

THE
PHILOSOPHICAL EVANGEL:

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Athens,

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and other Learned Societies.*

EDITED AND TRANSLATED FROM THE FRENCH
BY DR. P. DAVIDSON.

Authorised and Enlarged Edition.

ILLUSTRATED WITH PORTRAIT AND AUTOGRAPH OF THE AUTHOR,
AND ENGRAVINGS OF THE CHURCH OF ST. SOPHIA.

"And to make all men see what is the *Fellowship* of the Mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."—*Ephes.* iii, 9.

"Even the mystery which hath been hid from ages and from generations, but now is made manifest to His Saints: To whom God would make known what is the riches of the glory of this Mystery among the Gentiles, which is CHRIST IN YOU the hope of glory."—*Coloss.* i, 26, 27.

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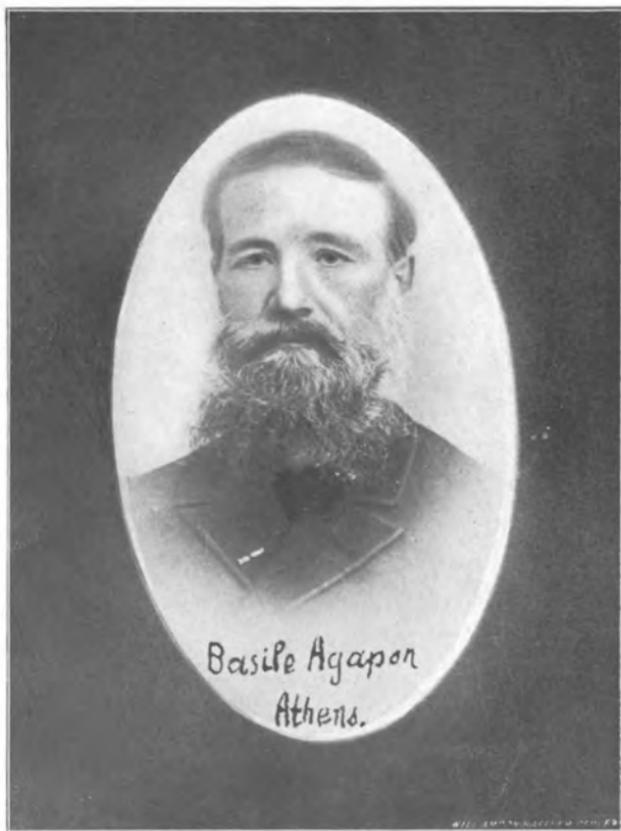
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Basile Agapou
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Professor George A. K. ...
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TRANSLATOR'S PREFACE.

IN the execution of this task—which has been altogether a labour of love—the Translator is fully conscious of many defects and shortcomings, for to do justice to such a work as this, would require literary abilities of a much higher order than he can lay claim to, and a more gifted person would have clothed it in more elegant English, but the thoughtful Reader will attach more importance to the substance than to the imperfections of literary style. Although we are well aware that others might have performed the task much better, yet it was the learned Author's desire that we should present this, the first English translation of this admirable work, to the public, a desire which the Translator considers himself highly honoured in trying to accede to, by endeavouring to give in plain and easy language a pretty correct idea of the erudite Author's meaning upon the varied and priceless topics embraced in this excellent and ennobling volume. In one of his Letters to us the learned Author says:—

" Dans l'article que j'ai lu dans le *Morning Star*," etc. (or in English):—
" In the article which I have read in the *Morning Star* you interpret my thought more faithfully than I have done myself. * * * I am perfectly in accord with all that you tell me in your letter, and I have the utmost confidence in all that you do, for I consider that you are perfectly competent for the task. * * * I also find your idea an excellent one, viz: that of inserting a half-tone Engraving of the Temple of St. Sophia, etc."

This volume, although small, embraces within its pages the highest problems which from the earliest ages have engaged the attention of the human race. Within its superior Philosophy the Gospel comprises that revealed knowledge which comes from the Deity, but mankind have turned faithless and unbelieving, and do not possess the

knowledge necessary for comprehending it, for religion is contemptuously mocked by a great number, and inspiration and illumination are scouted and scoffed at by many who even call themselves Divines (?) and Priests of God! It is, however, during this present cycle of the soul's growth that the mystery and work of the Christ must be understood—in other words, the Spiritual Cult, and the Church of the Holy Spirit, wherein all are Kings and Priests, as well as Legislators, being a law unto themselves. It must be distinctly understood that this Church of the Holy Spirit, so frequently alluded to by the learned Author, in nowise applies to any of the common sectarian Churches or ecclesiastical denominations. The government of this world must pass into the hands of the Saints, that Heavenly Kingdom be established, for which we have been praying for thousands of years, which must come, yea, which already approaches. Let us remain in that mystic Jerusalem (the Ancient Church) until the Advent of the promised Light (*Luke xxiv, 49*).

Our epoch pulsates and throbs in labour-pangs to bring forth Kings, and the Gospel says:—"Glory to Thee, thou hast made Priests and Kings," but those are not made by men, but by the Holy Spirit, for it is only such a man that is a true Priest, a Medium, Mediator, or Messiah between God and Man. "And hast made us unto our God Kings and Priests, and we shall reign on the earth" (*Rev. v, 10*). Christ is the King of Kings, as He plainly answered to Pilate:—"Thou sayest that I am a King. To this end was I born, and for this cause came I into the world" (*John xviii, 37*). The Scriptures also tell us that, "the Stars shall also fall from Heaven" (*Rev. xxiv, 29, 30: Matt. xxiv, 9, 21, 29: Mark xiii, 17, 24*). He who has not seen God, who has not *spoken* with the Comforter, is not a King and Priest, and as Plato says in the *Republic*:—"After having ascended to God, the King must descend to govern

the world," he is then a Messiah, and this is re-echoed by St. Paul, who states :—" Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things " (*Ephes.* iv. 9, 10). for those exalted Beings who are " in heaven " were often symbolised in ancient times by the name of " Stars " (*Daniel* xii, 3).

Souls are divided into two classes, one being called Royal, or those who are destined for Immortality. Those are the Scriptural Kings and Priests of God above referred to (*Rev.* i, 6 : v, 10) ; the "Royal Priesthood" (*I Peter* ii, 9). The other division enjoys but the shadow of an Immortality, to be re-born and re-plunged into misery and the Infernal here below ; to suffer the trouble and anguish of material existence, and eventually to have no claim to eternal life, but to the " resurrection of damnation " (*Dan.* xii, 2 ; *John* v, 29). The individual souls or Personalities are never re-born—we as persons will be no more re-born—that which undergoes rebirth is only the Mystic Soul, or Soul of the Race, and it is solely for this that Re-incarnation is a truth. It is by our efforts here below—our endeavours in this life *exclusively*—that will be decided our eternity hereafter, for we labour under a disastrous delusion, if we expect salvation in the future through re-birth of the soul. Man is utterly incapable through his own efforts of abolishing death, the Adamic man is mortal and dieth like the beast (*Eccles.* iii, 19, 20, 21). Salvation is an effect of mercy, for it is through the kindness of the Comforter that our soul will be changed into *Spirit*, for God will not leave us orphans, but will send us the Comforter ; the Christ-God will resuscitate the souls of His "blood " or race, viz : every soul that is made for Immortality (*Heb.* v, 5 ; ix, 14). God is not far away, we must find Him *within ourselves*, as the Scriptures and all Philosophy teaches, for if we seek Him

earnestly we shall certainly find Him; but we must retire within ourselves, be in the world but not of it, to recover our liberty and become "Kings and Priests unto God." All depends upon our faith and actions, upon love, upon the contempt for all glory, for all worldly grandeur, seeking no glory but in SPIRIT—the God within us—for the Spirit riseth higher and higher as the Soul is emptied of its own self, or lower nature.

The whole of man's lower nature, as well as his external body of flesh and blood, are only the various forms of life, or realms of being—or spirits, if you will—that the human Ego has subjugated, or mastered, and placed under its dominion, during its long evolutionary life, and since the Scriptures inform us that a "legion of devils" could be cast out of a man (*Mark v, 9: Luke viii, 30*), then there must be legions of beings within him. There are myriads of spirit atoms constantly evolving through him, which are nevertheless as unconnected with him as he is with mother earth. The exercise of the animal passions darkens and dulls the soul sphere, but the spiritual faculties brighten and illuminate it. The body consists of an infinite number of atoms which the Ego governs during health, but which it had gradually lost control over during the transition called Death, yet although those atoms may be dissolved or lost *en masse*, or as a whole, nevertheless the case is not so as regards their atomic parts. It is the composite aspect of the countless atoms which compose the organism, or body of man, for there is but one law:—"As above, so below; as on earth, so in the sky," and as the body of Christ is formed of many members, so likewise is the body of man. The Animal Soul must be gradually transformed into the Higher Soul, the lower passions, animal forces and appetites slowly but surely extinguished.

This small but copious volume details in all its supreme grandeur and inestimable importance the glorious anthem

of ETERNAL PROGRESS—a momentous verity, which we strenuously placed before our Readers nearly half-a-score of years ago, in our "*Book of Light and Life*," and which we now repeat by quoting the following extract:—

"Puerile children as we are in the scale of being, infinitesimal monads on our upward way, simple units in the gamut of creation, we nevertheless have a destiny mapped out unto us, and that destiny we must fulfil. Weary pilgrims of earth, toiling upon the path of duty, working on until other spheres of progress open up to our admiring vision, we must always attend to the present, in order that the future may be fitting to us. If we examine for ourselves the various orders of being, from the infinitely little to the infinitely large, we shall find them all palpitating with Life, inhaled from the ONE SOURCE, and moving onwards and upwards in their progressive journey. From the tiny insect which playfully buzzes by our ears in the bright sunshine of the summer day, unto the highest known state of existence upon our planet—the Perfect Man—all is evolving higher, but even then, there are still more giddy heights to be reached. We need never marvel at this, according to Nature so must it be, and so must it continue, until every speck of dust, every sand-grain of this planet earth, shall have worked out its own redemption in the great evolutionary chain, and each worthy soul have become its own Saviour and its own God, yet ever subordinate to the ONE FIRST CAUSE, the FATHER-GOD of all. Higher yet! up where sparkling stars are sand-grains of dazzling dust, where Solar Centres and Systems are so profusely showered upon the endless canopy of Heaven, where glittering Suns and Satellites form the jewels in the diadem of the GREAT ONE; where time is no more, and where eternity opens up in full measure to the mind lost in astonishment and wonder at the glorious marvels of creation; up yet to the Empyrean heights that only a God can be conscious of grasping in all their profundities and super-terrestrial marvels, are we beckoned on. Humanity must be uplifted to the heights of earthly wisdom, and the redemption of the race must be accomplished. The heavy and sombre-curtained pall of ignorance, which has so long darkened the world within its dreamy folds of error and superstition; the old and bewildering theologies which have rendered confusion worse confounded, must all be swept away, and room made for the new, but still old, old and everlasting Truth—which is now faintly illuminating the minds of a few of earth's children. Up far, far beyond the flight of the eagle, beyond the balmy breezes which gently ripple through the ambient space, where worlds upon worlds swarm in the mottled galaxy of the Infinite, dwell those Souls who have refined their natures by lives of perfect goodness, justice, truth, and mercy. From thence, those exalted Beings—Gods, if you will, for they

are Children of the Infinite, the FATHER-GOD of Gods—descend upon earth, to infuse into the minds of those who are fully prepared for it the influx of Divine Wisdom."

Those mountain peaks, towering in majestic grandeur towards the azure expanse of the Infinite, are the first to receive the kiss of the rosy beams of the rising sun; this is a law in the physical world, and it is precisely the same in the law of the moral order; for those children of humanity who are the most earnest, devoted and prepared, in travelling up the thorny steeps in the progressive path of ascension, are the first to receive the Divine and direct Illumination from on high. Oh! ye Angelic Sages who have lived throughout earthly life's stormy and arduous course, you exalted Beings who have often wept tears of sad sorrow for a suffering and afflicted world, you—Christ—of whom it was said of old:—

Lo! these are they from sufferings great,
Who came to realms of light;

vouchsafe to send down with increased intensity thy Divine beams of Deific wisdom to enlighten us, ignorant children of earth, so that we may comprehend the sacred duties imposed upon us at this solemn and significant soul-era, and thus hail with joy and integrity that Divine and Royal Messenger who has been so universally foretold.* Within the Bible, in the prophecies of Daniel, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Abdias, Nahum, Micah, Habakuk, Sophonia, Haggai, Zechariah and Malachi, will be found numerous announcements referring to the Grand Monarch. The Fourth Book of Esdras, Chap. xiii, contains a pretty plain description of the Great King, who has been so universally proclaimed and shewn in all traditions; in India, the whole of Asia, in the Byzantine books, in the West, all recognise such. This concord throughout the

* See my "*Book of Light and Life*," Chap. vii, also "*Morning Star*."

centuries demonstrates the Monarch promised to our age; the Assistant of God, the Victorious, the Regenerator, and the Prince of Peace. It proclaims him in the same voice as being the "King of the House of David," the "Equitable Judge," the "Arm of God," the "First amongst Potentates," the "Desire of the Nations," the "Lion of Judah," the "Well-Beloved," the "Chosen Heir," the "Shepherd," etc., etc.

No philosophical system, ancient or modern, has hitherto given the solution of the intricate question upon the conception of the *Substance* of the Everlasting Being, for this is one of the most profound problems in metaphysics. The solution that has been herein given, within a brief compass, is destined to harmonise all the philosophical systems, but especially those of Pantheism and Theism. It throws a flood of light upon a host of problems which have hitherto held minds in discord and darkness. We may say it is only the solution of this question that can explain the greater portion of problems which perplex both Religion and Philosophy, provided we understand it well.

We shall now terminate this too prolix Preface by a few words upon the Mystery of the Deification of Man; in other words—that of Man becoming God. The true Initiates alone understand this secret, those only who have been taught by the Holy Spirit. Plato, Plotinus, etc., have spoken of it, but they had only a few glimpses, and the present Theosophists seem to know no more about it than Plotinus did, for the God of the one appears to be the God of the other, but this is not the Supreme Being. The able elucidation of those momentous themes by the highly-gifted Author cannot but enable the non-prejudiced Reader to clearly distinguish the true from the false, the genuine from the counterfeit—and thus cherish those beams of light emanating from that resplendent Beacon—the Church of the

Holy Spirit—for the Comforter will thoroughly dispel the murky darkness of all those confusing and conflicting “isms,” “religions,” “osophies,” and other new and irrational sects, which spring up like mushrooms and render “confusion worse confounded.” Should my modest and imperfect efforts—however feebly interpreted—help and encourage a few earnest souls who are now treading the weary path of progress, towards a realisation of their fondest hopes and aspirations, then this shall be an ample recompense for the humble and hurried labours of

Loudsville, Ga., U. S. A.

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CONTENTS.

CHAPTER I.

THE ORIGIN OF THE PHILOSOPHICAL EVANGEL AND THE HISTORY OF THE GRAND MONARCH.

	Page.
The King Philosopher and His Strange History—The King and His Sovereignty over the Mundane Powers—The Power of the King over Nature and Social Evolution—The War of Nations and Triumph of the King—The Mysterious Law which will Govern the World—The King is Awakened.	1

CHAPTER II.

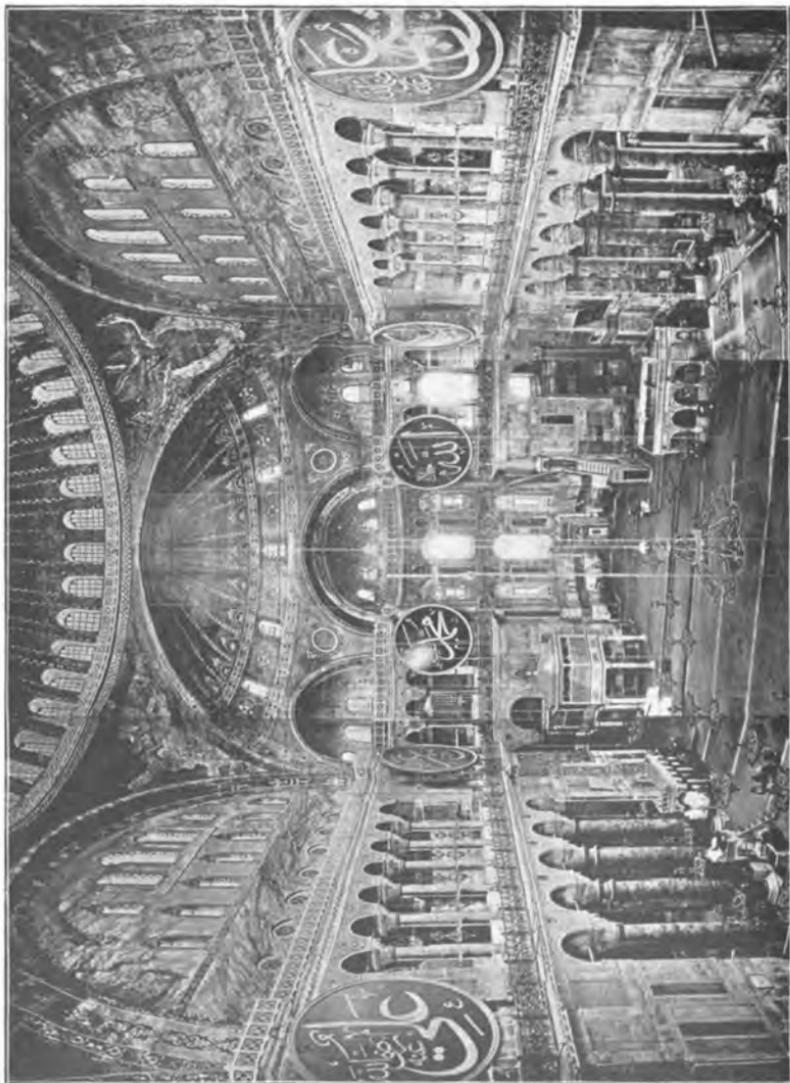
THE LORD REVEALS HIMSELF TO THE GRAND MONARCH.

The Appearance of the Lord to the King Philosopher—God sends the King to Sleep—The Lord reveals Himself to the King as God—Christ—Light—The Lord awakes the King—The Lord reveals to the Grand Monarch the Promise of Christ: the Cult of Spirit and Truth—The Mystery that the Gospel teaches—The Philosophical Gospel has only for its aim the Explanation, by the light of modern science, the Mystery of the Holy Faith of our Fathers—The Gospel is revealed by Providence—Resume of the Gospel; the principles it teaches.	20
--	----

CHAPTER III.

THE GOSPEL EXPLAINED TO THE KING BY THE LORD.

The Loss of the Adamic Humanity—Advent of the Christ-Man—Incarnation of God under the Human Form—The Christ—The Mystery of the Man-God explained—The Mystery of Christ explained by the Gospel—What the Creed of Christ consists of—Christ teaches the way to practice His Cult—The Christ and His Earthly Kingdom.	41
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BROWN'S FAMOUS PICTURES.

MOSQUE OF ST. SOPHIA INTERIOR.

THE PHILOSOPHICAL EVANGEL.

CHAPTER I.

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THE KING PHILOSOPHER AND HIS STRANGE HISTORY.

During the travels which I have undertaken at various times throughout the divers countries of the world, it has given me much pleasure to study the mind and thought of the people, and to collect their traditions. I happened to make the acquaintance of a Philosopher—a Priest of God, full of veneration, who has left upon my mind an impression never to be forgotten. I will relate that history. According to traditions having a very ancient origin, scattered throughout the Orient, a celebrated Prince, bearing the name of a very great and holy King, and descended from a very illustrious Royal race, reposes asleep under the Sanctuary of the Temple of Saint-Sophia at Constantinople, since the taking of that capital of the Byzantine Empire by the Turks. Pious persons assure us that they have succeeded in seeing that King half-awake, under the brightness of the candles that God kindled around his bed in the vault of the celebrated Temple. It is even said that Mohammed the Prophet of Islam, passing one day through the Church, according to his custom, to offer his prayer to God, allowed

those words full of meaning to escape from his lips:—" *Ben padichah Allah adam*, this Lord is the Power of God." I have had occasion to meet several Sages, near to the Academy of Plato, at Athens, who seriously affirmed to me that they had seen Minerva herself, whom people believe to be dead—proceed majestically from the Parthenon, upon rare nights, under the brightness of the moon. Several have taken it for the incarnation of the King; others say that the King never takes any other form; that the Goddess, however, always closely follows him with a piercing eye, in order to cover him with her invulnerable *Ægis*, and defend him with her invincible lance, in case of need. I have also seen those who await the near awakening of this Sovereign with all the pomp of a great potentate, proceeding from the Orient with the rapidity of the tempest, to possess Himself of the Universe. Those who will follow Him will reign with Him, for the others there will remain only the disgrace of having been so obstinate in the prejudices of the past. The power of God, in awakening Him, will give Him the mission to establish the Cosmopolitan Commonwealth upon earth, where all nations, reunited into one family—one human fraternity—will worship in spirit and in truth the Power that has made all things. Well, said the Philosopher to me, the history of this great King is very true, but the crowd do not understand who He is. Is He truly a King, or is it some spiritual movement or other that will reform the world? God knows.

