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The Second War in Heaven

**As Now Being Waged By Lucifer
Through Hitler As A Dummy**

By
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By

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FOREWORD: WHY THIS BOOK

Bewilderment and fear are just now gripping the world. Part of this is due to man's latest achievement, the radio; for no sooner do mighty events fall than their echo encircles the globe. Gradually, as a consequence, the sinister pattern of a swiftly-spreading world-conflagration is being etched into man's consciousness, and with it comes the bated query, How far will the circle of death spread? Whose turn will come next?

We call it the second world war. In reality it is the first resumed with increased fury; for the Versailles peace seems merely to have sown dragon's teeth in every land, and provided the lull necessary for their incubation. To-day the terrible ranks of war are springing out of the dust, full panoplied, and implemented with new horrors of death and destruction.

War books are appearing by scores, all attempting to set forth the causes behind the raging conflict. They enlighten us however only by bits, for the simple reason that their perspectives are too short; but even if they were as long as earth horizons permit, they would still fail to explain why Hitler, Stalin, and Mussolini, in spite of very real personal antagonisms, unite in one black, all-inclusive purpose, the suppression of human individuality, the mass liquidation of free agency.

What is needed to clarify our bewilderment—and with such clarification would go all our name-

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less fears and dreads—is one mighty Perspective touching infinity in the past, cutting a clear swath through the jungles of the present, and then lighting up, also to the bounds of infinity, a faith-appealing way through the mists of the future. Such a perspective the Joy-Intelligence philosophy aims to contribute to the muddled thinking of mankind.

The first volume, devoted to Pilate's question, "What is Truth," was nearly completed, when in part three which considers "Truth by the Test of Application," I came to a consideration of the terrible convulsions now shaking the earth. And so startling and revolutionary were my findings that I concluded to expand chapter eighteen, "Heaven's Role in the Present World Conflict" into the essay I herewith offer as my humble contribution to the cause of world freedom through preservation of the liberty of the individual.

To appreciate those findings would require a careful reading of what has gone before in this first volume. Nevertheless, by the device of presenting selected passages, I hope to build up such a background as will make my conclusions cogent and persuasive.

Two of the fundamental principles of this philosophy may be set down here as part of such an introduction. (1) Man like God is eternal; that is to say, the "ego" or "I am" foundation in his soul never had a beginning, and consequently can ever have an end. Eternal progress—the gradual acquisition by man of the intelligence and power of God—began when the ego was born—incarnated—into a body of spirit-matter. The whole order of spiritual evolution in the midst of which man finds

himself to-day, began at that point. It may end either in heaven or in hell.

Incidentally, it may be pointed out that it is the "I am" principle in man that "totalitarianism" is now trying to destroy. (As if an eternal entity could be destroyed!) (2) As a corollary of the spirit-birth of the ego, it follows that man had a pre-existence perhaps covering millions of years. The short perspectives of current philosophy make man's life begin with the junction of the chromosomes and end with the falling of the clods—hence the world confusion of to-day. Transcendently important as is this short span, it represents only the spirit's second estate, an effect of a previous estate; really a transitory period, which in turn becomes a cause of the after-life or third estate, a longer and more progressive period, and the immediate forerunner of a fourth estate called the resurrection. Follow then eons of achievement till man becomes perfect as his "Father in Heaven is perfect"; or perhaps, should he by act of free will become opaque to the spiritual sun of the universe whence came all his growth, he may be reduced again to the naked-ego state from which he started, and this would mean hell in its acutest sense.

One other point should in all frankness be set forth here. Since pre-existence, earth-life, after-earth life, and the resurrection constitute a continuous movement of psychic evolution, it follows that it is under heaven's strictest supervision, consistent with the free agency of the advancing ego. Consequently the point of view of the philosopher who would make things hang together, must be that of the divine powers behind the moving scene. Can

any human writer fill that place? That is the chance the reader is taking who elects to read this book.

As will be noted, the first application of this new point of view is in the unusual title of this book; a title that will be justified again and again in the discussion that follows. The first war in heaven marked a crisis in psychic evolution, since its purpose was to suppress free agency and substitute eternal compulsion over the advancing children of our Father in Heaven. If therefore there developed another impasse in pre-existence, turning on the same subversive ideology and coupled with aid from the original rebels covertly waiting here below for the advent of the malcontents, what other name could be given to the present war, even though staged on the earth-plane? For to God the earth is also heaven's domain, representing as it does an extension in time and space of the divine plan for the salvation and exaltation of evolving souls.

* * * * *

Follow next the excerpts and other explanatory passages deemed necessary as background to understand and appreciate the conclusions reached concerning the true inwardness of this world conflict.

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CHAPTER I

THE EGO AS FUNDAMENTAL IN THE SOUL

Note.—This is the philosophic background of the Joy-Intelligence philosophy. It may be a little difficult to intellects accustomed only to the fog-ganing of fiction, difficult but not, I hope, impossible to the mental courage that desires to get at the rock-bottom of psychic evolution.

Most philosophers postulate the pantheistic God as the uncaused Cause of all things. This concept, with a multitude of variations, will be duly examined in following books of this series. Here it seems pertinent to consider an unusual fundamental premise, that of Descartes, sometimes called the father of modern philosophy; viz., **Cogito, ergo sum**: I think, therefore I am.

Will it occur immediately to the reader that no other creature under heaven can say just that? Will he realize that man is the only being here below who, in Shelley's phrase, "looks before and after, and pines for what is not"—pines to know the meaning of the **whence**, the **why**, and the **whither**? Figure the ox or the ass in the role of saying "I think," or "I am," or reaching out to solve the mysteries of eternal being!

Will it occur to the reader that man possesses the distinction of the "I Am" in common with the divine Being who called to Moses out of the burning bush? "Say unto the children of Israel," said this Voice, "that 'I Am' hath sent thee"; and so fundamental is this aspect of Deity that there could apparently be no explanation of it other than by repetition: "And God said unto Moses, 'I am that I Am.'" It is a premise that apparently admits of no analysis: like the universe, it simply **is**.

CHAPTER XVII

HITLER AS LIAR AND FATHER OF LIES

If the judgment of any spirit passing through mortality is entitled to credence respecting the true inwardness of another spirit who failed so to pass, it is the testimony of Jesus respecting Lucifer. Here is that judgment:

"He was a murderer from the beginning, and abode not in the truth, because **there is no truth in him**. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of lies."

Our concern is not as to whether this indictment is true of Hitler's evil sponsor behind the veil, but as to whether it carries over to his—Lucifer's—most active regime on earth today. My indictment divides naturally into (a) the murderer aspect, and (b) the liar aspect. We shall proceed to consider the latter aspect first.

Before presenting my first item as to the moral bankruptcy of Germany, two facts of importance need to be understood as a background. The first is that the unnecessarily harsh terms laid by Versailles upon Germany—in which America had no real part since Congress failed to ratify the treaty—evoked a wave of sympathy throughout the United States for the defeated nation. Had the Germans made honorable use of this break, the two nations might have stood side by side today as leaders of a free world civilization. But they chose to make dishonorable use of it. America was a rich

country, and the regime secretly hatched and sedulously incubated the gigantic steal from which our economic status—but especially our confidence and trust in Germany—is suffering today.

To make the fraud work smoothly, propaganda stopped at nothing that would help pull down the wool. "Germany was an honorable country—consider the mighty role she has played in world civilization! Untold wealth waited upon her factories, if only she could get raw materials. Germany had learned her lesson, and was eager to embrace democratic ideals. In the League of Nations she bestirred herself to help safe-guard the freedom of the world. True, her finances were at a low ebb: twice she flattered her intended victim by placing her fiscal policy in the hands of American expert commissions.

Then while American arms were figuratively embracing the repentant country, she stabbed us in the back. With tongue in cheek, she proceeded to borrow millions upon millions—as much indeed as her camouflaged perfidy would bear. What mattered the rate of interest, in view of her black design? Let any holder of the sack dip down today and find, if he can, a single voucher that is not a scrap of paper!

In the meanwhile opaque Germany has not ceased to exult at the clever outcome. "Let the world take note of the superior brains of supermen!" Nietche, turn over and blow away the dust long enough to get a good laugh!

