

THE COLD WAR AND THE END TIMES

Apocalyptic and Millenarian Themes in Politics, Society and Culture,

1946-1989

4th June 2020

12.45 – 13.00	Open: Welcome and Introduction
<u>First Session</u>	
13.00 – 14.00	Moral Frameworks
14.00 – 14.40	Popular Literature
14.40 – 14.50	Break
14.50 – 15.50	Creative Responses
15.50 – 16.00	Break
<u>Second Session</u>	
16.00 – 16.40	New Movements
16.40 – 17.20	Hal Lindsey
17.20 – 17.30	Break
17.30 – 18.30	Rhetorical and Philosophical Perspectives
18.30 – 18.45	Close: Thematic summary and closing remarks

(All timings are based on UK time.)

The symposium is hosted by the Centre for the Critical Study of Apocalyptic and Millenarian Movements, it will take place via *Zoom*, details will be provided to participants in advance.

Participants should not record or disseminate any part of the symposium without the permission of the speakers.

Zoom tips:

- Mute your microphone when you are not speaking, this will ensure any background noise is not transmitted to the group. (Remember to turn it on again when you wish to speak.)
- When you are speaking, please be mindful of activities that can interfere with your microphone (shuffling papers, typing, etc.)

Programme

- 12.45 – James Crossley Welcome
13.00 Alastair Lockhart Thematic Introduction: A Religious Response the Atom Bombs of 1945

FIRST SESSION (13.00-16.00)

Moral Frameworks

- 13.00 – Michell Bentley Apocalyptic Intent: Morality, Biological Warfare, and Strategic Rhetoric
14.00 – László Hubbes Mimetic Rivalry, Mimetic Anxieties in the Apocalyptic Menace of the Cold War
Jonathan Lewis Jewish Responses to Nuclear Weapons

Popular Literature

- 14.00 – Elena Gapova Imagining Nuclear Winters in Late Socialism: Ales' Adamovich and Svetlana Alexievich's Warnings of the 'End of Times'
14.40 Kay Simpson From Precaution to Prophecy: Fault Lines of Popular Science in The Jupiter Effect

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- 14.40 – **BREAK**
14.50
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Creative Responses

- Isaiah Bertagnolli Radiant Eschatologies: Inheritance Project and the Christian Nuclear
14.50 – Matt Rosen The Spiritual Thermostat: how Psycho-cybernetics Fought the War Inside
15.50 Camelia Lenart "Dancing with the Angels" Religion, Dance and Resistance in Romania during the Cold War

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- 15.50 – **BREAK**
16.00
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SECOND SESSION (16.00-19.00)

New Movements

- 16.00 – John Maiden The Cold War and the origins of the charismatic renewal in Britain and the Old Commonwealth world
16.40 Steven Sutcliffe New Age Millenarianism: UFO Eschatology in the Cold War

Hal Lindsey

- 16.40 – Tom Fraatz An Apocalyptic Method of Biblical Interpretation: Hal Lindsey's Late Great Planet Earth and its Ancient Predecessors
17.20 Tristan Sturm Hal Lindsey's Cold War Cartography: Towards a Theory of Anticipatory Arrows and Apocalyptic Time

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- 17.20 – **BREAK**
17.30
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Rhetorical and Philosophical Perspectives

17.30 –	Andrea Chandler	An Ominous Rhythm of Crisis: Philosophical Underpinnings of Pierre Elliott Trudeau’s Peace Mission in 1984
18.30	Abimbola Adelakun	“Lord, banish the dragon from the East!”: COVID-19, 5G technology, and Cold War by Other Means
	Christina Petterson	The Ends of History
18.30 –	James Crossley	Thematic Summary: Religious Responses to the Cold War
18.45	Alastair Lockhart	Closing remarks

Also registered to attend:

Brad Carter	US Naval War College
Lorenzo Ferrari	University of Padova
Michelle Fletcher	Kings College London
Deane Galbraith	Otago University
Irène Herrmann	Geneva University
Naomi Hilton	Panacea Charitable Trust
Darin Lenz	Fresno Pacific University
John Lyons	Bristol University
Ionut Moise	Oxford University
Robert Myles	Murdoch University
Andrew Pickering	Durham University

Abstracts

Adelakun, Abimbola
(University of Texas)

“Lord, banish the dragon from the East!”: COVID-19, 5G technology, and Cold War by Other Means