THE KING AND HIS SOVEREIGNTY OVER THE MUNDANE POWERS.

I said to the Priest that immense riches are preserved in the bowels of the earth by impure spirits; that I had seen nations that spent their lifetime in trying to discover a certain secret capable of subduing those spirits, in order to possess themselves of immense riches. Upon the point of

finding them, those beings would disappear within the earth, just as the water did at the feet of Tantalus, when he was burning with thirst. This secret, however, belongs only to the Great King, who will possess it, as well as that of succeeding in reigning over all the kingdoms of the world; of mastering the Forces of Nature to the extent of being able to restore man to youth, and of establishing communication with the heavenly inhabitants. They even tell us that He is on familiar terms with God, who has given Him all power, even that of abolishing death and rendering man immortal. All that might be true, replied the philosopher, but understand that men are essentially idolaters generally in their sentiment, because they usually excessively esteem only grandeur and worldly appearances which strike the senses, thus cruelly neglecting true merit and justice. According to their manner of conception, because they cannot understand the elevated thoughts and inspirations that God sends them but in allowing them to assume a body; they say that they need to see them, to touch them in order to comprehend them.

Yes, the riches as well as the power of this world are often delivered into the hands of impure spirits, although against the will of God; but these usurpers are only the incarnate spirits around us. The ignorant are indignant against that pretended injustice of God, in giving power only to such souls. Nevertheless, the Sages know well that the mistake belongs almost wholly to the men who are generally perverse and still plunged in matter. This is why the name of God is blasphemed. God has given all the blessings; it is necessary that enlightened and just minds dispose of them. But if you believe in the existence of Providence, it is natural to think that He will not long permit that state of things, which proceeds from a want of progress. The whole secret, however, lies in this: to know that God acts only through the medium of His agents in

Nature, as well as in social evolution; furthermore, He gives the rain only in the season of germination. Very well, the work of the Great King, who is the arm of Providence, is precisely to accomplish the will of God and justice. Those riches, wasted for mutual destruction, will be wrested from impure minds through the power of a Supreme Mind, who will have subjugated them, and who is the King Philosopher. His paternal hand will place the power at the service of the human race; and guided by Divine justice, He will put limits to the voracious spirits, and an iron bridle upon the wicked; He will recompense merit only, He will point out the destiny of man, and moved thus for the glory of God, He will wipe away the tears of poor and suffering souls.

THE POWER OF THE KING OVER NATURE AND SOCIAL EVOLUTION.

They tell me, I said to the Priest, that the King will hold from God the knowledge of natural agents which have the property of curing all diseases; the secret of the Forces of Nature; the solution of the social question; the secret of allowing every one to participate in the blessings of the land, agreeably to the laws of justice; the method in which man and woman ought to live together, according to the laws of Nature and justice. I do not know, he replied to me, however God enables the Sage to understand clearly all that which is so wisely done. Is a burning sun necessary to the young plant which has begun to shoot? Who knows if an ideal medicine, at the present time, which would be very capable of curing all maladies, would not be rather against the view of Providence, in perpetuating vicious organisms? Now, Nature—which pursues a type of ideal life—as well as the end of medicine, labours upon the one hand to eliminate these organisms, and upon the other to render those which resist, and which she has

chosen, more and more refractory to the malady, or rather to procure for man through knowledge the arms for defending himself. Besides, I will tell you that God said one day to the King:—Would it be impossible for me to give the order that a table might be laid out permanently for the service of all mankind, if this would be for his benefit? Very well, all that might be good. Seek ye first to make the Kingdom of God and His justice descend upon earth, and all that will be added unto you which you desire (*Matt.* vi. 33).

THE WAR OF NATIONS AND TRIUMPH OF THE KING.

You must know well, I said to my interlocutor, that tradition universally prevailing since time immemorial, that in the terrible combat that the nations will one day engage in around Byzantium, torrents of blood, they say, will be shed as far as an old olive tree which I have seen in my boyhood, and which is very near to the village where I was born, in the neighborhood of the ancient town of Messina, and in which rivers of gore a bull could be drowned. The town will fall into the hands of a race which will precipitate themselves from the north. It is after these events that the voice of an Angel of God will proclaim to the nations the following words:—The throne of Byzantium, that ancient capital of Hellenism and the centre of the Cosmopolitan Republic, as well as the empire of the world, is given only to the very godly King whom God will resuscitate from the ashes of his fathers, the kings of that town, and to the nations that will reign with Him throughout eternity. What power will place the King on that throne? My friend, it is the Kingdom of God, says the Gospel, like to a man who has cast seed into the ground and forgot about it. Whether he sleeps or whether he awakes, the seed germinates and grows, without his knowing how, for the earth herself produces it. The man returns after some time and finds, to his astonishment, a large tree full of fruits already

ripe (*Matt. iv, 26-30*). The hour cometh, for God is completely ready.

Is it true then, I said to him, that the world must be regenerated in the baptism of Hellenism? a universal language would be necessary for Him. He will be forced to speak the language of the Gods, because it is the most perfect instrument of speech, since it is the language of the human spirit. He must offer to God the orthodox worship, that is to say, the only true creed; and look upon it as a remnant of the times past, as to whether He is called Scythian, Greek, or Frenchman, for He will be the Son of God and the citizen of the Kingdom of Heaven, or a member of the Cosmopolitan Republic of the Gospel. All that is good, added he, but do you believe that it is the dress that makes the monk? For me I can only say further to you that it must be, that this King, in order to reform the world, is the resurrection of the most noble Spirit of Hellenism, because this is the purest in the minds of modern nations. Is it true that the nation from which that Light will proceed, will not receive Him owing to the misfortune of His destiny? God knows, is it because we have not lamented much with Demosthenes over the liberty of ancient Greece, buried at Chersonesus? But it was a necessity in order that it might be reborn more glorious in the Cosmopolitan Hellenism of Alexander. Although the body must die, the Spirit remains eternal.

THE MYSTERIOUS LAW WHICH WILL GOVERN THE WORLD.

And that mysterious Law, I said to the Priest, that the King has not spoken of, is it to bring to mankind the true knowledge of transforming all things, and bringing on the Golden Age? This would be, they say, a marvellous and secret power which is the heritage of the race from which the King comes, but it will pass into other hands. Will it

act from the law of justice; how will the King understand justice? Is the revelation of the Gospel susceptible of improvement? You place before me, replied the Philosopher, a crowd of questions, to each of which a very lengthy reply would be necessary. Let us speak of the law of justice. That law is the wisdom taught in the Church of the Holy Spirit—"the general assembly and Church of the first-born, which are written in Heaven" (*Heb.* xii, 23)—and given to the world to profit by through the ministry of the Kingdom of Christ. That source is known only to the elect, and it is from them that all the knowledge and power of the future must proceed. Every person who loves only the truth has already claims to be regarded as a Member of that Church. Salvation occurs only from faith in the Grand Monarch; life is only in the cult of the Superior Knowledge. Every person thinks that if the reign of justice is not already come, it is not because everybody knows not what justice is, but because they still ignore the secret power which places it upon its throne. This, however, is no mere trifle; and there are a few people who are not astonished to learn that all the evil is in this—that man ignores justice. Very well, here is the truth. Man can not have much progress in justice until he is advanced in knowledge and wisdom. This idea, very simple as it is, I take for a new idea of the utmost importance. Justice is only the welfare of mankind. All legislation, human or Divine, ought to have as much authority and truth as it has taken for that basic definition of justice.

I do not understand precisely the basis upon which you wish to lay down all human or Divine legislation. Can it be anything else, he replied to me, before mankind and God, except the interest of every being? Then all legislation can have no other aim but the interest of its people; and every man who knows how to distribute to each one that which belongs to him, has no need for any legislation;

he is himself a perfect legislator. How can the interest of all be in accordance with justice? Without parts the whole exists not. It must then be to the interest of every being; it must in other words favour their preservation, the accomplishment of their destiny. Without the whole, the parts therefore could not exist. Justice is therefore necessary, that is to say, the distribution of goods conformably to the value and destiny of each. It is very clear that there is no point of equality, but a harmonious duty between all that which constitutes the world. Beings of a superior merit ought to occupy the most elevated rank which is proper for them. This is justice, this is also the welfare of all who demand it.

It is however very difficult for me yet to understand that the particular welfare of man may accord with justice. Would not everybody wish to be a king? Is justice anything but the welfare of all? All evil lies in the ignorance of man not wishing to understand that justice consists only in the harmonious service of divers beings amongst themselves; and that herein is their true, their only interest. Take an example:—Within the human soul there generally arises a host of desires which are all at war among themselves. We say that in this confusion Nature knoweth not what she wants! No, here are the blind Forces that struggle for existence, nevertheless they are necessary. But she has placed within the soul a King—the Spirit—to rule over all iniquitousness. Moreover, does not the whole plan of Nature only present divers beings at perpetual war with one another? Must it therefore allow blind Force—as it has hitherto done—to place itself on the throne and determine the sovereignty of all? But why does not everybody agree to desire only a Kingdom of Intelligence? That which is wanting is the boundless knowledge which is necessary for examining the value of every desire, as well the destiny of every being—their place in creation. The

whole has reason to be, but we are ignorant in what manner everything should contribute to the whole.

Thus the immeasurable worship of the body and its desires conduces, through the tyranny of matter, to the great detriment of Spirit, in other words, to the brutishness of man, and consequently to the duration of the infernal, to the loss of all hope of deliverance that all beings and entire Nature will have the right to expect from this King of the Universe. For it is clear that it is only through the cult of the Spirit—the development of knowledge—that man will be able to struggle against the elements that menace him, and thus efficiently attend to his proper interests and those of humanity in general. The mind however could do nothing without the body. To give the proper place to each, here is harmonious service and justice. Conformably to justice the right to command comes to the being belonging to a superior rank; and Nature approves of that law by placing the Spirit at the head of the body. It is the same with the State; the same reason necessitates that the management passes into the hands of holy and enlightened minds. Who could calculate the enormous punishment for the transgression of that law of justice!

The Gospel says:—Love one another. Do people not say that for two thousand years the world has vainly awaited for the abundant fruits of this Divine commandment? Could you tell me the interest that every man ought to have, who practises with self-sacrifice this commandment and justice, you would accomplish the greatest and at the same time the most beneficent miracles. Is it necessary to still repeat that man must certainly put himself in mind that the superior souls are those who are of the greatest benefit that Providence can send to him? Herein lies his welfare, for it is such a King, such a Father and Guide that is necessary. This is also justice.

We can now understand why Divine legislation has said :—Love God at first with all your heart ; then it is in some sort as a consequence of this principle that He has added :—And thy neighbor as thyself. It is as if He wished to say, that without the first commandment the second would be impossible. Indeed their interest enjoins upon men a love, a respect as much greater as a being is above humanity, as are superior and holy men and Saints, and as God is above them. And that interest is the greater as such minds are holier and their presence indispensable. Moreover, instinct fails not to inspire this respect to men, but ignorance often makes them take the croaking of frogs for the sweet song of the nightingale. This is that Satan who mingles therewith, viz : ignorance and worldly appearances corrupt the whole. Once that supreme justice, of which we have spoken, descends upon earth, power passes to the Saints, and God thus becomes visible and living ; we understand that this evangelical commandment can also give an abundant harvest, for under the observation of Saints it could have no other course but that which is just ; and there will be no other dream but the reign of justice. Evil must be implacably pursued. It is then that man will comprehend that all are one in Christ—that the Mystic Soul of humanity is one, just as the various drops of water make the unity of the liquid. Those considerations, however reasonable they may be, can they bring human fraternity?

I do not believe it. It can not be perhaps before the time. Understand that contrary desires, as well as tendencies and opposite ideas, assume an attitude in the world, with such a proud arrogance and full portion of injustice, as if life and rule belonged exclusively to them. Sensuality supports that which has no reality except as Voluptuousness, and along with it Materialism, in which only matter exists. Upon the opposite side Spiritualism wishes to maintain

that it is no more urgent to put into operation that mystic asceticism, and declares war against all that keeps the body from what is called natural enjoyments, believing that man is certainly already an immortal being, who is placed in the rank of Angels and of God. These immoderate pretensions have, however, their proper reason for existing amongst all parties even the most opposite amongst one another. Indeed there must be the distribution of work, for the activity of beings is limited. It is necessary that each specialty of life enters into the race full of vigour, towards the aim that by struggle it can attain to the highest possible degree of perfection, so that by the reunion of the whole, true progress may be afterwards accomplished. It must not only be a superior and more enlightened force that can put a check upon all. That force is wisdom, and the justice which follows it, for it is only wisdom that can enlighten upon the welfare to select, *i. e.*, upon justice.

Thus it seems that it is necessary to leave all these elements to combat and struggle towards their future improvement, which will be the element joined to progress. Yes, we must leave those agents for Providence to unravel the chaos, until we are able to see justice and peace in the horizon, in other words only a newer and nobler creation. I will say then that social fraternity amongst mankind is, in the present state, only a chimera, or rather that it must be the reign of God, a Superior Power, which can enjoin it upon mankind, if necessary. That which comforts me, however, is that in my own case, I have always found it natural and easy. It is therefore natural to think that it ought to be good for men of the same sentiments. It appeared easy to me, I think, because I found my interest in justice, for the spiritual blessings that I especially sought, no person can deprive me of. As to the material blessings which I require, I credit indebted society to bestow them to me. If it has deprived me of these, it is through ignor-

ance of justice, *i. e.*, of its proper interests. Now justice can never be violated without the punishment being cruel and sometimes eternal.

There is reason for the injustice which prevails amongst people. They will not be delivered from it but by a miracle; not through their own virtue, but by a glance from on high, if Providence consents to have pity upon them and chooses to send to them a Liberator, as Plato says; in other words, if He has judged the time propitious to deliver the power into the hands of Sacred Spirits. But let us not forget that if men are not corrected, the Saints also would delay coming, for very often they are not worthy, all ready as they are to take anarchy for the Kingdom of God, just like the peasant who takes an impostor for a good physician, and the ignorant person, or the child, who confuses glass with the diamond. This is why the Saints must be a race apart, and that fraternal love and evangelical disposition are available only for the race of Saints. Community of goods, says Aristotle, can only be amongst friends, for the true evangelical friend is only another self. For the others who are outside the Celestial City, there remains but the Infernal of the present state, or at the most, as we would say, the pity of God. Thus the Saints have to give their love only to those beings who unite in the views of Providence, of whom they are the visible representatives, and must pursue every element of darkness, with a view to the purifying of creation. Let us understand well, however, that Providence will give them power only gradually and by reason of their progress in wisdom, and consequently in the path of justice. Power is not permitted to a Blind Force.

Does not God often permit it to the ignorant? You ought to know that I do not speak of a mundane power, which, for the state of man, is not entirely unjust; but of a

Force so to say Divine in the hands of holy minds, such as is represented in the savants of the future, who will have the power to transform Nature also. Does not the Gospel say that man must love his enemies as well as all mankind, whoever they may be, in an equal manner? It is owing to the hardness of the heart of man that the Gospel feels itself obliged to use this language:—"Moses, because of the hardness of your hearts, suffered you to put away your wives" (*Matt. xix, 9*). One must cry aloud to a deaf person. What would remain for virtuous people, if we recompense the scoundrel and the Angel in the same measure? Moreover, would it be just, and would it serve humanity, to favour in an equal manner the Saints and the race of vipers? Have we forgotten that the end that we pursue is but the triumph of the good Principle? Do we not say that it is necessary for observing the Divine law to sacrifice all? But man, replies the Gospel—against that pedantic and Pharisaical argument—is not made for the purpose of observing those laws. Upon the contrary, all those laws, religions, various institutions, are only good in so far as they serve for the interest of man:—"And he said unto them, the Sabbath was made for man, and not man for the Sabbath" (*Mark ii, 27*).

Know that all justice before God, and consequently all legislation, all Divine law reduces itself to this: that man progresses in knowledge to gradually comprehend the views of Providence, in order to bring about all efforts to realize it. Nothing serves more in giving a true idea of justice than to know that there are two Principles in existence: God and Satan. These two Principles refer to the Pure and impure elements in existence. But there only exists the Supreme Being as the Source of all. From all eternity has existed, and throughout all eternity will exist the Supreme Mind or Idea—God. All that which to us seems to be created, forms only the throbbing waves or pulse-beats

in His overflowing bosom. Evil and impurity in *itself* is such only through relation to something else. In itself it is a relative benefit, whereof the reason very often escapes us. The accomplishment of instincts and desires of the body is proper for its preservation, but if they claim to exceed justice and fetter the mind they become an evil. Justice therefore is the whole secret, and this is why Plato regards it as the Royal Virtue. Even excessive ardour of these desires may be regarded as a wise foresight of Providence—as a stored-up force for defending the species against all menace, all contingency. In this case that strength of desire will still have its rationality, it will be as a force, whose nature reserves itself for every contingency. Applied evil, without being guided by reason, is abuse, wickedness. Upon the other hand, every being that belongs to an inferior sphere ought to be regarded as impure, in comparison with a superior being. Thus the monkey will be an impure being as compared with man, or rather man as compared with an Angel. A being is especially impure when it is thrown out from the plane of creation, in other words, when its reason for existence, although necessary, is no more to be found in the body of Christ—in the element of selection, in the germs which will be Deified, as is the case with the greater portion of creation, or rather when that element is almost entirely driven back from the plane where it has scarcely its reason for existence, as for instance, the wolf, serpent, etc.

A similar case is that concerning the morality of old times; we justly call it impure. Evil in the creation should have its reason for exciting humanity to progress. As is the state of the creature so are the means for governing and ameliorating it. In God all is found, both the perfect and imperfect states of the creatures, but He does not reverse the order according to His caprice or whim. All is proper in every sphere of creation. A blow given, a revenge, is

perhaps an act of old-time morality, but it is not rational, except for a brute. This is not the manner in which a philosopher ought to act, it is only for brutes. The business of the commander of an army is not to fight as a soldier, with musket in hand. To sum up, everything in existence is rational—a certain good—for it is only reason which can have the title to existence. But reason can be clothed with so many multiple and different titles that, as Plato says :—it presents itself before us as another Anticosm (impure Principle, Satan, Evil, Darkness, Falsehood) opposed to true existence. The world of Falsehood then exists alike infinite. All is reason, the Son, says the Gospel is Reason or Understanding—the unfoldment of the Everlasting—now Reason is God. It is a pedantic cult to be inspired with a love without discretion for every sort of being. It is only the ignorant who can love or hate without distinguishing good and evil. The evangelical speech is true that God made His sun to rise upon the good and the wicked, but He does not equally love them. Furthermore, He has appointed to living beings that condition which is suitable for each. Man must therefore recognise the Principle of Darkness to declare war against it. Evangelical love, as we comprehend it, must be completed by hatred against Satan. Jesus also says :—“But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me” (*Luke* xix, 27).

Another thing is Evangelical pardon, mildness and toleration towards the ignorant, even to our enemies, for this is the duty of the Sage. Again we have Divine justice referred to in the above passage, from which no person can escape. Here all wisdom, all patience and all goodness precede justice. But man, being ignorant, ought to forgive, for all activity throughout Nature reduces itself to one sole aim, that of the amelioration of beings. When all means are exhausted there remains only nothingness

and exterior darkness. The whole understanding of the true cult is therefore belief in the two Principles, those two opposite poles of all that which exists. The nearer a person is to God, the more he will worship Him; and the more there is affinity with darkness, the more he must hate Him. Here is the secret of all human or Divine justice. It is the triumph of the Principle of Goodness. That finished, I then said to the Priest :—The sentiment in our soul is only satisfied by wishing to establish morality upon welfare. Does it not seem just that man has constantly repelled welfare, and sought rather that foundation in the amelioration of the soul even? That is quite just and true, he replied to me; and it is precisely that which Plato and the Gospel have properly wished the world to see. But man, in default of knowledge which gives the solution of psychological problems, is not yet in a state for receiving all the profit. Indeed, wickedness is but a vice, an inferiority, a malady of the soul, which is much more to be feared, as the soul is certainly more precious than the body. Who would not prefer to be a superior and holy soul rather than to be a savage or a vile animal? Goodness consists only, so to say, in the perfection of the soul—in having a virtuous soul. Now the soul is immortal; and that which men unfortunately are ignorant of, is that it is in the natural conditions. Thus, inasmuch as the soul is vicious, it can only prolong indefinitely an existence in the Infernal. The proof of this is given by the difference of condition between man and the animal. The wicked soul will be very happy, if along with death, says Plato, it had the hope of delivering itself also from its vices. But we know that a bad species, a race of serpents, perpetuates itself indefinitely, as well as evil, the imperfection and moral condition in the posterity of Adam.

