

**Oriental University Progressive Studies**

**No. 7**

**Higher Principles**

**Of International Law**

**On The Basis Of Universal Theomorphism**

**Helmut H. Holler, LL. D. h. c.**

**Oriental University Book Concern**

**WASHINGTON, D. C.**

UB  
UR

YR  
REF

# Higher Principles Of International Law

On The Basis Of Universal Theomorphism

By

HELMUTH P. HOLLER, LL. D. h. c.

President of Oriental University and the Universal Theomonic  
Association, and Member of the American  
Political Science Association.

Copyright, 1921, by Oriental University, Inc.

Price, 50 Cents.

ORIENTAL UNIVERSITY BOOK CONCERN  
1702 Oregon Ave., N. W., Washington, D. C., U. S. A.

## HIGHER PRINCIPLES OF INTERNATIONAL LAW ON THE BASIS OF UNIVERSAL THEOMONISM.

The object of international law beginning with the Peace of Westphalia, 1648\*, should have been to assure Peace and Progress of the Nations; and in this object the fact would not have been lost sight of that there cannot be any peace or progress, as long as there is wickedness not recognized, and so long as the universality of common interests is not properly considered.

The common international law, so much as has been written, although not yet codified, and as much as has been left after the terrible disruption caused by the deviltry exhibited in the so-called Peace Conference at Paris at the preliminary conclusion of the European holocaust known as the World War, is a more or less generally accepted body of too indefinitely stated rules of conduct, mostly among the seafaring nations, which have gradually and by degrees been accepted. Hardly has ever any professor of international law dared to put this international law freely and squarely upon a basis of universal philosophy. We might say that among all kinds of laws, including public and private as well as professional and other laws and their codices, international law, such as it has been in the past, was farthest removed from genuine principles of any kind of good philosophy, not to speak of universal philosophy at all.

But we have not space enough to further indicate the defects of the common international law, which we shall call the unphilosophic international law. Let us now rather proceed to a definition of a philosophical international law, and, having come to a clear perception of this, let it be broadened into a universal philosophy, and, finally, this universal philosophy should be shown as Theomonistic.

In the concluding practical part, we shall allude to a few practical applications of such clearly defined universal Theomonistic philosophy of international law.

### Common Philosophic International Law.

Philosophy means the wisdom of truth, which is more than under-

\*As a branch of jurisprudence, it began with the work of Hugo Grotius, "De Jure Belli ac Pacis" (1625), based to some extent upon Alberius Gentiles' "De Legationibus" (1585) and "De Jure Belli" (1588-98). Heidelberg University was the first to teach it.

standing of truth, and with this definition alone, as regards the present international law, we come to a speedy conclusion that it is entirely unphilosophic. In it, neither understanding of truth nor wise application of it, as history, and especially modern history, has shown, has been a motive and a power. Philosophy is not only a wise application of clearly understood truth, but it is also the only means of truest life expression, or in other words of human progress. For life is nothing, if not progressive. *Vivo, ergo sum*, is only the first beginning of true philosophy. *Pro felicitatem omnium vivemus*, is a far better philosophy.

Of this principle, the old international law seems to take not the slightest notice. It is concerned, no doubt, about tranquility of international intercourse in the sense of an unruffled merchandizing life activity, but, that this should be governed by the principle of progress of all, seems to be unknown, and that it is unknown is the cause that even the victors in the greatest war who had unlimited chances to enrich themselves and to enslave others, are in the end really the losers.

Now then, what is the philosophy of international law? In answer, let us not take here into consideration at first any **universal** philosophy, but merely the philosophy of common sense of the hard-headed business man and shrewd statesman. It certainly must be at least this much:

- 1) You cannot take without giving.
- 2) You cannot reap without sowing.
- 3) You cannot enjoy without having the good will of others.
- 4) You cannot grasp what is flying away, or in other words, You cannot really individually, that is as an individual state or nation, possess what is thrown out and scattered.

Let us consider these simple points.

1) You cannot take without giving: You cannot build up your own state without giving to that state your best service, straining the faculties of your mind, heart and muscles for the benefit of the upbuilding of such state. As soon as you relax in this, no matter how many other nations may be robbed for the benefit of your state, your own state will surely hasten to a speedy downfall. That is only so far as your own state is concerned. But yours is only one of many other states. Suppose, that your state is a perfect state and you are in contact with at least a few other states that are very imperfect. Your taking hold of such imperfect states either by conquest, or in the name of a colony or mere protectorate, or what has recently been called a mandate, will neither benefit those states nor yours, except you use the same greatest care which has made your own state perfect in regard to those other states.