Before taking up the second count as to the moral bankruptcy of Germany, it needs to be noted

that the totalitarian state has final power to stabilize by fiat its circulating promises to pay; also, as a corollary, the power to fix the price of all commodities. Russia, Germany, and Italy are functioning on that plan today. The German mark after the war need not therefore have dwindled in value to a point approaching the mere cost of printing, had the regime behind it been honest.

A simple refusal to enlarge the medium of circulation would have left the nation on solid footing. Taxation would then gradually have taken care of the national debt. But the temptation was too great for souls opaque to honor and integrity. By doubling the currency, all debts were cancelled by half. By doubling it again, another half would go. Thus were the government bonds—purchased by the common people at the cost of suffering and sacrifice—paid off with a little printer's ink; thus rewarded were the millions who, under call of patriotism and love of country, had contributed the money for the unholy war.

But the crime was not pulled off at once. The colossal robbery of the home people was held up long enough to try out another steal on sympathetic, unsuspecting America, which had not yet awakened to the sack-holding climax in the first steal. The German mark was peddled all over the United States. Thus ran the spiel: "Germany is the soul of honor; just now she is paralyzed by lack of gold to buy raw materials. She offers you the mark at half its face value. Five years will not pass before she will redeem it in full," and so on.

I have no means of knowing to what extent this

slyly nursed lie succeeded. When it came to a halt—when American sympathy ceased yielding further returns—then the inflationary movement was set in motion; and before it ended, a satchel was needed to carry the bills necessary to buy a quart of milk!

History will be ransacked in vain for another calculated, cold-blooded repudiation on so vast a scale. How must we measure the **moral status** of a regime that could plan and execute such a steal? And from its would-be friends and well-wishers, as well as its own people!

Came at last national paralysis—that is to say, **FUTILITY** in capital letters, spread broadly over economic Germany. The road to hell is paved with that kind of make-believe. The bankrupt state then **had** to become honest in her promises to pay in order to carry on at all. That, in other words, is the meaning of a stable currency.

But her bias toward skulduggery now finds unrestricted vent in providing fiat money for the countries which war has placed under her heel: a special "occupation mark" which **must** be taken in exchange for commodities; amounting in effect to wholesale confiscation of the goods of conquered nations by one fell swoop of rotary press.

It is entirely safe to predict that before this war is over, it will take bread from the mouths of starving babes. Famine, the result of such merciless robbery, looms even now over these ill-fated countries. How long, O Lord, how long? Answer Hitler: **a thousand years!**

Is there need to put my indictment into specific

words? Let us first scan another example of the Hitler variety of honor.

Austria had fallen through sheer terror and Hitler next turned covetous eyes on Czechoslovakia bordering on the east. Part of this republic, which had been set up by the treaty of Versailles, was Sudetenland, a field of veritable dragon's teeth, where two million Germans were in ferment to return to the fatherland. England and France had guaranteed the integrity of this brave little island surrounded by stormy political seas, and war was imminent unless Hitler backed down.

Came then, on September 29, 1938, the famous appeasement conference of Munich, where, in consideration of the peaceful cession of Sudetenland, Hitler solemnly assured France and England that this would be the end of his reaching out for new territory, and undertook there and then to guarantee the shrunken boundaries of the ravished state.

The whole world breathed a breath of relief, willing to credit so mighty a nation with the common honor and integrity on which all international relations must rest. Nevertheless, this engagement by the Hitler regime was a deliberately-planned falsehood, a stinking whopper of a lie, by a stinking, small-souled wheeper of a liar. The guilt of larger Germany in this infamy lies in the fact that it applauded and still applauds the shameful outcome as evidence of "superman" statesmanship.

For on pretense of carrying out his guarantee, Hitler planted a million soldiers on the boundaries of Czechoslovakia, and then on March 15, 1939, issued

an ultimatum giving the little republic twenty-four hours to surrender.

These same promises were later made to Denmark, Holland, and Belgium, and made good with the same brand of honor, plus an atrocity in blood and destruction that staggers belief. And the worst is still coming: those who didn't bleed are still to be bled.

I now set down my indictment: These are not human beings who are now threatening the order and life of the world. They seem to be outwardly, but beneath the skin they are **sub-human**; beings that have gone the whole way over to that ancient "liar and father of lies"; a transition not possible save as they first became opaque to the moral and spiritual pulsations of the universe.

Inwardly, right and wrong—in the sense of a living conscience—mean nothing to them; and even outwardly these concepts have significance only as they can be juggled—now one way and then another—into successful conquest and oppression. Consequently no self-respecting nation can parley with them on any other terms than iron-clad bonds; for their word of honor amounts exactly to a zero with the rim torn off.

CHAPTER XVIII

HITLER'S SIMULATION OF TRUTH AND HONOR

And now as I stand back and view this terrific indictment, I am conscious again of a certain wariness on the part of the reader lest he be taken in by a sharp turn of rhetoric or a sudden burst of feeling. Let me assure him that I want it to stand just as I have set it down, as a piece of cold logic.

Manifestly then it can apply only to the Hitler regime—not to the masses of the German people who at heart still remain “folks,” in spite of the dark fear and terror that drag them into the war. Just how far downward into the ranks the black Hitler complex penetrates and poisons, who but the Lord can say? The practical test—when the death hurricane shall be over—will be, Can these coerced millions still repent and say, “Father, thy will be done”?

For opaques have lost the power to do and say that, save by simulation; but since simulation stands for a lie dressed up as truth—and oiled, let us say, for swallowing purposes—we may soon expect to see forbearance and magnanimity overworked in words and promises, whenever this sort of camouflage becomes more effective Hitlerian propaganda than fear and terror.

Accordingly the latest siren song from Berlin rings along this strain: “How beautiful will be the national life in the fatherland, as soon as this war is over: pure socialism!” Also “What peace and

order, what freedom and prosperity, will come to countries that throw off the tyranny of England, and accept the protection and suzerainty of the Reich!” And France, at this writing, after months of groveling in the dust, is suddenly being lifted by Hitler with a vision of future dignity and equality with Germany, **provided**—

And so there is likely to be waged, far behind the iron front, a subtle war in moral values, and simulated moral values; a war of more significance to the outcome than the onslaught of armies, navies, and air armadas, since its success means the consent of the vanquished. Already fearful inroads have been made into the democratic ideal all over the world. Were this not true, we should have no need to fear the penetration of fifth columnists.

It grieves me to choose as an illustration in point the negative crusade of my ex-hero, Colonel Lindbergh, and his charming, more coherent wife. I am quoting from a review of the latter's recent book, **The Wave of the Future, in Time**, October 14, 1940. “In it,” comments the editor, “she says gently and more gracefully, as a good wife often does, some of the things her husband has been loudly and awkwardly trying to say.”

The gist of her contention is that the ideals now held by England and the United States represent decadent forces—forces of the past—and the ideals of Nazism, Fascism, and Communism, the triumphant forces of the future.

“Somehow,” she says, “the leaders in Germany, Italy, and Russia have discovered how to use new social and economic forces . . . they have felt the

wave of the future and have leaped upon it. . . . The evils we deplore in these systems are not in themselves the future; they are the scum on the wave of the future."

It is this last thought that totalitarian propaganda is now getting ready to put over; viz., that if we will be patient and condone the awful excesses of the totalitarian onslaught, then a millennium for mankind will overspread the earth. Out of darkness is sure to come light; from the poison roots of tyranny will inevitably grow the beautiful fruits of liberty and peace.

In order therefore that the reader may stand on high ground to view this newer and more subtle war, let us take time off to do a little clear thinking as to what each side really has to offer mankind in the way of moral uplift and stability, (bearing in mind as a preliminary, that of the three **inalienable** values mentioned by Jefferson, **life** only is at stake in physical war, but **liberty** and **pursuit** of happiness in the moral war.) The discussion can best be brought to focus under two heads; viz., **living** morality, and **slump** morality.

Living morality stands for man's instinctive sense of truthness, justice, honor, integrity, love, mercy, self-denial—in a word, for the righteousness ideal coming down from the "Father of lights"—as sunshine comes from the sun. It is not a status reached primarily by "taking thought." It is rather an inpouring of the living God, and consequently can come only to the soul still translucent to the harmony of the universe.