In the Church of the Holy Spirit we find this counsel :—No person may take away anything from the Gospel, but

he may add that which the Spirit will teach him. For the Christian Philosopher and the Church of the Holy Spirit, it is not that which is *known* that has an obligatory value, either in belief or actions. I speak of the fidelity directly inspired by reason and the Divine illumination, through relationship with all legislation up till now. The purest legislation known is the Gospel, for it is the Divine way for governing the human race. For the Church of the Holy Spirit and its faithful adherents, however, there is no legislation, they are "a law unto themselves," and can reach its source, that source being:—First, reason, guided by the pursuit of goodness; Second, justice, which apporitions the degree of all well-being; Third, wisdom, which enlightens justice for finding the good. This is the secret of all legislation. Thus a legislator has no need for legislation. A first application to these principles is that true morality which is only the perfecting of the soul and its transformation in Christ. Very well, he said to me, that last basis of morality, is it therefore anything but the greatest welfare for man? Is this then, my Father, the Mysterious Law, I said to him. You asked me, he said, to speak to you only of justice. We understand, however, that Divine power is but the secret inheritance of Christ and His elect.

THE KING IS AWAKENED.

And this King, I demanded of him, when will He come? He is already come, but just as the kings of the earth are not visible to everybody, it is only the souls of the elect who can see such a glorious King. How will they believe in Him, unless He performs great miracles? When a man has power over the Elements of Nature, people will take Him for a God, and herein is that which they call miracle. But when man can see miracles every day, could he be more enlightened upon his destiny? We know that human-

ity is only a second nature superposed upon the first and much more noble. The God of Nature is not so much necessary for man as the God of Spirits, which can do the greatest of miracles, that of creating the highest and noblest of worlds—that of changing humanity and rendering it Divine and immortal. The spirit can perceive very well the force of those reasons, but the soul senses them not, all petrified as she is with matter and unable to attribute reality to all that which it holds of this world, and which strikes the senses.

Can I also know this King? Would you at least explain to me this famous secret that God unveiled to Him, for rendering man immortal and equal to God? My dear friend, these are profound ideas, the meaning of which will be very difficult for you to penetrate, as I cannot explain to you the whole in detail. You desire to make the acquaintance of the King. Very well, to know a superior mind, for example, Socrates, would it be sufficient for you to see only his form? Is it not clear that you must study the mind and thought of a spirit to know him? The King is Awakened, although the world has believed Him still Dead. As for us we have seen Him in His Mysterious Sleep, as well as when awake. Blessed are they whom God will have enlightened to see Him! They will understand by this that God has revealed to Him the secret of not dying and of becoming like God.

Then seeing in the Monk the Apostle of the King; my Father, I said to him, I am but a simple compiler of traditions. I respect the belief of every one, but it is perhaps better for another to enter into a philosophical discussion upon these questions, than for me. Moreover, my ideas are arrested and it is impossible for me to deviate from the more rigorous naturalism. It is precisely that which is necessary, he said, for understanding well the thought of

God, which will be the object of our discussion, for Nature is only the product of the Divine thought. Moreover, I do not understand what purpose it serves, for a man to move heaven and earth to fill his sack with ancient and modern coins; and to refuse to examine those close at hand. He would perhaps try to render himself rich immediately. The Sage must have toleration to examine the whole, free-will to choose or reject that which suits him. Besides, I do not find it good to oblige a person to listen to me, and if you prefer, we shall herewith put an end to our conversation. Oh! no, I said to him; and I know you will be infinitely pleased to be able to continue all that is necessary relative to that interesting history.



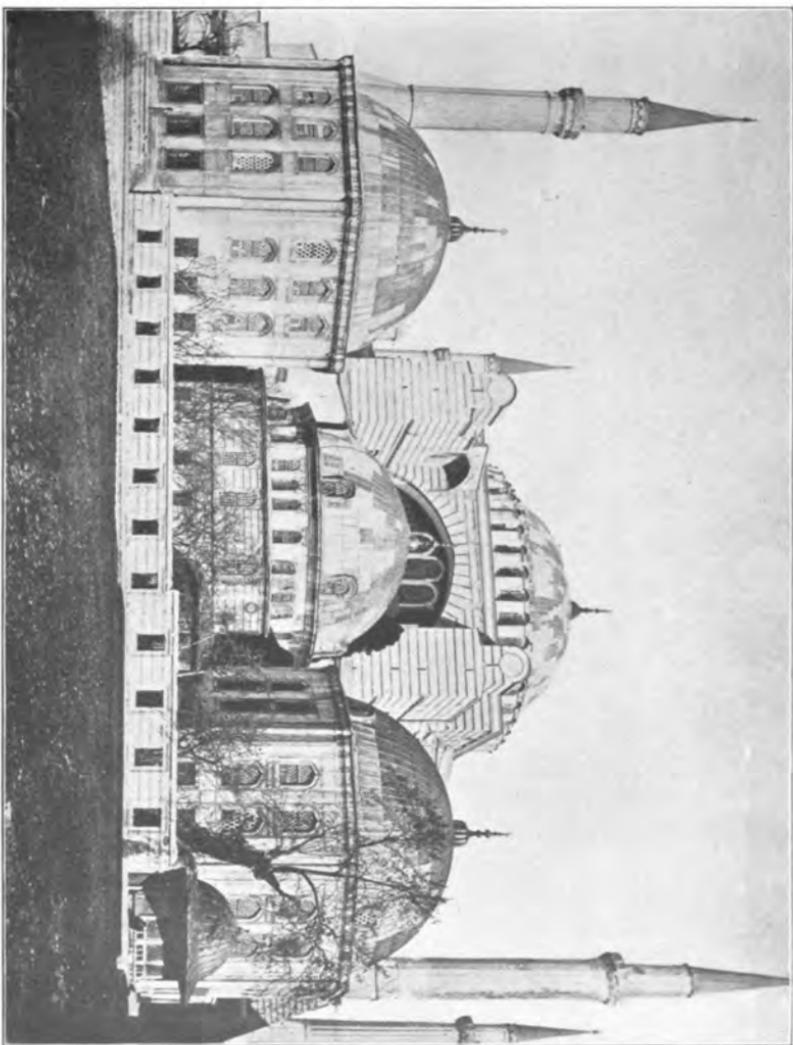
CHAPTER II.

THE LORD REVEALS HIMSELF TO THE GRAND MONARCH.

The Appearance of the Lord to the King Philosopher—God sends the King to sleep—The Lord reveals Himself to the King as God—Christ—Light—The Lord awakes the King—The Lord reveals to the Grand Monarch the Promise of Christ: the Cult of Spirit and Truth—The Mystery that the Gospel teaches—The Philosophical Gospel has only for its aim the Explanation, by the light of modern science, the Mystery of the Holy Faith of our Fathers—The Gospel is revealed by Providence—Resume of the Gospel; the principles it teaches.

THE APPEARANCE OF THE LORD TO THE KING PHILOSOPHER.

THE Priest elevating his hands to heaven, offered a prayer in those words:—Noble, despondent souls, let us address our prayers to the true Comforter, the God—Christ—Light. Herein, continued he, is the history of this extraordinary King. Our King Philosopher passed his infancy in that strange idea of persistently seeking to see God Himself, with his common eyes. His desire was to speak with the Supreme Intelligence, and to pray that He would be pleased to explain to him the mystery of the world, and reveal to him the destiny of man upon the earth. One day, as he entered into the Temple of St. Sophia—situated very near to the palace of his fathers—to pray to God, the Lord appeared to him under the form of an Angel and said to him:—Can we know God by seeing Him? The beast has also an eye like thine. Withdraw thyself from my face! Idolatry and animality are to me horrors! Is it possible to touch the Supreme Spirit with the hand? though He be not far from every one of us—God and Spirit (*Acts xvii, 27*). His worship is spiritual. We can only see God with the



BROWN'S FAMOUS PICTURES. NO. 385.

MOSQUE OF ST. SOPHIA, CONSTANTINOPLE.

spiritual vision. He becomes visible only to a pure soul, and by the light of High Science. "Ye shall seek me, and shall not find me: and where I am ye cannot come" (*John* vii, 34). He who desires to speak with me must possess a superior soul; he must also be capable of knowing much beyond the wisdom of all times. "Be ye holy and perfect, for I am the Holy and the Perfect One" (*I Peter* i, 16). Upon saying this, the glory of the Lord disappeared.

GOD PUTS THE KING TO SLEEP.

The Prince felt endless desires within his soul. What was the void in that soul that the Universe could not fill? What did it desire? To be equal to God? Oh! no, he said to himself, my God, as all that is very far from filling my soul, what is it then that I desire? At that thought the King found himself asleep upon his seat. After a short silence I said to the Priest: Does it not seem that this King was not a pious person? Will this be that which people call his struggle with God? My friend, continued the Philosopher; those are ideas that require to be well understood. Adam also disobeyed God, having wished to be equal with Him who, however, redeemed him, after having punished him. I may say to you that it is only God Himself who has given to the King—as formerly He gave to Adam and Jacob—the strength to look into His face, similar to the infant at the breast struggling with its mother, who wishes to invite it to a stronger nourishment; or like the tree that abandons with regret its pretty dress of flowers, in prospect of the fruits which it is about to bear. You take that for a fable. Very well, the idea of God, such as is generally represented, can no more answer to the fancies of the human soul, hence the void in the soul of the King, that no human conception could fill. Yes, it is the Supreme Being who is the Absolute Good, the Unknown Centre which attracts us. But this Good is far from being the God of common conception.

In reality the Supreme Being is neither Angel, thought, force, God, eternal life, nor nonentity! He is All, and He is nothing for all that! *

Thus the Philosophers who say that an eternal life would be only a misfortune, even for an Angel, prove only the verity that human thought is incapable of proceeding from a vulgar anthropolatry. Must we judge of the Divinity, as well as the ultramundane life, according to the conditions of life here below? Our philosophy, says the Apostle, is not like that of this age. The eye can not see, the ear can not hear the blessings that God hath prepared for those who love Him. Those blessings are far beyond all human conception (*I Cor.* ii, 9). This is why—far from the faith—God abandoned the wisest of men with all their errors, says the Apostle. Thus it was the will of God that the human soul should elevate itself very near to Him. That soul, however, was not yet made for that. It was therefore necessary that God should put the King to sleep for whole ages, in order to render his soul proper for the reception of the new conceptions upon the Divinity—upon the destiny of man—that the King, impelled by the void and the aspirations of his soul, might each day solicit God to reveal the Mystery to him.

What are then, I said to him, these new ideas, unknown to man, which God revealed to the King? But especially

* All the Saints with one accord agree in saying that it is one of the greatest blasphemies to believe the Supreme Being is truly that which we, in our ignorant conception, call God. They add:—The Supreme Being is in nothing that which we can imagine (*Patrol. Migne.*) None of the ancient theocratic legislators considered it wise to present the Supreme God, in His unfathomable profundity, to the adoration of the people. The Brahmins, types of all the Sages, even to-day, are alone contented in meditating on His essence in silence; the Chinese; the votaries of Zoroaster; the Egyptians, etc., honour the Supreme in silence, regarding Him as inaccessible to all human research, and their disciple, Orpheus, re-echoes this sentiment.

forget not, if you please, that famous secret which renders man immortal. I will tell you all, he replied to me.

THE LORD REVEALS HIMSELF TO THE KING AS GOD—
CHRIST—LIGHT.

The Spirit of God has revealed to the King the idea of the true God and His worship in spirit and in truth. I do not mean to say that this God and cult are new; it is that of our fathers. The Church still repeats the hymn of the first Christians:—"We have found the true cult of God: He is the Intellectual Sun, the Source of truth, justice and peace." The Son of God transmitted to the elect the secret meaning of the true cult, but time has caused them to forget it, hence the incredulity and decadence, which has dispelled almost every Divine ray of light. It was necessary therefore that the Spirit of God restore to the memory of mankind that secret teaching, and also explain it. "But when the Comforter is come, whom I will send unto you from the Father, he shall testify of me" (*John xv, 26*). What profit is there in that new conception of worship? This passage from the common or vulgar faith to the purest conception of the Gospel, transmitted secretly by the Son of God to the Saints, can I be able to penetrate it, as of old the children of Israel did penetrate the Red Sea, without wetting their feet? "But without a parable spake he not unto them: and *when they were alone, he expounded all things to his disciples*" (*Mark iv, 34*).

Yes, herein is the benefit for the man who believes not in alone searching into the archives of science to discover steam, for he knows very well that to possess it, he must, like Prometheus, invent it. In the same manner, if man wishes to become immortal, he must labour to realise this thought, as well as his other aspirations. Can he have in his possession so great a treasure, without knowing it?

Hence it is that Jesus says, in order to save ourselves we must have more than the ancient law:—"For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (*Matt.* v, 20). Indeed all the medical knowledge of antiquity, would it not be insufficient for making a good physician to-day? The faithful one, says the Gospel, who adds to his faith a very high conception of the Deity, is like the banker who can draw ancient and modern money from his treasury. "Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (*Matt.* xiii, 52); just like the physician who, in addition to the knowledge of the old, adds all the progress of modern science. The least child taught in the new faith, the Gospel further says, is much greater than the highest of the prophets of the ancient faith. "Verily I say unto you, among those that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he" (*Matt.* xi, 11). Indeed the most obscure pupil of modern medicine, ought he not to be a greater savant than Hippocrates, and much nearer to the aim which each pursues, the latter in the art of healing, and the Christian in the pursuit of his inspiration.

THE LORD AWAKES THE KING.

Has not God allowed the King to sleep for a long time? A considerable time after those events, continued the Priest, the Lord not unmindful of the King, whose soul He had elevated near to His throne, to teach and remodel him, spoke to him thus:—Prince, awake! Thou art the holiest and greatest King, and thy kingdom will be without end. Listen well to this, and do not forget it throughout

eternity:—"If a man love me and seek me, I will make my dwelling with him and be one with him. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works * * * At that day ye shall know that I am in my Father, and ye in me, and I in you. * * * If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (*John* xiv, 10, 20, 23). Announce then this news to the nations:—The Kingdom of God will be hereafter visible throughout the world. From that time the King saw no more either God or Angel. A voice only spoke to him, which his soul understood. It was that of God who was one with him, it was rather as if His thoughts only sprang up in the mind of the man. Herein follows that which the voice revealed to him.

THE LORD REVEALS TO THE GRAND MONARCH THE
PROMISE OF CHRIST: THE CULT OF
SPIRIT AND TRUTH.

What is that voice? what is that Being called who speaks to me? My name! I have none. I take all names; but I escape from every thought, from every tongue. My name! It is, as the Gospel says, that Light which enlighteneth all mankind throughout the world. "That was the true Light, which lighteth every man that cometh into the world" (*John* i, 9). Mysterious Power, by what sign must I recognise thy Divine production? We see the sun by the beams which it darts, and God in the light of High Science. God is Light. "This then is the message which we have heard of him, and declare unto you, that God is Light, and in him is no darkness at all * * * But if we walk in the Light, as He is in the Light, we have fellowship one with another" (*J. John* i, 5, 7). Oh! beam of Eternal Light vouchsafe

then to explain unto me the Mystery of the world, and enlighten me upon the destiny of mankind. There are many things to say to you, but all that is yet beyond your capacity, however, the Spirit of Truth will teach you one day the highest truth. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come" (*John* xvi, 12, 13). In the meanwhile behold this book. It is written in ancient characters and is no more legible. Moreover the savants of the age—Priests no more—are very far from comprehending it. This is the original of the Gospel. I will assist thee to read it in the language in which it is written, and as Jesus understood it, as also the Apostles, Saints, and the first Christian Societies, not as the times and circumstances have disfigured it. It is in you, it is in every true and free spirit to know the hidden mysteries of the kingdom of heaven. For the vulgar there are only parables and allegories. "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables" (*Mark* iv, 11).* Cease from being children, abandon the external doctrine of Christ and hold to perfection, if you desire to penetrate truly the Mystery which this book teaches. "Therefore

* The Saints and Fathers of the Church tell us that there is no salvation outside of Orthodoxy, *i. e.*, in the esoteric sense of the cult, which was known only amongst the Hierophants. The exoteric and common cult—that of allegories, etc.—is incapable of saving the soul, and is suitable only for the crowd, just as a proper school for preparing the people for the Church of the Holy Spirit, which we await, according to the promise of our Lord Jesus Christ. Every man—as well as every philosophy—is in error that teaches that there is any other way of gaining salvation than by that of the Comforter. There is no consolation against annihilation except in the Superior Science or Knowledge.

leaving the principles of the doctrine of Christ, let us go on into perfection; not laying again the foundation of repentance from dead works, and of faith towards God" (*Ileb.* vi, 1). "The letter killeth, but the spirit giveth life" (*II Cor.* iii, 6).

THE MYSTERY THAT THE GOSPEL TEACHES.

What is then the misunderstood Mystery that the Gospel desires to reveal to the world? Here is the entire Mystery in a few words. The Adamic race is only one species of humanity, of an inferior rank. Adam was then by his nature a mortal and perishable creature, along with all his posterity. But God, in order to save this race of Adam, sent it His Son, who will change it into a celestial and immortal race. What is the meaning of that doctrine? Science teaches that actual humanity, that posterity of Adam, sprung only from an animal race. Now, if the anthropoid—that man-animal—has been enabled, by virtue of the law of gradual evolution, to become an actual man, what prevents us from saying that—creation being always incessant—man can not in his turn, elevate himself some day, through successive transformations, to unknown horizons of perfection, as high as the Supreme Being even? Here then is the whole of this Mystery; thanks to Christ, who is the ideal man, model of superior and celestial life; Adam, the man-animal, will be transformed into God. Here is the destiny of man which thou didst demand of me; here is the entire Gospel.

THE PHILOSOPHICAL GOSPEL HAS ONLY FOR ITS AIM THE EXPLANATION—BY THE LIGHT OF MODERN SCIENCE—OF THE MYSTERY OF THE HOLY FAITH OF OUR FATHERS.

In what manner can this miracle of the transformation of man into God be accomplished? God works only through-

out Nature. This is the manner in which God pursues the accomplishment of His designs. Then what good is the Gospel? Is it not by knowledge that man must know Nature? It is by both. Thought alone is insufficient, a man must have inspiration. We must admit the existence of revelation, even as superior to learning. The Gospel is only, so to say, a kind of inspired Philosophy of Nature. In the main its object is only to announce the natural laws which preside at the destiny of beings. Man must have inspiration to enlighten the path of the human soul, as well as instinct to guide the animal life. The natural sciences have not yet reached to that superior synthesis for constituting a philosophy of Nature, based upon experience. That high wisdom capable of giving the secrets of Nature is still awaiting. Man wanted therefore to see, so to speak, and to touch the profound truths proper for giving an idea upon human destiny. This is why the Gospel has not been able to teach its principles and mysteries, that is to say, the revealed truth, except under the form of symbols—figures, sensible images—when it wishes to represent and enable us to comprehend those laws of Nature which concern the destiny of beings.

I would wish much to know how the Mysteries of the Gospel indicate in the main the immanent laws which govern the destiny of beings. Study those Mysteries to convince yourself. Here is an example. The symbol of Baptism teaches the Mystery of the death of Adam, who emerges therefrom under the form of a celestial being. We represent this fact under the form of a bath, which washes away the impurities of the past. But this symbol, what is it but the idea of purification, indispensable to progress? And what does it teach but the law of the progressive evolution of life. The wild man dies and passes away, in order to become an actual man who will henceforth become an Angel. If God has revealed the whole in the Gospel, why

would the knowledge of faith be still necessary? The Gospel! People believe it no more! Man was happy in that Paradise so long as he had faith. But he wished to eat of the fruit of the Tree of Knowledge, and as soon as he had the idea of penetrating the mysteries which faith teaches, he was expelled from that Paradise. Now, the Angel with the flaming sword defends its entrance!

Alas! yes, we remember with regret this happiness of our childhood! Why has God permitted the loss of that Divine Comforter which the faith of our fathers inspires within us? It is because man must progress, therefore God will not allow man to continue in that horrible despair. He has promised to send him another Comforter, the Spirit of Truth, to explain to him all the mysteries of the Gospel, and to give him strength to accomplish them. He will thus conduct him to a new celestial Paradise, in recompense for that Paradise which he lost. Has he really a Comforter in that despair? Yes, it is the Knowledge of the future. God is truth; Knowledge also is truth. Now, truth is one; this Comforter therefore is God Himself. Must there be a new cult then, a new God? It is the same God, it is the same faith, the ancient Knowledge and that of to-day; is not Knowledge always one? Why remain so ignorant of the Knowledge of the Gospel? Is not the cult of the Holy Spirit akin to that of the Father and Son? To deny this cult is to deny the Mystery of the Sacred Trinity, to be a heretic, to reject the Gospel. The Holy Spirit is not a new God. We have already said God is Knowledge and Light, the Holy Spirit is only the Truth. "God is light and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. * * * And it is the Spirit that beareth witness, because the Spirit is truth" (*I John* i, 5, 6; v, 6).