2) You cannot reap without sowing: and by this I would allude specially to what is more theoretical or intellectual. Your state may be perfect in the materialistic sense, and yet at the same time

it may hasten to an intellectual disruption. You have to implant into all departments of your state that which only causes really satisfactory growth, namely true philosophic ideas. Your state religion must be unified and ever improving. Your education must be in advance even of your best materialistic accomplishments. The art of social living or refined intercourse, and by this I simply mean the heartfelt good will of one toward another, must be so satisfactory that genuine mental satisfaction goes hand in hand with the outward prosperity. In reality, such social adjustment should even be in advance of any outward enrichment: for this is necessary, so that the individual who has not yet been able to come to the full accomplishments of his tasks may ever retain an all-important enthusiasm to struggle with hard tasks for greater achievements. And as it is with the single nation, so it is in the intercourse of all nations. That is why Christianity has brought the Gospels to foreign nations and with the Gospel better education, a unifying sociology, and a practical training to the natives, making them more fit to express life in its fulness. Yet has this great mission been carried on mostly by small societies or churches, and the states as a whole have taken little or no interest in it, although they have been the ones who have benefited as a whole far more than such society or institution starting the movement.

I will not deny that among many thinkers, and such we have today as ever before, including many statesmen, there has been a willingness to let such missionary work precede political evolution. But as far as these thinkers and statesmen themselves are concerned, they seem to be almost entirely lacking in personal training for such work. At least, it is well known that at almost every crisis on the political horizon this great and most important principle is lost sight of.

But let us go a little deeper. We are speaking about philosophy; and all philosophy depends upon thoughts. Let me emphasize here that, as you cannot build up the right kind of a state without having the right thoughts, so also can you have no successful international intercourse and international law without continually sowing the right thoughts, and, more than anything else, should a free and unhampered expression of thoughts of qualified representatives of all nations be arranged for in regular periodically recurring conferences, in which the opinion of one of the smallest nations may be of the same value as that of one of the largest nations. Knowing that in a big state a single and isolated family can often have better thoughts, based on right living, than the masses forming the citizens of such states as a whole, there is no reason why a most necessary check upon international practices could not be demonstrated by a member of the smallest states as over against the false practices of the largest states.

3) You cannot enjoy without having the good will of others:

What is all life without enjoyment? Life has no value without enjoyment. It may sound very smart, when it is said that the purpose of life is not enjoyment but achievement, or going even further down, and speaking with the materialist, say that the purpose of life is accumulation. No, all creation yearns for happiness, and happiness is the undisturbed consumption or use, we may say, of that which all achievements and accumulations are for. How unhappy that state which is disrupted by political parties, factions, and cliques! Do the riches of such a disrupted commonwealth and its great powers, including the manifold wonderful constructions in the physical realm, bring any joy to the citizens? Certainly not. It is necessary that the good will of all for one and one for all become a real fact, before a state can be called a truly great state. In this view, we cannot call any present state a great state, and most of them must be called rather very small. Considering only the last great war and its outcome, do you know of any nation belonging to the former allies that is great in this sense? Are the former Allies or the central powers great as far as internal harmony is concerned? Surely not. And as long as such low degree of happiness in the individual states exists, we cannot speak of any happiness of intercourse of nations. International law becomes thereby of none effect.

Even if some states should become more harmonized and happier, it would still be a tremendous undertaking to try and treat other states in a proper international legal way, for the reason that own happiness easily causes us to become arrogant in our dealings with the less happy, or at least to show that we are superior in some sense, which will not adduce to the happiness of the foreign nation.

I see no help for the modern materialistic world. Happiness is of the mind, and all that is material can only assist in it if the mind takes the right attitude in its employment. Let the individual states seek for that which is mentally satisfying, and then the states thus more harmonized will also seek that same mental satisfaction for other states, and they will surely avoid showing any superiority or arrogance.

4) You cannot grasp what is flying away, or in other words, You cannot really individually, that is as an individual state or nation, possess what is thrown out and scattered.

Man at the present day has lost the happy contemplative mood of former times. As an excuse it is said, that the present day's requirements compel us to consider so many phases of the external world that we have no time for such contemplation. In an idle hour, we may amuse ourselves by reading the essay of a deep thinker and of a real mystic, especially if such thoughts be clothed in the form of an interesting story. But we all know, how little practical effect it has upon our own life. There are no Brahmacharyas left who withdraw from the world even before they get

married to spend years of contemplation in a secluded spot, as it was in the time of the sacred Vedas. Even the modern Brahmacharya in India, before he starts out upon his pilgrimage, is often seeking to assure himself of future honors and compensations.

