

**WORLD HISTORY:**  
**GENIUS AND WICKEDNESS;**  
**ADORATION AND MURDER MOST FOUL**

*The Thoughts That Breathe;*  
*And, The Words That Burn*

For 12 years, from 1933 until May 8, 1945, the youth of Germany was constantly indoctrinated by the well-oiled propaganda ‘*machine*’ of The National Socialist German Workers’ Party (commonly referred to as ‘The Nazi Party’).

The Nazi Party (Nationalsozialistische Deutsche Arbeiterpartei) was under the strict, punctilious control of the Chancellor of Germany, Adolf Hitler, or his empowered, smartly uniformed mermithidae.

The Nazi Party promoted, for the most part, nationalistic pride of the Fatherland (Germany), hatred of the Untermenschen – the sub-humans, including Jews, gypsies, ethnic Poles and the peoples of Central and Eastern Europe, all of whom spoke Slavic languages (the Slavs), for the most part, as well as the black races – and anybody whose lineage could be called into question as being not of the Aryan race.

The Nazi Party was violently opposed to The Treaty of Versailles, signed on June 28, 1919, whereby it was required of the Government of Germany to make concessions and reparations as part of the peace settlement, thus ending World War I (1914-1918) between the Central Powers – Germany, Austria-Hungary, the Ottoman Empire and Bulgaria – and the Allied Powers, the principal powers, being France, The British Empire, Russia, Japan, Italy and The United States of America.

World War II was fought from September 1, 1939, until May 8, 1945.

At the apotheosis of its power, it caused the subjugation of 30 countries as well as its human populations, numbering more than 100 million, men, women and children.

At the cessation of the international hostilities, an estimated 70 million people – mostly civilians – lay dead in their graves, the hapless, innocent victims of this horrific conflict, the most-tragic in history.

As for the Untermenschen, it is held, today, that more than six million Jews had been brutally eradicated from the face of the earth, most of them, having been gassed or shot to death, along with more than 500,000 gypsies and countless Slavs.

That which is still being debated, today, 75 years after the end of World War II, was how The Nazi Party had been able to cozen the vast majority of the innocent youth of Germany to be trained in order to become among the most-feared soldiers of the world, the brutality of which has never been recorded in the history of conflicts between nations.

Many of these German soldiers of World War II, as history has recorded, took delight in perpetrating acts of the mass murders of the innocent – while many civilians merely stood by, being the silent witnesses of the carnage.

During the years that the German blitzkrieg was in full swing, the highly mobile form of German infantry and armour, working in perfect unison, sweeping through European countries, the parents of the indoctrinated youth of Germany, youths that filled the ranks of the Wehrmacht, the unified armed forces of Nazi Germany, were considered among the heroes of the day and often celebrated at public receptions, attended by high-ranking officers of the Heer, the Kriegsmarine and the Luftwaffe.

But the question that continues to boggle the minds of most, right-minded men and women to this day is for what reason could German mothers and fathers of the *'cream'* of the country, with a population in 1933 of about 80 million, men, women and children, having been the birthplace of such geniuses as Johann Christoph Friedrich von Schiller, Johann Wolfgang von Goethe, Johannes Brahms, Ludwig van Beethoven, Max Karl Ernst Ludwig Planck, Friedrich Gustav Jakob Henle, Johannes Kepler, Bernd Heinrich Wilhelm von Kleist, Friedrich Wilhelm Nietzsche and hundreds of other great thinkers, poets, and musicians of yesteryear, stoop to follow the madness that had been created in the warped mind of an Austrian-born Gefreiter (corporal) of World War I: Adolf Hitler.

When asked, after World War II, as to the reason that these parents of members of the Wehrmacht stood by while the devil smiled approvingly upon the escapades of his imps, one was told words to the effect:

*'We did not know!'*

It is written that man is, basically, honest, just as long as he thrives, that is, but if the devil was to offer him better wages, then, many a man would seriously consider, changing to that Party.

### **About Wickedness**

In the annals of history, if genius was in full bloom at a specific period of time and it was determined as having been unprecedented, so also was wickedness.