A little thought will show that the qualities which constitute a living morality are really differentiating phases of the one mighty drive known as spiritual evolution; and can no more be awakened—mechanically—in the consciousness of man, say, by precept and reasoning, than can the life of a tree be made to unfold by mere spade-work and fertilizer.

Experience, and the correct interpretation of it, may indeed make richer the inner life, just as spading and fertilizing strengthen the life of the tree; but as that tree life is impossible without the continuous down-pouring of the sun's light and warmth, so the moral life of the individual ego—as a living entity—is possible only by the continuous inpouring of the Soul of the universe.

To the extent that the soul opens itself to this inner sun—and that is always a matter of free agency—to that extent will the consciousness be rich or poor in moral vision and achievement. In the opaque soul that vision and achievement—in a living, growing sense—remains **nil**, by simple reason of its opaqueness.

Another argument that the moral life is not a something built up mechanically, but is really as it were a divine fluid constantly renewed, constantly crystallized into character, is the fact that moral acts are impulses rather than cut-and-dried judgments. The man who risks his life to save his fellow man from drowning does not stop to construct a syllogism before plunging into the turbulent flood. The mother rushing up a flaming stairway to rescue her child does not stop to reason. Acts of love, justice, mercy, kindness, courtesy, self-denial, spring out of the

heart rather than out of the head.

I like to think of the living moral life as similar to the sap-renewing vitality to a tree: constantly poured in by the sun; flowing naturally into bud, flower, and fruit; strengthening the fibre of trunk and branches; flooding and saturating the entire tree with aliveness from deepest rootlet to highest opening bud. Something like this represents living morality, man's direct means of co-mingling his life with the life of God.

And now as to my second division, or what I have ventured to call **slump morality**. If living morality may, as above suggested, be compared to nature's luscious greenness ever in transit toward flower and fruitage, then slump morality is that greenness cut, dried, and stored away. Not altogether bad at that; but in order to get at its inner quality—such, say, as justice, mercy, love—it requires rebrewing by the intellect to make alive again its original juices; and in that process lies its weakness: all sorts of selfish ingredients enter into the brew. Or the brew is never made: the heart clamps down and hardens around the precious cache, and then we have left all that is unlovely, all that is sordid in human character.

Consider next the obvious fact that to carry on at all in a world hitherto steadied and unified—so far as steadying and unifying have been possible—by the associated **moral feelings** of mankind, any regime no matter how subversive—Hitler's even—must present a seemingly moral front. This must be made to appear true even of schemes which get through from fallen angels; for the real inwardness

of such schemes, if uncamouflaged, would I think repel even the lowest stratum of intelligence on the earth-plane.

Whence then do devils get material for such desperate simulation? They draw it from an inner wreckage or slumped morality, the residue of moral deposits left within when they snuffed out the light. Ages of obedience to God had built up those moral character values, which summed up stood for harmony with the universe; when they broke away from that harmony, these values were carried along as dead images of what they once had been; something to hate, in the sense of being reminders of heaven, but useful now for purposes of subterfuge and simulation. It is evidently thus that Lucifer is able to appear as a spirit of light.

But slump morality, as implied in a previous paragraph, is not peculiar—save in its utter insincerity—to sub-humans: it is the working standard of every negative superman, every exploiter of his fellow men. It represents the stagnant pool in the life of every man in whom sin has dried up the spring that once fed the pool. It is the conscience of every tyrant since the world began. It is based, not on a fluidic response of feeling from within, but on the hammer-and-tongs-fashioned rules and procedures called for in ethics.

Slump morality makes a very comfortable conscience, never causing loss of sleep nor aftermath of remorse. Its spring source is entirely outside the workings of the soul, and so it may be carried like a vest-pocket manual of what may or may not be done. As such it is at best a tough, leathery guide, smelling

of lawyers' offices, its efficacy determined by devices for evading or circumnavigating the law. The superman's conscience is at its worst however where the law itself has been fashioned by it; for then its only controlling motive is the black-flag slogan: "The end justifies the means."

It is in this light that any proposition for world amelioration coming from the opaque Hitler regime must be interpreted. Hidden in it somewhere will be the old hate drive of compulsion and submission, the negation not to say utter castration of individual liberty.

CHAPTER XIX

HITLER'S SPONSOR AS MURDERER FROM THE BEGINNING

"Whosoever hateth his brother is a murderer: and ye know that **no murderer hath eternal life abiding in him.**" Thus spoke the beloved disciple. The words I have placed in boldface are true, not because John uttered them, but because they express bed-rock reality, whosoever might have uttered them.

Note that "eternal life," as here figured, is not a status dependent upon divine pronouncement: it is something integral in the soul; a spiritual germ or potentiality that abides (and evolves), or ceases to abide (and so gradually dies) according to the soul's use of its free agency. Murder kills the "eternal-life" principle so that the soul which until then was translucent, i. e., capable of receiving the sustaining light of heaven, becomes thereafter opaque to that light. In this passage John mentions also the inner nature of the opaque soul, viz., a complex of hatred toward his brother. Love of God and love of neighbor having been snuffed out, the darkness ensuing could be nothing else than hate

The thesis of this book is that the war now spreading over the entire earth-plane is in reality a Second war in heaven. Most other wars known to history have had **motifs** purely mundane; but the cleavage of this one reaches down to the very roots of eternal life and eternal progress. The totalitarian

ideology is identical with that which precipitated the First war in heaven; viz., rebellion against God, suppression of individual liberty, dominance by compulsion. Hitler's régime embodies all these objectives. We have seen also that one particular mark of Lucifer, viz., as "liar and the father of lies," is vividly repeated in Hitler. We now take up a second characteristic, that of a "murderer from the beginning, who abode not in the truth, because there is no truth in him."

Do I really need to ask whether this "mark of Cain" is also on him? During his rise to power, Hitler paid attention to the voice of others. Came a time when the question had to be settled as to his sole power over life and death in Germany. His murder organization, the Gestapo, had been perfected and intrenched. On the eve of what was afterward to be called the "blood purge," he consulted Mussolini, who had already met such a crisis in Italy. Then came the awful butchery—nearly three hundred of Germany's brightest and noblest citizens, among them men whom he called his bosom friends; (though that is a misnomer: no opaque can ever feel bosom stuff for any being in heaven, or earth, or hell; he can only feel hate!)

Ever since Hitler got his country under the spell of terror, nothing has hindered the gratification of his murder complex. Whenever his hate needs an escape valve, there are always the Jews; but this kind of butchery grew stale. Every little while therefore a prominent citizen who dares to be himself, was and the next morning is not. Sometimes he deems it necessary to gratify his killer complex

through so-called courts of justice. Nor does he ever fail, for terror resides also in their bones. A great general, whom the army loved, but whom Hitler hated and feared, was given a place in the brief siege of Warsaw. No one doubted that a bullet would find him. It did.

Poland had been laid low, but Warsaw's stout-hearted mayor still held out. For ten days German bombs dropped over the doomed city from little higher than the chimney tops, and machine guns massacred men, women, and children indiscriminately. Here at length was a dish of death fit to set before Lucifer himself, and so Hitler came—came and gloated to his fill. Next day he radioed his impression, concluding his speech with the sneer: **"Only an inferior state—unworthy to rule!"**

It was not long, however, before the ulterior reason for this last wholesale murder-orgy became apparent. On the eve of the betrayal of Norway by Quisling—such is the secret synchronization of the devilish events in this war—the German ambassador had invited 300 notables, comprising the elite of Norway, to an evening's film entertainment. Judge of their consternation to find themselves entrapped to witness the swift conquest of Poland, with a portrayal in lurid detail of the death-throes of murdered Warsaw! Next morning the German soldiers were in control of Oslo; and as a fitting climax to the night's show, a truck paraded up and down the streets bearing a scaffold from which dangled three fresh corpses, and underneath was the legend: **"Beware the Gestapo!"**

Hitler's next murder orgy will be known to history as the crime of Rotterdam. Holland had been subdued, the city was surrounded, and had ceased fighting. An orderly surrender was only a matter of hours at most. A human conqueror would have hesitated to decree the destruction of the city under circumstances that would involve thousands of innocent lives. But Hitler was out for a terrorizing record of *schrecklichkeit*; and yet it was imperative that he have an alibi with which to face the world. So he gave the doomed city an ultimatum of just forty minutes, which he shrewdly guessed could not be complied with; and on the tick of the watch he turned loose such a destruction from the skies as the world had never seen or even imagined.