We may rightly assert that the present generations are continually giving out forces without replenishing their strength. They are entrenching themselves in the material world and are losing all contact with the spirit world. They are falsifying the divine gift of mental or psychic force in a poisonous use of all that in nature or in the physical world is meant to be of assistance for higher psychic and divine progress. It is this terrible scattering of soul-forces, by means of externality, that is perverting man into a beast and into a most ferocious beast. It is the cause of that devilish imperialism through which so many nations have gone to their own detriment. Where are the great empires of the past? They who might have been great are found in their descendants as being very inferior. Do you think that it is in the plan of the Architect of the Universe that one nation after the other should become great only for the purpose of falling down again? No, it is because of the fact that empire builders have lost sight of the divine plan, that their structure has soon rotted, is soon falling down. And this brings us to the next part, in which we consider universal philosophy in regard to international law.

#### Universalistic International Law.

Law and the universe are one and the same in the sense that the universe could not exist without law, and the law would have no meaning without the universe. For many thousands of years, philosophers and naturalists, not to speak of the priests, have pondered over the great question of what all appearances indicate. Life at the first glance is a terrible struggle. There is so much that is disagreeable that it has become a commonly observed fact that the youths, fired with ambition and running amuck of the contending forces, are always ready to speak of suicide, thereby expressing their disgust.

The aforementioned thinkers, toward whom young and old look for solutions of problems, have therefore gone through agonies of research and meditation for the purpose of finding a solution, and not one of them worthy of the name of a thinker has failed, to wind up his philosophy with the conviction that behind all there is union and harmony based upon law, or the principle of order.

The very word "universe," which means unlimited expansion is a synonym for "cosmos," which denotes universal decoration or, in other words, harmonisation. The best perception of the All is, therefore, "life ordered," and this is the shortest definition at once also of international law.

It is only a short step from the best common philosophical law to

the true universal international law. The first principle of universal international law is that all life's intercourse be a universal harmonisation, an harmonisation into ever better order, which aims at a decoration or beautification.

We have learned already from common philosophy so much that everything in life depends upon the goal we are choosing. If we aim for disruption, we will get disturbances. If we are selfish, we become suicides. On the other hand, if we aim for altruism, we shall become beloved, and if we aim for unification, life's progress for ourselves will become smooth and pleasant.

We have said in the introduction that the common international law, such as it is today, has utterly failed to accomplish its mission. We have admitted that some statesmen are not without philosophic insight. But we have yet to meet a statesman who fully stands upon the principle of universality in the administration of international law. And because of this defect, you must not expect any good results from the common international law. Not only is the international law, as written, most defective, the application of the same is almost disastrous, because of the pigmies, calling themselves statesmen, into whose hands the administration of such defective law is placed. It is just like placing an unadjusted delicate instrument of a scientist into the hands of a stupid boy, asking him to solve by means of it a problem which can be solved only by means of such an instrument, if perfectly adjusted, in the hands of a highly trained scientific experimenter. It cannot be done. And if international law, as it is today, is expected to bring about the salvation of the world, I may say at once that it is utterly impossible, because of its own construction (misconstruction) and its administration (maladministration).

We are therefore left at sea: Where are the navigators who can direct the ship of our life to a safe haven?

At the beginning of this part, I have spoken of thinkers in general; but I mentally left out a few who stand so far above the great multitude of others that only one name fits them. They are not mere philosophers, they are "seers"; they are not mere thinkers, but are "inspired prophets." Some of them have said: "Know thyself and thou shalt know the universe"; others, like Confucius and Christ, have said: "Love thy fellow-being like thyself," and, again, others have indicated with Thales, Empedocles, the Darwins, grandfather and grandson, and others that everything is flowing or is related, that the one is a becoming or partial growth of the All, because it is within the All. They have called this evolution, progressive rejuvenation, universal growth, and so forth, and they all have widened our view to the unlimited expanse of the universe. These prophetic seers, whether they lived 5000 years ago, or are still living today in the earth body, are those great leaders to whom all the world is clinging when all other supports are break-

ing. And this is because, somehow, the human soul itself is universal; and when man has lost everything else, there is a chance that he find his soul and with his soul true universality.

