

**Book Review: *Irrational Mechanics: Narrative Sketch of a Futurist Science & A New Religion*
by Giulio Prisco**

Cometan

(a.k.a. Brandon Reece Taylorian)

Affiliations: University of Lancashire, Astronist Institution

Contact: brtaylorian@uclan.ac.uk

Irrational Mechanics: Narrative Sketch of a Futurist Science & A New Religion by Giulio Prisco. Independently published, 2024. 221pp.

Reviewed by Cometan (a.k.a. Brandon Reece Taylorian),
University of Lancashire, brtaylorian@uclan.ac.uk

In *Irrational Mechanics: Narrative Sketch of a Futurist Science & A New Religion*, Giulio Prisco offers a provocative and imaginative vision that seeks to transcend the perceived boundaries between

scientific rationality and religious mythos. Drawing inspiration from luminaries such as Nikola Tesla and the Italian Futurists, Prisco introduces the concept of "irrational mechanics", a reimagining of Newton's "rational mechanics" to account for future advancements in science bordering or completely embracing the mystical and metaphysical. Prisco's thesis is simultaneously an epistemological critique, a metaphysical hypothesis and a quasi-theological manifesto. As an Astronist and scholar of space religion myself, I approach this work not merely as a philosophical or scientific musing, but as a sincere contribution to the ongoing conversation about the future of human belief and the destiny of our species in outer space.

Prisco's claim that the science of tomorrow—irrational mechanics—will facilitate faster-than-light travel, time travel, psychic engineering, god-like technological capabilities and even the resurrection of the dead, may strike some readers as hyperbolic or utopian. However, Prisco is careful to frame his vision as a narrative sketch rather than a predictive doctrine. The genre is closer to speculative metaphysics than to empirical science. In doing so, he challenges the current scientific orthodoxy that marginalises phenomena considered paranormal, highlighting a dogmatism within the scientific establishment that Prisco believes obstructs visionary progress. The resonance with Astronist transcendentalism is clear. Both

Prisco's irrational mechanics and Astronism's transcension share the belief that technological innovation is not merely instrumental to human survival and progress but salvific.

Yet, unlike Astronism, which synthesises revelation with empiricism, Prisco proposes a religion entirely bereft of revelation. He replaces the revelatory foundations of traditional faith with science and rational speculation, albeit stretched to its most speculative limits. Here I must part ways with Prisco. In removing revelation, he removes a core element of what has historically defined religion across cultures and eras. Revelation—whether understood as divine disclosure or inner illumination—provides not only narrative but emotional and moral orientation. It generates the passion, fervour and communal identity essential to sustaining religious commitment. Without it, a new religion risks becoming a hollow vessel, attractive perhaps to the intellectually curious but ultimately lacking the existential traction required for mass adherence. Just as Prisco has consistently critiqued Cosmodeism for lacking an afterlife doctrine, I critique Prisco's Turing Church for omitting revelation.

In Astronism, we do not view science and revelation as incompatible. Rather, we see them as complementary paths leading towards transcension. God, for us, is the author of both the rational and the mystical, the empirical and the inspired. If Prisco's religion is to

succeed in capturing the devotion of the many, it must acknowledge that revelation, even if metaphorical, has a rightful place within its doctrinal framework. His flirtation with Cosmodeistic and Cosmistic ideas is intriguing, but a more robust theological architecture is needed if irrational mechanics is to serve as more than a philosophy of possibility.

Having said this, Prisco's discussion of "transcendent technologies" particularly aligns with the Astronist emphasis on transcension. These are technologies envisioned not merely to enhance life but to fundamentally transform the human condition. They are future-facing and salvific, imbued with spiritual resonance even when framed in materialist terms. Prisco's vision recognises the psychological and metaphysical yearning embedded in humanity's 'spaceward' gaze—a yearning that Astronism seeks to interpret as a sacred call. Yet again, where Prisco seems to see science in service to human needs, Astronism sees a divine intention underpinning those needs themselves.