"Only six minutes and a half," insist the German guides who patrol this graveyard of a proud city. Ten thousand beautiful homes laid in the dust, "in just six and a half minutes!", they reiterate.

"And what of the thousands of women and children buried alive?"—"Alas, alas!"; shrug these care-takers with well simulated sorrow. "Such is war!"

Will anyone pretend that this wholesale murder was not planned even before the invasion began? How could such a holocaust of death, on so vast a scale, and with such precision, have taken place without rehearsals? Rotterdam was chosen because its homes presented a solid block of buildings; nay, it was probably this latter circumstance which served to hatch the diabolical plot.*

No doubt there will be readers who try to gloss

away the Hitler murder-complex on the plea of war-exigency. So I now invite attention to the Fuehrer's record in Poland during the months since the war, and therefore under circumstances when there was no longer any war-exigency. The following excerpt is taken from **LIFE** of February 26, 1940.

"Warsaw today is one vast city dump, crawling with the starving, hopeless, and diseased. For every Pole caught with a weapon, according to official German policy, ten Poles are still being executed. For every "murder" of a German Pole, (rated a traitor by the Poles) 100 Poles are executed. Men and women are driven to the public squares to watch the executions. A few face the firing squads with the proud boast, "Poland is not yet lost!"

"Typhoid is raging. There is no coal. German soldiers coming from Poland speak of it with horror—of the 'grave-yard atmosphere, the dumb submission of the peasants, the inextinguishable hatred gleaming from the eyes of the executed leaders'.

"The disgusted German army handed the ugly job over to Heinrich Himmler's Death's-Head Brigade of the SS. Civil prisoners are given from 60 to 120 blows every few days with truncheons. Priests are forbidden to give absolution to those condemned to die."

A later report published in **TIME** places the number of deaths through firing squads, starvation, typhoid, and other pestilential diseases, at three

*It is a month since I penned this conjecture. Confirmation now comes in a report (Saturday Evening Post, Nov. 24, 1940) by Red Cross officer John Maloney as follows: "In Berlin the Templehof Aerodrome was ringed with a double circle of heavy black bombers, when we landed, the planes I learned were assembled there for the systematic and destructive assault on Rotterdam."

million souls. Think of it, in this little country, only the western half controlled by Germany! This report would be incredible on any other supposition than that the oppressors of Poland are opaques—souls who have gone quite over to the Lucifer complex of hate and murder, the only issues whence opaques can still get a “kick” out of living.

There is also plainly visible here the deadly purpose—undoubtedly stemming back to Hitler—of killing off the Poles as if they were rats, so that German “supermen” may have their homes and lands; for had there been even a touch of mercy or magnanimity in the conquerors, their superior grasp of sanitation and physical well-being could have kept Polish communities as safe from disease and death as are German communities.

Nor, in this terrible death crusade is there absent the *schrecklichkeit* motif. Let other nations—fallen or yet to fall—be heedful lest the fate of Poland also overtake them! That’s the threat fifth columnists disseminate throughout the world. “Deutschland uber Alles” has within it hidden terrors of murder not even dreamed of by still free nations. But of this, more in a later chapter.

This discussion of the Lucifer murder-complex as exhibited by the Hitler regime, must suffice also for the two other branches of totalitarianism. The compulsion drive is the same in each of them, and therefore the issue in blood or slavery must also be the same. The fact that Mussolini found castor oil an effective substitute for assassination does not alter his guilt; for it is the killing of his brother’s free

agency—the violent attempt to thwart the evolution of the “I Am” in his brother—that constitutes the real crime which heads toward perdition. It was this crime—accompanied undoubtedly by murder—which precipitated the “fallen angels”: made opaques of spirits once translucent to the order and beauty of the universe.

The whole awful butchery business is a vicious circle: murder and slavery-domination makes the soul opaque: but in its turn the soul opaque is fated to continue the slavery and murder domination, for no other issue offers a “kick” to the damned soul; that is to say, no longer able to receive the inpouring of truth, justice, love, mercy, it can react only to what is left within—a hatred of the entire scheme of eternal progress.

By the same token, the opaque soul can pave the way for victory only by the projection of Fear, in other words *schrecklichkeit*: on the principle that nothing weakens the arm of the enemy like a trembling heart. Contrariwise the opaque soul can be subdued in its turn only by Fear: no other motif, especially of an honorable kind, can be understood let alone deferred to.

For further illustration of these principles let the reader scan closely the late dishonorable attack of Russia upon Finland; also the alternate swellings and subsidences of Japan in the Orient: swellings when fear is not on the horizon, subsidences when the might of other powers looms.

“Knuckle or die,” is the only choice in a totalitarian state. The reward of knuckling is that you

continue to breathe, but you may still be loaded and goaded to the point of death. Attempt is always made to dignify the knuckling by saying that it is the "state" to which you render submission. "Each of us"—so runs the formula—"should count it an honor to render service to all of us." Thus do totalitarians steal the livery of the Lord to serve the devil in; for this willing service of the individual to the commonwealth is true only of democracy.

Just what then is the totalitarian state? Can you find a single vestige of it outside the will of the dictator? "*L'etat c' est moi*," said the brutalized French king. What other formula than this fits the Hitler regime? It is true that there are occasional opportunities to vote; but woe be to the voter who deviates even by a shade from the will of the dictator: he merely plays himself and his family into the hands of the Gestapo.

The German vote is a terror vote: the hand that writes it is a shaking hand. "Knuckle, damn you, or you die" is, I repeat, the only path along which even Goering can walk. He might indeed reach a concentration camp first, but how long would that save his breath? The choice in the end is slavery or death: give up your free agency or your life. The Lucifer complex admits of no other kind of domination.

"Lucifer was a murderer from the beginning." Whoever accepts service under him must also become a murderer. Compulsion has no other final issue than murder. Calling it a "blood purge" doesn't change its hue. Multiplying it a million times merely makes it million-fold murder. The roll of

cannon and the flight of bombers may add spectacle, but the net result is still murder.

But even so, the worst aspect is not what we see. The firing squad may leave quivering **physical** death slumped against the wall; but the rebound of the guns tells of a **spiritual** death infinitely more terrible; brings us face to face with the real horror of this outbreak of hell on the earth plane.

What we see is the suffering of the victims—imprisonment, torture, death; but howsoever poignant this may seem to time observers, its weight in shaping eternal values is small; it may even be an asset in soul-progress—the asset of martyrdom. For the killed do not die as to eternal life: they are merely given an untimely transfer to the next estate.

But what of the killers? The answer is, **They kill themselves.** "No murderer hath eternal life abiding in him." By act of free will they cut themselves adrift from the order and harmony of the universe. They can no longer know truth, or justice, or honor, or love in the sense of a **living** morality; and as to the slumped morality in them, what with the atmosphere of compulsion and hate filling their darkened souls, whatever of order or spiritual cohesion is left over from their days of righteousness, changes swiftly to confusion and futility. Drifters in the river of immutable law, how long will they exist—for they cannot be said to live? How long before they reach the sea of oblivion, and settle down into the ooze of eternal might-have-beens? Alas, alas! It is for these that our tears should flow!

The last paragraph should be an answer to those who complain, "How can there be a just God in heaven when the atrocities of Hitler go unpunished! The answer is, they do not go unpunished—they are punished instantly. Medieval theology has bequeathed to us the fiat God, who perforce must reward or punish **spectacularly**—that is to say, in large—to prove that he exists. How crude and mechanical! Science teaches us that man's psychic life is no exception to evolutionary processes. Rewards and punishments are therefore instantaneous, and represent meshes in the texture of the soul as microscopic as are the cells in a growing tree. But—and here is the truth that compels pause!—even a tree—even the whole of man may so fail by microscopic inroads as to die and dissolve into a nameless mould!

CHAPTER XX

REASONS FOR BELIEVING IN A MILLENNIUM

A millennium of universal peace and order is coming to this world. I accept this not solely on the principle that God has said it, but on the principle that it would still be true, even if God had not said it. Such an era probably prevails already in the third estate, toward which we are all headed; but that it will also come in due time to the second estate is the logic of present world movements—astounding as that forecast may seem at this moment.