Remember what I have said under Common Philosophic International Law about the necessity of internalising and getting away from externality. I would emphasize here, that such contemplation, if it be of the right kind, will always bring a vision of universal order, and after the study of such universal order, all law among nations on our planet may most profitably be amplified and corrected.

Now, what are needed are thoroughly trained legislators, who need not necessarily be members of parliaments, but may be professors of law, who have the gift of prophetic vision, great enough to see the order of the cosmos as a whole, and who at the same time, as all the great prophets, have the most priceless gift, namely the ability to explain the greatest of all truths in the simplest language which even the most confusing sophists cannot twist and pervert into a wrong or contrary meaning.

It is true, that what they have to set forth are principles, namely universal life principles, defined in the simplest language. But from the principle to the application ought to be only a short step, if the practical legislators will only be sincere enough to form without any equivocation the international laws which correctly express the universal principles made clear to them by the gifted seers. Besides honest practical legislators, we need, of course, honest, practical administrators, and that means statesmen who are the right kind of judges.

What here is said especially about international law in the light of universal life applies also in national law to the public affairs of the smallest districts and towns. The best derivation of all law would, indeed, be from the general universal international law to the most individualized common law of the hamlet, and not, as most so-called political scientists think, an evolution of international law from the common state law outward.

We cannot go deeper into this matter, because those who have no vision will probably not understand what we mean by universality; and those who have a vision of the right kind have already heard what they need. But this has brought us to what materialists would call "the brink of a chasm," but which in reality is the summit of a mountain, from where we must take an aeroplane, as it were, to lift us into higher regions. We have come to the parting of ways, where some of the so-called seers and prophets and universalists will leave us, and where we stand almost alone, feeling that our help can come only from above. The whole history of mankind seems to prove that never has any mere philosophic universalism going beyond generally perceptible evolution been able to practically maintain itself permanently. This is because

Theomonism was not yet revealed and the time of fulfillment had not yet arrived. But now it is here, and success is assured (read the "Holy Theomonistic Bible," published by us.) Now, the step which we must take is that into the realm of Theomonistic Universality or Universal Theomonism, so far as it regards international law.

#### Principles of Universal Theomonistic Law of the Nations.

We have not here the space to define in detail all that is included in Theomonism. Let me give only the simplest explanations needed to a right comprehension of our definition of universalistic international law, such as we wish to indicate here.

In Theomonism we express universality monistically, namely as a unified cosmic order, or, in other words, we say that all is one, or all is united, which includes, of course, relativity, evolutionary progress and everything else so far as considered. But we go a step further and denote with emphasis that monism is a contradiction if it be not Theo-monism, a contradiction not only because of the diversity of life expressions, but of the evident fact of antagonistic forces struggling for supremacy so very evident in everything we touch in life, which not only, as Goethe says, makes life interesting, but which also constitutes the greatest problems of life.

Mere universal philosophy cannot create the best international law. It will remain a pious desire never to be fulfilled, because universality by itself may be a right vision of actual powers at work in all phases of life, but it does not necessarily carry the solution for the beautification or harmonisation which the universalist knows is somehow underlying all cosmic struggles.

The only solution is in the perception which in the past has been expressed in the thoughts of Moses, Jesus Christ and Mohammed, also to some extent in the ideas of the Henotheists of India and a few others, namely the thought that the power of the one almighty Architect of the Universe is that which is ordering the Cosmos, as a good father is ordering his household, and that His wisdom and power is shown not only in laying down rules of conduct for the welfare of His universal family, but also in the chastisement of those of His children, who are careless and wicked enough to go contrary to such rules of conduct, to the ruination of all family life. Yet, even so, is such disorganised family for ever a family in its origin, higher purpose, and government.

Universal Theomonism, as viewed from the standpoint of international law, means that, no matter whether worlds shall shake because of disturbances, and whole creations shall go into destruction, and even although such facts seem to disprove the modern philosophy of creative evolution as indicated by Bergson and others, yet does the universe remain a cosmos based upon order. And never is this unshakable basis more apparent than in the great

cataclysms, such as the late world war, for they prove that the rules of conduct laid down by the Pater Familias of the Universe are to be carried out, no matter what happens.

Knowing this, we know also that at the base of all international law there must be a clear perception of universal divine law. It is not enough that we gaze upon the unlimited expanse of the starry world and sweep the heavens with a broom, as it were, admiring the shiny girdle that binds the Orion and the Pleiades, which not even the most skilled astronomers with the very best telescopes can do to their own satisfaction, but it needs mediumistic clairvoyance of the most universal kind, for we must wander further toward the center of all beings and all world systems, and find the Architect Himself. For from Him we must learn the laws which govern the world, namely the design or plan upon which everything in the past was constructed, is now constructed, and in future ought to be constructed.

