusiasm among American blacks to follow the moon flight. Even though NASA spent billions in one of its precise managerial operations, its directors disregarded equal opportunity programs. NASA has one of the poorest minority hiring among U.S. agencies.

While following the activity at Cape Kennedy, a TV viewer sees very few - if any - black engineers, scientists, or computer programmers. On top of this, the vast outlay of money (\$24 billion) to put a man on the moon emptied the U.S. treasury of fund for worthwhile earthly projects - like housing, welfare, schools and jobs.

But Rev. Ralph Abernathy followed the example of his leader, Dr. King, to keep the faith. He refused to see millions of black boys and girls "give up" on the American Dream. He had to get to Cape Kennedy. He had to call the Cape "Holy Ground." He had to conclude: "The ground will be even more holy when we feed the poor."

He and his followers bunched together, sang *We Shall Overcome* - some day. They trooped from the Cape, as the only major Negro participants in the launching.

One highlight of the Cape launching was the confrontation of Abernathy and NASA's Thomas Paine. The meeting took place in an open field just inside the center's front gate. Abernathy, leading two mules humorously named Jim Eastland and George Wallace, was followed by hundreds of poor carrying picket signs. Paine listened to Abernathy's eloquent plea for the poor. Said Abernathy: "I'm profoundly moved by our nation's scientific achievements in space, and by the heroism of the three astronauts." Calling the moonshot "one of man's noblest ventures," Abernathy said: "But I have not come to Cape Kennedy merely to experience the thrill of this historic launching. I am here to demonstrate with poor people in a symbolic way against the tragic and inexcusable gulf that exists between America's technological abilities and our social injustices."

Pain agreed with the poor peoples goals.[\[79\]](#)

That NASA didn't implement EEOC goals as a priority ahead of landing men on the moon is the primary reason Apollo 11, 12, 14, 15, 16, and 17 saw 12 white men successfully walk on the moon, courtesy of the ingenious contributions of individual white people back home on earth.

Ebony magazine would publish an equally polemic, racial denunciation of the Apollo program:

Few efforts outside of war have caused such a sustained flexing of America's scientific, technological and industrial muscle as has the race to the moon. Since the late President John F. Kennedy promised in 1961 that an American would walk on the lunar surface before 1970, the nation has spent more than \$24 billion and funneled the work of small armies of scientists, engineers, technicians, production workers and laborers toward Cape Kennedy.

To many people, the purpose of the moon program - as well as its planning and execution - have seemed as remote as the astronaut's destination. Especially to the nation's black poor, watching on unpaid-for television sets in shacks and slums, the countdowns, the blastoffs, the orbiting and landings had the other-worldly aliens - though not the drama - of a science fiction movie. From Harlem to Watts, the first moon landing in July of last year was viewed cynically as one small step for "The Man," and probably a giant leap in the wrong direction

for mankind. Large segments of the rest of the population, except perhaps at the time of the first landing, were merely bored.[\[80\]](#)

No blacks, in the eyes of *Ebony* writers, meant the landing was "boring" or illegitimate.

But the lack of implementing an agenda of affirmative action and EEOC mandated hires/promotions would catch up with NASA:

For the second time this month, a Senate committee expressed doubts about the sincerity of a NASA promise to improve its record of hiring minorities and women.

Sen. Frank Moss (D. Utah) said yesterday, after a three-hour hearing before his Aeronautical and Space Sciences Committee that he intends to bring NASA back perhaps every three months to see how rapidly its record improves.

NASA does not dispute claims that its minority employment, 5.6 percent as of last May... is the lowest of all government agencies.

But after the agency outlined its Equal Employment Opportunity goals for 1974, several senators indicated they didn't think the goals justified NASA's statement that it was "deeply committed" to "equal opportunity."

"I don't quite feel a sense of urgency," said Sen. Howard Metzenbaum (D. Ohio). "... I feel they're modest goals, and they haven't yet been worked down to the lower levels..."

[George Lowe, NASA deputy administrator] replied that EEO was at the top of NASA's rarity list, but could not be accomplished "overnight."

"What's even more disconcerting is to see NASA groping for sympathy with a continuing flow apologies and explanations," said Sen. James Abourezk (D. -S.D.).

On Jan. 11, Sen. William Proxmire (D.- Wis.) ordered NASA to report quarterly on its EEO progress to his Senate Appropriations Subcommittee, which oversees NASA's budget. He cited "... NASA's extremely poor record in enforcing its equal employment opportunity program."[\[81\]](#)

You can land on the moon, explore other worlds and embark on the greatest journey in man's history, or dedicate every resource availability to advancing the cause of blackness thereby retarding all of the Apollo programs successes...

The stars or Detroit...

But this would change, with the desire to travel the road to infinity derailed by a national mandate to take the road to Detroit:

Today NASA has bowed to pervasive minority racism. The announced Space Shuttle crews are largely a human zoo of minority groups in just the right percentages of each.

It is true the billions of dollars on Apollo could have been spent on the "cities" as the liberals and minorities wanted, but there would have been no moon landing, no spinoff technology, no glorious achievement to remind us of who we are and what we can be. Just more blacks.

After several Apollo flights, interest in space flagged. NASA proposals for regular moon flights, a lunar base, and a manned expedition to Mars in the 1980s were turned down. NASA became a holding operation, concentrating on unmanned missions such as the Viking landing on Mars and the flybys of Jupiter and Saturn. Engineers and scientists were laid off in the aerospace industry by the droves. Even Wernher Von Braun retired from NASA in 1972.[\[82\]](#)

"Just more blacks" is what we got, with the residents of 83 percent black Detroit believing paying a water bill is now beneath them, with free water a human right...:

In the 50 years since the onset of the "Great Society," the United States has spent nearly \$22 trillion and implemented 80 welfare programs with the goal of reducing poverty. How has it worked? Not well, writes Edwin Feulner, founder of the Heritage Foundation. Material poverty has fallen over the last half-century, says Feulner. Today, the average poor household has food on the table, not to mention air-conditioning, cable television and Internet access. However, he explains that the War on Poverty also created negative incentives:

- Welfare gave single mothers larger payments than married mothers,

encouraging women not to marry the fathers of their children.

- Children who grew up without both parents in their households began to see single-parenthood as normal.[\[83\]](#)

We went to the moon for \$24 billion; we breed an army of individuals who collectively believe paying for water is beneath them for \$22 trillion...

I'd like to know the final thoughts of Wernher Von Braun as he left his NASA office for the last time in 1972, the NASA he knew and helped build - whose mandate once was navigating man to the heavens - replaced with the goal of safely navigating black people and other minority groups into the employ of the "space" administration.

Did he see the future he'd never live in reflected in the pitiful memory of the Poor People's Campaign demands from July 16, 1969 at Cape Kennedy, when a mule cart stood next to his Apollo 11 spacecraft (with Saturn V rocket system prepared to blast it into the heavens)?

Could he have known then the future wouldn't be the building of a base on the moon, the start of man's colonization of solar system, but the colonization of formerly first world cities by a black population incapable of sustaining the first world civilization whites left behind (see Detroit, Baltimore, Newark, Gary, Camden, Rochester, Birmingham, Memphis...)?

Could he have known that on July 20, 2014, 45 years after the initial moon landing, black people (\$22 trillion later) would be protesting their right to be exempted from paying water bills in the former Arsenal of Democracy?

We have completely dismantled our civilization to uplift black people (while hordes of brown people scramble across our borders at the behest of the federal government), and they still don't think that's enough.

"The Dream" After 50 Years: You can't wake up from the nightmare until you find the courage to renounce the guilt and embrace the privilege

Jules Verne had a dream.

Arthur C. Clarke had a dream.

Carl Sagan had a dream.

Robert Heinlein had a dream.

Werner Von Braun had a dream.

Ever since man first gazed into the night sky and saw millions of lights glaring back, he's dreamed of exploring the heavens, and perhaps discovering if anyone's looking back on our distant world in return.

The Post Standard, the newspaper of Syracuse, New York, published a fitting epitaph to a long-dead civilization on July 17th, 1969. Under the title "Poor Give Reminder of Earth's Ills, the *Associated Press* reported:

A gigantic moon rocket and an old mule-drawn wagon wrote a paradox of humanity Wednesday.