My purpose in predicating thus boldly a future status for the world, advocated up till now only in religious dreams, is to put before the reader a background against which we may measure and think into unity the long continued strategy of Michael and the heavenly powers in shaping the destiny of mankind.

Let us first realize then that a millennium can come to the earth-plane only as mankind achieves it. Under no other circumstances could we appreciate it or unite to maintain it. The medieval theological concept that Omnipotence will in due time spread it out over the world may be safely set aside. Omnipotence would have to police it, and that would mean a continuous undertow of discontent. Besides, the "Gestapo" principle is in Satan's plan, not God's. Peace and order result, not from an outward knuckling down, but from inward con-

CHAPTER XXV

HITLER AND RELIGION

"Not you, Herr Hitler, but God is my fuehrer." These defiant words of Pastor Martin Niemoller were echoed by millions of Germans. And Hitler raged: "It is Niemoller or I!"

Such is the opening paragraph of an exhaustive review, in *Time*, December 23, 1940, of the present status of religion in Germany from which I make the following observations.

It was Jesus that declared Lucifer to be a murderer from the beginning who abode not in the truth, because there is no truth in him. "When he speaketh a lie, he speaketh of his own: for he is a liar and the father of lies." From no other source than this is it possible to explain Hitler's credo of "lying, betraying, even killing when policy demands."

While he was consolidating his power he deemed it policy to proclaim: "In the two Christian creeds lie the most important factors for the preservation of the German people," and kept a straight face while saying it. Presently he turned to Herman Rauschnig, to whom he confided sotto voce what results he expected from this lying manifesto:

"The parsons will be made to dig their own graves. They will betray their God to us: they will betray anything for their miserable little jobs and incomes . . . I can guarantee that they will replace the Cross with our Swastika." (Incidentally, after such a pointed contrast in the Fuehrer's own words,

can anyone longer doubt the real significance of Hitler's banner?)

That was in 1933. To quote the *Time* reporter: "Hitler won his religious Munichs over Germany's twenty-one million Catholics and forty million Protestants during the first six months of his rising power." The Vatican signed a concordat with him whereby he guaranteed the Church "full freedom in its faith, property, and organizations" and later made a similar working agreement with the Protestants. As a result both churches stood behind him in his *coup d'etat*. Then having attained absolutism, he turned upon them, demanding primal allegiance to himself. In the words of Hanns Kerrl, Minister of Church Affairs, whom Hitler erected to be Reich bishop:

"The primacy of the State [which of course is Hitler] over the Church must be recognized. . . . The question of the divinity of Christ is ridiculous and unessential. A new Authority, Adolph Hitler, has risen as to what Christ and Christianity are. . . . **Adolph Hitler is the Jesus Christ and the Holy Ghost of the fatherland.**" [Query: Was there anything in the life of the boy Hitler that would tend to accumulate such a lodged hate against Christ and his message? Then ask the same question respecting Lucifer!]

This ultimatum was of course scornfully rejected. "Let us not forget," said a Catholic archbishop, "that we were saved not by German blood but by the blood of Christ"; and Niemoller's defiance already quoted, stands for the general attitude of Protestantism. Six months after signing the Concordat—and ever since—Hitler violated every one of its 32 articles at will. His excuse: "The practice

of the Church is in violation of the German Constitution" (which of course is again camouflage for the will of Hitler.)

Hitler's hate against Christianity has been relentless. Says Dr. Henry Smith Leiper, Secretary of the World Council of Churches: "This is the most subtle and terrible persecution in all history. But again the blood of martyrs is the seed of faith. Though the Nazis have jailed over 10,000 pastors, priests, and monks for long or short periods, and an unknown number have been beaten to death, the Churches stand far higher in German esteem than they did in the easy-going '20's."

Keep your eye on Niemoller. Twice a national hero—first as a u-boat commander with a record of 55,000 tons of destroyed shipping, and now again for his uncompromising spiritual stand—Hitler dared not put him out of the way. Tried in court for preaching "Christ and him crucified," he was no sooner acquitted than the Gestapo seized him.

Since then he has been confined in the black Sachsenhausen concentration camp, "on half rations, double heavy labor, solitary confinement. Rock-breaking, ditch-digging, harsh treatment are fast wearing him out." (There are other ways than the firing squad.) Nevertheless he managed to smuggle out a message to the Christian world from which I quote this brief passage: "One thing I ask . . . that we give no place to weariness, to capitulation. . . . Let us go forward—in His footsteps—the peace of Christ in our hearts, the praise of God on our lips!"

As Niemoller's stand is symbolic, this may be the best place to summarize the Protestant reaction

to Hitler's attempt to subdue and crush Christianity. On his first fair promise of religious freedom, coupled with the not unreasonable request that, as all the petty states had become one Reich, so religious lines should be laid aside, all the sects consented to a union as one Christian Church for the good of Germany. Six months had not passed however till Hitler's evil design became apparent: completely to nazify religion with himself as virtual dictator.

The church then broke into three religious groups. One with about 3,000 pastors, was willing to toe the Hitler line. They call themselves German Christians—that is to say, a special kind of Christians. As to what kind, read again the manifesto of Hanns Kerrl, Hitler's supreme Reich bishop. Needless to add they are well supplied with funds, but as an offset they preach largely to empty pews.

A second group calling themselves the Lutheran Council, with about 9,000 pastors, chose a middle-of-the-road attitude—suspended as it were between heaven and hell as are all half-hearted religious efforts,—are permitted to preach only colorless sermons on pain of suppression.

The third or militant group with Niemoller at their head, call themselves Confessional Christians. Up to 55 percent of their 5,000 pastors are drafted as privates and kept on the firing line; the rest being too old are imprisoned in concentration camps. These are the real challengers of the Hitler regime; but they are not the only champions of religious liberty in this crusade. Of the 200 to 800 thousand behind the merciless barb-wire entanglements, only 20 percent are Jews: the rest are out-spoken Christians, willing to die for their convictions.

Thus we are able to conclude that when heaven sent to earth these millions of malcontents in a body, it sent also as a gesture of mercy thousands of valiant souls—missionaries already no doubt in pre-existence—to continue their persuasiveness on earth, when new conditions should help the incipient rebels to come to their senses.

This militant stand of religion is not without repercussion in the rest of the world. Albert Einstein, world's most famous scientist, after noting with chagrin the utter failure of German universities to stand by their guns, and also the flat collapse of the once proud German press, adds:

"Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before; but now I feel a great affection and admiration, because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced thus to confess that what I once despised I now praise unreservedly."

We are now ready to weigh the utter stupidity—even from the Hitler point of view—of this attempt to suppress and smother the religious consciousness of a nation. Did Lucifer really believe—for I am ignoring the Hitler conduction wire—that spiritual convictions are so trivial that they can be brushed aside like cob-webs? Had he left the churches poised where his first lie raised them—which would have required only silence on his part—they would have gone on boosting the "Deutschland-uber-alles" onslaught; but no: such was the smart of his defeat in pre-existence over the Christ-

ideal, that he couldn't wait—he must even imperil the larger campaign—the while he stopped to extirpate Christianity. It was a gnawing fire within him that couldn't be muffled till a later time when he might hope to become master of the world. This fact alone excludes the wooden medium Hitler from leadership in this world onslaught.

But the cloven-hoof of Lucifer's mental immaturity—he has not advanced save in devilry since he became opaque—was the attempt at recrudescence of the mythological gods. These beings once held their place in human consciousness during the infancy of the race; but the abortive move to re-install them now—well, here is the analogue of that problem: The mightiest oak of today was once a tender slip only a few inches tall. That scion, no longer green and tender, lies imbedded in the heart of the tree. Can you bore into the trunk and again make it put forth fresh leaves?*

*But we may still speculate on the probable way in which this bone-head proposition was sold 100 percent to the gullible Hitler. It would not be impossible for Lucifer, in his favorite role of original liar and father of lies, to have appeared in the aerie panoplied as Odin, chief of the Nordic pantheon, nor for his confederates to have personated Thor and the other ten deities of Scandinavian mythology. Be this as it may, Hitler was evidently convinced of their reality.

