

The Future of Planetary Civilization

For life to emerge and then to evolve into conscious beings like ourselves, a good supply of the various chemical elements needed to make biomass – living matter in a habitat, plants and animal waste used especially as a source of fuel – is essential. However, chance alone would be no more likely to produce a living cell than (to use the late British cosmologist Fred Hoyle's famous analogy) a whirlwind blowing through a junkyard would produce a Boeing 747. The universe looks as if it was designed for life. Perhaps it is!

If there were an infinite number of universes, this would certainly include one or more that would accommodate human life, in which we exist, giving rise to the appearance that the universe was designed for life and observer selection in a *participatory universe*. The *anthropic* principle at work in the *participatory universe* infused with mind has attracted significant attention among scientists who favor the multiverse theory.

V. Schreibman, **Highly Improbable Life**, adapted from P. Davies, *Cosmic Jackpot: Why Our Universe Is Just Right for Life* 191, 250 (2007).

The evolutionary process revealed by the cosmos is ultimately governed by what Charles S. Peirce (1839-1914), the early 20th-century American philosopher and polymath, described as "creative love": the movement that "projects creations into interdependence and drawing them into harmony." Vincent G. Potter, S.J., *Charles S. Peirce On Norms & Ideals* xvii-xviii, 179-80 (1997). The very same interdependence, drawing the people into harmony is projected by the democratic movement of, "the People," from whom "all power derives" under the Republican form of Government, the US Supreme Court has ruled. **City of Eastlake v. Forest City**, 426 US 668, 672 (1976). A democratic structure of Government must be guided by the first principle of the nation's charter "**to form a more perfect Union**" of the whole people. The drive to democratic power is thus a drive to the harmony of "creative love" that evolves from the cosmos.

Peirce argued that human beings are "capable of a very high degree of self-control"; but this control, Peirce indicates, may be a double-edged sword:

Man has evolved to a point where he now can cooperate in the process of evolution itself, since he can deliberately control his own actions and influence the community of which he is a member. He may choose to further as best he can the growth of concrete reasonableness in the world and so fulfill himself, or he may decide to act perversely and so succeed in destroying himself.... Man needs norms to guide his deliberate conduct and those norms he finds in and through the universe which he knows and experiences. Peirce, *infra*, at 202-203.

In the planetary civilization that is now unfolding the choice is between self-destruction in **The Frankenstein Civilization** or the drive to democratic power and the harmony of "creative love" guided by the first principle of the nation's charter.