I know that many of my readers will say: "This goes beyond my depth, I cannot follow you." But do you not know that you can swim just as well as anybody else, as your body is most probably of the same specific weight as that of the best swimmer. Only you must reach out, as the swimmer does, and at the same time must push back that which seems to draw you down. Only have self-confidence to entrust yourself to that universal element over which you are to govern and which is to serve you, and which by no means was given to you that you drown in it.

What I mean, is Spirituality. You are among the greatest of men, if you have become a universalist, that is as considered as an earthbound being. But you will become liberated from the earth, at least as much as a bird of the air is liberated, if your universality becomes truly spiritualised. The ignorant materialistic philosopher will say: I have swept the heavens and never found the creator; I have tried to swim, and cannot. That is because he never dared to throw his legs up, so to say, and although he looked upon the expansive surface of the sea, he would not dare to leave the shore.

We Theomonists, on the other hand, although we may know very little or almost nothing about astronomy or any other science, have yet found because we were seeking, the Architect of the Universe. We have asked Him as to the laws which govern His cosmos. And this is nothing strange and nothing new. All Christians at least could have done the same, for there is nothing more clearly expressed in the Bible than the fact that God's spirit power is pervading the universe, and that we can speak with our Heavenly Father every moment of our life, if we follow the Christ, when God's spirit will be in us, and we will live within the spirit, which makes us divinely universalistic.

This all sounds very theological, and the lawyers, no doubt, will

shake their heads and say: What has this to do with international law? My answer is that we shall never have any international law of benefit to all, till we get spiritualised Theomonistic international lawyers. We have had many prophets, but the application of their prophecies to their own time would not fit another time. The wording of the prophecy must necessarily change from time to time. But the spirit of all prophecies has never changed, and never can change, because the spirit of God is perfect. International lawyers must, therefore, not only be universalists, but must be Theomonists who are in continual contact with the higher spiritual realms. And, no matter how conditions change on earth and former rules of conduct lose applicability because of such changes, such Theomonistic international lawyers will in truly divine spirituality be able to reshape again and again, for the best practical application, the same great divine universal principles governing all conduct, which is conducive to genuine general prosperity and peace; and this leads us finally to an indication of the best modes of application of all international law, and thereby also to the best application of all law.

#### **A Few Applications of Theomonistic International Law.**

Let us start with the most common and most practical point in international law, that of commercial intercourse and expansion. There is nothing in Theomonistic universalism which would forbid such commerce, rather the opposite, and yet are these often causes of terrible wars, or of enslaving smaller nations.

According to Theomonism, no country has any universal right to live selfishly by itself, because of the fact that nations are covering certain areas of the earth and that because of changing generations the earth cannot possibly belong to one certain nation, but was meant for all nations.

How shall we apply international law in this case? Shall we force ourselves upon the unwilling or shall we leave them alone? There was a time in the history of mankind on earth, when even smaller tribes were antagonistic to each other and lived separately, and those were the times when man was more like a beast than a real man, although many writers would have us believe that those were the golden times.

In the light of Theomonism, this question can easily be answered by saying, that, if any one planet were left to itself, it would soon be ruined. Forces are at work in the physical world which by attraction or repulsion keep up order or bring order out of chaos. This is not the external force so much, but as we now learn more and more is rather an inherent magnetic and psychic force common to the whole universe.

The best force to be applied in international law is also not outward, but internal, a psychic force instead of a material one. If there be selfishness or fear in one nation, showing itself again

and again in the conduct toward other nations, it can never be overcome by external force without proper psychic direction.

We Theomonists with all good religionists call this psychic force love, and we think that this love is more powerful than all the combined armies and navies of the nations. If there had been love among the nations or rather love sent forth from one nation to another the last terrible world war would not have happened.

Why did not the Germans combine with the French and the British and the Russians? Because, although they attempted again and again to establish an entente cordiale, they found that they were psychically repelled, although hypocritical diplomatic language would speak contrarily. The allies have since tried to point to the Germans as the most materialistic nation, pointing to the physical development found with the Germans, and the organisation and advance of the state in technic and in business. But those who are thinkers and know Germans, know better. They know that of all nations the Germans are not only the foremost thinkers, but they are also leading a very sensitive soul life. The very word "Gemüt" in the German language cannot be satisfactorily translated into a foreign language, because there seem to be no nations which, generally speaking, have that depth of feeling and all those highly developed sensibilities which are found so often with the German. I will make only this one great accusation against the foes of the Germans, namely that they have misunderstood the Germans. I will not go so far and say that they were only jealous of them, or that they had a malicious ill-will against them, but I do accuse them of a lack of true-hearted psychic magnetism toward them.