While the Apollo 11 thundered toward the moon as a thrilling step in the conquest of space, a contingent of the Poor People's Campaign trudged a highway far below – as a reminder of hunger and poverty yet unconquered on earth.

"We must have a launching of a program against poverty – hunger in particular – racism and war; a launching that is just as effective and beautiful as was the moonshot launching," said the Rev. Ralph David Abernathy, leader of the Poor People's group that had VIP seats for the rocket spectacular.

Abernathy and 45 followers watched from choice seats at Kennedy Space Center while another contingent of his antipoverty corps briefly blocked traffic on a highway to the center.

About 40 marchers, trailed by a two-mule wagon, walked along the causeway from the space center and onto U.S. 1 before dispersing and boarding buses.

At the VIP viewing site – separate from that where Vice President Spiro Agnew, former President Lyndon B. Johnson and other dignitaries were - Abernathy and his group sang “freedom songs” and he spoke to the entire crowd before the launch.

He said he’d come to see the spaceshot and to “demonstrate and protest that America has mixed up her priorities.” While the Apollo moon-landing voyage was the culmination of 10 years work, he said, “This nation still needs to plan a program for meeting human needs.” Abernathy, president of the Southern Christian Leadership Conference and successor to the late Dr. Martin Luther King Jr., called on the spectators to join the antipoverty campaign. He was busy signing autographs until about five minutes before the launch. After the Apollo roared away, Abernathy and his group sang, “We Shall Overcome,” the civil rights theme song.[\[84\]](#)

Three days later, men - white men - would step foot on the moon, courtesy of the technological advances and courage evidently written into the DNA of Western Man.

Imagine the juxtaposition of a the gigantic Apollo rocket in Cape Canaveral, towering over a primitive mule-drawn wagon, which only 100 years prior was one of the primary means for transporting white settlers across the American continent.

For the fulfillment of Manifest Destiny.

Yet, in the entire history of African people, there’s no evidence that they ever invented the *wheel*, much less mule-drawn wagons.

But no matter: Martin Luther King Jr. had his *dream*, and anyone else who ever dared to have dreams that competed with his, would abruptly see those dreams swept aside.

And that is how our current anti-white policy, what we have labeled Manifest Destruction, was born.

Had MLK not been assassinated, he'd have shamelessly led this Poor People's March on Cape Canaveral; he'd have been the one ridiculously serenading the

crowd with the Negro spiritual "We Shall Overcome" as a massive rocket, built by thousands of white men, hurdled three white men into the heavens.

America did launch a program against poverty and racism (scrapping the dreams of science fiction writers and visionaries in the process), to indulge the "dream" of a single black man whose real goal had always been *black political control* in cities like Detroit, Baltimore, Washington D.C., Atlanta, Memphis, and Birmingham.

MLK's dream was realized, resulting in a massive transfer of wealth while simultaneously tethering the white man to this earth, using something called 'white privilege' as a rope to keep him morally restrained.

But the tether will break.

For in the above 1969 article hides the comical reality of evolution, and in 2013, we have evidence of MLK's malignant race-baiting in the form of dozens of once-thriving cities that are now centers of misery, blight, and violence.

This is the kind of civilization MLK and Abernathy petitioned for, a backward, dysfunctional society that was so "valuable", we were forced to abandon the pursuit of space exploration to pay for it.

Think about that: in 10 years time, men in the 1960s reached their goal of putting a man on the moon by the end of the decade; yet in the half century which followed, we've been spinning our wheels in a fruitless attempt to eradicate inequality in the name of justice, under a banner with a picture of Comrade MLK.

And all we have to show for it is Detroit.

And Gary (Indiana).

And Baltimore.

Newark and Birmingham, too.

But the moon is a reminder of "what could have been", because the physical evidence for genetic inequality sits more than a hundred thousand miles away.

It's a single footprint.

A testimony that man stood on the moon.

White man.

Where is the black man's footprint?

Certainly not on the moon.

What is the legacy of MLK's dream, which Abernathy kept alive by singing Negro spirituals as the Apollo spacecraft roared into the heavens?

Detroit.

No, the last 50 years were not a dream.

You can't wake up from the nightmare until you find the courage to renounce the guilt and embrace the privilege.

Why is MLK's Dream the Only Road-map for the Future of America?

Fifty years ago, America was less than six years away from sending men to the moon.

Detroit was still one of America's most important cities, with a population of 1.8 million people that was 72 percent white.

Today, Detroit is 82 percent black, a bankrupt shell of a city where 50,000+ dogs aimlessly roam the streets (which partially explains the smell).

This is the culmination of a half-century-long pursuit of MLK's "dream".

Today, tens of thousands of black people converged on Washington D.C. to 'march again' in honor of MLK and the desire to keep alive his "dream."

Apparently, no one told them it already came true in Detroit.

There's still work to do, [Attorney General Eric Holder said in his speech from the steps of the Lincoln Memorial.](#)[85]

Though Birmingham, Alabama, is a 74 percent black city (complete with black mayor, black police chief, and majority black city council), we still must wonder if MLK's dream is a reality. That's the question posed by *Birmingham News*, which makes you wonder "what exactly was his dream?"[86]

MLK III, the eldest son Michael King himself, said "the task is still not done," when he spoke today, again begging the simple question: "What the hell was Martin Luther King's dream and why in the world is it the only approved dream American's must all embrace as the vision of the future?"[87]

Had Martin Luther King Jr. not been assassinated in 1968, he'd have joined his [right-hand man Ralph Abernathy in 1969](#) when the latter [protested the monumental waste of money white America was expending in reaching to the stars](#).

In Mark Thompson's *Space Race: African American Newspapers Respond to Sputnik and Apollo 11*, the author makes clear that Rev. Abernathy - MLK's successor to the position of #1 Racial Huckster and new head of his Southern Christian Leadership Conference (SCLC) - and much of black America didn't share their white countrymen's enthusiasm for space exploration:

Before the launch, civil rights activist Rev. Ralph D. Abernathy led a protest complaining about the amount of money spent on the Apollo program while vast numbers of people remained at the poverty level. "America has reached out to the stars but has not reached out to her starving poor," explained Abernathy while leading a small group of 15 African Americans through the Cape Kennedy Visitors Center.

An article penned by Booker Griffin in the *Los Angeles Sentinel* proffered the argument that while the moon landing was definitely "one

of the miracles of the ages” and that “[t]aken at face value, it would seem that all Americans would rejoice at such a monumental occurrence,” Griffin announced: “I do not.” In Griffin’s article, entitled “Moon Dust and Black Disgust,” a central theme was the contrast between what the Apollo program achieved and what remained underachieved on earth in the black communities: “Here is a country that cannot pass a rat control bill to protect black babies from rats, but can spend billions to explore rocks, craters and dust thousands of miles away.”[\[88\]](#)

In 2013, after forty years of black political control of Detroit, much of the city is now nothing more than rocks and dust, with burnt-out buildings a reminder that civilization once flourished in the city: white civilization.

We could have been on Mars, but we terminated that mission in exchange for seeing Martin Luther King's dream come to fruition.

It's time to tear up that road-map for the future.

Judging by the current situation of Detroit and Birmingham today, we'd have a better chance of forging civilization amid the dust, rocks, and craters on the moon.

For \$20, you [can buy an acre of land on the moon](#); for \$1, you can [buy a house in 82 percent black Detroit](#).

That’s right...property value is twenty times more expensive *on the moon* than it is in Detroit.

That, my friends, is Martin Luther King's dream come true... in monetary value.

'It will silently mock whatever America becomes in 2034': A Flag on Moon and its Future in the Comedy Business (for those willing to get the joke)

The Trenton Public School System (New Jersey) is [95.9 percent black or Hispanic](#).

And because of the irresponsible breeding habits of their parents, these 95.9 percent black or Hispanic students are basically wards of a growing non-white state (still funded by whites, of course).

Free breakfast.

Free lunch.

And now free dinner:

City children attending after-school programs will be offered free, hot meals for dinner starting in the fall. Aramark, which has the contract for food service in the city schools, currently offers free breakfast and lunch to students enrolled in the city's public schools.

Aramark General Manager Francisca Sohl said as long as educational after-school programs are offered, students attending will be eligible for the free meal. "These are home-style hot meals," said Sohl. Menu items will include chicken Parmesan made with whole wheat pasta, green beans, meat loaf and collard greens.