Around early March, after some countries in Africa began to record cases of the respiratory disease COVID-19 that had started in Wuhan, China, they proceeded to lockdown. This situation was so unprecedented in modern history that it led to conspiracy theories, fear-mongering, imaginations of apocalypticism, and intensive spiritual contests. In this presentation, I explore the re-enactment of the struggle for dominance that characterized the Cold War through the various narratives and prayers of spiritual warfare being espoused by the Nigerian churches to confront the pandemic. Christian religious rituals in this era of the pandemic have divided people into camps that support the “Christian” United States against “godless” China and other secularists. In the prayers led by pastors of megachurches, they have divined that COVID-19 was a satanic attack against the church, and the United States’ Christian president, Donald Trump, who is committed to upholding the rights and privileges of Christian across the world. They have urged their congregation to pray against the “dragon from the East,” a subtle reference to China through its national symbol, the dragon. Other pastors were far less sublime in their approach to attacking China. In using ideas of spiritual warfare as a framework for understanding the pandemic and also generate their modes of response to it, they grounded the reality of the spiritual contest in the competition between the USA and China for the breakthrough in developing the 5G technology. Their campaign against the 5G technology has been so strong and intense that lately, the Nigerian national assembly directed the federal government to suspend their activities in the deployment of 5G technology. This work is an ongoing project that examines what is at stake for Africa when the spiritual imagination, generated through prayers and ritual activities, affects public policy-making.

Bentley, Michelle
(Royal Holloway)

Apocalyptic Intent: Morality, Biological Warfare, and Strategic Rhetoric

This paper explores the role of extreme destruction within apocalyptic Cold War rhetoric. While policymakers’ rhetorical construction of the apocalypse has already been discussed more generally (not least in relation to nuclear warfare), this analysis takes that conversation a step further to consider what it means to use and discursively exploit the actual devastation inherent to ‘the end of days’ – and, more specifically, the perceived immorality of wishing to inflict such destruction on someone else. In particular, the paper demonstrates that specific reference to the physical annihilation of apocalyptic destruction was utilised as a strategic means to

denigrate the 'other' in the East/West divide. Actors attempted to rhetorically undermine the opposing side by implying that they intended – desired even – to cause extreme destruction and that this willingness is what marked them out as pariah, immoral, and ideologically perverse. Apocalyptic discourse was not simply an expression of 'fire and brimstone,' but a calculated rhetorical strategy and propaganda trick that relied upon perceptions of extreme destruction and the (sometimes Biblical) morality associated with this. The paper unpacks this issue by analysing the 1950-53 Communist allegations that the US employed biological weapons during the Korean War and the American response. This analysis demonstrates that both sides rhetorically exploited the apocalyptic destruction associated with germ warfare. In a case where there was no solid evidence of biological weapons use (or not), actors instead attacked each other on the basis of the immorality of their supposed actions – where the willingness to engage in, or make allegations of, physical apocalyptic destruction were at the heart of that rhetorical strategy. The paper connects this strategy to the biological weapons taboo and considers how the morality associated with certain types of extreme destruction shape the rhetorical appeal to more religious perceptions of the apocalypse.

Bertagnolli, Isaiah

(Pittsburgh University)

Radiant Eschatologies: Inheritance Project and the Christian Nuclear

Robert Oppenheimer cemented the link between Christianity and the nuclear by code-naming the first nuclear bomb test Trinity in 1945, a reference to a devotional sonnet by seventeenth century English poet John Donne. Such associations persisted throughout the Cold War, and by the 1980s the Reagan administration cast the prospect of nuclear war itself as the biblical Armageddon. Visual artists too have repeatedly turned to Christian iconography to interpret the invisible power of the atom. Such intersecting discourses and temporalities are reactivated in Inheritance Project (2016), a conceptual jewelry project by Helsinki-based contemporary artists Erich Berger and Mari Keto. Made from radioactive stones set in gold, these pieces remain unwearable and are stored in a concrete casket. This casket also includes objects and instructions for a crude and seemingly mystical ritual to measure radioactivity before it is passed to a new generation. I explore how the project draws not only on the traditions of emanant Christian jewelry, such as the reliquary pendant of St. Thomas Becket, but reiterates the millenarian strains of Cold War art. In 1979, for example, American artist James Accord produced reliquaries containing nuclear waste to respond to the Three Mile Island disaster of 1979. By looking to the intersections between Christian eschatology and the nuclear age, I suggest that Berger and Keto's work registers the continued resonance of

such ideas in the face of the existential threat of climate change, itself still entangled in the flawed promise of nuclear power. Inheritance Project anticipates a future plunged into the past, and asks its viewers to prophesy what objects will survive the end of the world.