Has God promised in the Gospel to still send to mankind another God—a new Light—to explain to them the mystery

of the Gospel, and to tell them all the truth? Yes, study the Scriptures and you will see that this Comforter is the Knowledge or Science of the future, who is God Himself. Jesus says :—"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever : Even the Spirit of Truth ; whom the world cannot receive, because it seeth him not, neither knoweth him ; but ye know him ; for he dwelleth with you, and shall be in you. * * * He shall teach you all things, and bring all things to your remembrance. * * * He proceeds from the Father, he will speak not by himself, he will glorify me, for he will explain unto you all the mystery which concerns my person. He will take of that which is mine to announce it to you, for all that which my Father has is mine" (*John* xiv, 16, 26 ; xvi, 7, 12). What do those words signify? what service can science render to the Gospel? It is true that a revealed wisdom exists not only in faith, but especially in Nature, to guide by instinct, by inspiration, or in some other manner, all beings. Look at living beings how they instinctively know, with marvellous wisdom how to accomplish all the mysteries of life. Nevertheless, Physiology is necessary for man, so that he can penetrate the secrets of life and Nature. So man sees, knows Nature by revelation. But in what consists his superiority over the animal, who sees also? What is man in a state of Nature—to whom the revelation of the world by the senses seems to suffice—as compared with that Man-God of the future, to whom knowledge must give the key to all the Forces of Nature?

Yes, the Gospel comes from a revealed source, but without the aid of science, man could not comprehend the mysteries that faith reveals to him ; just as he cannot, without Astronomy, have any idea of the suns that vision reveals to him in the heavens. Moreover, it is only knowledge which can give to man in the future the power to realize these

mysteries which make his celestial inspirations. If God enlightens the soul in its least wants, will He leave it in darkness as regards its destiny? Now religion is nothing else except revelation, inspiration upon the destiny of man. But just as science comes next to Nature, which it must study, and Physiology next to the organism, and Grammar next to language, so Philosophy comes next to religion, which is yet however so very feeble to explain it, just as human thought which seeks to penetrate the Creative and Divine Mind, for we say openly with the Gospel:—"For the wisdom of this world is foolishness with God" (*I Cor.* iii, 19). This is because man must be made ready—must be perfected, for he is destined to ascend even to God—to identify himself with Divine Wisdom and the Holy Spirit. This is the reason that the knowledge which ought to explain the principles and mysteries of the revealed faith, that is to say, the natural way announced by the Gospel, that man ought to follow in order to become God, for the supreme end that creation pursues, is that of producing Angels, Gods. "Is it not written in your law, I said, ye are Gods" (*John* x, 34). This is the mystery of the world which thou demandest of me.

Is it possible that faith abandons its mystery in order to be changed into knowledge? Yes. God wishes not to leave man in ignorance. Darkness is not preferable to knowledge. The Almighty is the God of Light. Besides this, all Scriptures give the promise that there will come a time, when all the mysteries of faith will be clearly understood by all mankind. The fault then is only in the ignorance of men. "For we now see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known" (*I Cor.* xiii, 12).

THE GOSPEL IS REVEALED BY PROVIDENCE.

Has God truly spoken to man? is it God who has revealed the Gospel? Yes, there are two modes of being

convinced; miracles and demonstration. Do you give the preference to miracle or rather to science? I scarcely know what I must say. It is God who sends to mankind an Angel, in order to tell them that He exists. Respecting Him, is there any necessity that men believe or not in His existence, will such blind belief profit man in the least? This is precisely the yoke of authority which he must throw off. Must he believe or know rather? There is no point of true education but that which furnishes personal experience; each believes upon the authority of savants that the earth turns around the sun. Is Astronomy sufficient for that? We believe also in the existence of Medicine. Is it sufficient to have that simple faith, without a particular application to that science which makes a good physician? Now the problem of the Gospel that we ought to understand well, is that man ought to become God. Is it not evident that there must be a Divine Science, by which to attain to that end so elevated, if that is possible, rather than a simple faith? Could all the miracles in the world change that which is the miserable state of man? Can we not see that miracles address themselves to the senses rather than to the spirit? God has permitted miracles only in the time of ignorance; but that time is already past. The crowd cannot comprehend without seeing. Imitate the Sage, who demands only to be enlightened. Shall I say to you now that the Gospel is hostile to miracles? Jesus said to the Jews:—Cursed race, which demands only miracles. Ah! these people! if they do not see miracles and prodigies, they would never wish to believe the truth! "Then certain of the scribes and Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them; An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas" (*Matt.* xii, 38, 39). "Then said Jesus unto them, Except ye see signs and wonders, ye will not believe" (*Johu* iv, 48). Seek only, He says, the Holy

Spirit. Believe not in me therefore for any other reason than because I teach you the light. "Moreover, he that believeth not in me is already condemned, having loved better to remain in darkness than to receive the truth which gives to men liberty, and that which is the source of life. * * * And ye shall know the truth and the truth shall make you free" (*John* iii, 18; viii, 32).

Then if that is possible, why did not God send this same Angel to teach us all knowledge, all the secrets of Nature? God certainly wishes to reveal all the mysteries to man. Let us see: would that serve him in anywise? Is man in a state to profit by the wisdom of the Angels, of being the least sensible of their existence, of comprehending their thought? What profit would there be in teaching a child the superior and abstract sciences? You understand well, says the Gospel, human conditions; why do you not wish also to comprehend Divine conditions? "Oh! ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (*Matt.* xvi, 3). Still the Divine and the natural worlds are closely modelled after the same fashion, for the laws of existence are immanent, and consequently identical. We live in the bosom of the Everlasting. Nevertheless, this miracle of the Angel is accomplished every day in the midst of you. But that which people demand to have at the same moment and as it were by miracle, can only be accomplished in time. It is Nature which is the Angel that you seek after. This is even the only Angel which is suitable to your state, for you can see, as well as comprehend its language. An Angel would surpass all your senses. It is this same Angel which, like a trumpet as immense as the heavens, astonishes you every moment by the hymn of the existence of God. Furthermore, it is the school which gradually elevates you to God, by teaching you your destiny and furnishing you with the means of fulfilling it. We must also understand with

that school of Nature, the Spirit of God, which animates and guides it, as well as the superior and pure souls which He inspires. It is only according to this school that you will be in a state to approach the celestial school, to confer with the Angel that you demand, to speak with God, to be taught directly by Him, according to the promise of the Gospel. "It is written in the prophets, And they shall be all taught of God" (*John vi, 45*); "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (*I Cor. vi, 16*). There are laws which govern the Universe: The greatest law is that man must gradually advance to perfection. All is possible, but with time.

The Atheists doubt the existence of God even.* That Wisdom distributed throughout Nature, What is it, they say, but the immanent laws which govern the world? natural laws are all-sufficient for explaining that! I say so also; is not God immanent? is not His existence necessary? God is nothing else but that which exists by Itself; outside of God there is nothing. God is therefore one with those laws. What a confusion of terms! What has the Atheist to gain? he is obliged to recognise with

* The Atheist denies the existence of God. But the Supreme Being is not the God of common vulgar conception, although every man, however, will admit that something exists, and if, owing to the law of progress, man is superior to the beast, to the plant, there ought therefore to be beings infinitely superior to man. But the Atheist is careful to pass for an ignorant person who is unable to observe a Superior Intelligence in Nature, as the Source of all reason, of all wisdom. Does he think he will escape from the notice of that immanent Eye, which is as penetrating as the Eye of the Christian God, and infinitely more inexorable? But here is the whole question:—God is nothing but the Supreme Goodness, to which we aspire. In denying Him therefore we have brought upon ourselves our proper condemnation. The whole point in question is simply the choice between the infernal of the brute, and the hope of seeking the way which conducts to the Angelical Paradise.

everybody, a Providence which sustains the world; only he says that It exists by Itself. We too say so with the Gospel, which teaches that we live in God:—"For in him we live and move, and have our being: as certain also of your own prophets have said, For we are also his offspring" (*Acts xvii, 28*). Every person admits that God exists through Himself. Would you deny intelligence in the world? But is it not Nature which is the source of all intelligence and science known to man? A monkey might boast highly in placing itself as a model being, endowed with intelligence; Nature, which furnishes intelligence to an infinity of beings, which produces great minds, can it be left destitute? This is that Source of all intelligence, of all knowledge, that we call God and Providence, in proportion as man can comprehend God, for, according to the words of Jesus, no person has ever seen God:—"Not that any man hath seen the Father, save he which is of God, he hath seen the Father" (*John vi, 46*).

How does God reveal Himself to man? God speaks within the soul of man. Providence is everywhere present, it matters not whether we admit Him as immanent or transcendent, that is to say, separated, or one with the world. Without Him nothing can be born nor arrive at its destination. He guides beings by instinct or otherwise. Could He leave the human soul without inspiring it with its proper destiny? Could the sun, which deigns to enlighten an ant, be darkness in the soul which fathoms the Divine mysteries? All is governed by inspiration and the plans of a Power which acts upon all things. Does the Gospel speak in this sense upon the subject of Revelation? Does it not say that God sent Moses, then the prophets, to reveal to man the truth which he could not himself understand? Phillip the apostle said to Jesus:—"Shew us the Father, and it sufficeth us. Jesus saith unto him:—Have I been so long time with you; and yet hast thou not known

God is Trinity in reality. First, progress is infinite, then the Son, the man of the future will one day be equal to the infinite God. Second, but before the Son, before terrestrial evolution—we are always yet before the infinitude of the time past—one other cosmic evolution should have taken place. Then, from the point of view of the series of cosmic evolutions, another God was there before the Son; this is the Father. This period of creation, this cosmical evolution, has only for its object the production of Divine beings. This is the instrument or machine—if we may use such an expression—destined to execute the order of God, the production of Angels. This creation has only for its object the production of God, the Divinity, the Son. But it has a beginning, time is infinite before our cosmogonic period. It is therefore necessary to admit other creations, other cosmic evolutions that have taken place prior to ours. If the design of our creation is to produce Divinity—the Son—the other creations also which existed before ours, ought to have produced another God, just as ours laboured to produce a God. This then is the God which exists before the Deity that we hope for as the final object of our creation. This God before ours is the Father. Tradition and the Sacred Books refer to an army of Angels (the Divinity) related to another creation before that of ours. Our creation is destined to produce Angels for supplying the place of a portion of those Angels who were separated from the Light of God—the Fallen Angels. Third, the Holy Spirit; what is God but the Supreme Spirit which possesses all knowledge? God is only in His essence absolute Knowledge; God is nothing else but Omniscience. There is no other progress but that of knowledge, therefore the essence of the Son will be knowledge* It is the same with the essence of the

* The Divine Being of the future will be an intelligible being. Being.

Father. Thus all the three are infinite, equal, consubstantial, and are only the basis of the same being; Absolute Knowledge, the immanent God, the Supreme Immanent Spirit. There is only one God, the God-Light. [Knowledge can not be born from nothing, it is reproduced. Knowledge exists outside of time. The Son is born, reproduced from the Father. He is not made from nothing. He is not a creature. Orthodoxy is correct. Thus the Son is co-eternal with the Father and like Him increate. He is the same as the Holy Spirit.

- V. At the foundation there is only the Everlasting eternally immutable, for He embraces within His bosom time and creation. the past and the future. Nothing takes place by itself, all is perfected, seeing that it is from all eternity. Then we might say, How explain evolution, growth, time, creation? Amongst all the creeds of the world, it is only the worship of the Everlasting Trinity that the Gospel teaches, that is competent to give the reason of creation by the immutable Everlasting, as well as of enabling us to comprehend the destiny of man, and of indicating the way to Deification, which is as follows:—

The Christ is the prospect of the Everlasting who represents God, who makes Himself, so to speak. This is the man who will be God. This is the Son. The Father is the Eternal or Everlasting, seen as God in the state of absolute perfection. The Holy Spirit indicates the essence of the Eternal, which is in itself only Knowledge, Light; besides the numerous centres of science, the breathings or exhalations which emanate from the Father. All these terms are only points of

force, the substance which will serve for material in its formation will be intellectual, immaterial force, that is to say, idea, knowledge, science, and not material force.

view of the Immutable Eternal in Himself. All the three make the same Unity, the Eternal. This is why it is said:—"I am Alpha and Omega, the beginning and the ending, which is and which was, and which is to come, the Almighty. * * * I am all that which was, all that which will be" (*Rev.* i, 8; xi, 17). Here is the Divine enigma.



CHAPTER III.

THE GOSPEL EXPLAINED TO THE KING BY THE LORD.

The Loss of the Adamic Humanity—Advent of the Christ-Man—Incarnation of God under the Human form—The Christ—The Mystery of the Man-God explained—The Mystery of Christ explained by the Gospel—What the Creed of Christ consists of—Christ teaches the way to practice His Cult—The Christ and His Earthly Kingdom.

THE LOSS OF THE ADAMIC HUMANITY.

WHY will God permit the loss of the present humanity? The Scriptures say that humanity is under the imprecation of God; that He is responsible for the curse of Adam from whom it descended. Does science approve of that idea? does it teach the approaching loss of the human race? God will not spare this humanity, just as He has not spared the numerous races, human or animal, which have formerly peopled the earth. The biological laws, which have in olden times made the separation between man and animal, are still in full operation. Creation never ceases. The struggle for existence which takes place amongst living creatures since the world existed, will in the future be transferred even into the bosom of humanity, and will there cause an immense schism. A new humanity, a super-human order must spring up, superior to this mortal and perishable humanity. Up till now it is believed that Evolutionism undermines the basis of religion. True, God has enabled us to see therein that we ought not solely to take Mosaism—already a dead corpse—for the Gospel, but that the time approaches for us to dive deeper into the truth of the Evangel—not merely to admit such by faith,

but in short that the promise of Christ must be accomplished. A superior knowledge was necessary for understanding the Mystery of the Christ, the only condition of salvation. Now, was not knowledge necessary, and is not this God, who works through His organs or instruments—the Savants or Sages—to prepare the way for mankind? Nothing can be done without His will, all happens in His time, and this is for the utmost good. But our short-sightedness—our prejudice—prevents us from recognising the Divine thought. “To approach the throne,” says St. Basil, “a man must prepare himself for a long time in human knowledge. Thus did Moses, thus did all those Saints who were worthy of seeing God.” Veritable human knowledge is a ray of the Everlasting Sun, for it is but one of the inferior rounds in the ladder of the Holy Spirit, only it must not be taken as the measure of the whole truth, for this is the crime of the Eosphore, who wished to place themselves above God!

What is the crime of Adam? what does that idea of his Fall mean, that symbol of earthly Paradise, that Tree of Knowledge? The lost Paradise that God planted for the first man is only the virgin nature. Adam is the wild man, scarcely emerged from animality. This word Adam still signifies man in the Orient. Yes, that Anthropoid was relatively happy in that state of Nature. He was, however, destined to become God. This is why he must eat of the fruit of civilisation, of the Tree of Knowledge, in order to know good and evil. This is the meaning of that passage of Scripture which says:—“The day when thou eatest of this fruit you will be similar to God.” This is the way to Deification, which is nothing else but Knowledge.

It is said that Adam was created perfect by God. If Adam was a being of high morality, would he not have

understood the abyss wherein he precipitated himself, being as perfect as an Angel, as is supposed? The Scriptures teach that Adam had not even the sense of the shame of his nakedness until after his fall. Thus the Scriptures are in accord with the animal state of primitive man. All the mischief proceeds from the errors of the Philosophy of the middle ages, which not being in a state to penetrate the mysteries of faith, was still deprived of the light of modern science. Thus without understanding, destitute of perception, that barbarous Philosophy has, in its ignorant pride, trampled under foot the noblest expectations and holiest aspirations of the human race. "For after that in the wisdom of God the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe" (*I Cor.* i, 21). They say that God has punished Adam for having used his free-will in an evil manner. What free will! and how long did the rust of the middle ages prevail? When will people understand that free-will marches in parallel lines with knowledge and moral perfection, and that the inferior man is but a vile slave opposed to man and God?

Was it justice upon the part of God to condemn to eternal loss all mankind for the crime of a single man? The mysteries of the Gospel can indicate only universal, immanent, fatal laws, which govern the world and rule over the destiny of beings. The thought of God is valid for all beings, for all time, for it is based upon knowledge and supreme justice. Here then is the secret of Divine justice upon the punishment of the posterity of Adam:— Conformably to the law of inheritance, the animal can only give birth to an animal. The bird is born from a bird, the lion from a lion, the monkey from a monkey, the savage man from a savage man. This is the doctrine of predestination. Thus the posterity of Adam must be a mortal and unhappy race like him. Can it be then that God predes-

tines creatures to unhappiness? You must understand that the same justice guides the God of the Gospel and the God that acts throughout Nature. I must again explain that justice. Humanity will not remain there. It must march towards a type of elevated life, taking for a model the imitation of a being descended from heaven—the Christ. Now all that is born from that celestial humanity will be angelic by birth, by virtue of the same law of heredity. “As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly” (*I Cor.* xv, 48). Herein therefore is the meaning of the doctrine of grace.

Does the Gospel speak of all that in this manner? The Gospel, far in advance of modern science, has explained the condition of the races and Divine justice, by the law of heredity. Here is what it says:—“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. * * * For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one—Christ” (*Rom.* v, 12–17). Such as the first man was, viz: earthly and mortal, such also must be his posterity, and such as is the new man, viz: celestial and immortal, such also will be his posterity. “The first man is of the earth, earthy; the second man is the Lord from heaven” (*I Cor.* xv, 47.) Is this strict justice? must we say that God is partial in predestinating some to the infernal, and in according gratuitously to others the greatest good—the Divinity? The whole secret lies in this. The various races are only the same Being. Thus predestination to misfortune, as well as grace, are both based upon Divine justice. All that which the race possesses is owing to the efforts of its ancestors. Such as is the state of a race, such is the condition of its posterity. Each kind is

endowed with such faculties and resources as it has been able to acquire by its former applications. Here is a problem which is not so difficult to understand as it seems.

Does the Gospel say that man is perishable after death? The Gospel has loudly proclaimed this truth. Those who escape eternal loss are extremely rare, it tells us. "Straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it" (*Matt. vii, 14*). Just as all die in the posterity of Adam, so will all those live again who are the posterity of Christ. "For as in Adam all die, even so in Christ shall all be made alive" (*I Cor. xv, 22*). Science teaches the same thing when it ranks the human species at the summit of the common tree of life. Frequently the same idea expressed in different terms passes for another thing quite new and altogether different. Is it true then that man is deprived of a soul? The soul of the Adamic man is mortal. Such a soul is held but little above a species of psychism, made rather for the functions of life and the senses. There is truly a vital soul, just as we speak of a vegetable soul. There is the Spirit, a species of soul belonging to a very superior rank, which can make a psychic being capable of immortality. This is the Soul of the race of Christ.

Does the Gospel say that the ordinary man forms a race apart, an animal race, or that he is deprived of an immortal soul? The Gospel speaks of this plainly. The first race was terrestrial, animal, mortal. That which comes next, the race of Christ, is celestial, immortal. The race of Adam has a vital soul only, that of the last Adam, viz: Christ, an immortal Spirit. "The first man Adam was made a living soul; the last Adam was made a quickening spirit" (*I Cor. xv, 45*). The impious are a separate race; the race with the animal soul, in whom the Spiritual Soul is missing, which is alone capable of immortality. "These

be they who separate themselves, sensual, having not the Spirit" (*Jete* i. 19). Undeceive yourselves; flesh and blood can not be made heirs of Christ. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (*I Cor.* xv, 50).

THE ADVENT OF THE CHRIST-MAN: INCARNATION OF GOD UNDER THE HUMAN FORM.

Is man deprived then of an immortal soul? Man is certainly endowed with a soul which is perpetuated after death. But for what good, if such a soul, although infinitely superior to that of the animal, uses it only as the latter—but to perpetuate a horrible infernal? I have said that it is only the Spirit, a species of Soul of a very superior order, the Soul of the men of the race of Christ, that is made to live throughout eternity with God. How comes that immortal Soul? can we possess it? It is the Christ, that Divine model for the soul, who is the source of life:— "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (*John* v, 21). "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live" (*John* xi, 25). Seek then to know the Christ and to do His cult. No person, however, can aspire to that glory, if that was not given him by heaven. "John answered and said, A man can receive nothing, except it be given him from heaven" (*John* iii, 27). Know ye not that there are souls which have the aptitude of identifying themselves totally with the model that they pursue, and others which remain stationary? "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren" (*Rom.* viii, 29). It is necessary then that I relate; First—Who Christ is; Second—In

what consists the cult of Christ; Third—The art of practising that cult.