If history has little to show, comparable to commonly held acts, the nomenclature of which was given as triumphs gained, it has no parallel to the crimes that were committed before, during, and after the ignominious acts that culminated in the acceptance of those triumphs.

The end never justifies the means when an ogre sits at the same dining table of those who covet puissance and avariciousness, regardless of the cost.

Maximilien François Marie Isidore de Robespierre (May 6, 1758 – July 28, 1794) is remembered, today, mostly for his active role, during the '*Reign of Terror*' in France, following the peoples' uprising in the country.

The year was 1789 and it was, then, and is, today, as being recognised as the most-important date in the history of Europe, the reverberations of which were heard round the world.

It was in that year that marks the birth of The French Revolution.

The cries of the people of France in the late 18th Century were echoed, internationally: *Liberté! Egalité! Fraternité!*

This call led to the removal of the members of the aristocracy of France, along with many members of the so-called upper classes.

Maximilien François Marie Isidore de Robespierre was a French lawyer and was, at one time, one of the most-influential persons, associated with The French Revolution.

He advocated, among other things, the abolition of slavery in the French colonies.

He was, also, known as being the voice of the common people of France: Citizens without a voice.

But as a Member of The Committee of Public Safety, his extreme and fanatical measures, used in order to control political activity in the country, were called into question.

His political downfall, followed his outspoken moves against a number of well-known and formerly well-respected, public figures of the more-moderate, political left of the day.

Many of these public figures had the opportunity to kiss the blade of the guillotine in April 1794 – the express approval of which was given by Monsieur Maximilien François Marie Isidore de Robespierre, that highly educated gentleman of letters.

Four months later, in August 1794, however, Maximilien François Marie Isidore de Robespierre was arrested and summarily executed.

The people of France had spoken, most pointedly.

Maximilien François Marie Isidore de Robespierre was not a unique figure for his day for he was but one of many men and women that put aside ideals of yesteryear in favour of the political baubles that were there for the taking as the 18<sup>th</sup> Century was fast coming to a close.

But political baubles, as with any feu d'artifice, are only superficially attractive and, as with the beauty of any well-proportioned, young lady, beauty fades as the years take their toll of us, all.

France may, with good and valid reasons, pride herself of the talents that became only too evident, during The French Revolution, but she must, also, share the disgrace with regard to the inhumane crimes that were committed, willy-nilly, by the temporary political leaders of the day after the fall of monarchy.

The effects of The French Revolution could not have materialised in the normal course of events of the late 18<sup>th</sup> Century.

Something extraordinary had to take place in order for it to be the wellspring of the violent change of

political pace that was to become the '*fruit*' of the peoples' uprising.

The talents of the day, talents that radiated from those who had, previously, determined to hide their lights under a bushel, are, today, eclipsed only by the iniquitousness that was on display in nearly every corner of Paris, during that chaotic period in the history of France.

The wickedness of those days may trouble the imagination of the intelligentsia of today; and, may be unexplained by the usual principles of human nature.

But what is one to say in respect of the brutality of the 12 years that Adolf Hitler was Chancellor of Germany and of the masses of the 80 million German people of 1939 through to 1945, people who raised their arms in praise and devotion of '*Der Führer*'!

Each century has its particular daring: The boldest, weary of philosophy that seems more and more to delve into the realm of the academic, venture, casting caution to the wind in order to explore those frontiers, formally forbidden.

### **Man: The Visible Instrument**

With regard to the events that took place in the late 18th Century in Europe and for those 12 tumultuous years from 1933 until 1945, in times of abominable strife, it is man that is the visible instrument that permitted the demons of hell to scourge mankind.

And, it is, always, his future generations that make claims to have righted the wrongs of the men and women of yesteryear ... only to permit similar wrongs to be perpetrated, once again ... and again ... and again.

In the struggle to try to explain the reasons for man's inhumanity to man, new religions surfaced, from time to time, always in vain attempts to try to give plausible exegeses so as to appease the populace.

From polytheism, to pantheism, to monotheism, vainglory protagonists of these new religions of centuries past made frightful claims.