Chandler, Andrea
(Carleton University,
Ottawa)

An Ominous Rhythm of Crisis: Philosophical Underpinnings of Pierre Elliott Trudeau's Peace Mission in 1984

In one of his last major actions as Canadian Prime Minister, Pierre Elliott Trudeau completed a tour of select global capitals (his "peace initiative"). In winter 1984, Trudeau travelled behind the Iron Curtain to visit Prague, East Berlin, Bucharest and Moscow. At the time, Trudeau's visit was widely dismissed in the West as a whim of a leader enjoying a last hurrah. Yet it is time to re-evaluate Trudeau's peace mission, in light of recent historiography that has examined the contribution of non-superpower nations to the end of the Cold War. Two themes will be explored. First, I will discuss the discourse that Trudeau used to frame his peace initiative; the phrase 'an ominous rhythm of crisis' is a quotation from a major speech that Trudeau gave in advance of the peace initiative. To quote Trudeau more fully: "There is today an ominous rhythm of crisis. Not just an arms crisis. It is a crisis of confidence in ourselves, a crisis of faith in others. How can we change that ominous rhythm?" Trudeau was known to be an intellectual prime minister with a philosophical bent, and his public remarks called for leaders to exercise agency and reason against the Cold War's mechanistic dynamic of amassing force. When he toasted Erich Honecker in East Berlin a few months later, he quoted Immanuel Kant. The second theme relates to the East German response to Trudeau's initiative. Evidence from German archives suggests that Honecker and his fellow leaders received Trudeau's olive branch warmly, and they welcomed the effort to find common ground among leaders. Quoting Kant was symbolically important, because it was a Western leader quoting a German philosopher on German soil. While it is difficult to identify any concrete outcomes of the visit, Trudeau's attempt to de-ideologize the Cold War may have helped to soften the rigid stereotypes with which GDR leaders regarded 'capitalist' nations.

Fraatz, Tom
(St Lawrence
University, NY)

An Apocalyptic Method of Biblical Interpretation: Hal Lindsey's Late Great Planet Earth and its Ancient Predecessors

2020 marks the fiftieth anniversary of Hal Lindsey's Late Great Planet Earth, a tour de force of apocalyptic biblical interpretation. Prophecies of devastation and destruction, Lindsey argued, would soon be fulfilled in a battle between the United States and its allies and the Soviet Union, Arab nations, and China. The book was a

massive hit, selling tens of millions of copies to Christians, skeptics, and American presidents. Biblical scholars are quick, rightly, to differentiate between our critical readings of Scripture and those of Lindsey and other twentieth-century apocalyptic doomsayers. Yet Lindsey had predecessors: ancient Jewish and Christian apocalypticists authorized their visions by reinterpreting the prophecies of the past for the imminent end times. Daniel interprets Jeremiah's prophecy of the sixth-century BCE destruction of Jerusalem with regard to second-century BCE Seleucid domination. The Peshier Habakkuk, found among the Dead Sea Scrolls, makes explicit that God told the prophets of old what to write, but only now granted the wisdom to interpret the "mystery" of the prophets' visions to his elect. The book of Revelation reuses the fulfilled prophecies of Babylonian and Seleucid downfall as proof that its prophecy of Rome's desolation will also be fulfilled. In this paper, I explore the roots of Lindsey's apocalyptic method of interpreting scripture. By adopting familiar exegetical patterns, Lindsey crafted a message that resonated with a biblically literate audience and sounded "biblical" to secular readers. Lindsey's vision - a Cold War that America would lose, an Antichrist-led European Economic Community, and Israel's destruction - heralded Reagan's depictions of the USSR as an "Evil Empire." An apocalyptic method of interpreting scripture, whether in early Judaism and Christianity or *The Late Great Planet Earth*, gives rhetorical power to the novel messages of apocalyptic writers. But, unlike his predecessors, Lindsey counted a nuclear-armed American president as one of his readers.