"This is going to go a long way for our kids in Trenton," said board member Sasa Olessi-Montano, who added that many students go home to no dinner or a meal that is not nutritious. Sohl said the plan is to slowly roll out the program so it is offered in all 22 city schools by the end of next school year.

The rollout will begin with elementary and middle schools in October and December. Aramark does not charge Trenton students because the majority of students in the district are low-income and qualify for free lunches. The food programs are funded by federal grants.[\[89\]](#)

On July 16, 1969, the United States of America was at a crossroads: we were launching the Apollo 11 mission to the moon, with a road that led to the stars. But the Poor People's Campaign, led by Rev. Ralph Abernathy, demanded we take the other road: cease funding the adventure to the heavens and instead fund... well, what's going on in 95.9 percent black or Hispanic Trenton Public Schools in 2014.

Seriously.

Trenton Public Schools in 2014, with free meals for non-white children, is exactly the road America chose for the future.

Hosea Williams, a leader of the Southern Christian Leadership Conference staging the Poor People's Campaign, was quoted as saying on July 16, 1969:

"This woman gets \$82 a month and a one-room shack. Why should we be worrying about sending three men to the moon where here are 10 people dying of starvation? If we can spend \$100 a mile to send three men to the moon, can't we, for God's sake, feed our hungry?"

A couple letters to the editor in the October 1969 issue of *Ebony* magazine should help anyone with a brain understand what those three [white] men going to the moon represented to black people:

I'd proudly give an arm or leg to be able to cheer Apollo 11 like the white folks on America's globe. What I would not give to stand on the sea shore of Cape Kennedy waving the astronauts home with the country's flag, red, white, blue.

What's more, I'd like to stand tall and erect as an American citizen bowing gracefully (as if in the presence of a queen or king) to those three men who have played their roles excellent. I'd like to scream from the top of my voice uttering these words, "Another victory to the United States of America, the greatest country in the world!"

But as black as I am, I dare not cheer some \$92.5 billion up in the sky when my black brothers and sisters, the children of Ethiopia, Ghana, Mali, Nigeria and other countries of the mother land, starve for food, wishing for the disappearance of ghettos, and for economic stability and better educational and employment opportunities.

~Doris Rutledge, Student

Miles College, Birmingham, AL

The moon landing was a historical first in world events. Many people in this country watched their TV sets with a great sense of pride.

How magnificent it must have been to see the entire operation

being carried out by someone who could have been you, your brother, your son, or more importantly, your father.

Imagine a child's bright eyes if he could say, "My dad is doing the countdown. My dad is one of the astronauts. That's my dad at the computer. My dad is at Houston Mission Control."

A sense of pride is certainly proper and fitting. And those who identify best with the people chosen to carry out this mission, must now have egos at least as high as the moon.

Do I identify best? I saw no one who looked like me, nor my brother, nor my son, nor my father. For I am black, and so are they.

Nona E. Smith

Harlem , NY[\[90\]](#)

Funny -- I don't identify with the community of Trenton for the same reason Nona E. Smith couldn't find anything of value in the Apollo 11 mission. Just as the mission involved almost no black faces (maybe a janitor or two at Cape Canaveral), Trenton Public Schools are filled with students from K-12 who I can't identify with at all.

You see, black people's mark on America is found in the blight of formerly thriving urban areas of the country. The conditions white people created long ago in places like Detroit, Chicago, Trenton, Newark, Camden, Philadelphia, Baltimore, Rochester, New York City, Gary, Cleveland, Buffalo, and Milwaukee attracted black people from the South, who migrated to these cities and, in a span of only a few generations, managed to remake them in their own image.

Tho' much is taken, much abides.

The glory once found in these cities can still be seen if one looks hard enough; the glory of the accomplishment of July 20, 1969, when two white men stepped onto the moon, is a fact everyone should consider when they look upon the earth's natural satellite.

White men, and only white men, have gone there.

Walked there.

And looked back at the earth from there, regarding our relative smallness when framed against the vastness of the universe.

Wherever the black sons and daughters of the Great Migration have gone, conditions similar to those found in Newark, New Jersey to Detroit, Michigan immediately follow.

And though Rev. Abernathy's vision for the future has come true for now, the flag of white America (barely acknowledged among the student body of the Trenton Public School system in 2014) still stands on the moon.

Silently mocking the decision to pursue the Poor People's Crusade as national policy.

I was asked to consider what America 2034 will look like for the online publication *American Renaissance*. Though I harbor no optimism for America's fate, every time I see the moon (be it during the day or when I look up into the night sky), I immediately smile: white America's fate isn't to be assimilated into the ruins of Detroit, nor are we a people smugly satisfied that our kids can eat on the taxpayer dime in Trenton.

There is no Great Awakening coming, nor is a political/ spiritual revival imminent to save America; we hitched our wagon to the Poor People's Crusade instead of the Apollo program.

There's no going back, but there will come a day when the crusade of Rev. Abernathy runs right off a cliff; and then, it's over.

Most people are unwilling to accept that the American Experiment has already ended, believing instead to hold onto some Norman Rockwell idea of the past in hopes that something great is just around the corner.

There's only Trenton.

There's only Detroit.

But if you look up, preferably on a crystal clear night sky, you'll see the moon.

Smile when you look at it.

Your people didn't create the conditions of 2014 Trenton.

Your people didn't create the conditions of 2014 Detroit.

Your people DID land on the moon.

Those peddling the ridiculous hoax that “we didn't land on the moon” are the same dullards who pin all hope on uplifting the black and brown populations of the world on the white man's pocketbook.

No amount of money can alter genetics.

As I once wrote back in 2009, [I don't view the collapse of the American Experiment as a necessarily bad thing](#). I was born into a world where our country's future was already hitched to a wooden mule cart, driven by Rev. Abernathy's determination to keep our eyes off the heavens.[\[91\]](#)

And it was at a very young age I realized that the population occupying our major cities had little in common with the one that landed on the moon.

Despite the fact that the 95.9-percent-Black/Hispanic Trenton Public School system will soon be enjoying three free meals a day, when they look up at the Moon, an imperceptible alien whisper will silently mock them.

Just as it will silently mock whatever America becomes in 2034.

From the article I wrote in 2009, I'd like to reprint this quote. It's not of my own pen, but something I reflect upon daily:

When a state is dying, one dies with it only to the extent that one is psychologically and spiritually a part of it. Those who are a part of it — the vast majority — will perish with it. Those who are not — the tiny minority — will not, and some of them will survive as carriers of life. The only disaster, once the state is dying, would be prolongation by some artificial means of support.

The country that gave birth to Trenton in 2014 is not the same one that gave birth to the people who figured out how to reach the moon (with only a slide rule) almost a half-century ago.

With this said, enjoy "America in 2034" by Paul Kersey. It appears at *American Renaissance* today: feel free to comment on it at their site.

America in 2034

Our flag will still fly on the moon.

To understand where America is headed, we need only look at one of the commentaries the Old Grey Lady saw fit to publish the day after man successfully set foot on the moon.

A few steps on earth's natural satellite—one every human eye has looked upon with awe—should have ushered in a new era of exploration, scientific achievement, and advancement.

Unfortunately, Neil Armstrong and Buzz Aldrin's steps on the moon on July 20, 1969, were the culmination of the United States of America as a country dedicated to advancing the interests of its founding, majority population. Six years earlier, a young black activist, Medgar Evers, was gunned down in Mississippi. It was his assassination, along with the events in 1963 Birmingham, that saw all moral authority ceded to blacks and their white liberal allies.

That is why the *New York Times*, on July 21, 1969, asked Evers's brother Charles to write an editorial giving his opinion on the moon landing. Charles, just elected mayor of Fayette, Mississippi, wrote what would become a roadmap for our country's future:

The eyes of most men are looking up at the moon today. I am looking at the earth our astronauts left behind, the earth we all pray they return to safely.

As a daring adventure, this exploration of the moon compares with the voyage of Columbus in 1492. There are a lot of similarities. Like our astronauts, Columbus left behind a world crowded with people who didn't have enough to eat, people who had no decent clothes to put on their backs, people who had no doctor to look after them when they were sick

But there were some things about Columbus's voyage different from this moon shot. The political leaders who sent Columbus toward a new world made no claim to be concerned about the agony of poverty and

deprivation. It didn't cost Queen Isabella billions of dollars to send her explorers. She didn't have to take food out of any child's mouth in order to put Columbus on those leaky old boats.