From Lucifer's point of view the way might easily seem clear for the new dispensation, for the attitude of the German intelligentsia undoubtedly is that all gods are myths, but since the simple and naive must have unseen beings to worship, why not give them warlike gods, beings in harmony with the military caste which Nazi vision postulates as the new overlords of the reconstructed world?

Was Rosenberg in on the vision—or whatever it was—that gave his chief the assurance of infallibility? However that may be, Rosenberg as before noted was the one chosen to unfold the new religion to the German people, and Hitler endorsed him unequivocally in these words, as already quoted: "Rosenberg's ideology is an integral part of national socialism. Rosenberg is a forerunner—a prophet. His theories are the expression of the German soul." Note the expression, "forerunner-prophet." The utter gall of the man—to assume for Rosenberg and himself the relationship of John the Baptist and Jesus Christ! Or was it after all—astounding possibility!—not Hitler but Lucifer himself that spoke!

What specifically is the matter with a mentality that would attempt such a thing? It is a soul state utterly occluded from sensing the evolutionary pulsations of the universe—an opaque outlook whose only recourse is to proceed by machanical adjustments. That is, in fact, the real source of the clash and clang now disturbing the peace of the world. The very noise of it is the herald of its ultimate collapse.

Two other aspects seem indicated in order to round out this discussion on the Hitler Phenomenon.

1. What is the secret of Hitler's unparalleled sway as an orator? 2. What about the claim of Germans to dominance because of being supermen?

Otto Strasser in attempting to account for Hitler's power as an orator has this to say: "I can only attribute it to his **uncanny** intuition, which infallibly diagnoses the ills from which his audience is suffering. If he tries to bolster up his arguments with theories or quotations . . . he scarcely rises above a poor mediocrity; but let him throw away his crutches . . . and he is promptly transformed into one of the greatest speakers of the century."

Of course Hitler guided always by the lie-complex "when policy demands," is never troubled by the need of consistency. Thus Strasser notes two occasions within 24 hours of each other. The first was a popular audience smarting under the defeat of Germany. There he glorified the state making the individual insignificant. "This is the man to head the state" was the general verdict. The next was a convention of tycoons—capitalists, manufacturers, captains of industry. For a little while he stumbled till he caught the psychic undertone,

then launched upon the theme that the greatness of the state depends solely upon the greatness of its leading citizens. "This is our man" was again the general verdict.

He has indeed proved the "man," heartless and merciless as a Frankenstein to both sides. It must be confessed that the ability to unite such extremes seems in effect like the marvel of welding together two pieces of cold iron. The magic of it vanishes however when we remember that Hitler's audiences all hold in common a **great latent heat** lately aflame in pre-existence.

Even Hitler's faults as an orator are made use of for propaganda. His voice is thin, jerkey, strident and reaches the cracking point in nearly every sentence. He is moreover an inveterate lachrimose—capable of turning on the tears at will. But every audience **hearing what it wants to hear**, is glad to have things to forgive. "The message, the message, that's the thing!" Again the bias of pre-existence turns the scale.

The attempt to account for Hitler's power as an orator from any mundane point of view, is as futile as to seek in the dull mediocrity of the "Corporal of Bohemia" for the profound invention which conceived the new world empire, for the mathematical sequences of its unfolding, for the singleness of its merciless onslaught, and for the relentless destructiveness of everything, in its pathway. Let us be assured, once for all, that Hitler's evil sponsor does not desert him when reasons for the world-change are to be put before the people.

How the original advocate of infidelity and destructiveness interfuses his personality with that

of his medium may not be known; but if only a fraction of the unhallowed eloquence which rendered opaque a third of the spirits of heaven, lights up the man Hitler before his audiences, we need not marvel at the spectacular results.*

Especially if, as intimated above, those audiences are only the length of a generation away from the seething rebel camps of pre-existence. The vanguard listened with avidity to Nietzsche, in preparation for the first world war: Nietzsche, the paranoiac whose frail mediumship sufficed for only fragmentary outbursts of the negation philosophy, and whom his evil sponsor finally rode into an insane asylum. But disjointed and illogical as these fragments are, they are one in import with the fulminations of Lucifer's sturdier prophet of today. Indeed, it is because the respective goals in the two world wars are identical—and the German response undiminished from Wilhelm to Hitler—that I see the two wars as a single dire conflict with only an

*Miss Dorothy Thompson has the unique distinction of having sat at a table for a half hour opposite Hitler. In support of my contention, I condense from her characterization in *Look Magazine*, Jun. 14, 1941:

"Most remarkable thing is his effect on people, its source impossible to penetrate—hypnotic, or perhaps demonic. Five feet ten, hollow chested, protuberant abdomen, stands badly . . . nervous, vulgar hands . . . forehead narrow and retreating . . . mouth worst feature—almost lipless.

"When normal he is diffident and servile, when aroused talks like one possessed—not to his listener but to an imaginary audience—is then literally carried away—his whole face changes—becomes suffused with color. No longer self-possessed—rather, one would say, possessed. Effect on listeners: some carried away, others embarrassed, others disgusted.

"Eyes unforgettable—never looks at you—always at distant point—Changes in them startling, almost frightening. At rest, pupils are almost non-existent, suggesting a curious deadness; aroused, they widen until they seem to swallow the eyes, leaving only faint rims of iris.

"Unhappy figure, he seems the incarnation of a frustrated fanatic, dark spirit. . . . Before an audience he creates an atmosphere surcharged, portentous, strained, demonic. One becomes afraid of him and afraid of the masses he sways with his fire . . . a medium talking in a trance. . . . 'No horoscope' confided a noted astrologist in awed voice, 'as though he were not a person, just a force'."

ominous lull between; a recrudescence in fact of the war that failed in pre-existence. After the second trouncing to which the sponsors of this new rebellion against heaven are due, let us believe that the Lucifer regime will be in permanent eclipse.

What are supermen? In 1936, on the tercentenary of Harvard University, that great center of learning staged a conference of savants from every civilized country to measure world progress in the arts and sciences and to lay bare if possible the inner essence of that progress.

Here was made manifest, by outstanding scholars from all over the world, that while in **objective vision**—in agriculture, mining, manufacturing; in transportation by land, sea and air; in communications by mail, telegraph, and radio; in the conservation and use of light, heat, and electricity; in the marvelous revelations of chemistry; in advances in home building, home economics, and medicine: in short in all that pertains to the physical side of life—our age has surpassed in a single century the combined achievements of all history; yet in the domain of **subjective vision**—in moral and social righteousness, in the homely virtues, which make for cohesion and peace and happiness in the home and in the state—we have not advanced beyond the Middle ages; nay, we are even lagging behind almost any previous status of the world (as indeed the imminent disintegrations threatened by the present world strife vividly point out).

"Individuals," comments Dr. Henry Link, "are more at war among themselves, nations more liable to internal strife, and the world farther from in-

ternational peace, than ever before. . . . Three hundred years of science and education, of emancipation from religion, and to what end? To the end that the true values of personality and character have been almost completely buried; that our educational system has become the most elaborate plan ever devised for obscuring the obvious and homely facts of life; to the end that we have a complex system of ideals which instead of helping mankind threatens like a parasitic growth to kill the very civilization which it has produced."

We are now ready to answer the question, What are supermen? They are the beings who have made our **objective** or intellectual civilization what it is today, and by a correlative neglect have let **subjective** or moral civilization fall to the low standard it now occupies. They are men top-lofty in head-power, but anemic in heart-power; insatiate delvers into the secrets of nature, and eager technocrats in turning those secrets into machines, processes, engines of destruction; also they are the commentators or library gods—so-called thinkers, philosophers, and educators—who seek to glorify the objective trend of civilization as the only means of saving the world.

Supermen may be classified by the degree of absence in their characters of moral and spiritual ballast. Thus we first have **agnostics**, men who say, "We do not know whether behind the natural world there is a spiritual power making for righteousness." Their depressing power in the scale of peace and orderly progress lies, however, in their unspoken attitude:—"and we don't care a damn—life is too

short to delve into a field which does not yield a scientific demonstration."

Supermen of a next lower order openly proclaim themselves as **atheists**—in philosophy, determinists—men who find no need for a supervising Intelligence in the universe and therefore look down upon all religious efforts to better the world as futile superstition. They are hard lumps in the dough of humanity which no moral or spiritual ferment can penetrate.