Another point of significant convergence is Prisco's use of the concept of grace. While he interprets grace as a universal force embedded in the cosmos—a natural, non-supernatural current that perfects matter without violating its laws—Astronism has long posited the doctrine of scope, which serves a similar function. Scope in Astronism is the interpenetrating divine force that animates and directs

transcension. Both concepts echo Aquinas's assertion that grace perfects nature. However, Astronism retains a theistic dimension to grace that Prisco's more impersonal cosmology lacks. Theological nuance here could strengthen Prisco's appeal to those who seek continuity with traditional religious concepts while desiring a future-oriented religious system.

The moral minimalism in Prisco's work is another point of divergence, however. While I understand his libertarian impulse to avoid regulating personal behaviours—dietary choices, sexual conduct, etc.—I believe that any new religion must provide at least a rudimentary ethical framework. Religion, in all its historical forms, has offered not only eschatology but also morality. Prisco's refusal to address this could render his system inadequate for those seeking ethical guidance as well as metaphysical orientation. In Astronism, the morality of transcension provides such guidance, rooting conduct in the overarching goal of human ascension and cosmic integration. Without an equivalent in irrational mechanics, Prisco's new religion may struggle to become an actual religion in the sociological sense.

Prisco's proposed Turing Church, while fascinating in its hybridisation of computational metaphors and theological themes, suffers from a branding problem. The term "church" is too semantically tied to Christian tradition to serve the universal function Prisco intends.

Moreover, his openness to fluid identity—suggesting followers may call the new religion whatever they like—risks diluting the coherence and communicability of the movement. Clarity of identity is essential for religious mobilisation. Astronism, Cosmism and Cosmodeism, though distinct, share enough common ground to form a federation of space religions under a unified banner. Whether Prisco's vision could integrate into such a confederation remains to be seen, but that is certainly a prospect. Of particular interest is Prisco's embrace of Mormon cosmology and his affiliation with the Mormon Transhumanist Association. While Mormon theology does share with Prisco a fascination with cosmic destiny and exaltation, the historical and theological baggage of the Latter-day Saint movement could alienate potential adherents. The association risks conflating Prisco's new religion with existing religious institutions and thus complicates its mission of providing a novel metaphysical framework. Clarity of purpose and distance from existing dogmas are vital if irrational mechanics is to be embraced on its own terms.

Where Prisco excels is in communicating a sense of cosmic purpose. His reflections on human beings as cosmic engineers and participants in a universe striving towards its own perfection are deeply compelling. In these moments, he achieves a poetic and visionary tone that resonates with the best traditions of religious humanism. However,

his assertion that irrational mechanics constitutes a "practical philosophy for everyday living" appears at odds with his omission of concrete moral directives. Practical philosophies, by definition, require application. This tension could be resolved by articulating a transcension-oriented moral framework aligned with his cosmic aims. From a theoretical standpoint, Prisco's integration of speculative physics, science fiction and religious philosophy recalls the visionary systems of Olaf Stapledon and Teilhard de Chardin. His work contributes to a growing body of literature that refuses to accept the hard bifurcation between science and religion. That said, the sustainability of Prisco's new religion will depend on its ability to institutionalise, ritualise and provide existential meaning in a consistent and relatable manner. The success of any religion hinges not only on its ideas but on its capacity to shape communities, ceremonies and moral lives.

As space exploration increasingly becomes a lived reality rather than a distant dream, the need for religious systems capable of addressing cosmic questions will only grow. In this regard, Prisco's *Irrational Mechanics* is not merely timely but prophetic. While I maintain that Astronism provides a more coherent and complete theological framework for the spacefaring future, I welcome Prisco's contributions as part of a broader constellation of thinkers pushing the

boundaries of religion and science. His rejection of the bureaucrats of science and his call for imagination over dogma deserve serious engagement, even by those who may not share all his premises. In conclusion, *Irrational Mechanics* is a bold and visionary work that calls us to imagine a synthesis of science and religion as yet unrealised. While there are critical gaps—especially the absence of revelation, a coherent moral framework and clarity of institutional identity—Prisco’s project is nonetheless a significant step in envisioning a metaphysical system fit for the cosmos. For Astronists and other space religionists, it presents both a challenge and an opportunity: to refine our own theologies in dialogue with kindred futurist visions. Whether as an ally, critic or fellow traveller, Giulio Prisco has earned his place in the unfolding narrative of humanity’s search for transcendence among the stars.