The billions of dollars spent on this moon exploration program mean that it will be even longer before America begins to keep her promises to the poor.

America needs to look at the earth, not at space. Before one more dollar is spent on outer space, we must make sure that not one child here on earth goes to a dinner table with no food on it.[\[92\]](#)

Who can argue against such logic, once all moral authority was stripped from white civilization and bestowed upon blacks? The Evers piece was published along with contributions from such people as the Dalai Lama, Henry Ford II, Charles Lindbergh, Reinhold Neibuhr, and Isaac Stern. Evers's roadmap had more accurately predicted future national policy than any other offered by the *New York Times* that day.

The expansion of welfare, WIC, and EBT/TANF/Food Stamp programs have ensured no dinner table in America is without food every night. We have kept whatever promise to the poor Evers spoke of in his editorial.

In a span of just 66 years, man had gone from Kitty Hawk, North Carolina, to the moon. Forty-five years later, the city of Detroit—once known as the Arsenal of Democracy—declared the greatest bankruptcy in American history. Two white men walking on the moon, standing on the shoulders of more than 400,000 almost-entirely-white employees of NASA, are a sharp contrast to the blight of Detroit, which is now 83-percent black.

At the same time, America has gone from a 90-percent white country (at the time of the moon landing) to a nation nearing the moment when whites will become a minority. Though the flag of the United States of America still flies on the surface of the moon, one wonders how much longer it will fly over California, New Mexico, Arizona, and even parts of Texas, [where two-thirds of children are non-Anglos](#).

It was only 66 years after the Wright brothers broke the bonds of earth that men—white men—walked on the moon. I wonder how many other cities will go the way of Detroit in another 66 years?

Long-time black-rights agitator, Harry Belafonte, was quoted in the September 4, 1969, *Jet* magazine about the Apollo 11 program:

Look what happened: No black commentators, not one Negro sociologist or scientist. One network did show Duke Ellington playing the song he wrote in honor of Apollo 11. It's like they were saying, 'Yeah, there's a black man playing music for whitey to do his important thing by. Keep him in the rhythm section, boys.' [93]

A recent publication of NASA—[Social, Cultural, and Educational Legacies: NASA Reflects America's Changing Opportunities; NASA Impacts US Culture](#) (p. 461)—makes it clear there were almost no minority contributions to the space program before 1972. [94]

No one in a position of power challenged Belafonte's question with a simple "So what?" Likewise, not one conservative leader pointed out that there were no white people in positions of power when Detroit went into the ditch.

With the successful planting of the American flag on the moon in 1969, white Americans collectively set a standard no other nation has been able to meet. It will serve as our finest hour. Regardless of the demographic breakdown of whatever becomes of the United States of America in 2034, a flag will still stand on the moon as a silent vigil to a people's true potential.

It will silently mock whatever America becomes in 2034.

[Chuck] Yeager Bombed

Ed Dwight.

[Captain Ed Dwight](#).

In some alternate, liberal version of history, Dwight was the first black man to walk on the moon.

But thankfully that's not the case.

Thanks to Chuck Yeager.

In *Yeager: An Autobiography* by General Chuck Yeager and Leo Janos, we get an inside glimpse at one of the most amazing moments in American history.

It was a time when a single white man bravely challenged the entire establishment - pushing their black avatar – with a simple "no."

The year is 1962.

The first class of pilots selected to undergo astronaut training (this was after the astronauts had been selected for the Mercury team) was assembled and prepared to train at Edwards Air Force Base. There was only one problem... it was all-white:

From the moment we picked our first class, I was caught in a buzz saw of controversy involving a black student. The White House, Congress, and civil rights groups came at me with meat cleavers, and the only way I could save my head was to prove I was a damned bigot.

In late 1961, we were ready to start screening applications for our first class at the space school, and because they would be the first bunch, the screening process was particularly thorough. We wanted only the very best pilots, and our first couple of classes consisted of experienced military test pilots, who had graduated from Edward's test pilot school, and whose abilities and academic background were demonstrably outstanding. Our space course was six months of intensive classroom work and flight training. My staff at Edwards culled the applications, pulled out the most promising student candidates, conducted preliminary checks of their records, and forwarded their recommendations to a selection committee at the Pentagon, which carefully reviewed the background of each applicant, conducted personal interviews, sought evaluations from their superiors, and further winnowed the list.

I was a member of the final selection committee, and after several months of interviewing and tough deciding, we published our list of the first eleven students. Actually, we had 26 names in order of preference, but we didn't publish our list that way: we just named 11 guys alphabetically as the members of our first class, and listed the first three or four alternates, in case any of them dropped out.

The quality of those selected was such that they added tremendously to the prestige of our new school, which was our intention all along. I was

thrilled with the choices. But when our list was published I received a phone call from the Chief of Staff's office asking whether any of the first 11 were black pilots. I said, no. Only one black pilot had applied for the course and he was number 26 on the list. I was informed that the White House wanted a black pilot in the space course.

The Chief of Staff was Gen. Curtis LeMay, probably the most controversial personality in the Air Force, since his days as the tough, cigar-chewing head of SAC. I knew him pretty well. General LeMay wasn't what I would call a smoothie. He was blunt: you didn't have to read between the lines dealing with him.

He got on the phone and said, "Bobby Kennedy wants a colored in space. Get one into your course." I said, "Well, General, it's gonna be difficult. We have one applicant, a captain named Dwight, who came out number 26. We already published our list with the 15 who made it, and it's going to be embarrassing to republish the list with Dwight's name on it because now everyone knows who the first 15 are." He said: "Okay, I'll just tell them they're too late for this first class." But a 150-millimeter shell came ripping in from the White House, and LeMay was told: "By God, you will have a black pilot in that program – now!" He called me back: "Do what you have to do, Yeager, but get that colored guy in." I said, "Okay, general, but what I think we ought to do is take at least 15 students in the first class, instead of 11, and make him number 15. Give me a little more money and I can handle this many in the school."

He agreed, and we brought Dwight in. Ed Dwight was an average pilot with an average academic background. He wasn't a bad pilot, but he wasn't exceptionally talented, either. Flying with a good bunch in a squadron, he would probably get by. But he just couldn't compete in the space course against the best of the crop of experienced military test pilots. In those days, there were still comparatively few black pilots in the Air Force, but Dwight sure as hell didn't represent the top of the talent pool. I had flown with outstanding pilots like Emmett Hatch and Eddie Lavelle; but unfortunately, guys of their quality didn't apply for the course. Dwight did. So we brought him in, set up a special tutoring program to get him through the academics because, as I recall, he lacked the engineering academics that all the other students had.

Hell, I felt for Dwight, remembering my own academic problems in test pilot's school. It's really a rough situation, and he didn't have a Jack Ridley working with him – a genius in explaining the most complicated problems in understandable language. He worked hard, and so did his tutors, but he just couldn't hack it. And he didn't keep up in flying. I worked with him on that, and so did other instructors; but our students were flying at levels of proficiency that were really beyond his experience. The only prejudice against Dwight was a conviction shared by all the instructors that he was not qualified to be in the school.

So we had a problem. General LeMay had asked me to keep him informed about Dwight's progress and knew what was happening at Edwards. About halfway through the course, I flew to Washington to attend an Air Force banquet and was seated next to General LeMay. He asked me if there was any improvement with Dwight. I said, "No sir. We're having a lot of trouble just trying to keep him from getting so far behind the others that it will be hopeless. He's just not hacking it." The general grunted. The he looked me in the eye and said, "Chuck, if you want to wash out Dwight, I'll back you all the way." I about fell out of my chair.

But it didn't come to that. Dwight hung on and squeezed through. He got his diploma qualifying him to be the nation's first black astronaut, but NASA did not select him and a few powerful supporters in Washington demanded to know why. The finger of blame was pointed at the school and I was hauled on the carpet to answer charges of racism raised by Dwight and some of his friends.

All hell broke loose. A few black congressmen announced they would launch an investigation of the incident, and the Air Force counselor, their chief lawyer, flew to Edwards from the Pentagon to personally take charge of the case. Man, I was hot. I told that lawyer, "You do not have a case of discrimination here. The White House discriminated by forcing us to take an unqualified guy. And we would have discriminated by passing him because he was black." Maybe "discrimination" was the wrong word, but I made my point. Anyway, the decision was made to fly in a group of black civil rights attorneys and a few congressmen and show them Dwight's school records.