Wherever attraction fails, repulsion soon enters, and this fact is illustrated a thousandfold in the history of mankind. The practical application of universal theomonistic international law must, therefore, not be by outward force, but inward psychic attraction.

A second practical point in international law is that of exchange of products, money, education, art, etc. The last years, better perhaps than other known periods in history, have shown that all selfishness is foolishness. We here in America have learned to our great surprise how much we are dependent upon other nations. For, during the Great War, and especially since we ourselves, through the intrigue of that most deceptive one of all presidents, Woodrow Wilson, were dragged into the war, have found that, although ours is one of the greatest countries, with the most wonderful resources, and is peopled by representatives of all nations, it can yet not live for a single year alone and be happy. It will take many years till we overcome the defects caused through the international disruption also in America. It is ridiculous to think that because all gold is flowing toward our treasury, we are becom-

ing enriched thereby. Or, that because both, the allies and the central powers, are asking America for a conclusive decision, our decision could be of real benefit to either one or both of the contending groups. We failed, not because we had no skillful scientists and artificers, highly trained bankers, or well versed political scientists and international lawyers in America, but because we lacked universality and, to use an old but often misunderstood term, Theism or, as I would rather say, we had no proper psychic perception and no power to apply it properly. Like all other nations, America has utterly failed in the great crisis of the world war. International law was of none effect in America, nor was it effective elsewhere. There were no philosophers who were real universalists. That is why I publicly warned the American people in the largest paper of Washington, the "Washington Post," shortly before our entry into the war, by saying: "President Wilson is no philosopher"—and he answered by having me cast out from my position as departmental editor of the Sunday Post, and having the chief editor of that paper dismissed and sent away from Washington.

Of course, the lawyers in America and other countries will resent my assertion that they are no universalistic philosophers. That they are no Theomonists goes without saying.

When we shall have Theomonistic international lawyers, we shall do what I advised in my 90 articles written for the Washington Sunday Post during the first years of the Great War, namely we shall even in times of wars consider everybody our brother; for we are all of one family. Our brother may have gone wrong, it may be necessary for the father of the family to chastise him, it may be useful in a few cases that we rebuke our brother, but it will not improve our brother nor make the family better if we mutilate him.

The Lord God of the universe says "Retribution is Mine, I will revenge." Neither kaisers nor presidents have received power from God as rulers over other nations, nor even are they absolute rulers over their own nations, not even if they were Theomonistic universalists. The last decision, termination, or better solution, is not in the hands of men at all, nor in the hands of the highest angel princes, but in the hands of God Himself. No man has any right over the life of another. Capital punishment is a crime in the sight of God.

All exchange in all phases of international intercourse should be considered on the basis of psychic contact, which is in the plan of the Father of the Universe, for by it alone comes universal harmonisation and higher progress.

Consider the valuta or the exchange value of the monies in Germany, Austria, Poland and Russia, not to speak of the other smaller nations! You are right in saying that this exchange is because of

commercial disruption yet, this exchange practically destroys those nations. Therefore money has become a great destructive power. Millions of men have become subject to money to the limit of their lives. Would not this indicate that our political economists and bankers have not found the solution of international exchange?

Suppose now, that, instead of money, we would exchange love, love expressed in outward means of necessities, such as food, medicine, shoes, shelters, instruments, machinery, railroads, etc. Do you think that America and the allies who are so proud of their victory would lose thereby? I am not the first to assert with emphasis that they would gain tremendously. I know at least of some prominent politicians who during the war and shortly after the so-called settlement at Paris did all they could to bring about those post bellum disasters, now murdering millions, who long since have come to the conclusion, and have been honest enough to publicly proclaim it, that our international bankers and commercial leaders, not to speak of the politicians, are utterly wrong, in the means and methods they are applying.

Along the same line I will only allude to one department of life expression which is my own, and which is commonly taken as being twofold, but which in reality is one and the same. I mean that department which is commonly subdivided as religion and education.