**Gapova, Elena
(Western Michigan)**

Imagining Nuclear Winters in Late Socialism: Ales' Adamovich and Svetlana Alexievich's Warnings of the 'End of Times'

This presentation explores apocalyptic themes in the fiction and non-fiction writings of two outstanding figures of late Soviet culture, Ales' Adamovich and Nobel prize winner Svetlana Alexievich. Both, in their works, pursued visions of nuclear winter and the end of all life resulting either from nuclear conflict (Adamovich) or nuclear disaster such as Chernobyl (Alexievich). Hailing from Belarus, both preferred writing in Russian and were promoted by the establishment as representatives of 'national' (i.e. minority) culture; during perestroika, they achieved the status of public figures who contributed to shaping liberal discourse throughout the Soviet Union. One reason is that with restrictions on the freedom of speech since the times of the Russian Empire, literature had been an established way to discuss the issues of morality and meaning of life and to 'speak truth to power'. Their trajectory as writers and thinkers began with WWII-themed books, with Alexievich writing (in the 1980s) about Soviet women in combat and Adamovich (who was a partisan as a teenager) in the 1970s, interviewing survivors of Belarusian incinerated villages. As

the arms race heated up with the development of cruise missiles and the discourse of nuclear threat aggravated on both sides of the Atlantic, Adamovich penned essays and fiction on the tragic outcomes of man-made nuclear conflict, becoming pessimistic of current 'civilizational model'. At the same time, Alexievich was galvanized by the Chernobyl catastrophe, which she presented in her *Voices from Chernobyl* (conceived right after the accident, but published later) as resulting not only from the technological, but also social problems rooted in the 'evil nature' of Soviet society and threatening life itself. As a social critic, she drew on 'technological apocalypse' to voice a critique of socialism.

Hubbes, László
(Sapientia Hungarian
University of
Transylvania)

Mimetic Rivalry, Mimetic Anxieties in the Apocalyptic Menace of the Cold War

In the wake of the bombing of Hiroshima and Nagasaki, and the rise of the two rivaling atomic superpowers (with several others to follow them), fears of a global nuclear catastrophe that would lead to the eradication of human civilization became widespread both in the Western world and in the Eastern Communist bloc during the second half of the past century. The contrasting ideological principles of the United States and the Soviet Union turned swiftly into a power competition of economic and military nature, what could be called in Girardian terms as mimetic rivalry. (Girard 2010 [2007]) As we know from Girard, mimetic rivalry generally leads to violence, and the superpowers threatening continually each other with their growing nuclear arsenals for long decades was menacing exactly with the outbreak of an uncontrollable violence that would eventually consume the entire world – whether involved or not. While the mutual threat of nuclear attack assured a certain (however frail) balance throughout the Cold War, fears of an imminent nuclear apocalypse slowly penetrated not only the rivaling sides but global culture in general. Just as the fear of undifferentiation going hand in hand with mimetic rivalry, also the fear of total annihilation (caused by the nuclear doom) spread as contagion. In this paper I wish to argue that the mimetic rivalry of the Cold War caused for the first time in history a generalized mimetic anxiety. This mimetic anxiety over the self-annihilation of humanity, although originating from secular apocalyptic fears translated into countless discourses and creations of popular culture, sometimes linking also with transcendent, religious millennialism, as well as contributing to the construction of the post-apocalyptic imaginary.

Lenart, Camelia
(State University of
New York)

“Dancing with the Angels” Religion, Dance and Resistance in Romania during the Cold War

In the Eastern European countries controlled by Kremlin, the Cold War's relationship between the governments and religion was neither simple, nor linear

and peaceful. The oppression and control from the communist rulers met the resistance and opposition of the different religious congregations existing in this multiethnic and historically unique socio-political and cultural space. The present paper offers new perspectives on the little investigated topic of religious resistance through art during communism, with a special emphasis on Romania. The situation in the country known as “an island of Latinity in a Slavic sea” was most interesting: while its Orthodox Church enjoyed a significant amount of freedom, and its patriarchs were visible political figures, there were times when the clash between the imposed atheism and the religious practice and tradition resulted in traumatic religious persecutions. Thus, monasteries were closed, churches destroyed, while clergy and prominent religious intellectuals were imprisoned. Most importantly, the paper analyzes the role of art, as a silent, yet original and powerful tool used by the artists during the religious prohibitions and persecutions in Romania. The author pays a special attention to the *mélange* between Romanian dance and religion, revealing the way in which the dancers (classical and modern), courageously encoded religious and supernatural themes in their works during the last two very traumatic decades of Romanian Communism. For centuries people danced to explain religion, to worship, to embody or merge with the supernatural through inner or external transformations, or to reveal divinity through dance creation. As the papers shows, during communism dance inspired and practiced religious resistance, and effected change.