Their primary aim: To obtain absolute control over their followers.

In many cases, this was accomplished by indoctrination, with emphasis on eschatological considerations.

Fear was, for the most part, the weapon of choice in days of yore.

Little has changed in this respect.

Antiquity, in its fanciful thinking, maintained that there were, among other things, hostile deities that supported the contests of armies, unseen though the deities were.

There were, also, deities for all positive aspects of man, bestowed upon he who accepted the '*truth*' that there exists a rich family of deities that either punishes the non-believer or rewards the faithful.

Little has changed in this respect, also.

Failures in armed conflicts were never due to any part of the actions, or non-actions, of deities, but of man's resistance to accept the security and nobility of being a devout follower; or, of man's abject failures in not making sufficient, generous worldly offerings to the deities on the auspicious days that offerings were expected.

With the first-recorded acceptance of Christianity in Rome, publicly espoused by Constantine The Great (February 27 c. 272 AD – May 22, 337 AD), who was, also, known as Constantine I, a Roman Emperor who ruled between 306 AD and 337 AD, he maintained and disseminated the religion of the unseen Almighty Power: An all-loving God.

Constantine The Great, by example, led the faithful along the path to Christianity, '*The True Religion*', where man would face punishment for his sins as well as those of a corrupt world upon his death; and, where deliverance from evil was by the acceptance and seeking atonement from the One God.

It was, in effect, an interposition of the Almighty Power.

The magnitude of the effects that Christianity produced arose entirely from the intensity of the feelings that were aroused, firstly, in the minds of the people of Rome – and, then, the fervour that was ignited throughout the Roman world although never completely accepted by all the peoples of the Empire.

This was especially true in Britannia where paganism still reigned supreme.

There were, however, extremes of both virtue and vice in the Empire of Constantine The Great.

Christianity had failed to expunge, entirely, the evils in man who remained the visible instrument of his realm on God's good earth.

How soever it may appear than that the welfare and interests of the great body of people should be protected from the aggressions of the powerful, there remains, to this day, nothing more certain than that that is the primitive – perhaps the original – state of man.

He has not yet graduated to having been engrained with the innate ability to change, in any important, material degree, with regard to his mental state whereby he is able to live with this neighbour in perpetual peace.

The many varieties of the human character; the different degrees of intellect or physical strength with which man has been endowed; the consequences of accident, misfortune, or crime; the total destitution and the helpless state of the poor, especially during the infancies of civilisations; the general want of foresight by which they are then distinguished – early introduced the distinction of ranks and classes and precipitated the lower orders into that state of dependency upon that which they determined were their superiors.

This situation, in time, came to be known as the (evil) state of slavery.

This institution, no matter how odious its name justly became, was not evil when it first arose.

It only became such by being continued in circumstances that were very different from those in which it was originated.

But, in times when protection and secure food sources that were afforded to the poor no longer were germane to the day, it took upon itself the shape of wickedness.

The universality of slavery in mankind is a certain indication that it is unavoidable from the circumstances in which the human species is everywhere placed.

Where capital is unknown or is scarce, property insecure and violence universal, there is little security for the hoi polloi – but in the protection of those who are deemed as superiors.

And this sole condition, upon which this situation may be obtained, is that of slavery.

The property and the labour of the poor are, inter alia, the only real considerations that may induce the opulent members of society to take the impoverished under their protection.

How miserable was the condition of slaves in unruly times, they may well have been incomparably better off than they would have been if they had incurred the destitution of freedom.

Ironically, succour in sickness, full employment in health, and maintenance in old age, can, for the most part, extinguish the light that once burned hotly in respect of the demands of the lower classes for freedom – as Germany, under the 12 years of the tyrannical rule of Chancellor Adolf Hitler, made only too plain.

### **About Genius**

For the indentured, toiling on the farm from early morning to crepuscule, there is little time for flamboyant dreams.

In the history of the world, peasants, being solely dependent upon their labours in the industry of agriculture in order to obtain sustenance, façon de parler, in order to feed their families, emancipation, without the existence of external aid from their state of dependence on what they had come to regard as their superiors, was unthinkable.