I have come into contact with the various sects of Christendom, with the Jews, Mohammedans, Buddhists, Confucians, Shintoists, and others. I have indeed found that a very few in all or many of these religions have a perception of the need of universality. A very small percentage of these again are in their religious philosophy almost true Theomonists. But when it comes to the laying down of rules of conduct to govern all for the benefit of all, they are lost in a tumult of controversy.

The greatest of all wars is a mental war. The most terrible slavery is mental slavery. The most important department of life expression and, therefore, also the most dangerous one, if wrongly defined and administered, is Religion. For, while the body is most useful for say 80 years, the soul can create or develop new bodies in its advance from sphere to sphere of eternal light. The right attitude of the soul, which constitutes religion, is, therefore, the most important.

More than anything else, do we need a truly Theomonistic international law pertaining to religion.

The same may be said about Education, if we separate education at all from religion, for in fact they are one, because the right development of the soul is the summum bonum of all education. Education, too, is most important and terribly dangerous if wrongly conceived and conducted.

There may be those who deny that at the bottom of the great

war of Europe was religious disruption. But I believe that there are very few sane thinkers who will deny that at the bottom of that terrible disaster was wrong education. It was wrong because education was not universal, not in the sense that most people could not get some kind of education, but in the sense, that in all education the perception of life as universal was not governing.

Until we have such true perception in education and the practical administration accordingly, education, because of its great importance and power, will be, what Bernard Shaw again and again asserts, the means of slaughter and enslavement.

Now, in my own work, I must spend about half of my time in fighting against those sermonizing and teaching ignoramuses raving of dogmas and standards, who would rather let the world go to destruction than sit down for five minutes and do some real deep thinking under the guidance of the holy spirit power of God, the only truly educative power, which is near unto them who call for it in any sincere desire.

But enough about exchange. Let me take up a third point of international law, and that is of mutual protection. Cain asks: Why should I be a guardian over my brother? And he had already slain his brother. Thus also is the conduct of nations today.

If the British were wiser than the Germans, why did not they protect the Germans, as a wise brother should do in the case where a weaker brother is endangered? England knew very well that Germany was endangered, that it was surrounded by enemies; for Edward VII did much to cause enmity against Germany. Of late, England or at least some of the Britishers try to play the role of a big brother to Germany, and there are Germans foolish enough to believe that the Britishers actually will help them. It is another case of Cain and Abel. After Great Britain has slain Germany, it speaks of guardianship, posing as being magnanimous and morally great. The "greatness" of Great Britain is shown toward the Irish and the Indians. It is the same greatness of hellish wickedness which crippled Denmark, Holland, Spain and other first-class nations, first class because they were high in education, religion and civilization. No, Great Britain is the arch-enemy of mankind.\*

In the light of universalism, in the light of universal Theomonism, not only England but almost every other nation appears as a criminal Cain. They who withhold all protection from their brothers may daily cry out for protection for themselves to the Heavens of God, but it will avail nothing. Universal law takes its course. God is not a respecter of persons, nations, or races. They who act as Cains will be driven out and will be hunted as the murderers that they are. On the other hand, the slain Abels are reawakened and shall rise again. They shall receive more and more of universal power. They shall be

---

\*As the Cyclopedia Americana truly says, English legal thought has been profoundly influenced by the Austinian conception, according to which International Law is no law at all. England has ever been lawless in international affairs.

and are already the real protectors; and if it were not for them, this earth would have no other inhabitants than devilish Cains.

Knowing that they indeed have the greater power, although my heart bleeds in great sorrow for Germany, Austria, Russia, etc., I know also that sooner or later, under angelic protection in the power of God, they shall become strong again; and I know for certain that for a number of years already the Cains are being judged and become self-condemned and are made powerless.

This is Theomonism; and it is a Theomonism which of necessity must be applied in international law, or mankind will never become adjusted.

### **What Xehula, a Great Spirit Law Giver From a Far-away World, Said of New Penetrating Laws for the Lasting Benefit of Our Earth.**

On September 4, 1921, Xehula said: "The old order of this world has come to its close. The last word has been spoken. The four great principles for the entirely new order are brought forth.