First: The Christ.—Who is the Christ? from whence does He come? The Christ, come as a man, is the elite of humanity. This is the recent privileged race, endowed with the immortal Spirit. This is the Spirit. It derives its origin from God, from the world of ideas, which is the source of its aliment. Do we not find that there exists this infinite world of ideas? it is this world which is the Spiritual or Supernatural world. The Spirit is descended from this Divine world, from which the human soul, laying aside animality, owing to the law of evolution, has been able to elevate itself, through successive transformations, to the altitude of those immortal Spirits, Saints, Philosophers—those spiritual benefactors of the human race, of every epoch, and of every nation. The Christ then is only the new man. The Christ could not be incarnate except in such a superior soul. Indeed the Spirit is found only in the elite of humanity. Beneath this there is only the animal soul. Thus the common annihilated race is, conformably with biological laws, but that flower of humanity which constitutes the germs, so to say, from whence emerges the new race which will be Deified. Those are the germs which constitute the Sons of God, the Christ, the Man-God, the God who comes to be born upon earth. It is similar to the wild man, the Anthropoid that gave birth to present humanity; so that the Man-God must be regarded as the embryo that will be transformed into God.

Christ is conceived by the Holy Spirit, (*Luke i, 35*), with which He is one, and who is God incarnate; in other words God descended into Nature, to transform man into God. Without having a Superior Knowledge we cannot comprehend the Mystery of the Divinity of Jesus. "Wherefore I give you to understand, that no man speaking by the

Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost" (*1 Cor.* xii, 3). There is in Nature a transitory element, an element which passes away; and a Divine element which remains eternal. "It is necessary to apprehend a portion of the truth," says Plato. We say, faith in the Grand Monarch is the only way of salvation, and still more in His cult. The Church gives this name to the Holy Spirit, in the symbol of faith, because there is no power greater than that of knowledge. It also calls it quickening or vivifying. Indeed there is no hope of eternal life and of the Comforter, against the horror of annihilation, but the Superior Knowledge.

That which we call a Divine element in our instinctive soul (thought-germs) is rather only a predisposition in us for the reception of the Divinity--the Holy Spirit. God is not in us prior to the receiving of the Baptism of the Holy Spirit from the Union with Christ (the death of the ancient animal soul, the "old man" of the Scriptures). God is outside of us, for man is finite. Plotinus deceived himself by believing that he found the infinite God in the soul. God--that is to say, that which we call and understand as God, is but a blasphemy, the Saints say, for this is only but an idol, a shadow of the true God that is outside of us (Theism). The Holy Spirit must therefore descend from the bosom of God to engender the Christ-Man, germ of the Christ-God. The true God is the world of ideas, objective, not subjective, *i. e.*, not the infinity of thoughts that we conceive. It has been said of old that Existence--the Eternal--is only the world of ideas, for there exists nothing else. But the world of ideas, in our opinion, is but a portion of the first. Moreover, we can clearly conceive that our being, that is to say, our thought, with all that which it calls God--innumerable worlds and Nature--float in the womb of the Eternal that cannot be naturally comprehended.

Thus Pantheism and the Gospel, along with the Church, are right in that, viz: that we have the aptitude of becoming God. God, however, is entirely outside of us. In that Theism is right. Thus it is the *Union* with the Christ which unites us with God, and that element is not *in us*. It descends from *God* as the *Holy Spirit*.

What is this Christ that you announce to me? does He not seem to be quite another Being than the Christ of the Gospel? What is this Christ! it is the true Christ of the Apostles, that of the first Christians. This is astonishing! is this certainly the Christ of the Gospel? Why should you be astonished, since it is the Gospel which proclaims it, as well as Paul and all the Apostles, for it is the faith of the primitive Church. The Lord, says the Apostle, is only the new man:—"And that ye put on the new man, which after God is created in righteousness and true holiness" (*Ephes. iv, 24*; see also *I Cor. xv*). The Lord is only the Spirit:—"Now the Lord is that spirit; and where the spirit of the Lord is, there is liberty" (*II Cor. iii, 17*). This is the new creation:—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (*v, 17*). "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation" (*Galat. vi, 15*). It is true, says Paul, that we have known at the beginning of our faith a Christ according to the flesh, but to-day we labour not under such an idea:—"Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more" (*II Cor. v, 16*). "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (*I Cor. i, 23, 24*). The Christ is the same in the person of all the brothers of Jesus. These persons are

all Saints, all Superior Souls, of every nation, of all time; for all are in Christ. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (*Galat. iii, 26, 27, 28*).

Observe the testimony of the Gospel:—"Jesus answered them, Is it not written in your law, I said, Ye are Gods?" (*John x, 34*); "For ye are all the children of God by the efficacy of faith" (*Galat. iii, 26*). In other words those who are dormant in the hope of Christ, who is the future man, will be by the power of the latter, resuscitated in God. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ, and are become one with him. * * * If you are sons, you are certainly heirs of God" (*Galat. iii, 26, 27, 29; iv, 7*). The Sons of God are those who are guided by the Spirit of God. If we are Sons we are therefore heirs. I wish you to understand this perfectly, heirs of God, and co-heirs of Christ. If we suffer for the same cause, we shall have the same glory as the Christ. "For as many as are led by the Spirit of God, they are Sons of God" (*Rom. viii, 14*). This is very strange, herein are contained the noblest interests of humanity! The Gospel speaks plainly. We must truly say that people do not as yet understand it! Yes; that veil, as the Scriptures tell us, continues till now. It will be taken away that day when we will return to the Lord. Know that the Lord is only the Spirit. Now where there is the worship of the Spirit who comes from God, there is liberty:—"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty" (*II Cor. iii, 17*). Can we still, after so much testimony, remain so obstinate as to doubt that the meaning which I apply to Christ is not the authentic one, as understood by primitive

Christianity? There is not the slightest cause for doubt, for therein lies clearly the true Christ, that of the Gospel, which can alone give peace to the mind and salvation to the world. Allow the Gospel to speak and Jesus Himself:—“And he that seeth me seeth him that sent me. * * * At that day ye shall know that I am in my Father, and ye in me, and I in you. * * * That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one” (*John* xii, 45; xiv, 20; xvii, 23). Furthermore here is what the Apostle Peter says, when speaking of the Mystery of Christ:—“There are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction” (*II Peter* iii, 16).

Now observe this Mystery, stated in the clearest manner from the dawn even of Christianity:—“He was caught up into Paradise, and heard unspeakable things, which it is not lawful for a man to utter” (*II Cor.* xii, 4). “God has confided to me the charge of the ministry of Christ; to let you know plainly this mystery, which has been hidden throughout the centuries and at all time; and to announce unto you what are the riches of the glory that God has accorded to all nations. The mystery of that riches is the Christ, that hope of Divine glory, for you even and for all nations” (*I Cor.* ii, 6, 7, 8).* Behold the Mystery of Christ explained by the Holy Spirit:—“To him that overcometh will I grant to sit with me in my throne, even as I

* All the Fathers of Orthodoxy declare with one unanimous voice that the work of the Gospel is nothing else than to transform man into God. Every Church which has not inscribed upon its standard those Divine tidings announced to the human race is far from the Spirit of Christ, and marches on to decadence, downfall and death. There is no other pretext! There is no true morality or ethics before God than in the Union with Christ, or the Divine improvement of the soul. Beyond that effort all is human legislation.

also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the spirit saith unto the churches" (*Rev.* iii, 21, 22). All the Churches profess that truth, viz: the Mystery of Communion. Do they wish likewise to comprehend it? Could God announce in a more official manner to the Churches, that the throne of God belongs as well to Jesus as to every man who will be a victor?

Second; The Mystery of the Man-God explained. What is the Mystery of the Christ? Here is the faith of all the Churches, their Creed since all time:—The Christ is double in His nature. He is absolutely human in nature, like the rest of mankind, except His superior sanctity. He is at the same time God Himself, being consubstantially one with Him. The Christ being thus a double Being in His nature—man as well as God—makes nevertheless but one single Person, the infinite God. We have already explained this Mystery of Christ. The elect of our times, who are only men, and the elect of the future, will be, owing to progress, Divine beings, not making however two categories of beings. The whole will be one Being only, one sole Person; the Christ, the Divine Being. Observe the testimony of the Gospel:—"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (*Colos.* iii, 3, 4). Theism has constantly warred against the dogma of Christ. According to antiquity, Arianism wished to extinguish the Divinity of Christ. This was to deny that humanity could attain to the perfection of God and be united with Him. At the present time the Churches seem to have forgotten the human nature of Christ, and thus falsify, without knowing it, the fundamental Mystery, the creed of faith. A false philosophy seems to inspire them with this thought:—that Jesus is God, but that man, a simple common creature, can

never aspire to Divinity equal with Him. This is therefore excluding humanity from participation in the Divinity, abolishing the Mystery of the Communion of Saints with the glory of Christ. It is thus the Mystery of the Incarnation which falls, and along with it this Mystery of Christianity as well. This is the cause of universal unbelief. God punishes heresy! Let us declare throughout the world the identity of the elect with Christ. To save the world, it must comprehend the Mystery of Communion, that which forms the entire foundation of our sacred faith. In order to come to life again let us return to the Gospel; let us appreciate better the treasures preserved in the Church.

Third; Jesus Christ is man as well as God. Is Jesus God? If the idea of Christ in the person of Jesus remains still misunderstood, it is neither the fault of Jesus nor that of His Apostles, who declare it clearly. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after the true doctrine of Christ, for in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (*Coloss. ii, 8, 9, 10*). We are of the race of God:—"For in him we live and move and have our being" (*Acts xvii, 28*). Observe the words of Jesus upon the idea of Christ:—"Go to my brethren," he says to Mary, after His resurrection, "and say to them that I ascend to my Father and your Father, and to my God and your God" (*John xx, 17*). "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren" (*Rom. viii, 29*). Jesus calls mankind His brethren:—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (*Matt. xxv, 40*); "Go tell my brethren that they go into Galilee, and there they shall see me" (*xxviii, 10*).

He also calls Himself the Son of man :—“ When the Son of man shall come in his glory, and all the holy angels with him ” (*Matt.* xxv, 31). In His prayer to God He says :—“ Neither pray I for these alone, but for them also which shall believe on me through their word ; That they all may be one ; as thou Father, art in me, and I in thee ; that they also may be one in us * * * that they may be one, even as we are one ” (*John* xvii, 20-22) ; or that they may attain to that perfection, so that there be only one Unity for all. Jesus says also to the Jews :—“ Is it not written in your law, Ye are Gods. Is it then blasphemy if I say : I am the Son of God, whom the Father hath sanctified and sent to save the world ” (*John* xvii, 34-36).

Who could say that Jesus does not possess the claim to the title of God? “ And ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ” (*Ephes.* ii, 20). He has unveiled to you a great truth ; He has invited you to the supreme glory of seating yourself upon the throne of God :—“ To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne ” (*Rev.* iii, 21). It is as if we would call a servant, an Aristotle who reveals to mankind knowledge, and opens up the way also to others for becoming savants. It is like a discovery* which serves as a model to be diffused

* The way of Deification—of becoming God—is a discovery made by Jesus. Every man who is worthy of it can profit from that discovery. It is like a new invention, such as the Telegraph, Steam, etc. Every person can become a Telegraphist, consequently it is quite appropriate to give the same title to the inventor. As Aristotle discovered the way to become learned and had also the right to bear the name of a savant, or learned man, in the same manner Jesus, although a man, first discovered the secret, and the way to become God and immortal. He has therefore the right to bear the title of God, but this is not the proper place for speaking of the secret of becoming immortal, which is that method for becoming God. The most that we can say in the meantime is, that for the Evangelical Church,

to infinity. Thus Divinity is a right belonging to Jesus, since He is able to confer this title upon His brethren. It is not, as Paul plainly says, a usurpation:—Have the same sentiment that Jesus had. Indeed, although you are in the image of God, it is not to be regarded as a usurpation to be equal to God. “Who, being in the form of God, thought it not robbery to be equal with God” (*Phillip.* ii, 6). Here then is this pretentious scandal removed, after having given so much trouble to the world; here is the error of unbelievers dissipated. The idea of God incarnate upon earth is clear. The idea of Jesus, who harmonises with humanity, having the right to aspire to Divinity is equally obvious.

Fourth: The Mystery of Christ explained by the Gospel. Is it orthodox to give to the Saints the title of God? The Church gives to the Saints the title of Theophores; men who bear God in their souls. Yes, herein is the true Christ. The Mystic Man—the Christ—is the Being who embraces all the degrees of life from humanity up till God. Observe how the Gospel explains the Mystery of Christ, viz., that the elect will be in Christ the same Divine Person. All the races are co-heirs of Christ and make only one body, one only Being with Him. They will participate in the glory of Christ, as God has promised to them (*Ephes.* iii). Christ is one in you:—“I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty” (*I Cor.* vi, 18). “If we suffer, we shall also reign with him; if we deny him, he also will deny us”

that way is faith in Christ; and that for us, it is faith and the cult of the Holy Spirit. Our soul is not of itself immortal; but it will become immortal by its good works. But the greatest good that we can do upon earth, and that which alone can immortalise us, along with all that which is dear to us—which unites with our soul—is the cult or creed of the New Idea, Liberator of the world. We cannot be saved except in the Church of the Holy Spirit.

(*II Tim.* ii, 12); "So that we may have communion with the Father and with Jesus Christ" (*I John* i, 3). You are destined by God to have part of the glory of His Son Jesus Christ:—"God is faithful, by whom you were called unto the fellowship of his Son Jesus Christ our Lord" (*I Cor.* i, 9). "And if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together" (*Rom.* viii, 17). You are participants of the Divine nature. The entry into the eternal kingdom of our Lord and Saviour Jesus Christ, you will see plainly granted:—"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (*I Peter* i, 4, 23). The Saints bear upon their foreheads the name of God written:—"And they shall see his face, and his name shall be in their foreheads" (*Rev.* xxii, 4).

Humanity is only one Being or Body. When the Mystic Man, the Christ in us will appear, we shall then see that we are all one with Christ and with God:—"And have put on the new man, which is renewed in knowledge after the image of him that created him. Where there is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond or free: but Christ is all, and in all" (*Coloss.* iii, 10, 11). May the Holy Spirit give you strength, that the Mystic Man in you may be transformed into Christ: "That he would grant unto you, according to the riches of his glory, to be strengthened with might by his Spirit, in the inner man. That Christ may dwell in your hearts by faith" (*Ephes.* iii, 16, 17). For there is only one body, only one Spirit, one hope, one destiny, one faith, one baptism, one Lord; the Christ, who is the Mystic Man; one God who is the Father of all, "who is above all, and through all, and in you all" (*Ephes.* iv, 5, 6). See what is the immense love of God for us, so that we may be called Sons of God. That which we shall be has not yet been

manifested, "but we know that when he will appear, we shall be like him, because that we shall see him as he is" (*I John* iii, 1, 2).

Open then your eyes to understand the Scriptures:— "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (*John* v, 39). "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God, through Christ" (*Galat.* iv, 7). Whence cometh this sentiment, then, that we feel reluctant to place the elect in the same rank as the Christ? This is easily explained. The elect in their actual state are only men *en rapport* with Christ who is God. Now salvation is only due to Christ, the future Divine Man. The present man can do naught. There is always a true meaning in the most contrary creeds. Yes, a Saint is not God. But that opinion is only the smallest point of view of the truth and idea of Christ. It is a materialistic view and limited by human destiny, which is not in a state to see in the elect, the Mystic Christ, the God of the future, just as we know the flower of spring will be the fruit of autumn. It is from the latter, noble, and elevated point of view that the same idea of the Christ must be considered.

IN WHAT CONSISTS THE CULT OF CHRIST?

How will the Christ change a mortal into God? This secret in the worship of Christ must be understood as the struggle only against idolatry. This is the spiritual cult; it operates by abolishing the animal soul, in order to replace it by the Spiritual Soul and the celestial world.

First: The Christ declares war against idolatry. What is idolatry? Why will the soul therefore not be perfectible, does it not follow the universal law of progressive evolutive life in general? Is this therefore the end of man—to cling closely to the soul of the senses? Do we not find such a

soul much more refined in the animal? Is it possible to conceive of an Infernal either more true or more horrible? Do we prefer to be a fish, rather than an eternal Spirit which can embrace the infinite in thought? This idolatry is in the main but the unhappiness of keeping one's self imprisoned within the inferior soul. The spiritual cult is only that which is the work of progress; whereas the cult of the senses and idolatry is only the animal life. In explaining the various species of animals, savants have recourse to the law of the progressive creation of beings. This is very true. But why halt there? All creatures, the whole of Nature, is under the empire of that law. This is why instead of Adam—the rude or present man—we expect the celestial Adam; instead of this visible nature, this earthly Paradise, we wait for the heavenly Paradise:—"I make all things new," says God; "a new heavens and a new earth, for the first has passed away" (*Rev. xxi, 1*).

Second: Christ announces the spiritual cult. What is worship in spirit and in truth? To change the soul which makes your personality into a superior soul, to transform you into an Angel, to make you similar to God:—"Be ye holy; for I am holy," says God (*I Peter i, 16*). Man must create within himself a superior soul—the immortal Spirit. This is the cult of Christ. The end that the Gospel teaches is that of complete progress, complete civilisation. Moreover, this aim is the supreme end of creation; the spiritualisation of beings, the Deification of man:—"For the earnest expectation of the creature waiteth for the manifestation of the Sons of God" (*Rom. viii, 19*). Herein lies the secret of the Gospel and the problem of human destiny, herein extend all the efforts of creation.

All the mischief arises from the error which is taught till now, that if an immortal soul clearly exists, it is only because God had been able to create it. Certainly; it is by

a gift from heaven that we are men and not animals; and this is the doctrine of grace. This privilege, however, is only due to the efforts of the race, the ancestors of man. Creatures are the agents of God and produce themselves:—
“Be ye not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (*Galat.* vi, 7). So it is by means of grace, granted by the Christ, that the elect will be resuscitated, all transformed into eternal Spirits, and this explains the doctrine that the immortal soul must be a gift of creation from God; that power, however, could never be acquired except through the efforts of Christ—the Coming Man—and His cross, throughout the future until the accomplishment of the work of creation.

In order to gain immortality we must:—First, make abnegation of the Adamic soul; despise worldly opinion, restrict ourselves to necessaries (Baptism); Second, believe in the Divine Light—the Grand Monarch—the Everlasting King; desire ardently through prayer; devote one's life to contend for the truth (this is the work of charity, to combat Satan, darkness, ignorance). The Spirit of God will then come; the soul will be changed into Christ. The work is Divine, blessed by God and we pass from death to eternal life. Without spiritual activity—triumph for the truth—there is no immortality. We must therefore, at any price, have a pure, true, elevated, Divine Spirit. The initiative is human, but it is grace proceeding from faith, from the invocation of the Divine Spirit (the Grand Monarch), that will make the effect supernatural.

Within the depth of the soul, *i. e.*, within the Mystic or Intuitive Soul, we meet with a certain Divine element, the everlasting truth, the imperishable element. But we will not find the complete Divinity, then man would be God, but now he is mortal. That Divine element is thought-idea, as it were. It can not blossom and man die (the mor-

tal Adam). If these ideas enter into germination he invokes to their suite the Divine Spirit. This is the Christ-Man who has all the rights of becoming as Christ-God. To have those thought- or idea-germs predestination is necessary (the element of selection). "Accordingly as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (*Ephes. i, 4, 5*). But there must also be the factor of the individual will. There must still be the way and the model; the way is the desire and the law of association of ideas (pious desires). Owing to the germination of the Divine element, a Divine world radiates upon and illumines the aspirant by degrees (the Holy Spirit). This transforms the soul and rewards it with a new world of ideas. But there is still an infinite risk of being mistaken, for the diversity of life and creation produced is incalculable, and such as is the desire which has given them birth. The whole secret then is in the *choice*, the *model*; for it is necessary that it be truly Divine, *i. e.*, the element which ought to live and proceed pure as high as God, hence the diversity of lives and impure religions. "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (*John xv, 5, 6*).