I met with them. I said, "I'm the commandant of this school, but the truth is that I lack the college education to qualify as a NASA astronaut. It so happens, I couldn't care less. But if I did care a lot, there isn't a damned thing I could do about it because the regulations say I must have a college degree. Captain Dwight may care a lot about getting a diploma from this school, but the fact is he lacks the academic background and the flying skill to do it. Anyone with his grades deserved to be washed out, or it would be discrimination in reverse. Now, here are his complete school records from day one. Let's review them page by page."

The group had no idea that he had received special tutoring and was shocked to see his poor grades; they were satisfied that prejudice was in no way involved in this case. But that wasn't quite the end of it. I was so damned mad that I told the Air Force lawyer, "Hey, I want to file some charges of my own. I'm a full colonel and he's a captain, and I want to charge him with insubordination. If he brought charges against me and couldn't make them stick, I want that guy court-martialed." I was told, no way; the Air Force would not allow that to happen because they taken enough heat over this matter already.

I was disgusted. I knew damned well that Dwight had taken a cheap shot at my West Virginia accent to try to save face. Hell, if I had been from Philadelphia or New York, he wouldn't have even tried. He was prejudiced against me, figuring that anyone from my part of the world was a redneck bigot. Many Southern whites who are honest will admit having problems about race in a general sense, but I didn't have to be the type who thought of all blacks as niggers to flunk Ed Dwight. And what really hurt was that the guy called into question not only my professional integrity, but also my most basic loyalty to the Air Force, which had allowed me to climb as high as my talents would take me. Ignoring the fact that I was a raw kid, often made fun of as a hillbilly, they gave me a chance to crawl in the cockpit of an expensive airplane and prove that I had what it took to fly that thing. I knew prejudice. I ran up against officers who looked down theirs noses at my ways and accent and pegged me as a dumb, down-home squirrel-shooter. But, damn it, the Air Force as an institution never let me down for an instant. In spite of where I came from or what I lacked, they trained me and gave me every opportunity to prove myself.

Nowadays, it has become fashionable for some companies to advertise themselves as “equal opportunity employers.” The Air Force practiced that with me right from the start, and I would never deny to anybody else the chance to prove his worth, no matter who or what he is. There never were black pilots or white pilots in the Air Force. There were only pilots who knew how to fly, and pilots who didn't.[\[95\]](#)

There still aren't that many black pilots in the United States Air Force or United States Navy.[\[96\]](#)

Knowing that Capt. Ed Dwight came in 26th out of 26 applicants (before his blackness helped him get in the astronaut training program), well, this simple fact should demonstrate why the story of the [Tuskegee Airmen is truly a celebration of segregation](#).

Had those black pilots who trained in Tuskegee, Alabama, been forced to compete with white fighter pilots, they'd likely have come in last just as Capt. Dwight did.

The history of America post-World War II is nothing more than a perennial quest to uplift black people by any means possible.

In the process, wherever black people have been “uplifted”, that portion of society (be it government, academia, entertainment, sports, or a neighborhood/community) has regressed to the black mean.

It's fitting that one man, Chuck Yeager, broke the backs of those pushing for the first black astronaut.

Not only did he break the sound barrier, but he broke the power of professional black excuse-makers by simply saying "no."

Talk about *the right stuff*.

"We have pretty much dismantled our civilization in an effort to accommodate blacks..."

The greatest story of our time is hidden in plain sight.

On the day we - "we" meaning white men, birthed by white women - launched Apollo 11 into the heavens, blacks demanded the money spent on the program be handed over to them.

Simeon Booker (yes, his mother named him Simeon), longtime writer for *Jet* magazine, wrote this editorial in the July 31, 1969 edition.

Read it.

Memorize it.

Landing a man on the moon and beginning the conquest of space meant nothing to blacks, who instead believed the money spent on such a mission should go to them instead.

Jet Editorial Comment

Moon Probe Laudable – But Blacks Need Help

Landing an astronaut on the moon has more priority in America than putting a black man on his feet, in a job, or a poor family on a decent diet. This space accomplishment at a cost of billions of dollars will receive coast to coast acclaim and international attention.

But as a black Washington correspondent, I see this week as a crucial period in history. There will be headlines and hours of radio and television time on the day to day activity. President Nixon invited the president of his alma mater, Whittier College, to speak at the White House religious service on “the Meaning of The Man on The Moon.” Meanwhile, what of the man in the street – in poverty stricken Appalachia, Watts, and Harlem? He wished the astronauts well and marvels at their courage.

But he also wonders if the powers of science and technology will ever focus in such a fashion on his problems. Thanks to modern

communications, even the simplest ghetto dweller knows that the American space program and its counterpart in the Soviet Union are almost as political in their motives as they are scientific.

And while the victims of poverty watch the space race with awe, we wonder how long it will be before the hypnosis of a moon flight wears off and the victims of poverty realize that they are still hungry. Perhaps the presence of the mule train of the Poor People's Campaign at Cape Kennedy will remind some people that their NASA tax dollars might best be spent in other ways.

Sometime, somehow, we Americans – and the Russians as well – must think about making the earth a better place to live. To escape to the moon is no answer for any of us – black, white, brown or yellow.

– Simeon Booker[\[97\]](#)

Reading this editorial only a day after the "poet" Maya Angelou passed away helped me to realize what we lost when we embarked on a mission of uplifting black people and abandoned our mission to Mars.

John Derbyshire, writing at *VDare*, put it quite succinctly when he denounced America's mission over the past 50 years (sadly, it started five years before the moon landing on July 20, 1969):

For fifty years now we've been giving breaks to blacks, and not just Affirmative Action sinecures like those enjoyed by Ta-Nehisi Coates and the late, but equally talentless, Ms. Angelou.

We [abolished federal Civil Service exams](#) because blacks couldn't pass them. Our colleges [turn away nonblack kids](#) so that less well-qualified blacks can be admitted.

We [shower](#) public money on [bogus claimants](#) to [farm-loan discrimination](#). Our media observe [exquisitely sensitive protocols](#) in reporting black-on-white misbehavior, while inflating [the flimsiest allegations](#) of white-on-black misbehavior to the level of national crises.

We [gut admissions exams](#) for [police](#) and [firefighter](#) jobs so that blacks

can be hired, and [pay extravagant compensation](#) to applicants who failed the un-gutted exams. We likewise [gut standards for college debate](#), replacing structured, reasoned argument with [incoherent squawking](#).

We have pretty much dismantled our civilization in an effort to accommodate blacks.

And still they complain.

The Ta-Nehisi Coateses, Eric Holders, and Maya Angelous seem, in their impenetrable narcissism, to hear their own voices as the groans of an oppressed race from under the iron heel of White Supremacy.

Those voices sound to me more like the whining of pampered pets.[\[98\]](#)

We decided to try and make, according to the wishes of *Jet* writer Simeon Booker, the world "a better place to live," by investing untold trillions - and lowering standards universally - to uplift black people.

The result?

Our civilization was dismantled.

Even if you think Apollo 11 (and subsequent moon missions) was only about "collecting moon rocks," it should be quite obvious now such a rock is worth far, far more than a house in 83-percent-black Detroit.

The Pioneer Plaque is Racist: How Ebony's 1969 editorial on the Moon Landing Outlined the Future

For some reason, I was curious to read *Ebony* magazine's opinion of the successful Apollo 11 mission to the moon. Well, the September 1969 issue of *Ebony* didn't disappoint, proudly boasting this editorial:

When on July 20th at 10:56 p.m. EDT, Astronaut Neil A. Armstrong first set foot that new world, the moon, he spoke carefully, as if to be sure not to slur a single syllable, words which he knew would go down in history. "That's one small step for man, he said and, after a slight

pause, “One giant leap for mankind.” Armstrong and his fellow Astronaut Edwin E. Aldrin Jr. walked on the surface of the moon. They proved that space suits would withstand the 250 degree heat of the lunar sun and that man could adjust to walking in the lesser gravity of the moon’s atmosphere. They proved that travel and living on other planets is within human accomplishment as they explored the “front porch” of outer space and planted the American flag in lunar soil. They proved that man’s space science frontiers are almost limitless and that it is now only a matter of time before man can journey to Mars, to Venus and beyond. Armstrong and Aldrin, like Columbus, opened doors to wider horizons for man. But is man ready for wider horizons?