The innocuous variety of supermen are really on their way to join the virulent type, the type predominant in Germany and Russia. Let the indifference of the agnostic and the contempt of the atheist change to active hate of the spiritual order, and totalitarianism may lift its ugly head in any civilized country of the world.

Nevertheless, supermen are not by that fact alone liabilities in heaven's plan. They are necessary to the unfolding of progress on this planet. Without them the third item in God's first command, viz., "multiply, replenish, and **subdue the earth**," could not be fulfilled. Wherein they fail mankind may be realized if we conceive a landscape of trees, shrubs and plants stripped of the luscious greenness which absorbs the sun's power, yet leaving the wooden sub-structure still functioning. The "eternal-life" germ in them—contrary to Longfellow's fine line: "the soul is dead that slumbers"—is not really killed: it is merely reduced to its lowest life ebb—encysted, as it were, like the cells in dried yeast—so that there is in them no glowing translucency to catch and fix in character the rays of the living God.

And right here is the place to point out that not all supermen are thus barren: the founders of the first great democracy whose message still shines out as "Liberty enlightening the world"—were also supermen; but their intellectuality was ballasted by a moral and spiritual aliveness that kept the social ship they launched on an even keel. Nor is the world without their kind even now: they are the champions of the liberty-ideal in the social death-struggles of today. Moreover, we need not be without hope that their number may be recruited, even out of the hardboiled agostic and atheistic ranks, in view of the terrible stresses now calling on mankind for courage based on hope and faith alone.

Only in Germany and Russia—but not so pronounced in Italy—do we find the hopeless—the opaque—variety of sub-humans. Supermen of aggressively negative heart quality—and in unusual numbers—is the one claim we may concede to totalitarianism. This type must have predominated among the angels that fell. The original war in heaven could not have been staged by beings short of intellectual supermen of the opaque type; nor could Hitler's vast schemes, and their correlative implementation, have been brought to pass by other than similarly damaged supermen. Picture Lucifer launching a Hitler during the Middle Ages, or even two generations back in Germany when invention didn't reach up to making an effective gun! It required just the conjunction which heaven's strategy provided for them, to set going the blitzkrieg now raging. By the same token, we may trust that same heavenly strategy to bring to an inglorious end this Second War in Heaven.

CHAPTER XXVI

SUMMARY OF PHILOSOPHIC BACKGROUND

Let us now sit down and summarize together the implications of this revolutionary philosophy respecting the origin, present meaning, and ultimate destiny of man. At the beginning of this discussion I tried to show the need of a new and higher point of view, on the principle that he who would view the forest must get out from among the trees. Perhaps this additional illustration will further emphasize that fact:

On the plate of a microscope lie side by side two cells, male and female, the union of which is the beginning of man. So marvelous are the attainments of scientific research, that we may now view what actually takes place. In each cell is a nucleus surrounded by a filmy tissue which because it will take color is called a chromosome. Scattered throughout this film are infinitesimal specs called genes, each carrying it is believed some trait of heredity. What adjustments take place, when cell folds over cell, let the reader study elsewhere. Practically the same cell-structure occurs, the same adjustments take place, with all other animals, and even with insects.

I said above, **the beginning of man**; but that is the very point at issue. Did the soul begin with this union of cells, or is this mergence merely the beginning of a mortal house for the soul? Why do not beings capable of "looking before and after"

issue also from all other matings in nature? Since the merging of chromosomes and genes is identical, why should not the offspring of beast, bird, and bug be also able to say "I am I"? It looks as though we might need to get out of the woods to answer that question.

Equally futile is all mundane speculation as to the **whence**, the **why**, and the **whither** of man. No explorer rejecting divine guidance can climb an earthly tree high enough to get answers to these questions.

Measuring man's destiny by the perspective possible between the chromosomes and the clods, we can logically reach no other conclusion than that expressed in the utter pessimism of Mark Twain: Creatures beginning like rodents and ending like rodents belong as to destiny in the same category as rodents. So he reasoned. And indeed in a life so narrowed and foreshortened, where could a soul **begin** to be? How could **eternal** life get started, let alone continue in an increasing spiral of achievement without end? To understand man requires a perspective longer than that between the two most distant stars in the range of the telescope.

Hence the adoption in this philosophy of a pre-existence for man, as shadowed forth in scripture. Grant this premise, and human life begins to have infinite meaning; the immediate bearing of which is, that psychic evolution takes its place side by side with physical evolution. Space does not permit a recapitulation of the genesis and development of intelligence and power in that previous life. To bring it vividly into the present aspect of this discussion let

the reader go back to earlier chapters in this book.

Suffice to say here that the Power that **began** psychic development in man must have **supervised** every step in its progress right up to the here and now; also that it will **continue** that supervision till the cycle of growth places man in a state of perfection; that is to say, in harmony with the All-in-All, and then one step beyond; viz., endowing him with the ability to make those changes in the cosmos which we call creation.

Throughout that supervision, one fact stands out supreme: **free agency** has never been abridged. Had it been—had that final Power crushed opposition—as by the totalitarian plan—there could have been no First war in heaven, nor a Second war now in progress. The alternative however—where free agency utterly rebels against that supervision—is necessarily final and absolute: progress ends, disintegration begins.

With these general thoughts before him let the reader judge as to the justice of the following conclusions:

1. The spirits now **dominating** the Hitler-Stalin-Mussolini regime belong in the same category as the rebels in the First war in heaven; a fact attested by the identity of their ideology with that of Lucifer's; viz., the destruction of man's free agency, and making salvation—or their idea of it—possible only under terms of eternal compulsion.

2. The present rebels to the order of heaven evidently attained their evil momentum in pre-existence (from motives probably identical with those actuating the first rebels) and came—nay, let us face the grim truth—were probably sent down to be

dealt with together in our day and time. How else account for the sudden and fierce athwartness of their onslaught against the general and growing freedom trend, which was gaining momentum right up to the time when the Nietzsche gospel suddenly burst upon the world?

3. The onward march of spirit ranks in eternal progress is continuous: we were there, we are now here. The temporary spiritual eclipse called earth-life is not a break. Heaven is still around us—in all things, **above all, below all, interfused** with all things—here as it was in pre-existence. Moreover, any spirit electing to join heaven's side may do so, right out of the eclipse, by a single act of free will accompanied by repentance and a covenant of loyalty.

4. The present world struggle may consequently be called the **Second War in Heaven**. The Power that makes for righteousness is undoubtedly behind the freedom forces of today as it was in that first war; and by inference the master strategy, which will again determine the results, is exerted by the same generalship. On the spirit-side the present conflict is probably recognized as the Second War in Heaven, and it may well be accepted as such on this side; especially because—

5. Intrinsically this is not a war over local or purely earth-issues, such as **lebensraum, triumph of the proletariat, mare nostrum, and Asia for the Asiatics**. On the contrary the cleavage reaches down to the very roots of eternal life and eternal progress.

Moreover, it would be a serious mistake to believe that the Lucifer-complex was **founded** in malevolence toward man; for it was evidently launched as a **better plan** than our Father's; and only after

ages of discussion and agitation did it reach its climax in defiance of the heavenly order of government. Even at that, it is hard to believe that a third of our fellow-spirits in pre-existence gave whole-hearted adherence to a scheme that they did not believe the very best for soul evolution.

Malevolence came when their light went out and they were cast out of heaven. Hate, the dark antithesis of love, then became the matrix of their cohesion—hate and the whip-lash of fear wielded over them by their leaders. The solidarity of Hitler's legions, now staging a recrudescence of the original rebellion, is manifestly actuated by the same psychosis. We who are to fight that scheme will do well, therefore, not to under-estimate the terrific impact of its sincerity while it yet has momentum.