In one word here is the whole secret;—There must be the ideal model and a living faith and desire for this model. Then the soul—without comprehending it—enters into that new atmosphere and is transformed, becoming one with it. As a general rule, the soul is transformed every instant, and becomes such as the idea—the object ardently desired

by every spiritually-minded man who seeks to maintain his desire or sentiment, pure and elevated, whether through asceticism or by the other means pointed out. We ought not to seek the inferior and impure element, for such also will be our soul, *i. e.*, of the same nature. We must therefore be doubly blessed:--First, by the inheritance of an elevated nature; Second, by leading a good and angelic life; in the meantime for the superior man there is only salvation through the cult of the Spirit—of the Christ—of the Gospel. But for the interest of all kinds of humanity the Hellenic cult (paganism) has still its reason. Venus, for example, must still have her temple for a long time yet. The Evangelical cult minds the interest of the Spirit—the Divine Man; the pagan cult minds the interest of the body and its ideal.

THE CHRIST TEACHES THE WAY TO PRACTICE HIS CULT.

How can we create an immortal soul? "He that believeth and is baptised will be saved; the rest will be condemned to eternal loss" (*Mark*, xvi, 16). From that time began the great schism in the human family, Those who hold to the senses will be the idolaters, who will be vanquished and subjugated by the superior race of Christ. This is the era of the renaissance, or re-birth of humanity and consequently of the transformation of the world. It is the commencement of a new creation. In order therefore to have an immortal soul, we must be reborn. The manner of re-birth is taught, First, by the Mystery of Baptism; Second, by the Mystery of Communion. What do those mysteries teach? We have already said that Baptism teaches the means of making the old man disappear. It is after the abolition of the animal soul that it becomes possible to unite one's self with the Christ. For this there must be: First, the model of an immortal Being who is the Christ; Second, the manner of finding and imitating this

model. This makes the creed of Christ, and may be learned in that cult. If a man is not re-born according to the model of the man who comes from above, it is impossible for him to enter into the kingdom of God (*John iii*). This is that transformation of the soul and its identification with the Christ, which makes the union of believers with Him, and gives them the hope and title of participating in His Divine glory.

First: The Christ abolishes Baptism by water. How can a simple bath have the supernatural power to change man and transform the animal soul into an Angel? It is only the Spiritual Baptism which has the power to do this. Baptism by water is only a Jewish rite. This is the Baptism, called that of John. Yes; we must plainly see that it is absurd to believe that a simple bath can have any influence whatever upon the soul, and infinitely less even in rendering it immortal. This Baptism is already abolished in the Gospel, which says:—"John truly baptised with water, but you must await the promise of the Father, for you shall be baptised with the Holy Spirit" (*Acts i, 5*); "You have been baptised only with the baptism of John; this is why you have not received the Holy Spirit" (*Acts xix, 2*). As for me, says John, I baptise with water, the Christ baptises with the Holy Spirit (*John i, 26*). "When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but there shall come a time when we will see face to face" (*I Cor. xiii, 11, 12*).

Does not the Gospel demand the Baptism by water? The Gospel attacks those errors. It says:—"Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth" (*Tit. i, 13, 14*). "In vain does this hypocritical people worship me with their lips,

but their heart is far from me. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups" (baths and other similar rites) (*Mark* vii, 6, 7, 8). The Gospel has replaced the ancient rite of ablutions by the Baptism of the Holy Spirit:—"I indeed baptise you with water, but one mightier than I cometh, * * * he shall baptise you with the Holy Spirit and with fire" (*Luke* iii, 16). The life of Jesus seems to be only a struggle against idolatry, and against the prejudiced Jews and their rites. Nevertheless the Church insists upon remaining in that visible cult, having almost forgotten that which Jesus wished specially to teach; worship in spirit and in truth. Has not the reformed Church fallen into the weightiest errors? It seems to have forgotten all that which concerns the Mystery of Christ, that the primitive Church continued at least to preserve through faith. Lacking the ability to comprehend this Mystery, was it necessary then to deny it? The article of faith of that Church seems to be only the Sabbath, although the Pharisees may not have crucified the Christ, yet they accused Him of abolishing it:—"And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day" (*John* v, 16; see also *Mark* iii). This return to remote Mosaism, estranged from the Gospel, left nothing but Jewish rust. Knowledge is not confined to the writings of Aristotle, it is contained in modern science, in Nature, in progress.

Second: The Christ teaches only Spiritual Baptism. Does not the Gospel say that Baptism consists only in bathing? This is only a figure representing the death of the animal soul and the re-birth of a superior and immortal soul—the Spirit. True Baptism, says the Gospel, consists in casting from you the bodily desires, or the burying of that which concerns the old man; but at the same time you are also resuscitated in Christ:—"Putting off the body of

the sins of the flesh, buried with him in baptism, wherein ye are also risen with him through the faith of the operation of God, which hath raised him from the dead" (*Colos.* ii, 11, 12). Baptism is only a bath of regeneration, a transformation operated through the Holy Spirit:—"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit" (*Tit.* iii, 5). This Baptism is quite the same as the philosophical Baptism taught by Socrates and Plato. "It is only the man who will be purified and initiated that can live with God after death; the others will be in the mire," say those Philosophers. "Purification consists in man's detaching the soul from the senses, in dying to the world; and initiation, in changing his soul into Spirit, in saving himself upon the plank of truth" (*Phædo*).

Why is Baptism called the fire of the Holy Spirit? It is necessary, so to say, to pass through the fire, to put off worldly cares and the old man, in order to allow a new creation to take place:—"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (*John* iii, 3; see also *Rev.* xxi). That transformation can only be operated by the Holy Spirit (*Tit.* iii, 5); that is to say, in the hope that man can some day attain to elevated knowledge. How can the Holy Spirit bring about Baptism? Baptism is but the change of a gross soul into Spirit. Now it is evident that a soul of such a superior order must from that time be capable of high ideas and inspirations. As the tree, so the fruit; as the soul, so the thought and perceptions. How must these ideas be interpreted by science? The doctrine of the Gospel is only an evolutionary conception of Nature; Life, starting from matter, to traverse through the animal series, to arrive through successive transformations up to man, and thence to God:—"The first man is of the earth, earthy; the second

man is the Lord from heaven" (*I Cor. v, 47*). We can plainly see that such a conception of life is infinitely greater and higher than that propounded by science. Indeed the Gospel does not confine the evolution of life only up to man; it impels him forward as far as God. It equally teaches the natural and progressive creation of the soul, a problem which remains obscure up till now.

Third: The Christ offers Himself as a model for those to imitate who wish to create an immortal soul. Observe the verity of the creed of Christ, the superiority of this cult, as compared with Materialism, with the Theistic cult, as well as every other belief. Why must a man seek a model in Christ and not in God? the cult of Christ, is it not, so to say, only a species of Anthropolatry; would not the worship of the Supreme Being be more philosophical? He who refuses to believe in the necessity of the cult of Christ is in profound ignorance of the laws which preside at the psychic evolution of humanity. We must say that one is obliged to admit a progressive creation of the soul, for the same reason that we admit a progressive development for explaining the origin of the animal species, and life in general. Observe what is the information revealed by the Gospel for throwing light upon the problem of the destiny of the human soul. First of all it gives its programme thus:—The throne of God is necessary to man (*I John iii*). Now for all progress there must be a model; a decided ideal to follow. What must that ideal be? The Gospel is precise upon this: First, it must be a Divine ideal, since the road is for heaven, and; Second, it is necessary for that ideal to be accessible to human nature.

Upon the contrary the Materialist and Atheist take Nature only for God, viz: for the most perfect Being which exists. This is also the God of the Pantheists.' In reality a Being unconscious of His existence, like the God of the

latter, what is it but natural laws only! These systems cooping up God in Nature, distinguish only the feet of the Eternal, if it is permissible to use such language. In such a cult all ideal is wanting, retrogradation only. Man occupies a superior rank in Nature, in the scale of beings. The latter therefore cannot serve for a model to high aspirations, it is not a God for man. Let us turn to the Theist. He is the opposite of those systems, admitting only the absolute God, seeing only, so to speak, but the head of the Eternal, the high form that HE WHO IS takes. But it is evident that such an ideal, viz: the Supreme Being, surpasses all human conception. Could man in his folly be able to aspire correctly to such a chimera? Thus the Supreme Being can not serve as an ideal to man, consequently the Theistical cult has no solid basis. This is why the Gospel offers neither the cult of Nature, like the Materialist, nor that of the Supreme Being, who is absolutely inconceivable. Both are only extremes. The Gospel points out the middle path; the cult of the Man-God, which is nothing but gradual progress, the ladder by which humanity ascends to God.

Have the Philosophers worshipped only the Supreme Being? No real Philosopher admits this chimerical worship. Do you imagine that the Supreme Being would have need of human worship whatever it might be, upon the part of man? "Whom therefore ye ignorantly worship, him declare I unto you, God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things" (*Acts xvii, 23-25*). What good then is that cult of empty words? Must we believe that worship is only a social obligation, or a duty towards the Divinity, who is in need of nothing; or rather some service for rendering Him

propitious? No, worship is the supreme ideal that man pursues, it is the work of human destiny.* To make every effort to ameliorate the human soul, and to thus render it the nearest possible for its final destiny to its supreme ideal, viz: to God; herein is true worship.

Does the Theist understand correctly the meaning of worship? No, indeed all worship and knowledge is the effort to become wise, even the cult of Christ must be aspiration to the perfection of the Man-God. An ideal superior to humanity, between the latter and God, is more or less conceivable. Is it the same with the ideal that the Theist pretends to offer? No person has ever seen God, says the Gospel:—"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (*John i, 18*). The Supreme Being! upon what bridge can we cross that abyss? To go there must we not necessarily pass by the Man-God? We think we shall be able to render this verity of the cult of Christ very plain, by the following example. Let us suppose there are three students who propose to learn Medicine. The first amongst them chooses for his model the Medicine of Hippocrates only. It is evident that he must remain an inferior physician. This is the Materialist who recognises no God but Nature. For him it is then within the past that he finds the supreme ideal. The other, under the pretext that common Medicine is still full of imperfections, mistakes it; and without profiting from the works of the past centuries, without attending to the progress of future times, pretends to be able to rush all alone to the conquest of ideal knowledge, reserved however for a distant future. It is clear that the latter will labour under vain fancies. This is the

* This is Deification, aspiration towards the Absolute Being; attraction towards the Supreme Good. This state of man can not be described, God being inconceivable.

Theist. The wisest does not take for a guide, like everybody, present knowledge only, without ceasing to profit from treasures acquired in the past, but is always full of faith and hope in the ideal knowledge of the future.

It is easy to see that the present knowledge is not merely the only reality—the truth the most perfect that we have been able to gain till now—but also the unique path which can conduct to the ideal knowledge of the future. Now it is exactly the same with the Christ. Indeed there is no other true or real God except the Christ, and there is no other hope of ever going to God, except through the office of this Messenger. Is there truly any other hope for passing to supreme perfection in the future, than in going to the Christ-God, to the future Deified Man, otherwise the Christ-Man, that is to say, actual humanity and its endeavours? This is why the Christ is the Saviour of humanity, and the only Mediator between God and man; this is the reason that Jesus says:—"I am the way, the truth and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also" (*John* xiv, 6, 7). The Christ is the ascension ladder for beings, from humanity up till God. Thus the Being who is able to know the Christ, will also know and become God Himself, for to become God is no other thing than the acquisition of all the knowledge of God. The world is forsaken without God. We can only see the brightness of God in the Christ. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life. * * * Not that any man hath seen the Father, save he which is of God, he hath seen the Father" (*John* iii, 36; vi, 46). "He who pretends," says Plato, "to be able to adore the Divinity rightly, without a guide, is abandoned without God. Next comes the Divine punishment, and that man becomes a calamity unto himself, even unto entire nations" (*Laws* iv.)

Fourth: The Christ teaches the art of creating the immortal soul. In what does the Baptism of the Holy Spirit consist? what must man do to render his soul like the Christ and immortal? To be reborn, to become Spirit, the new man, who is Christ.* He must therefore extinguish all desires of the animal soul; he must live dead to the world. Herein is the secret which enables him to resuscitate in God. Being thus a Spirit, he is able to live again in the Spirit, which is the future humanity, the Christ, the only real God. This is the philosophical and evangelical Baptism which opens the gates of heaven. Desire is the Creative Force, this is the secret of re-birth.† It is the character of desires

* Every being outside of Christ is destined to exterior darkness, to be swallowed up in naught. There is no salvation but in the union with Christ. The Mystery of Deification remains interdicted to the profane. It is the Holy Spirit which can alone teach the Mystery of Deification. Jesus, full of the Holy Spirit, knew it; this is why He is one with God, and God Himself (see *Luke iv*). There is no salvation but in the Church of the Holy Spirit, which can alone teach and Initiate the elect in the mysteries of the Christ. "I have yet many things to say unto you, but ye cannot bear them now" (*John xvi, 12*). The Saints knew it by tradition, but they concealed it from the profane (see *Patrol Migne*).

† The secret of creation is this. It suffices that Necessity (Immanence) causes the Desire or Will to be born (who is the primitive Being, the Father), and that desire finds Idea, Thought (the Holy Spirit), and that it blends with it. Then appears Reason (the Son), which is reality in action, the creation. This is why the Gospel says that it is not the Reason (the Son), but the Father who has created the world by His will. It suffices then that man be worthy of having such creation as he would wish; if he is worthy of becoming God he will be so. It is necessary that certain elements of the Divinity be found within him; hence it is that the Christ is conceived by the Holy Spirit, owing to the will of the Father. Our being, our organism, our creation, is only the effect of an ancient will. This is why the true Saints have practised asceticism, the meaning of which is this:—Death of the ancient creation, to be replaced by the earnest desire for the new and heavenly creation. The individual cannot realise such a Divine work which is reserved as ulterior destiny, as the work of the human race. But the Saints have extolled by their example that angelic aspiration—spiritualisation. The mind thus becomes freer from the

which enables certain varieties of souls to be born from Paradises, or worlds. Hence the idea of Plato, that the human soul is attached within this world by sensual desires. The Gospel also says that the soul of man is found entirely in the place that it has chosen for depositing its treasures, and the objects of its desires:—"For where your treasure is, there will your heart be also" (*Matt.* vi. 21). Asceticism is not Nirvana; Buddhism sees only the present world, destined to be destroyed, but it is very far from seeing that a superior life must be reborn from the ashes of the past.

All systems are true, for they expressly perceive a certain truth; this is because one philosophy alone cannot embrace the universality of truth. The human mind is limited. There must therefore be division of work and specialities. The philosophical systems are false, when, ignoring justice, they claim to dominate exclusively. Thus Pessimism is true when it sees not in this world happiness, and seeks it in annihilation. But its view is arrested here. The Gospel, which embraces the universality of truth, is in accord with Pessimism, as it is with every other system, even with Materialism, for there is but one true naturalist philosophy which is able to enter into the meaning of the doctrine of the Gospel. The Gospel, however, is not limited so far to that idea of Pessimism as to condemn this world. It also teaches that idea of the necessity of a new Divine creation. It says that happiness exists, but in a condition of things superior to that of our world, a state which surpasses all human conception. Thus the Gospel puts itself equally in accord with the spirit of modern science, *i. e.*, with progress, and the idea of aspiration towards a supreme ideal. Pessimism is despair, death; the Gospel is hope, progress, life.

yoke of matter; the individual, the Saint, can accomplish great works, and through them facilitate his immortalisation, which he could not attain except by abnegation.

How can we conceive that a Philosopher can live after death, however great and holy he may render his soul? The work of Deification will be due to the Science of the future, in the efforts of the future man. Is it not folly to say that man can become God by his own individual efforts alone:—"Knowing that a man is not justified by the works of the law; but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (*Galat. ii, 16*). "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (*Ephes. i, 11*; see also *I Tim. i*). Salvation comes from faith in Christ. We cannot have faith without communicating with Him. Faith as well as works can hasten the advent of Christ. Does God need the efforts of mankind in order to appear? How can you still be in such ignorance of the Mystery of Christ? There is no other God in reality but the Christ. This is why the Gospel says that God has made all things through the medium of His Word, which is the Son. All that which is has been made only by Divine Judgment or Reason, which is the Son; and is at the basis only that same Reason, and that Reason is God Himself (*John i*). It is God Himself then that works in the efforts of Nature as well as in those of mankind.

THE CHRIST AND HIS EARTHLY KINGDOM.

Was not Jesus opposed to the idea of an earthly kingdom? Jesus did not separate His kingdom from an earthly realm. "Lord," demanded His disciples, "when wilt thou establish thy kingdom?" "The kingdom of God is within you," He replied; "it is in the midst of you. It is sufficient to wish for it. It cometh not with observation. Neither shall they say, Lo here! or, lo there!" (*Luke*

xvii, 20-23). The Christ, the Royal race, must struggle therefore to save the world, expecting to reign, after having forced the Royalty from the hands of the blind Tyrant who usurps the sceptre of the world:—"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image" (*Rev.* xix, 20). This name—Christ—signified the Anointed, He who is destined to rule:—"Oh God," says the Scriptures, "even thy God hath anointed thee to be above all kings, thy fellows, for thou hast loved righteousness. Thy throne is for ever and ever, for the sceptre of thy kingdom is a sceptre of equity" (*Heb.* i, 8, 9). Christ, says the Gospel, must subjugate all authority and all species of mundane or spiritual power:—"He shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet" (*I Cor.* xv, 24, 25). He maketh war against all the Kings of the world, and taketh the name of King of Kings and Lord of Lords" (*Rev.* xix, 14, 16). In the first place all must be subjugated and put under His feet: all the kingdoms of the Universe will be subjected to Christ, and He will reign for ever and ever" (*Rev.* xi, 15).

The future kingdom is the Universal Republic wherein dwelleth righteousness. This is also a new and Divine creation:—"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (*II Peter* iii. 13). There will be a flock, a shepherd over all the earth. The shepherd is the Priest-King:—"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (*John* x, 16). This is the Christ and His race, consecrated by God, not by men, for it bears the mark of the Spirit of God, viz: a superior soul, full of holiness and light:—"They shall be

priests of God and of Christ, and shall reign with him a thousand years" (*Rev.* xx, 6). The Christ, as we have often said, is the assembly of souls, the superior minds chosen amongst all nations:—"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. Now ye are the body of Christ, and members in particular" (*I Cor.* xii, 12, 27). Those who believe are the race of the elect, Priest-Kings:—"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (*I Peter* ii, 9). It is this elect of Royal Souls that is the visible image of the Divinity upon earth, from whom must emanate the universal order which must hierarchically command all. Within that new humanity there is neither Greek, nor Jew, nor Baptist, nor Catholic, nor those of any other belief, neither Atheist nor Pantheist, nor Materialist; faith in Christ is sufficient. Indeed the unity of the human race and hope in the future man is all in all (*Coloss.* iii, 11).

At that time must be accomplished the prophecy:—"The kingdoms of this world are become the kingdoms of the Lord, and of his Christ; and he shall reign for ever and ever" (*Rev.* xi, 15). Glory to Thee Christ throughout the ages! Thou hast chosen us "out of every kindred and tongue, and people and nation: and thou hast made us kings and priests to God; and we shall reign on the earth" (*Rev.* v, 9, 10). It would be an immense treachery, if that elect of humanity which constitutes the visible Divinity, would continue—like in the past, dispersed and disunited under the standard of Christ—to fall back, to consider themselves as vanquished, of passing life unconscious of their duty, they, the sole liberators of the world! All creatures groan, says the Gospel, awaiting the deliverance of those who are to be privileged:—"For we know that

the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit: the redemption of our body" (*Rom. viii, 22, 23*). Besides this, we have the promise that God will again deliver all power into the hands of the Son:—"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (*I Cor. xv, 24*).^{*} This is why so many superior minds see no truce in human calamities, unless those who are upon the throne be not Philosophers and Saints.

By virtue of what authority does that race claim to reign? Nature, that source of all wisdom, offers you in the organisms of living beings a model for that which ought to be the organism of an ideal society, founded upon the laws of equity and Nature. It enables us also to comprehend the Royal place of the Republic of Saints. Thus the Spirit is placed at the head of the organism, but it does not smother the heart nor the other functions. The more ancient a function or a living being is in creation, the more time it

^{*} "It is necessary," says Plato, "that the Philosophers take the government of the world, otherwise evils will never terminate upon the earth." The Scriptures say that political government must one day pass into the hands of the Saints. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (*Rev. xi, 15; Dan. ii, 44; vii, 14, 18, 27*). The Church of the Holy Spirit is the commencement of this desired kingdom. Here is the application:—earnest work for the heavenly kingdom, preached by Jesus, but which our hypocritical generations have no desire to trouble about. The fact is simply this: The rulers of the world, to be just, ought to be those who have intelligence—a superior wisdom—the "Philosophers" of Plato, and particularly possess a devout soul. We have the promise that this celestial constitution—the Divine Kingdom or Advent of the Grand Monarch—will come upon earth soon.

has had to advance in perfection, to acquire a large experience at least in its proper specialty, relatively to creatures which are posterior, although these occupy a superior rank in the plan.* Thus the spirit cannot have the special wisdom of the heart, the stomach, etc. It mingles not therein; it is there to preside over all things, not for destroying them. It is for the same reason that the Society of Saints has the right to put themselves above all social organisation, all government, to direct but not to abrogate such.