For the most part, tied to the soil; weighed down by the harsh requirements and realities of the seasons of the year; being separated from neighbours so as to be disinclined to engage in social intercourse to any great degree; limited as such solely by scant observations, other than those ascribed to their class and their immediate wants; being depleted of surplus energy due to the exigencies of such a life – they had remained, from one generation to the next, in a state of philosophical indifference and ignorance of most conceptualisations, lest it be akin to agriculture.

For many of such a class of '*indentured labourers*', their dire situation, having been the result more of circumstance than by design, they have asserted that they were happy with their lot, making bromidic claims in such terms that they saw their life through a glass darkly (1 Corinthians 13:12, King James versions of The Bible).



The consideration of banding together with their neighbours, who were in a comparable situation to theirs, in order to break the chains of servitude, be it by necessity or by contractual design, nolens volens may never have entered into their thinking and, even if it had, for the most part, it had been discarded, sans deliberation.

It was by the aid of others and or by the influence of the peoples of other societies, enjoying a vastly different (and seemingly better) social conditions, that the first rudiments of freedom took root and brought forth, in the course of time, the reasoning that is required for, firstly, sociological considerations, leading directly to philosophical discourse.

The events that took place on July 14, 1789, in Paris, France, with the storming of Bastille by French insurgents, marked the day in the history of this European Capital City that precipitately terrified much of the then civilised world, accustomed as it was to having monarchs as the head of governments, those monarchs' appointments, having been attained, in most cases, by family birthright.

While one might rightly despise the wickedness that transpired after the fall of the Bastille fortress by crazed insurgents, that which followed, in times to come, had a very positive effect, round the world.

But 230 years later, in Berlin, Germany, this country, having been the birthplace of many great thinkers of centuries past, including Albert Einstein – the theoretical physicist whose important discoveries, during the period that Adolf Hitler was the head of the German Government, the man who, single-handedly, developed the theory of relativity, one of the two pillars of today's modern physics – the vast majority of the German population of this civilised country, including the intellectuals of the day, throughout those 12 years up to 1945, appeared to be immensely happy with that which they believed they saw as the New Order ... under the standard of the Nationalsozialistische Deutsche Arbeiterpartei.

One might, rightly, be tempted to state that this makes little sense in the 21st Century, the century that man is resolved on the further exploration of distant planets and considering the colonisation of one or more of them in order to exploit them for, inter alia, dwindling supplies of certain elements on Planet Earth.

But that which took place in Germany, during those 12 years that Adolf Hitler was in power, is but a repeat of the many hundreds of barbarous acts that the world had become accustomed to record in books about the history of the world.

It is only too obvious that the primate species, to which modern humankind belongs, enjoys killing.

Factories, in most civilised parts of the world, are churning out weaponry that makes killing much easier than ever before.

Much of this weaponry, too, is very much more expedient than ever before, so much so that even a child has the ability to operate it.

The propensity to kill his own kind in order to obtain reams of paper, used as a medium of exchange, or to kill for the sheer joy of ending somebody's life for whatever reason, or obtaining property, of one sort or another, by legal or illegal means, or obtaining vicarious enjoyment by watching one person, fighting with another to the point that one person lies helpless on the ground, might well be deemed shocking to the future generations that shall follow this one.

Future generations, however, will, first, have to be taught so as to be diametrically opposed to the horrors of the actions of the mass murderers of the past 5,000 years, most of those acts of barbarism, having filled tomes in the historical records, left for the erudition of posterity.

That is on the assumption that humankind will, ever, have the ability to be taught, thusly.

But before the scribes of those future generations shall be in a position to pass judgement on today's generation, they will have had to have been students of history in order that they do not wallow in the mire into which the past two centuries has fallen.

One is reminded of the words of Publius Aelius Hadrianus Augustus (January 24, 76 AD – July 10, 138 AD), a Roman Emperor who ruled from 117 AD until 138 AD:

*'The fruits of wars are the food for new wars.'*

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