The daring Columbus opened doors to his world just as great for his time as the moon walkers did for ours. And, like the people of Columbus’ time, we may well not be ready for such progress. Columbus, unknowingly, gave to the rulers of Europe two huge and fantastically rich continents – North and South America.

Columbus took the one small step for man but what about the “one giant leap for mankind?” What did the rulers do with his gift? The explorers of the new world were soon followed by the exploiters. Britain, Spain, and France, ignoring the “savages” who inhabited the lands across the sea, laid claim to every piece they could and eventually fought each other over it. The Europeans brought plague, measles, small pox, and venereal diseases to the natives and took back gold, silver and, eventually, rum, sugar, cotton, and potatoes.

White Christians despoiled Aztec and Mayan temples and carried precious religious artifacts back to Europe to grace the courts of kings and queens or to be melted down into gold and silver ingots. The men who followed the explorers were heartless conquistadores seeking on fortunes of war – and their were primarily against.

But what of the settlers who followed the explorers and exploiters? Didn’t they develop the land and bring law and order to the wilderness? Actually, Columbus’ discovery of America eventually lead to one of the most infamous and long-lasting rapes of all history. Settlers in the Americas found that most profitable crops were sugar cane, cotton and tobacco and that they all required tremendous

manpower. To fill this need, there developed in both North and South America a system of slavery of black people unmatched in the history of man. Literally millions of black people, men, women and children, were captured in Africa and transported like cattle to till the fields and harvest the crops in the Americas. If the machine age had not come along, it is entirely possible that black men would still be in actual slavery to this day.

Man today is at the threshold of traveling throughout space, of visiting unknown star and perhaps eventually making contact with intelligent beings on other planets. But is earthman ready for this? The answer just has be “No.”

Astronaut Armstrong took “one small step for man” when he planted his left foot in the dust of the moon for the first time. But his “giant leap for mankind” is still in the future. As space scientists continue to explore the universe, what do they plan to say to any intelligent being they might find on Mars or Venus or any of the millions of other stars and planets in this universe?

Are they going to say, “We are from planet Earth. We have millions of people starving to death back home so we thought we’d drop by to see how you are faring.” Are they going to admit that the people of a nation such as the United States cannot get along because some are black and some are white?

Are they going to tell others that on Earth, nations spend more on armaments and war than they do for housing, education, culture, and perhaps food? Are they ready to admit to Martians, Venusians or what have you that Earthmen lock their doors and bar their windows to keep fellow Earthmen from stealing their possessions? Will they admit that Earthmen who can send men to the moon cannot solve the problems of human transportation on earth? Are they going to tell of dishonest politicians, thieving city officials, bribed judges, incompetent teachers and ambitious citizens who will sell their birthrights for a mess of pottage?

There are many who object to the space program because they feel that the money could be better spent finding solutions to the problems mentioned above. But the money does not matter that much. Mankind today has proved that it can do just about whatever it wants to do. It

can bring equality to all men in “one giant leap” it really wants to. It can solve the problem of world hunger. It can eliminate war.

But mankind won't do any of these things and so, perhaps we should forget about trying to contact intelligent beings in outer space. After all, what can we say to them?[\[99\]](#)

Am I wrong in stating that the editorial advice from *Ebony* magazine became the official policy of the United States government? Colleges and universities in America teach the exact same version of history that *Ebony* established in "Giant Leap for Mankind," engaging in a hysterical orgy of anti-white rhetoric in the halls of higher education.

To think: just three years after this editorial appeared, Carl Sagan was somehow able to slip the "[Pioneer Plaque](#)" on board the Pioneer 10 and Pioneer 11 spacecraft. Perhaps the most racist example of white supremacy imaginable, the "Pioneer Plaque" is a pictorial message for extraterrestrials with several geometric symbols that would help an advanced civilization discern the origins of the spacecraft. On the plaque is the image of a naked white man and a white woman, an inadvertent rebuke to the writers of *Ebony* emphasizing exactly which demographic is responsible for our space exploration.

I first read about the "Pioneer Plaque" in a copy of Carl Sagan's *Cosmos* some years ago; now, I find myself smiling at the thought that someday, an advanced alien civilization might retrieve either the Pioneer 10 or Pioneer 11 spacecraft, decode the message, and send emissaries to make contact with "earthmen"...

Of course, when the Pioneer 10 and Pioneer 11 spacecrafts were launched, Atlanta, Birmingham, Detroit, Memphis, Newark, Rochester, Baltimore, and even Camden were still cities; California was actually an American state; and the future for NASA appeared to be Mars, [instead of Muslims](#).

Were these alien emissaries, summoned to earth by a peaceful message aboard the Pioneer 10 or Pioneer 11, to appear in modern America, they'd find a civilization struggling under policies outlined in an editorial from *Ebony* magazine.

Published back in September of 1969.

We could have been on Mars, but we had to fund Black-Run America (BRA).

The History of NASA the History Channel Leaves Out... (NASA was established on July 29, 1958)

History.com alerted me on July 29, 2014 (via email: *This Day in History...*) that NASA was founded on July 29, 1958:

On this day in 1958, the U.S. Congress passes legislation establishing the National Aeronautics and Space Administration (NASA), a civilian agency responsible for coordinating America's activities in space. NASA has since sponsored space expeditions, both human and mechanical, that have yielded vital information about the solar system and universe. It has also launched numerous earth-orbiting satellites that have been instrumental in everything from weather forecasting to navigation to global communications.[\[100\]](#)

What History.com doesn't provide is why NASA's unprecedented success between 1958 and 1972 came to a crashing halt. Luckily, you've been reading ['Whitey on the Moon.'](#) providing the explanation, but in honor of NASA's establishment on July 29, 1958, why not a refresher course?

Only four years into NASA's establishment, racial politics were inserted into astronaut selection by an overzealous Kennedy Administration seeking to find a black astronaut avatar to parade around the nation as "the hope for black people everywhere."

Enter Air Force Capt. Edward Dwight. Colin Burgess' *Moon Bound: Choosing and Preparing NASA's Lunar Astronauts* offers up an incredible frank

summation of what was expected out of the pursuit of a black astronaut candidate:

Even as NASA began the process that would choose the third group of astronauts, political pressure was being exerted at the highest levels for the space agency to select an African-American pilot. For some time, President John F. Kennedy had wanted the minority electorate to regard him as doing something positive on the issue of equality in the military.

On 24 June 1962 he appointed an advisory committee to study equal opportunity policies in the military, charging its members with ensuring that “any remaining vestiges of discrimination in the armed forces on the basis of race, creed or nation origin” were removed.

One of the initiatives he pressed for was for a black serviceman to be inducted into the high-profile astronaut corps. At the specific behest of the president, the Department of Defense was contacted to determine whether the Air Force had any suitable candidates, but even though records were thoroughly scoured the response coming back to the White House was apologetic.

No black Air Force officers had the required amount of flying time or the requisite academic background, let alone meeting other stringent requirements for consideration. President Kennedy did not like being denied his initiative. In response the Air Force was essentially instructed to locate a suitable black candidate and have him enrolled in the next Aerospace Research Pilot School course at Edwards AFB. Once the airman had passed the course, and even without the necessary flight hours, background, experience and academic qualifications, pressure would then be exerted on NASA to include the officer in its next astronaut group.

Once again the Air Force searched through its records and, to the relief of the researchers, finally came across something that might fit the bill – a hope-filled application from a serving Air Force officer requesting test pilot and astronaut training. The name on the application was 28-year-old Capt. Edward Joseph Dwight, Jr., USAF.[\[101\]](#)

1962.

Four years into NASA's existence, the Kennedy Administration was trying to

force a black astronaut onto the space administration, a clear example of social engineering for the benefit of electoral success if there ever was one...

Capt. Dwight ended up not being made of the right stuff, as you learned in the Yeager Bombed chapter.

10 years later, an almost completely white NASA came under the scrutiny of professional black agitator Rep. Charles Rangel (D., New York).

Yes, that Charles Rangel.