The Church of the Holy Spirit will at the same time be a Fraternal Cosmopolitan Republic. That mundane kingdom of Christ will be the celestial and ideal constitution upon earth, which will gradually replace mundane governments, without annulling them. Anarchy supports the destiny of other philosophical systems, when they wish to exclusively bear rule, under the blind pretence that they possess the whole truth. Anarchy is doubly false:—First, it denies the truth of ancient organisms; Second, it also denies the *ideal* organism. But Nature proceeds always

* The functions of the vital soul (those of the heart, the stomach, respiration, etc.) are wholly independent of the intelligence or mind. Those functions are governed by the psychic centres of an inferior order, which have their proper and special senses. Our mind knows nothing of this, for it has a perception or wisdom of a different nature. Our soul is a polypsychic being. Our heavenly kingdom will therefore be a kind of superior constitution, the effect of the law of evolution. As humanity is superior to the animals, as the Spirit is the last result of psychic evolution, so the heavenly kingdom will be the last result of the political and social evolution of humanity. This is the Cosmopolitan Republic of the Saints, which has not to mingle itself with the mundane governments (*Matt. xxii, 21*). Thus the heart, to effect the circulation; the lungs, to respire, etc., do not require to consult our thought for that which forms their proper and special functions, nevertheless the whole body, with all its functions, is governed in us by our thought, so that the Saints—our Church of the Holy Spirit—will be the Thought which will direct the world. The other subaltern or inferior social functions will still remain, as far as may be found necessary.

thus by extremes. It is necessary that there should be a shock for man, to arouse him from his torpor. Contraries (abuse) desire a contrary for a cure. There is then a partial truth in anarchism, a need for the epoch, but the abuse of common governments is insufficient; it is the animal soul, the body which absorbs all the forces, to the detriment of the Spirit, even to the misfortune of the body, for the distribution of forces is contrary to justice. The beacon which will guide the celestial constitution is justice; that which supposes a superior knowledge—the exact knowledge of worth, of the proper place for every being in creation, in attributing to it as many forces as it is worthy or deserving of, for contributing to the whole. The Spirit of God will teach us all that. We must therefore be wise, and understand well the difference between evangelical morality and the morality of the Church of the Holy Spirit. Here are the laws, the Divine precepts given to prepare mankind for the life of the Holy Spirit; herein lieth the reason why we are free and enlightened by justice and Divine Knowledge.



CHAPTER IV.

SECOND ADVENT ; OR CHRIST AS GOD IN ALL HIS DIVINE SPLENDOUR ; THE ANGELS UPON THE EARTH.

Christ lays aside His Human Envelope—The Spirit which divests itself from the Body—The Christ, pure Spirit, is an Immortal Being—Celestial power of Christ—He causes Pure and Impure Souls to appear before His tribunal.

CHRIST LAYS ASIDE HIS HUMAN ENVELOPE : THE SPIRIT WHICH DIVESTS ITSELF FROM THE BODY.

WHAT is this mystery of Christ seated upon the throne of God? How is it possible to conceive that man can in the future be transformed into God? Man will learn this mystery in the cult of the New Sun, the ideal Science of the future, that the Father, according to His promise, must ascend into heaven. In the meantime observe that which seemeth possible, viz : it has been said at all times that the soul is shut up within the body, as in a prison, and that it must one day extricate itself from it to become free and equal to God. We may also add that this transformation of man into Spirit, as well as all human aspiration, could not be accomplished, except under natural conditions. Besides, why should we wish to comprehend only that which we call supernatural, which is but a world above this ; a nature which is but an ulterior evolution from visible Nature, and which in the future will be regarded as a natural world? Can we not reasonably say that if life, setting out from matter, has been enabled to produce so many great minds,

a mere machine: thus we might call the bird only a flying machine; the ox merely an apparatus for transforming grass into flesh or energy. Agreeably to this same law the Spirit must upon the contrary not only disengage itself from the attachment of every apparatus; it will create for itself an infinity of other services, but this will be always outside of it. From this it follows that the role of every being reduces itself to be only an instrument, although the Spirit has another destiny; that of ruling, of subjugating all to its service.

Third: The Physiological Law shewing the Eternity of Spirit and the transitory nature of the Body. There will be during the evolution of life in the future two sorts of opposite currents, both being for hastening man towards transformation into a spiritual being. Upon the one hand the body, along with the organs which comprise it, will march more and more towards decadence. The Spirit will be obliged to create instruments for its service outside of it. Upon the other hand it is evident that there will be in the future only horizons of limitless knowledge. It follows that the Spirit is destined to grow and remain to infinity, its function being thought, which is inexhaustible, eternal.

Fourth: Delivery of the Spirit from the bodily prison. The Spirit is still imprisoned in the material soul—the brain—like the embryo in the uterus of its mother; and just like the embryo, is still in want of the womb of its mother. But as soon as it will be sufficiently developed for commencing an independent existence, it must detach itself from subaltern psychic functions, in which it is imprisoned and where it is developed; that which is moreover the law in the history of beings of every kind. Can the Spirit live apart from the brain? The brain is only an instrument for the service of the Spirit. It is the focus of the material soul which must hold it until its complete development. From that time it must pass into its element, which is the

please; Second, an instrument or apparatus, composed of various classes of organs destined for production, but especially for the elaboration of the means of subsistence. Indeed the largest mass in the body seems to be made only for the direct preparation of the blood. Those are the systems of Digestion, Circulation, Respiration, etc.; the others serve in placing him in relation with the outer world, such as the Skeleton, Muscles, and organs of the senses.

Second: Causes of the gradual disappearance of the body. The more the animal, such as the ox, needs to elaborate nourishment for itself, the more does it possess a heavy clumsy body, having for that purpose the need for grosser organs. Amongst the Carnivora it is no more the same. Nothing prevents us from supposing that science can in the future, either by the elaboration of nourishment, or by transformations imposed by Nature, as well as by the animal machine, place man in such conditions of existence, as may enable him to at least render a benefit to the Spirit immensely greater than his present service. From this it becomes evident that the functions of the organs will march towards decadence. That idea is by no means unreasonable. We know indeed that the more we go back towards the past, the more the animal had a gross body and coarser organs. Besides all this the work of progress is especially to put more refined instruments at the service of man.

In reality the biological law which indicates the conditions for the superiority of one creature over others is this:—A creature is placed much higher in the scale of life just as it has the most numerous and elevated ends to pursue. This is especially the case if it knows how to create outside of itself—in the best possible way that it can—the means or instruments which serve for the accomplishment of its ends. From these considerations we may say that the body of an animal is reduced almost to

Divine life. Let us now try to understand the natural immortality of the soul. Behold then this book which is the Gospel. Burn it. Now in burning it have we really destroyed anything except a pile of paper? Does not the Gospel remain eternal. In reality is the Gospel anything else than the totality of ideas which it teaches? Is not this book, so to say, the Spirit, which to appear in the sensible world, requires to take a body of paper? Look at that lamb there, look at those young chickens by the side of that hen. They have been born. This is the season of re-birth. In looking at them do we not say that they are nothing new upon the earth; although they have been born, and that they are as old as the world! In reality they have already brought into birth all the experience of their species. We say that they resemble their parents, like the leaves of a book which have proceeded from the same typographic plate. The exemplar is the individual, the plate is the race. There is in them then a psychic being as old as life upon earth. Now kill them. Vain efforts! impossible to destroy that psychic being. It is only the body that thou killest. Does not the soul reproduce itself always the same?

Perception is never mistaken upon this truth. We always say the raisin, the lamb, the apple of this year or country, as if it was not always one and the same thing for ever and everywhere. Really it is not the matter, which is different from one year to the other, which makes the identity between the raisin of this year and that of the past year. It is the identical type which clothes the matter, which makes the raisin. It is the same when we say monkey, man, or Turk, Greek, negro, and in general for all creatures. We see that those beings remain the same throughout the ages. It is only the matter which circulates in them, like a coat which is worn out and which we reject.

The point in question is in the form in the raisin, in the lamb, etc. Now it is this form, this type, that makes the soul. That form in the lamb is truly a soul; we might say there is a species of soul in the plant even, for the plant grows and the animal is living. Life exists then in the plant as well as in the animal, but it would be improper to say that there was a soul in the raisin, the apple, etc. There is here only a form, an idea, a vestige of a dead soul. We wish to say that it is the idea, the form, the type, the soul, which remains in the animal, which forms the basis, the existence of the animal; also that the matter passes away. During our life the matter is renewed; that which remains in us is the soul. Now the soul has its proper history of development, which is altogether independent of the history of the formation of the body.*

Is not that the idea of the Materialists, viz: that the soul is only a function of the brain, and is lost after the dissolution of the latter? † No, the soul can exist outside of that

* Socrates proved to his disciples and friends only the immortality of that which we call the Intuitive Soul, the Soul of the Race, as we see in the *Phædo* of Plato. I read Plato in my childhood, and I have the conviction that this great philosopher has clearly proved the immortality of the Personal Soul, which is a different thing altogether. Indeed in the metempsychosis of the soul we do not see the survival of the Ego. Respecting his method, I believe it profoundly scientific. It is true there is in the organic being an intelligible substance which remains throughout the centuries; for the matter which forms it passes away at every moment. Plato specially calls it the reminiscence, and instinctive ideas and hereditary inclinations. Who would wish to deny this biological truth? The day when man comprehends the marvellous consequences of the phenomenon of heredity, he will deservedly take the place of the Creator upon earth. Nature is like wax; it can take all forms. The path is heredity, the creator that produces Nature is the exercise of God, *i. e.*, the medium or centre. But Providence does not grant the power to man except in proportion to his characteristics in knowledge, or according as he approaches and becomes more like the Creator.

† The soul is a substance more real than matter. It exists before the body, it is but one sole intelligible being. A seed is transformed into a

brain, before and after the latter, like the book, which is an object entirely independent and different from the plate which reproduced it. The book is really a totality of ideas, which has its history, its proper life apart. It is then the spirit, so to say, which forms it, which existed before the plate, and which necessitates taking a body as an exemplar for exteriorising itself, *i. e.*, to be able to appear such in the sensible world. It is not therefore the copy or exemplar which has given it birth; it has descended from the spiritual world, for long before the exemplar it existed in the world of thoughts, *viz*: either in the depot of science, or in the mind of the savant, where he must seek its origin, life, history and development.

Does such a soul differ from a dream; does not everyone agree in saying that the soul is but an immaterial thing? No one is able to lift the veil which covers Isis. Every mind which wishes to search thoroughly into the secrets of true Philosophy must strive to understand well the follow-

tree, the semen becomes an animal, a man. It is the immaterial soul which resides in the semen, from which proceed the forms which it will give to the organism, and the power of formation. It is said that it is matter which constitutes the semen, which, later on, develops into the forms of the various organisms. Certainly; the soul was then entirely in the semen, and awaited not the function of the brain to be produced. But we must admit that it is not the matter in the semen, from which proceed the forms of the organism. Remove the reason, the idea, the form in matter, it disappears, returning to naught. For matter to exist there must be an element which descends from the Intelligible World, *i. e.*, idea, form. It is so far true that there really exists only the Intelligible World, and that matter also is nothing, without finding some place in the intelligible to depend upon. But we see that the soul is only one with the Intelligible World, for it is but an assemblage of ideas, forms. It is the soul therefore that gives the form to the brain and matter, and consequently to their existence, for in reality there only exists the soul and the Intelligible World. It exists before and after the body; it is a substance, for being is idea. The soul is not a dream, but a substance more real than the body, for reality ought to be measured by the degree of perfection and power. Now spiritual, intellectual beings are infinitely more powerful than matter.

ing:—That the *Supernatural* is only the *Intelligible World*. If this is so, then:—First, who could deny the existence of the Intelligible World? Second, is not this world a superior and continuous evolution of Nature? Third, is it not the mind, knowledge, which has the greatest reality and power in the world of material beings? The life of intelligible beings must not be placed in physical space and time. We know very well that the supernatural world can not occupy space, and that it abides not in time, but, living with the senses in this material world, we have great difficulty in understanding, and of being sensible of those teachings that the Spirit gives us, viz: that the Supernatural World is an Intelligible thing, hence we take the soul for a dream, for we are only able to consider as reality that which is material. All the Philosophers who have admitted the existence of the soul have materialized it; they regard as real only that which has affinity with themselves. One must measure reality objectively, for the more a being is superior and nearer to God, the more real is he. It is not the conception of substance which makes reality; it is the degree of perfection. Moreover, the existence of the world is one and identical in matter, in force, in knowledge, in God. *Being is Idea*, idea or thought is a force. In this, ancient and modern philosophy is not mistaken. The entire assemblage of ideas is but one substance.

Can we seize upon the centre of the soul? We know however that the constituent principles of the mind are ideas. It is these ideas therefore which make the material, the substance of knowledge. But are we not aware that knowledge makes its power over the material world gradually felt, although it is neither a substance nor a tangible object? Immaterial substance is then only thought, idea. Thought is a force and certainly endowed with reality. This has no need for proof, the soul can move the arm and thought becomes force. How is it that the soul seems to

us like a dream? All within man is but naught, all is vanity in him. Reality is only in God. Here is the secret:—Man becomes the more substantial, that is to say, real, as he takes a form nearer to God. But we can only conceive within the Eternal two substances; Matter and Spirit.

Second: History of the soul. How little do we truly comprehend! To understand all that which relates to the mystery of the soul, we must know its history. Now herein is one of those problems which has hitherto remained the most obscure. We shall try to explain a few of the difficulties. Within every human being there is a psychic scale, from the soul which presides over nutrition up to Spirit. Anatomical and Physiological study proves in fact that a host of psychic functions, hierarchically subordinated, are united and make the unity of the human soul, under the hegemony of the Spirit. That idea can explain a host of problems. Thus we can comprehend the idea of the enfranchisement or delivery of the Spirit; and why the soul seems like a dream.

First: After the disappearance of the body and its divers subordinate psychic functions, the Spirit, remaining free, and living henceforth in the world of thoughts, we conceive that there is no other source of nourishment for it than knowledge, idea, which forms the substance of every spiritual being. Is it difficult to comprehend, that even in the present state, it is especially the elevated thoughts, as well as the noble sentiments, which fortify the soul and strengthen the Spirit? This is what Jesus says, when He tells us that we live not by bread alone, but by every word or idea that comes from God (*Matt. iv, 4*). If every one can then understand that it is only the idea that nourishes and enlarges the Spirit, is there not the weightiest evidence that it is equally the idea only which makes the substance

of Spirit, as well as that of every other spiritual being, from Angel to God? And is it not reasonable to say that the supernatural world is only the world of ideas, and that this mystery can already be comprehended by everybody? It suffices to throw down the idol of an *extended* spiritual substance. Such a notion is only a contradiction in the understanding of man, a struggle against sense and mind, the senses can not comprehend nor receive anything without giving it a sensible form.

Second: We in reality understand, according to that polypsychic structure of the soul, that it is the source of contradictions, antinomies. There is within the human being two kinds of intelligence, that of the Spirit, and that of the senses. Thus the Spirit understands well, for example, that the Gospel is only a totality of ideas which it teaches. But suppose a man had senses only, he would be sensible of nothing outside the presence of the material book. Let us try to conceive in such a man such a subject as knowledge, he could only imagine it as an *extended substance*. The senses can understand no spiritual object without materialising it. Now in all judgment that the soul bears, the senses have the greatest share. Hence it happens that men are unable to represent Spirit without substituting an extended substance, were it even the most slender. Few men are in a state of disengaging themselves from that species of idolatry, although all rationally know that God and the soul are immaterial things, occupying no space.

It is not difficult in fact to understand that every object of a spiritual order, such as science, ideas, the soul, can have no objective materiality as compared with a tree, although these objects can exist objectively also, but in another world, that of ideas. All these objects of a spiritual order, for example, a system of ideas, a certain science, have each their history of development in the world of

ideas; which takes place according to immanent and identical laws in everything which exists. This is why immaterial substance is idea, but idea or thought is a force as well as a true reality. Knowledge is the greatest and most real immaterial force. Does not God—who is also the most spiritual Being—act with infinite power over the material world? Is not the soul a very simple being, may be asked? How erroneous! the soul which is made to embrace all knowledge, all force, how can it be considered as a thing as common as water! God the purest Spirit embracing all, is He not a Being the most composite?

Whence then does the notion arise that these beings are single or simple? It is the harmony of all those opposite elements as a unity, which is the soul, which gives the idea that those spirits are simple in their nature. The phenomenon of perception is nothing but the concentration of various forces brought to a focus. Is not the soul created for all eternity? then what is the good of creation? Is not the soul of man more perfect than that of the animal? Is it not clear that this perfection is the effect of progress? Can we not say with the men of old, that it is cast down here as into a school for its expiation? The idea is true, however misrepresented. That evolution of the soul, which compels it to traverse all the stages of life, what is it in reality, but the gradual creation of the soul in this world? The soul is therefore only a natural product. Its roots are in the natural forces. There is a transition from the material forces up to Spirit. Thus can be explained the faculty which the Spirit has of acting upon the material world. The Spirit may be considered as the highest evolution of the soul, but it does not descend directly, seeing that the human race does not descend in a straight line from the animal species. It is God who is the Source of Spirit. That is explained by the law of association of ideas, a law which in the material world is called the force of attraction.

A certain idea given in the Spirit, can call in its wane a host of others of a still more elevated order. This also explains the efficacy of faith and prayer towards regenerating the soul.

What is the mystery of the soul? It is material force which makes the substance of the vital soul; it is spiritual force, the idea, which makes the substance of Spirit. Instinct is the passive force of Nature in the animal soul—it is the experience acquired during all the time of its creation. Inspiration is that of the Spirit. Force passes through the senses and becomes the substance of the soul. The senses have created the soul. Every order of soul has had its analogous senses. Ancient beings are more progressive regarding that which preserves their special life; hence the superiority of instinct as such in regard to inspiration.* It is the same with the inferior species in regard to man. Thus instinct and inspiration are only the forces stored up in the soul. These forces proceed from it to react upon the external world. Sensation is the force which passes to the senses; perception that which passes from the

* Instinct is the inspiration of a soul which occupies an inferior rank in the animal scale. Inspiration is instinct, viz: idea, or revealed knowledge from the Spirit, *i. e.*, from an elevated soul in the zoological ladder. Instinct or inspiration comes from the depth of the soul, from the stored-up force which makes the substance of the soul, seeing that it is reproduced throughout the generations. But the unconscious, intuitive, or Mystic Soul, is also connected more or less with God, according to the degree of the soul's elevation, hence we say that God is the Source of Spirit. The substance of all kinds of souls is formed in the same manner, the force entering them by special senses in each of them. The soul once formed, passes into the Supernatural World, where it lives, although manifesting itself in this physical world, through the body. But almost all those souls are destined to perish; it is only the souls who are ordained to pass into the Divine World, that will live, for the other is the Supernatural World, which is altogether different from the former. There are two degrees in the metaphysical world, the first being transitory, the other eternal.

senses to the mind; memory is the force stored up within the Spirit, apperception and imagination is the force which proceeds from the depth of Spirit to appear there; judgment is the struggle of forces within the Spirit. How can the Spirit be born in the material soul? The substance, which constitutes the lowest step in the ladder of the world, viz: matter, is entirely different to spiritual substance. But beyond all that which exists is Isis. You will learn the mystery of the Spirit which proceeds from matter, when you will know Isis, who is the Eternal before passing to being, who takes all forms, from naught up to God.

Third: Immortality of the Soul. I begin to understand very well what the soul is in its essence, but is it truly immortal? Is there not a psychic being in man—whether we may call it the function of the Nervous System, or by any other name, is quite indifferent? I call it a soul, and ask if you would still wish to deny the immortality of the soul? Is it then the individual who comes during his lifetime to gather together those marvels of wisdom that we see in the soul? Who has taught the soul to see, to think, to accomplish the mysteries of life? What human knowledge would be sufficient to give an account of all those marvels? Is it not evident that it requires all the time of creation to collect such experience, to deposit it within the soul, and thus to transmit it by the way of heredity? Can we not see that the soul is created, so to say, unceasingly, and exists since the commencement of things? Could all the savants throughout the world teach it merely to see—for which the experience of the whole time of creation is necessary?