Lewis, Jonathan
(University College
London)

Jewish Responses to Nuclear Weapons

Nuclear weapons have given rise to a spectrum of Jewish responses, mirroring those of wider society. The Biblical laws of warfare in Jewish Law have been authoritatively considered in relation to nuclear weapons. Philosophers and scientists, including some who worked on the Manhattan Project, have grappled with the dilemma, which is between self-defence through proportionate pre-emptive action, which is justified in Jewish Law, and the risk of global annihilation. The State of Israel has faced decisions about pre-emptive action, both non-nuclear and nuclear. There is no single Jewish view, but an engagement with a profoundly difficult issue.

Maiden, John
(Open University)

The Cold War and the Origins of the Charismatic Renewal in Britain and the Old Commonwealth World

Sam Brewitt-Taylor's recent *Christian Radicalism in the Church of England and the Invention of the British Sixties, 1957-1970* has discussed the ways in which the emergence of radical liberal theology was an eschatological answer to the

existential questions posed by the Cold War in the long Sixties. However, in the same period – and also with its origins in the ‘years of maximum danger’ (1958-1962) – another innovative movement, but one which emphasised a return to the supernatural primitivism of the Book of Acts in the Bible, and would have a significant influence in the long-term reshaping of Christianity, began to emerge in the Churches. This paper will discuss the ways in which charismatic renewal in Britain, New Zealand and Australia, the turn towards ‘Spirit’, while framed in terms of pentecostal eschatology, drew also on the secular theme of ‘power’ in a Nuclear Age. Only the power of the Spirit could prevent human destruction at the hands of atomic technology. While the significance of Billy Graham and ‘neo-evangelicalism’, the relationship between the charismatic movement and Cold War anxieties are largely unstudied. As part of a larger monograph project *Age of the Spirit: the Charismatic Renewal in North America, the British Isles and Australia, 1945-1980* (OUP, forthcoming), and drawing on a wide range of newly available archive material, this paper will offer a new perspective on religion, eschatology and the Cold War.

Petterson, Christina
(Australian National
University)

The Ends of History

In the summer of 1989, Francis Fukuyama published an article called “The End of History” which states that ‘what we may be witnessing is not just the end of the Cold War, or the passing of a particular period of postwar history, but the end of history as such’. What we were seeing, he implies, is the end of the world as we know it, class struggles are gone, and we have now arrived at the pleromatic ahistorical whole of Western liberal democracy and the transcendent status of the individual, setting the stage for a re-envisioning the battle between good and evil. I think we might need to look at that again. In this paper I would like to talk specifically about notions of dehistoricisation and ahistoricity, and how such a view of history has unleashed an exploitation and continuation of Cold War logic within Europe today.

Rosen, Matt
(Warburg Institute)

The Spiritual Thermostat: How Psycho-cybernetics Fought the War Inside

Although cybernetics was initially formulated during World War II as a method for increasing the accuracy of long-range weapons, the anxieties of peacetime quickly revealed its more metaphysical implications. Whilst the development of self-regulating mechanisms like the thermostat and the homing missile remained central, theorists also saw cybernetic models and metaphors as a way of reimagining the world itself. With the planet now divided into two immiscible blocs, the Earth could be conceived as a web of simultaneous and interdependent

processes, a 'whole system' finely tuned between the desire to create and the urge to destroy. As the darker reality of cybernetic utopianism became clear — a constantly and desperately self-righting world of mutually assured destruction — popularising writers such as Maxwell Maltz transformed cybernetics from the art of warfare into a devolved technology of the self. Primed by the binaries of nuclear apocalypticism, Maltz's method of 'psycho-cybernetics' offered readers a framework for contributing to the battle for peace and prosperity, inwardly as well as outwardly. Dressing cybernetic thought in the terms of all-American positive thinking, Maltz reimagined the brain as a mechanism that balanced digital signals and aethereal currents, pushing and pulling itself back on course in some kind of psychological arms race. For a few dollars, Maltz's bestselling book would show you how to master this all-important 'success mechanism' through the same techniques then being applied on a geopolitical scale. Millions of copies were sold. Today, Maltz is little known outside of self-help circles, and his method has attracted almost no critical attention since his death in 1975. Responding to this oversight, this paper will argue that Maltz was more than a run-of-the-mill lifestyle guru. Resituating his book as a significant participant in the mainstreaming of cybernetic theory, Maltz will be read as a product of and a contributor to secularised dispensationalist narratives concerning the delicately-balanced fate of Life as We Know It. In turn, we will see how his method came to both inform and demonstrate the fragile symbiosis of the nuclear age.