(1) It is in the first place a Power in the world that comes from eternity. There are definite forces of thought, directions of thoughts. We use the words and thoughts not in the same sense as you are accustomed to use them. What we mean is new directions of thoughts into new channels. Much has been said in the past here on Earth concerning righteousness, conformity to law, etc., and this righteousness was conceived only in accordance with that standard of law which you are able to form here. But now is mankind to be lifted upon a higher plane. Those great seers who have come in the past have given the laws of God correctly. But these laws have to be superseded now. Not that those old laws are made useless thereby, to be cast away as false, but, rather, that the fulfillment of all those laws is now only the beginning of the new penetrating and far more beneficial laws to be given. I see mankind as in a frail boat, upon a turbulent sea. The oars are there, and yet of that mankind for which these new laws shall be given I see as yet almost nothing in the boat. The present generation now living on earth will not comprehend these laws as to the effect or the inherent force; yet it is important also for you that the great day of righteousness is entering. These laws are not the old laws of "tooth for a tooth" or for "adequate punishment", or for "restitution for damage", they are rather preventive, because of new directive power of harmonisation.

(2) The second great principle is that of Freedom. You have heard the word. It must come from above. It is coming now. It is the law of God of liberation of His children from the vanishing things that have only a temporary value, whereby the soul is made free for the greater things which men have mostly neglected. This law gives, besides harmonisation, a great desire that all be happy in a general

freedom. Let there be no ranking that disturbs. There should be no name or office that oppresses, no feeling of servants or slaves, but all shall be free as children of the same Father Who is in Heaven.

(3) The third great principle is that of the great fountain of Abundance, of which mankind knows nothing. It is coming now. If you only knew how many great gifts formerly were withheld from mankind, you would know that, when mankind is prepared, there will be a great revolution. Men should live in a far greater and better state. They should learn to arrange all phases of life activity so that all may grow.

(4) And when this is done, it will create true happiness, and all will have an opportunity to truly enjoy with gladness an abundant life. These are peculiar laws or principles providing for a different organization than that which is now on this Earth. I see this as a coming system of prophetic ministers, administrators, teachers and other leaders, all over the Earth, supervising everywhere the work of the new growth, and strengthening it. This will go hard against those of the evil world, for I see that these leaders have sharp teeth (great power from on-high) extended into all directions, to forcibly bring to mankind the application of these new laws. They will have the power to enforce the laws, not only in the state, but also in the school, in the professions down to the simplest trades.

Mind not those who have been ministers of the old church and the old state, for they are only small leaders, but listen to the prophets of the universal restitution. The people in the past have separated the many groups of influences. But, now, by this new interpretation, there will come a far more effective co-operation. And as this co-operation sets in on the line of contact of one with another, the general and particular efficiency becomes greater everywhere. Man will rise altogether in perfect co-operation. Life on Earth will then be far more akin to that on more advanced worlds, and all activities here will become as a sweet song. Whatever is done will be a pleasure."

The angel concluded: "Therefore, reach out for these laws and this new life, and pray for it, when the divine blessing in the help from better worlds will not fail you!"

### CONCLUSION.

The authority of International Law and all law is by its genuine conformity to divine principles of life only, without which there is no authority in the sight of God whatsoever. There is only one supreme law, upon which all other laws are dependent and by which they are corrected throughout the Universe, and that is the Will of the Almighty God, our Heavenly Father. The breaking of this law means our own destruction, as individuals, nations, planets, and whole world systems are finding out, sooner or later, just when the time is ripe for their destruction and God commands His holy angel hosts to fare forth and avenge the tears of those of His children that have been wronged.

International law may be a law how to wage war, but only for a war

against poverty of body and mind, suffering, injustice, and devilishness. It is a law for the protection of the individual and the society of nations, namely for the beatification of whole mankind.

It is futile to speak of a law of nature. Nature is blind; but God is all-seeing. International law and national law should guarantee and fully protect the individual, as well as social, right to life, liberty, and, to mental, spiritual, moral, social, and economic pursuit of happiness.

International law and all law can be enforced only by truly enlightened public opinion and voluntary arbitration. Without this, the multiplication and administration of law is dangerous. International conferences and conventions, if rightly conducted, i. e., in a divine spirit of love for God and God's children, may do much to shape such public opinion for the best. The falsey called "peace" treaty of Paris and the purposes of the league of nations (controlled by England, and to some extent also by France) are utterly without divine authority and proper applicability, as the principles of international law, clearly stated by us, have been utterly disregarded, of course. America was wise when it rejected them and made a separate peace with Germany, etc., as I also advised the United States Congress to do. There is no divine right which can compel Germany to accept either the so-called treaty, or the league of nations. Human force extended against her will not avail in the end and will be terribly retroactive against the enforcers, for God has sent already His hosts to judge the nations rightly. Jesus Christ Xeovah is the only rightful king of the whole earth, and all nations must be subject to him or go down to perdition. He would much rather purify them and lead them into better and safer ways than they are going now.