6. Nevertheless, both these rebellions were launched in shocking ignorance of ultimate consequences. As is so often illustrated in politics, the immediate perspective for the evil plan seemed so clear and definite and just, and the eternal perspective against it so dim and shadowy, that pride and wilfulness armed with that ever-present two-edged weapon, free agency, dared to take the plunge. They did not realize that in disdaining the authority of our Father in heaven, they were in effect "bucking" the universe. And that means an ultimate reckoning in hell—which in my philosophy is Anglo-Saxon for the final stage of psychic futility—and then a wiping out even of that last refuge. However, it is not ultimate but immediate results that concern us now; hence—

7. Heaven's fight against **opaque** free agency will be waged through **translucent** free agency,

whether as now on the earth-plane or on the after-earth plane. That's how the second lot of rebels will be "cast out of heaven" as were the first. For we must get over the notion of an ultimate Power juggernauting everything opposed to its will, and substitute an evolutionary or free-agency Power; whose awards however **are no less final**; for under the plan of individual responsibility, free agency—as long as it is translucent—builds unto itself, on the principle of vision and achievement, an ever-increasing intelligence and power approaching that of God himself; but on the other hand, when it becomes opaque, the same free agency—and not an offended deity—begins and carries on its undoing to the point from which it started.

This interplay of translucents for God and opaques against God, makes up the warp and woof of eternal progress or eternal regress. Just now the stresses of this for-and-against trial of ideologies are becoming so intense and widespread that they are likely, before the conflict is over, to test the integrity-fibre of every soul now in transit across the earth-plane; and **such a testing, I think, is the ultimate divine purpose in this Second war in heaven.**

In the next chapter I shall attempt to apply the foregoing principles to the negative regimes dominated by the Hitler-Stalin-Mussolini triumvirate; but I am not willing to lay against them merely a blanket accusation. Let us therefore get into closer quarters with the enemy; not on the basis of murderous weapons or military strategy, which is not my field, but on the quality of the souls behind the invading tanks. If in that mad, plunging horde there be

a soldier who before entering battle offers up a prayer for himself and loved ones—or even for the cause; or seeks peace or surcease of pain during the terrible aftermath of battle—by an appeal to the mercy of heaven, he does not belong in the group against whom I make my indictment. His heart is still translucent, howsoever darkened his head. It is the "hard boiled" invader who would call this thesis "pure twaddle," or perhaps sneer at it as the "expiring throes of a superstition which holds the world in slavery"—he it is and a million like him constituting the **regime**—with Hitler at its head—against whom I lay my accusation.

These are the "opaques," whose spiritual status I have already set forth; beings who, having severed their connection with the spiritual universe, are no longer receiving-stations for the throbbing, pulsating waves of righteousness coming from God himself, and consequently have no consciences, at least in the sense of **instantly feeling** the right or wrong reaction to any given situation.

Also, in that next chapter, I take it that my indictment will be strengthened, if I can show heaven's hand in putting down previous attempts of Lucifer to subvert mankind. For although the present flood of negation from the spirit-side of the earth-plane, seems to be the greatest in the historical horizon, it is not the only break that has come through the natural barrier erected to protect mortals from Lucifer and his disinherited hosts of evil.

The Antediluvians, numbering millions, had evidently been seduced quite over to the side of re-

bellion against God, necessitating a wiping clean of the mortal plane of being, and starting over again with Noah and his family. Heaven's promise to Noah that never again would the way of life have to be safe-guarded by other than psychic means—loyal free agency against disloyal—has held true till now, and will without doubt hold also through the present crisis.

Nevertheless, this method of protecting righteousness was put to a severe test during five centuries of religious persecution centering around the general term, **Inquisition**. "The number of victims," says an encyclopedic report, "was appalling; ranging in execution from civil infamy, imprisonment, forfeiture of property, torture, and galley-slavery, to death on the scaffold, or by fire": all ostensibly to save men's souls.

No thinking man in our day, looking back upon this wide-spread and prolonged obsession of psychic evil, will say that it was inspired by heaven; and if not sustained by the Source of truth, justice, and love, then there was only one other source. And indeed, when we look narrowly into its methods, we find all the ear-marks of the Lucifer-complex, just as in totalitarianism today; infallibility at the head, as with Hitler, Stalin, and Mussolini; a Gestapo between made up of secret spies, informers, torturers, and executioners—always assured of absolution by their superiors; and as an end the same merciless choice of giving up their free agency or their lives.

The only difference between the two onslaughts is purely one of camouflage; for whereas in the present regime the negative stress is on promoting atheism—a hunting down of the last vestige of

faith in a divine power—in the religious regime, the stress was on upholding the edicts of an utterly destructive conception of divine power, the fiat or juggernaut god: the ultimate effect therefore being the same. Nevertheless, one may stop to picture what must have been the peculiar gratification of the old boy's sense of humor, when in his favorite role of "original liar and father of lies" he was able to simulate **bishop and priest, heresy-hunter and religious executioner!***

Came at last a time when this reign of religious terror was doomed to fall. The spearhead of its overthrow was a single pen wielded by a hand already past the three score and ten limit allotted to man. The glory of its achievement will stand out forever as the most striking example of the power that is mightier than the sword.

Voltaire, the "laughing philosopher," friend of Franklin, uncrowned king of letters, had left his gay throne in Paris to seek the peace of old age in cultivating his garden at Verney, just inside the Swiss border. "The records of his generosity are endless," says Durant in the *Story of Philosophy*. "Everyone far and near claimed his good offices; people consulted him, related the wrongs of which they were the victims, and solicited the help of his pen and his

*This thesis cannot abate one jot of its condemnation of "inquisitorial religion", nevertheless it recognizes the injustice and futility of laying the odium of a dead past upon the living present. The churches whose history was thus involved are today among the foremost champions of liberty and free agency, basic pillars of the moral and spiritual world. It would therefore be their right, not to say duty, to absolve themselves by a clear-cut act of repudiation from all obloquy attaching to medieval persecution. To drag down into the present the corpse of that dark period on the sled of apologetics, or on the rancor of religious opposition, would serve neither truth nor justice. Better acknowledge once and for all that Lucifer got away with it, and resolve that never, never again shall he enter the ranks of clergy.

credit." And here it was, through hunted victims who sought refuge under his roof, that the black horror of religious persecution burst upon his seclusion.

"This tyrannous injustice lifted him up," says Durant; "he ceased to be merely a man of letters, and became also a man of action. . . . "This is not a time for jesting; it does not harmonize with massacres. . . . Is this the country of philosophy and pleasure? It is rather the country of the massacre of St. Bartholomew!" He laid aside philosophy for war, or rather turned his philosophy into dynamite—He began to pour forth such relentless fire and brimstone as melted mitres and sceptres, broke the power of the priesthood in France, and helped to overthrow a throne."

It was now that he adopted his famous war cry: "**Ecrasez l' infame!**"—**Crush the infamy!** Everything he put out carried the slogan, even his private correspondence. And what the awakened volcano belched forth at this period amazes the reader. "**The Treatise on Toleration** was followed up with a Niagara of pamphlets, histories, dialogues, letters, catechisms, diatribes, squibs, sermons, verses, tales, fables, commentaries, and essays—the most astonishing pell-mell of propaganda ever put out by one man"; all punctuated with the fiery challenge, "**Crush the infamy!**"

"During this time," confesses Voltaire, "not a smile escaped me without my reproaching myself for it as for a crime." The Church through Madame Pompadour, tried to buy him off with a Cardinal's hat, but he refused the offer with scorn, and lived to see the vicious tyranny crumple and fall flat all over the world.

CHAPTER XXVII

HEAVEN'S SECOND WAR OFFERS NO QUARTERS

As above premised, I have given space to this magnificent crusade in behalf of religious freedom for two reasons: first to strengthen the general thesis of this discussion, that wide out-breaks of psychic evil on the earth-plane have their source in the negative whisperings of "fallen angels" on the spirit-plane—a thesis implicit or explicit in all the teachings of Christ; secondly—and chiefly—to bring forward Voltaire's fiery battle cry, "**Ecrasez l' infame!**"—Crush the infamy—to galvanize the hosts now fighting for freedom.

The reader will remember from a preceding chapter how Hitler's first call was for **power—power without limit**; and his second for a **nation-wide fanaticism**, "without which," said he, "we cannot win the next war." Well, we now face both of these evils in full, deadly bloom. As to the first, "crushing the infamy" means meeting power with greater power, and offering no quarter till the last opaque shall leave only his vile carcass on this side of the great divide.

As to the second, or the crushing of the deep psychic source of the monstrous evil, we shall have to wage a bloodless war, as did Voltaire; remembering only that the obsession controlling half the world today is a sum total of fanaticism, not only a thousand times greater than that which Voltaire let the light of heaven into, but it is armed to the teeth for