**Simpson, Kay
(Warburg Institute)**

From Precaution to Prophecy: Fault Lines of Popular Science in The Jupiter Effect

When *The Jupiter Effect* was published in 1974 by astronomers John Gribbin and Stephen Plagemann, it became a national bestseller. The novelty of Gribbin and Plagemann's thesis was the linking together of accepted geophysical and astrophysical processes— sunspots, solar winds, tidal forces, plate tectonics— into a causal chain of triggers which would terminate in a catastrophic earthquake. To great commercial success, *The Jupiter Effect* coupled enduring notions of celestial causality and apocalyptic anticipation with the sober scientific language of quantitative data and demonstrable theory. The authors' sensational and speculative proposition relied on recent paradigm shifts in the fields of seismology and plate tectonics during the 50s and 60s. Advances in plate tectonic theory and earthquake detection technology were part of larger state-funded programs of knowledge production rooted in the nuclear concerns of the Cold War, where the detection of seismic waves could be used to monitor foreign nuclear testing. Upon its release, *The Jupiter Effect* was met with widespread criticism among mainstream scientists, with celebrated seismologist Charles Richter dismissing it as 'pure

astrology in disguise.' By 1980 the theory had been publicly disowned by Gribbin in the pages of the *New Scientist*. However, by this time it had found an afterlife in the disparate pages of popular apocalyptic dispensationalist literature such as Hal Lindsey's 1980s: *Countdown to Armageddon* (1981) and fortune-teller Kai Lok Chan's *The Antichrist Beast Identified and Revealed* (1979). This paper will examine how the ostensibly scientific claims of *The Jupiter Effect*, historically located within a context of Manichaeism geopolitics and nuclear paranoia, were so easily mobilised into these longstanding premillennial narratives of revealed prophecy and impending Armageddon.

**Sturm, Tristan
(Queen's University,
Belfast)**

Hal Lindsey's Cold War Cartography: Towards a Theory of Anticipatory Arrows and Apocalyptic Time

Hal Lindsey's 1970 book, *The Late Great Planet Earth*, was the best-selling non-fiction book of the 1970s. In it, using the eschatology of premillennial dispensationalism commonly believed by American evangelicals, he conflates biblical prophecy with current Cold War geopolitical conflicts. He exploits the uncertainty of the nuclear age, civil rights movement, and "wars and rumours of wars" in Asia by giving readers a certain explanation: Christ will soon return. Within his book, Lindsey provides two maps depicting his narrative for the battle of Armageddon. The maps are devoid of borders, and only show troop movement via thick black arrows. This article focuses on these arrows and their geopolitical function within the Cold War milieu. The article argues, beyond symbolizing mobility, that arrows on maps also symbolize future temporalities. It is theorized that Lindsey's arrows potentiate and help actualize a narrow geopolitical future as the battle of Armageddon acts as the summative conclusion to the Cold War but also, using Philip K. Dick's concept of "orthogonal time," illustrates Lindsey's alternative eschatological temporality.

**Sutcliffe, Steven
(Edinburgh University)**

New Age Millenarianism: UFO Eschatology in the Cold War

This paper takes its point of departure from two chapters in my earlier social history of New Age in the UK (Sutcliffe 2003). Subtitled 'small groups in the nuclear age' and 'doomsday premonitions', these chapters reconstruct the activities of the founders of the Findhorn community within an international network of New Age Millenarian groups. One such group was the Heralds of the New Age, a Spiritualist/UFO crossover based in Auckland and led by May Harvey, which was active for some thirty years from 1956. I base my analysis on a rare primary source collection of their Bulletins which provide a case study in the content of New Age millenarianism in the 1950s and mid 1960s. The group specialised in mediumistic contact with UFOs

and other 'space beings', whose messages were received by the Heralds' mediums 'Verity' and 'Instrument J.' and interpreted within a metaphysical framework described by Ellwood (1995) as 'eschatological Theosophy'. I aim to do two things in the paper: to re-establish the millenarian profile of New Age discourse during the first half of the Cold War (1947-1991) – from Findhorn in Scotland to the Heralds of the New Age in New Zealand - and to link this millenarianism with an emerging eschatology of a 'free world' grappling with the 'other' behind the 'iron curtain'.