Here's what *Jet* magazine published on August 10, 1972 regarding a the black congressman's crusade to erase the whiteness at NASA:

Rep. Charles Rangel (D., New York) recently called upon the U. S. Civil Rights Commission to conduct an investigation of the National Aeronautics and Space Administration (NASA) to discover why the agency has no Black, Spanish or women astronauts.

In an interview with JET, Rangel said, "I am not concerned with reviewing the program as it exists today. It is obvious that it is not representative of the people of these United States. I would have NASA review its personnel policy. Something is seriously wrong when not a single member of the 42-man astronaut corps is female, Black or Hispanic. NASA is one of the few federal agencies which manages to get more money from Congress than the Administration often requests."

During its 14-year history, NASA has had only one Black nominee to be an astronaut. He was Maj. Robert Lawrence, a native of Chicago, Ill. However, his career as an astronaut ended tragically when he was killed making a landing of his F-104 jet.

John Buggs, newly appointed staff director of the U. S. Civil Rights Commission, said that an investigation of NASA would fall in line with the responsibility of the commission.[\[102\]](#)

Prior to 1972, NASA had standards.

It based pilot selection (outside of the Kennedy Administration forcing Capt. Dwight on NASA for his advantageous blackness) on merit.

After 1972, those standards - once general operating procedure - were replaced with a mandate from the U. S. Civil Rights Commission to... scrub away the vestiges of whiteness and replace it with minorities.

You can only have one mandate: prior to 1972, NASA's mandate was space exploration; post-1972, NASA's mandate was pleasing the U. S. Civil Rights Commission.

Joseph Shafritz and Jay Atkinson's 1985 book *The Real Stuff: A History of NASA's Astronaut Recruitment Program* fills us in on what happened next once NASA mandate for the exploration was grounded in favor of minority uplifting:

"We are working on plans to get members of minority groups into space. The Space Shuttle, which is the keystone to all our future space programs, will be an important factor in accomplishing this goal," NASA Administrator James Fletcher told an audience of 200 during a luncheon address on March 2, 1972, at the Equal Employment Opportunity Conference at Kennedy Space Center.

Fletcher turned to the television and news reporters, emphasizing, "These are only plans. We don't know they'll work out," adding that he would personally aid in "attempting to cut out the red tape and removing the stumbling blocks to real progress in EEO."

Sending black and women into space had become one of the major issues of the space program.

During a personal interview Ruth Bates Harris, Director of NASA Equal Employment Opportunity [1972], said, "We [NASA] were concerned that we had no minority or women astronauts and that was something that came up constantly in my discussions with managers, including the Administrator and the Deputy Administrator."

NASA was vitally in a goldfish bowl. The emphasis on equal opportunity had increased significantly after passage of the

1972 amendment to the 1964 Civil Rights Act subjected the federal government to equal opportunity legislation.

On July 19, 1972, in a memorandum to Todd Groo, Associate Administrator for Manned Space Flight, Harris state:

You perhaps will recall our earlier conversation in which I strongly underscored the urgency of moving ahead in this regard as (1) a way to improve our image and hence win some support from minorities and (2) a way to improve our EEO in a very vital area. I have taken this same concern to the Administrator and Deputy Administrator as well. It is important that we take steps now to implement Dr. Fletcher's publicized remarks at NASA's EEO conference that "we are working on plans to get minority groups into space."

It would not be considered preferential treatment nor reverse discrimination for NASA to integrate its Astronaut Corps. In fact to the contrary, it is discriminatory to allow our Corps to remain as pasteurized and insulated from the real world. Not only do we contribute to their mis-education by allowing a segregated group to exist, but also we acquiesce to a false sense of security and superiority... Equally as poignant is the fact that in spite of many space missions, minorities and women have gone through almost a half generation without being able to identify a single space hero in NASA. This looms as extremely significant when one realizes how our history books already have distorted versions about the contribution (or lack of them) by person from minority groups. A similar situation exists for women and other traditionally excluded group.[\[103\]](#)

Considering minorities have made virtually no positive contributions to America (sports, music, and entertainment don't count), it's puzzling to try and ascertain what Ruth Bates Harris was talking about back in 1972.

In closing, it's important to note the response Charles Rangel's charge of bias at NASA received. *The Real Stuff: A History of NASA's Astronaut Recruitment Program* tells us:

As a result, Jeffrey M. Miller, Director, Office of Federal Civil Rights

Evaluation, told NASA in a letter written August 12, 1972:

The Commission recently received a letter from Congressman Rangel which asserted that all of the astronauts in NASA's space program are white males. In view of the important part that this programs plays in our lives and the great psychological impact that media coverage of our manned space efforts has on millions of people around the world, this figure if true is most distressing.[\[104\]](#)

America, in 2014, no longer has a manned space program.

We no longer have the ability to send men of any color into space, unless they hitch a ride with the Russians.

But, remember, the "most distressing" (words of the Director, Office of Federal Civil Rights Evaluation in 1972) news of an all-white male astronaut program was greeted with the full force of the Federal Government; NASA's mission for the stars ended, with the advancement of colored people via the white man's technology the new priority.

So we no longer have a manned space program, but at least we have a multicolored mixture of humans pretending to be astronauts!

So, there's your history of NASA the History Channel (History.com) won't share with you.

From 1958 to 1972, NASA embarked a mission to explore the heavens; post-1972 NASA was nothing more than the United States Postal Service, dedicated to the same goals as the NAACP -- the advancement of colored people at the expense of white people.

About that Black Character in "October Sky" ...

It's a great movie.

Perhaps one of the best, most motivating movies of the past 30 years.

October Sky.

Homer Hickam.

West Virginia.

The Rocket Boys.

White boys in 1957, influenced by the Russians launching Sputnik, decide to take up rocketry.

Schools across the country show the movie as part of their curriculum. Homer Hickam's [official site](#) even has a study guide to help teachers educate their students on the rocket boys exploits.

But as in many Hollywood "*true stories*" (think [Dolphin Tale\[105\]](#)), something is incredibly rotten in Denmark when it comes to the inclusion of a black scientific genius in the city of Coalwood, West Virginia.

A black scientific genius, who also flew with the Tuskegee Airmen - the "Red Tails" - in World War II.

The characters name in *October Sky* is Leon Bolden. He serves as not only moral support, but technical support as well to the white boys of Coalwood, West Virginia. In fact, here's one of this lines (notice the subtle slip of the "Red Tails" experience into the dialogue:

[a mine worker, formerly one of the Tuskegee Airmen, almost gets hit when he watches Homer launch a rocket]

[Leon Bolden](#): Homer, I flew with the Red Tails in World War II. And seein' that rocket come at me... it almost took me back there.

Only problem: there was no black guy in Coalwood, West Virginia, who also flew with the Tuskegee Airmen" in World War II, and provided the scientific genius to get the Rocket Boys experiments off the ground...

There was a white man named [Bill Bolt though](#)....:

Bill Bolt doesn't fashion any more nozzles to fuel the dreams of the

Rocket Boys.

But he does fashion himself, almost daily, as an informal tour guide for Coalwood. Bolt greets any and all camera-clicking cruisers, orbiting through the wilds of West Virginia and landing here, reaching for the remnants of a proud people, the words of a teacher and the dreams of boys.

“You wouldn’t believe the visitors we get,” said Bolt, a retired machine shop foreman. “And we still have a lot of people.”

Travelers to Coalwood, W.Va., yearn for the nostalgia of the 1950s, when Coalwood’s “Rocket Boys” dared to dream beyond the dark and deadly challenges of working in a coal mine.

These “Rocket Boys” – six teenagers who built and launched model rockets – included Homer H. “Sonny” Hickam Jr., a retired NASA engineer who wrote a best selling memoir called “Rocket Boys” and, by 1999, adapted the book into a big-screen movie, “October Sky.”

“Before ‘October Sky’ came out, we didn’t have nothing,” said 90-year-old Coalwood resident Red Carroll. “That movie has put us on the map.”

In the late 1990s, Hickam won major attention for writing “The Big Creek Missile Agency,” a 2,000-word article for Smithsonian Air and Space magazine. Detailing the adventures of his rocket-launching buddies at Big Creek High School, this piece received so much response that Hickam was inspired to write the “Rocket Boys” book, published in 1998.

Using a poetic license, Hickam combined a few characters and used different names for others.

Next came Hollywood, and the movie “October Sky” changed Coalwood even more.

“The movie is about 90 percent true,” Bolt figured.

There’s a character based on Bolt, but it doesn’t look much like him: Actor Randy Stripling, an African-American, portrays a machinist named “Leon Bolden.”

Such a switch did not fit reality in Coalwood, Red Carroll said. “There were no black men working in the machine shop.”[\[106\]](#)

No black people in Coalwood, but through the magic of celluloid you get the numinous negro.

A magical, technologically and morally superior negro.

Who flew with the Tuskegee Airmen.

[Leon Bolden](#).

Who could only exist via the magic of Hollywood.

Thus, the movie *October Sky* helps show a new generation of "Americans" that only through the contributions of "Red Tails" could white boys from Coalwood, West Virginia find the scientific means to put rockets into the air.

STAR WARS: The Force Is Debauched—By Racial Rent-Seekers And Corporate Profiteers

“There’s been an awakening”—or at least a few hundred million dollars put into marketing. The world is obsessed with *Star Wars: The Force Awakens* and fans are rejoicing at the return of the beloved franchise under its new owners at Disney. Yet in 2015, the innocence that once characterized the films is gone forever, as even in “a long time ago, in a galaxy far, far away,” we are still plagued with racial rent-seekers looking to cash in on a franchise that’s become just another product.

Self-parody [Melissa Harris-Perry](#) provided some of her trademark unintentional comedy by ranting Star Wars is RACIST because Darth Vader is supposedly a “black guy” who didn’t “[claim his son](#)” [[Star Wars is racist because Darth Vader is ‘a black guy’, MSNBC’s Melissa Harris Perry suggests](#), by Jack Shepherd, *Independent*, December 17, 2015] But as many pointed out, Vader [is never portrayed as a “black guy”](#) and he actually moves quickly to claim his son and [in fact offers to rule the galaxy with him](#). (Others noticed Harris-Perry was actually saying the exact same thing an over-the-top caricature of a black militant was [ranting](#) about in the comedy film *Chasing Amy*).

But this isn’t new. There are scores of books and documentaries [discussing](#) the [philosophy](#) behind George Lucas’s space opera and hundreds of academic papers published detailing such topics as the “white privilege” found in the Empire. For example, Kevin J. Wetmore’s 2005 academic study [The Empire Triumphant: Race, religion and Rebellion in the Star Wars Films](#) has a hilarious chapter titled “*Making the Galaxy Safe for White People: People of Color in the Star Wars Universe.*”

And the mostly positive MSM reviews of the new film make almost *de rigueur* references to the “occasionally sexist and racist” original trilogy [[The Force Awakens Reinvigorates Star Wars for the 21st century](#), by Dana Stevens, *Slate*, December 16, 2015]

Even in 1977, Director John Landis asked Lucas, “George, is everybody in outer space white?” [[‘London was chaotic for filming’](#), by Jason Solomons, *The Guardian*, August 29, 2009]. And one modern journalist sneered: “The original

movies, as much as they're loved, were largely just a bunch of white American dudes fighting a bunch of white British dudes" [[Star Wars star John Boyega talks diversity and dueling Adam Driver](#), by Bryan Bishop, *The Verge*, December 7, 2015]

Obviously, *The Verge's* Bishop (right) didn't notice the irony of his statement; [journalists are seldom self-aware](#).

What's different about this film? John Boyega, a black actor, is one of the key protagonists. And it should be noted Boyega knows exactly what his casting is all about.

As a lifelong *Star Wars* fan himself, Boyega says the benefit of diverse casting is that kids will pretend to be the characters they love whether those individuals have skin that's white, brown, green, or covered in fur. That's what he did.

The bigots trying to sully things? He has no time for them:

"We've been having a continuous struggle with idiots, and now we should just force them to understand – and I love the way I just used Force there, by the way – just force people to see this is the new world," he says. "There are loads of people of different shades and backgrounds. Get used to it." [[Emphasis added](#)][107]

There are also cheers that the main hero is one Rey, the now-clichéd "strong independent woman" who doesn't need a man.

Director J.J. Abrams called "diversity" an important consideration in casting the movie and previously [slammed](#) the Emmys as the "whitest f**king room in the history of time." In contrast, Abrams said, "We're casting this show and we have an opportunity to do anything we want, why not cast the show with actors of color?" Thus, as the Main Stream Media boasted, the "traditional Anglo-Saxon ensemble" has been broken [[Let's Talk About JJ Abrams' Racially Diverse Cast for Star Wars 7](#), by Peter Sciretta, *SlashFilm*, June 2, 2015]

In fact, diversity isn't new to the *Star Wars* universe. Black actor Billy Dee Williams was cast in *The Empire Strikes Back* because Lucas (who has a [black wife](#) and [recently made](#) the Tuskegee Airmen hagiography [Red Tails](#)) felt hurt by criticism his original 1977 film was racist:

The most sensitive part to cast in Empire was Lando. Still smarting from criticism that Star Wars was racist, George conceived of Lando as "a suave, dashing black man in his thirties" and specified in his

script that half of the Cloud City residents and troops were to be black (in the actual film, only a few blacks are visible). Lucas sought Billy Dee Williams for the role from the outset, after seeing him in Lady Sings the Blues. Williams was reluctant to play what he thought was a token black, but soon realized that Lando could be portrayed by a black or white actor. “The part requires a universal, international quality, which I have,” Williams says. “Lando is an alternative to the usual WASP hero.”[\[108\]](#)

In the essay collection [A Galaxy Not So Far Away](#), author [Tom Carson](#) calls Lucas “the whitest—and most goyish—American filmmaker, and he’s always balked at admitting that the fairy tales he loves have a racial problem, too.”

Of course, the *Star Wars* story is a classic hero myth. Lucas acknowledges his intellectual debt to mythologist [Joseph Campbell](#) and his 1949 book [The Hero With a Thousand Faces](#). But the new film takes this a bit too far.

Without giving any spoilers, the triumphant New Republic from the original trilogy has somehow become the “Resistance,” with the Empire emerging as the “First Order,” clumsily portrayed Space Nazis. It’s not simply a channeling of classic myths or motifs; it’s simply the exact same story with “diverse” characters plugged in, only now it makes much less sense.

And after all, what is the real point of *Stars Wars* today? Selling toys of course.

Lucas admitted this fact years ago, and indeed built his entire empire upon children’s toys, which he sold to Disney for \$4 billion in 2012. [[Star Wars isn’t a movie franchise. It’s a toy franchise](#), by Scott Meslow, *The Week*, September 4, 2015]. Today, Star Wars is about cashing in on a story created by others.

And this extends to technology. The incredible special effects created by [Industrial Light and Magic](#) in those Eurocentric original films enabled the viewers to actually feel like they were in space and part of the action. That much of the effects were the result of [miniature models captured in stop-machine](#), or highly detailed matte-paintings superimposed behind the actors, makes it all the more impressive. The special edition I watched as a child in the 1990s looked far more real than any of the CGI we saw in movies like *The Lord of the Rings* ([which was also accused of racism](#)).

Of all those employees at Industrial Light in Magic in those days – only *one* was black. Thanks to the 1987 coffee table book [Industrial Light & Magic: The Art of Special Effects](#) (by Thomas Smith), we even have the visual

proof.

Harold Cole, a black male, was a stage technician for *Return of the Jedi*, and was the only member who shared the race of actor Boyega, who wants to “force” people to understand diversity is here to stay.

And not much has changed. The August 2015 issue of *Ebony* was dedicated to exposing the so-called “diversity divide” in the tech industry. What it really shows: how minor the contribution of blacks to the success of technology companies like Facebook, Twitter, Pinterest, LinkedIn, Apple, Google, Yahoo!, Amazon, and Microsoft. Only four percent of those combined companies workforces are black—and the bulk of those employees in “nontech roles”. [[Diversity Divide](#), July 24, 2015].

Boyega and the MSM can brag about the triumph of “diversity.” But in reality, we see a larger pattern. Through creativity and technology, whites build something. Once it reaches sufficient size, “diversity” is imposed. And what was once a work of art or a business simply becomes a resource to be exploited, like a mountain that is strip mined.

So it is with the *Star Wars* franchise. Now bereft of originality, creativity, or even coherence, what remains has fallen prey to racial rent seekers and to soulless corporations crudely profiteering off nostalgia.

And in post-American America, nostalgia seems to be the only thing we can produce anymore.

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