Fourth: Immortality of the Individual Soul. That soul is rather only the impersonal Soul of the Race; what profit is it for the individual who is not immortal? The Soul of the Race would not be immortal if it was not the same soul

in the individual. In fact it would not be possible for it to gather all that marvellous experience, if it did not recognise an uninterrupted life throughout the generations. If experience at each new birth was added to a being, other than the preceding, there would be no more continuity of progress in the soul. Would you admit that within the soul there is always the same being, who accumulates within him experience, from incalculable times, and thus pursues his perfection throughout the ages? then the grand mystery of life; those marvels of instinctive or conscious wisdom; those problems upon the subject of the soul; are all explained. Thanks to the law of heredity, it is no more than a reproduction of riches acquired and superadded throughout the ages, during all the time of creation. Would you upon the contrary, like the Materialists, see nothing beyond the individual? Life in this case would remain the most astonishing mystery, and for ever conceal the knowledge of Nature, unless we preferred to pass into other extremes, and proposed, like the Theists, to explain it by the idea of God miraculously creating Himself. This is why between the two extreme doctrines, the Gospel—in accordance with the knowledge of Nature—always points out the mean truth. It remains therefore to judge which of those two opinions is the most conformable to reason, to the spirit of knowledge, to religion, and to Divine justice.

CELESTIAL POWER OF CHRIST: HE CAUSES PURE AND
IMPURE SOULS TO APPEAR BEFORE HIS TRIBUNAL.

First: Christ pronounces the decree of eternal loss for Impure Souls. Thanks to that law of re-birth of the soul, immortality, it might be said, appears assured for pure, as well as impure souls, then it may be asked: What advantage will remain for the believers in Christ? The law of re-birth, which we have spoken of, is but the trumpet of the Archangel, that has no other aim but to cause all souls to pass

before the tribunal of Christ. Impure souls are reproduced, but that kind of immortality that the Creator gives them within Nature, bestows no title of eternal life upon them. Nature is not sufficient, there must also be knowledge. Let us see what is demanded :—Is it just to grant immortality to beings whose existence is established only upon a continuity of sufferings? Is it necessary to eternise the miseries of a worm? Nevertheless a worm would never hesitate in demanding immortality, if it was possible for it to make a choice. What distance, though immensely greater, from man to an Angel, the only being worthy of living eternally!

Has then the duration of imperfect races and souls a termination? Those inferior races will be exterminated. The decree which will be rendered for those souls, at the tribunal of Christ, will be that of eternal loss :—“Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (*II Thes.* i, 9). “For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul” (*Matt.* xvi, 25, 26). To perpetuate those beings is against the laws of justice; it would be to prolong an existence full of misery.* It is by progress that the elect hope to arrive at perfection; then it may be asked, why could not impure souls, instead of being condemned, be allowed to equally progress? In the struggle for existence all the races can not march direct to God. We know that progress throughout life directly, and in the sense of ascen-

* Human souls are condemned to the infernal. This is proved :— First, by religion, which accords salvation only to those souls which make one with Christ; Second, by the law of re-birth, of reproduction from an unfortunate species, which are reproduced like the grass or herbage, in a horrible medium. That state inspires the greatest horror, upon account of that ulterior destiny which awaits it after its final decree at the tribunal of Christ.

sion, is no more possible amongst the animal species. The ape could never become a man. It is the same with a portion of the human species, who will only have the aptitude to pursue progress in this sense. God gives time to repent; but there comes a time when the remaining inferior races are irrevocably swept away; the gate of progress being shut against them. Those therefore who say that all beings have the fitness and right to progress up to God, are ignorant of the laws of Nature and Divine justice. We might say then that every being that will be excluded from the kingdom of God can not enjoy the basis of any existence. True reality is only in God, and in the beings destined to be united with Him.

How are there impure souls, if they exist not, it may be said? Here is an example. First: the knowledge of to-day must be regarded as the embryo, so to say, of future ideal knowledge. But there is but one knowledge. It is in the same manner that we must consider the elect as the embryonic Angels of the future, and that both form but one totality, one single Person, the Christ. Second: knowledge must be purged from all falsehood, for it is only the true element which will be judged worthy of constituting the ideal science. It is the same with the Divine edifice:—“Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit” (*Ephes.* ii. 20, 22). The law of choice is a universal necessity. We must always keep the wheat and cast away the chaff:—“Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable” (*Luke* iii, 17). It is unreasonable to seek to transform the chaff into wheat. It is to act contrary to Nature,

to wish to change a serpent into a fish, an ape into a civilised man, although they have all the means to propagate the race of an inferior type. The perverse soul is the chaff which will be burnt:—"If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned" (*John xv, 6*). "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever liveth and maketh a lie" (*Rev. xxii, 14, 15*; see also *Matt. iii, 17*).

Biology agrees also with the Gospel; it finds that idea false which inculcates direct progress for the whole multitude. The law of selection excludes the impure element; condemns it even to eternal loss. Let us at least profit by the lessons of Nature, if we do not want to believe in inspiration. The Gospel is but the doctrine of the condemnation of impurity. The Church equally condemns the doctrine of the universal rehabilitation of souls. Does not the Gospel speak rather of an infernal than of an eternal loss? We answer, both. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (*John v, 28, 29*). Impure souls will be re-born to be plunged into the infernal, *i. e.*, to undergo the sufferings of material life, till they pass through Divine justice, which condemns them to forgetfulness and eternal loss. Is not life in this world the infernal?*

* The true being (the animal soul) of the horse, the ox, etc., remains constant and always the same as in their posterity—as in those of to-day; and although they change so many bodies, yet the body is not the animal. The destiny of that being which perpetuates itself through the ages is suffering and the infernal. Thus the soul does not *perish* and suffer within

Second: Christ sends His Angels to awake the Elect for the Divine Glory and Eternal Life. I am very willing to admit all this. That however, which is of consequence is the Ego, the personality. Yes, it seems us though the soul of the individual is not lost. Nevertheless we see in all that only the impersonal soul of the race. In fact, supposing that I have pre-existed, what profit is it for me? I have no consciousness of it. In the same manner I will not after death recover the perception of myself, the recall of my personality that has lived in the past, even when my soul, making part with pure souls, will be destined to advance up to God. If progress is infinite, it is reasonable to admit of beings who could reach up to supreme perfection. It follows that a Divine Intelligence is possible. Is it not correct to say that, arrived at that state, the Divine Being of the future can resume a full knowledge of all his past existences? Thus the Materialist and even the Atheist would not dare to deny the doctrine of the Gospel, that all hope is in the Christ.

We have already said that the Gospel teaches only the awakening of the elect into Angels. It admits not the immortality taught by modern Philosophers, that is to say, a soul which can recover the life and knowledge of its existence, as soon as it is separated from the body. It is a grave heresy to believe that it is possible for a soul to live outside the body of Christ; that, in other words, it can live outside of future humanity, or rather have any other place than in

the Infernal, for we always say the horse, the ass, the serpent, etc. Instinct informs us that it is a question of one single being plunged into the same destiny, and does not stay in the diversity of bodies, although it acts in them. It is only a Grand Personality that attracts our attention; there is only therefore immortality for such a Personality and the Soul of the Race, for the instinct, *i. e.*, the Divine in us, stays only in that which is immortal. Ordinary instinct, moreover, can only bear its sentence for a relative immortality.

the thought and mind of the elect. Outside of Christ there remains only eternal darkness, nonentity. It is Christ who is the only reality, the only true God. Does not the Church believe that there is no life outside of the Christ? Is not Christ the entire assemblage of the elect? How long will people shut their eyes and remain blind to the profound meaning of the doctrines of the Gospel? It may be said that according to the Gospel, there is only a sleep after death until the end of time, after which comes the Resurrection in God; but what does it matter? That eternity of time will be but a twinkling of an eye:—"But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (*II Peter* iii, 8). Time exists not in fact for those who have no knowledge of its existence. Have we not the sense of the eternity of time before birth? This is why the Gospel says:—"In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (into immortal Angels)" (*I Cor.* xv, 52).

Under what conditions will the Saints after death receive the knowledge of their personality, does not this appear to be a thing very difficult to understand, the most astonishing of problems? * What is the problem; that the soul of the individual can survive, we already know. Why are we still in doubt? The whole question is, whether we can or cannot recover the knowledge of ourself after death. Is it therefore this phenomenon which is the most difficult to reproduce upon the soul, from the moment that we know it is not lost? Nature accords the sensibility of the know-

* The passage from death to life—the manner of Deification—is one of the most profound mysteries, and is based upon the hope in Christ. The knowledge of this mystery is reserved in the Ideal Science promised by the Christ. It is therefore retained for the Initiates in the Church of the Holy Spirit, in the religion or cult of the future.

ledge of self even to the vilest of animals. It can remove it during sleep, to restore it when awake.* It is not then this phenomenon, however much it seems to throw us into despair, it is the perfection, the creation of a perfect soul, of a Divine Being, that which must be and is the most difficult to produce in the creative Force.

All the personalities realised in humanity till now can be more or less found in the latent state, in the human soul. Now the Christ will be the Universal Personality, that is to say, God, who will embrace all personalities. It is therefore the Christ who is the unique source of life. This is why we can and may exhume the personalities of the past. They do not exist objectively; they sleep in Christ, in the human soul. They are no less real for all that. The only reality is the Christ, it is only those who, passing through His tribunal, are unable to live beyond several generations, that are delivered to forgetfulness and nonentity. The modes which Nature uses for the reproduction of living beings change in proportion to their passing higher upon the ladder of life. Thus the Metempsychosis, in other words, the law of re-birth, or that means which she actually uses for perpetuating the immortality of the animal soul will be replaced in the future by the resurrection of the elect, by virtue of the power of the future Man-Spirit.

The Divine Being, that we hope to be changed to after death, will not think, nor have a knowledge of itself, like us. This must be well understood. The Divine state is

* We usually lose the feeling of our proper consciousness during sleep, therefore this feeling can be restored. We lose it after death until the last resurrection. This is the "sleep" and "final awakening" of the Gospel, which signifies that the consciousness of self is not a great matter. There is reserved for us a *supraconscious* and Divine state, which is infinitely more luminous than the consciousness of self, which we dread so much. The reader will therefore understand that we are not lost, and that we are one with God, but the impious will be found nowhere in eternity.

very superior to that which we occupy in our common condition; and it is quite different. It is sufficient for us to know that our soul, forming a portion of the Mystic Christ—of the Divine Human Being, which alone will survive in the future—will be able to progress up to God, and will not be lost. Then from the womb of our Mystic Soul there will proceed a kind of supernatural thought (intuitive; intelligent and intelligible, *i. e.*, the object of thought, making one). There will also proceed from that same centre a species of Personality, that, although the same as ourself, will however be of a Divine order.

It seems that all the mystery revolves upon the Ego—the Personality:—First, all our concern is the salvation of our Ego; Second, we ought never to forget that the Divine state surpasses all our conception; Third, the Divine Being will be a collective Being, a collectivity of Egos, although making a unity—an Ego; Fourth, it is as easy for us in this present state to change the personality (at least in a transient manner) as it is to change the soul; Fifth, it seems that the Ego goes to establish itself where the soul has concentrated and turned all its attention; Sixth, the soul becomes such as the object towards which it aspires. It seems therefore that Plato was right, when he said:—“Man must endeavour to save himself from the waves of non-existence upon the plank of truth,” of the Divine, of that which remains. Here is another question, but for our faith this formula is sufficient:—That salvation is through faith in the Grand Monarch, in the cult of the Holy Spirit, of Superior Knowledge, which is the only true and eternal God, for God is Knowledge and Truth.

The animal soul exists, and it is through it that we have the means for its reproduction. It is therefore necessary in the formation of the Spirit. The means of eternising it will necessarily take place. In industry also, it is the perfect type of a product which is the most difficult to find.

The reproduction of this product is no more a trouble. A plant, for example the Rose Laurel,* has really wisdom to perpetuate itself in many ways; is it not reasonable to say that the Spirit—provided it succeeds in forming itself—will find the way to immortalise itself? We can therefore understand those words of the Gospel:—"As the Father within the plane of actual Nature, raiseth up the dead and gives them life, even so the Son also—the Divine Man of the future—can give life to those whom He will; for the Father hath transmitted all power to Him" (*John v, 21*). In fact the immortality that the Creator bestows, Nature, is only for the animal soul. Amongst the inferior species, the soul having already obtained a high degree of special perfection, every new birth is only the faithful reproduction of the type of the race. Those beings are therefore, so to speak, immortal. In reality there is in them only a renewal of matter, similar to that in the reproduction of leaves and plants, or rather from the circulation of the matter in the organism. This is why it is said Adam was an immortal being. His Paradise was then only that of the animal soul.

The personal immortality that we demand is but that of the Spirit. We will ask it in vain then for the animal soul. Is it not the Spirit which is the I, the Ego, the person? It is the Son who will have the power to bestow that kind of immortality. The first was a gift of Nature, the last will be the gift of the Holy Spirit, Knowledge. Besides, we do not desire a Resurrection, with a soul such as ours is in the present state of things. We shall resuscitate as an Angel. Man must therefore become worthy of entering into true immortality. The Knowledge that God has of His existence does not resemble that which man can apprehend. The kind of life to which we aspire has naught to observe

* The Rose Laurel is the emblem of the prophetic spirit; it also possesses marvellous curative properties wholly unknown to science.

in common life. That which is necessary for us is a supernatural knowledge. But may not that state surpass all knowledge, all human conception? All that we can conceive is only that the Spirit of man is destined for immortality, and that it can only live in a spiritual world, which is the Spirit of the future. Life is only in God, who is pure Spirit. It is to degrade the Divine Spirit, to think that It must have a knowledge of Itself, like that of man. God is superconscious.

Third: The Gospel teaches only the Resurrection. Does the Gospel speak in accordance with those last ideas, we may ask? Yes, here is what is said about the destiny of the elect after death. When the Mystic Man in you—the Christ—will appear, then we shall see that we are all one with Christ and God (*Coloss. iii, 1*). Hope is according to grace through faith in Christ, it is neither in works nor in the knowledge of man:—“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness is of God by faith” (*Phillip. iii, 9*). We can only be saved by hope:—“For we are saved by hope; but a hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it” (*Rom. viii, 24, 25*). Living in this body, we are absent from the Lord, from that which we will be:—“Therefore we are always confident, knowing that whilst we are at home in the body, we are absent, from the Lord: For we walk by faith, not by sight” (*II Cor. v. 6, 7*). We are Sons of God. When He will appear we will be like Him, for we shall see Him as He is (*I John iii, 2*). That which we have is but grace arising from the overflowing perfection of Christ (*I John i*).

Those words of the Gospel signify, as can be readily seen, that all that man can do through his own knowledge and works is quite insufficient towards gaining immortality, and

becoming God: that he can only receive the Divinity as a gift, as a grace, by his confidence in the Heavenly Man of the future, as a result of infinite progress and perfection from this latter. Hence it is that Christ says:—"I am the Resurrection and the life" (*John xi, 25*). Thus when the Christ, the Mystic Man—as yet in an embryonic state within man—shall appear as God, He will have the power of life and death for the beings of the future as well as for those of the past. The Man-Angel will truly have the knowledge to penetrate into all the mysteries of Nature, even those of Life and Death. He will subdue all things; He will also have the power to abolish death. Even at the present day do we not see many unexpected discoveries, which we regard as impossible?

Has the Gospel ever said that man will one day discover the secret of never dying? Man has certainly sometimes the presentiment of that idea, however vague. The Gospel says the same thing. "The Christ," says Paul, "must reign till he hath put all enemies under his feet, after having put down all authority and power. The last enemy that shall be destroyed is death. For he hath put all things under his feet. * * * Oh! death, where is thy sting? Oh! grave, where is thy victory?" (*I Cor. xv, 24-27, 55*). Does the Gospel say also that man in our days will profit alike from this secret of never dying? The Heavenly Man of those times, enlightened by knowledge and Divine justice, must resuscitate the Saints, who await sealed under the Sanctuary of Christ. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held" (*Rev. vi, 9*). "The Lord," says the Apostle, "will change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (*Phillip. iii, 20*). Observe the secret of the Mystic Man:—Within the soul

of every individual are found all the other personalities; this is the Mystic Man. Those personalities are reproduced in the generations. They are not lost. Now it is only the race of Christ which will live, or the element of choice, according to the law of selection. It is only those personalities, then, who constitute the Christ, the Mystic Man of the Royal race, who are destined for the Resurrection.

The Gospel also says :--Those who at that time will remain upon the earth at the coming of the Lord—men who are already Angels and Gods—will be no more quickened in God than those who are asleep—the actual elect—the voice of the Archangel and trumpet of God will sound, and the Lord Himself will descend from heaven. Then those who are dead in Christ will arise first, afterwards those who are alive, along with the others who will be caught up into the clouds, to go before the Lord (*I Thess. iv, 16, 17*). The Apostle relates the Mystery of the Resurrection thus :--That which thou sowest must first die. Thou sowest a seed, but God giveth it such a body as it hath pleased Him. There is a diversity of bodies; heavenly bodies and earthly bodies. It will be the same also in the resurrection of the dead. The body is sown corruptible, it will be raised incorruptible. It is sown an animal body, it will be raised a spiritual body. There is an animal body, and there is also a spiritual body. Indeed conformably with the Scriptures also, the first man Adam was but a being endowed simply with a vital soul—an animal soul; but the last Adam is a quickening Spirit.*

That which is animal is first; that which is spiritual comes afterwards. The first man being of the earth, is earthy, perishable; the second man who is none other than

* This is the corporeal, animal, present humanity, with the Divine germ (Christ-Man); and the Spirit humanity of the future—Christ-God. Thus the Gospel has understood the law of the evolution of life in a much more vast and elevated degree than modern science.

the Lord, is from heaven, immortal. As is the earthy, such also will be his descendants; and as is the heavenly, such also will be his posterity. Now just as we are clothed in the form of the earthly man, so shall we also bear the image of the Heavenly Man. Know well then, my brethren, that flesh and blood can never inherit the kingdom of God; and that that which is corruptible can never inherit that which is incorruptible. The mystery of the Resurrection is this: In the twinkling of an eye we shall all be changed into Angels; for the present corruptible and mortal man must be changed into a man incorruptible and immortal. Then death will be swallowed up forever (*I Cor. xv. 50-56*).

Fourth: It is only through faith in Christ that we can hope to take part in the Resurrection with the elect. How can we admit the Resurrection without being able to comprehend it? To this we answer, that the Church regards faith and hope as the highest virtues for the Mystery of the Resurrection in God, which, it teaches, surpasses all knowledge and human conception, however it is not against reason to believe and hope, for indeed faith is the universal law which guides beings in all that they do. A superior Power guides man and inspires him with faith almost in whatever he ought to do, without requiring to await at first, to procure a scientific knowledge upon subjects which very often enormously surpass his conception (*I Cor. xiii. 12*).

For instance, man firmly believes all that which his sight reveals to him, without requiring to penetrate into this mystery. He labours also with a firm faith in the ideal knowledge of the future, without requiring first of all to search for proofs upon the possibility, or otherwise, of future knowledge. In the same way it is sufficient for us to know that Christ is the only bridge for passing to God; that the future man will have the power for the accomplishment of all those marvels of the Resurrection, and of the celestial world, which surpass the conception of the common man.

Thus he must have faith; Providence is sufficient for all beings. Indeed in every operation we ought to distinguish the part of man and that of Providence—the human and Divine conditions. To have an orange in our garden, it depends upon whether we plant that tree and carefully attend to it. But it is God who blesses it for putting forth branches and giving fruits. It would be strange for a man to doubt as to whether it might be possible for a seed to become a tree; or to have the pretension, before planting the seed, to examine deeply into this mystery by the aid of science.

How can we have faith without scientifically assuring ourselves, it may be queried? In everything that takes place there are two factors; the initiative of man and the predispositions taken by Providence. It is easy to see that this last view almost covers the whole. The Gospel tells us that:—"Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (*James i, 17*). Herein is the signification of individual works, and upon the other hand of grace, that which constitutes human power, and that which is the power of God. It is the reunion of both these two factors that forms the conditions for the accomplishment of all that which is possible. Does it not seem strange that man fancies that before planting his garden, he ought first at all to study the transformations of a seed into a tree; or rather, that he wanted, before seeing, to know the mystery of vision? What science is able to calculate the instinctive or inspired wisdom that is necessary for the life of every being?

It is the same with the man who aspires to immortality. To attain this end his only duty is to labour upon the building of Christ, which includes every other work of civilisation. Faith in the God of the future suffices for seeing his efforts blessed and everlasting life assured, without distul-

ing himself about this mystery that surpasses the knowledge of man. All that immense wisdom scattered throughout the Universe, is assuredly not in vain, and without which there would be no last end. Now what can be greater than to abolish death and to become God? If there is a Providence for the wants of life and the body, it ought naturally to follow that there should be one for the destiny of the soul. God puts no desire vainly into man. This is why Providence ought not to have given to man the aspiration towards God nor inspired him with the faith in immortality without reason, without which he might have been seized with all sorts of inclinations for realising those fancies. The Saints, the Apostles, all the superior minds are consecrated to the work of humanity, with a full faith in Providence. Thus those noble souls, as can be clearly seen, are not lost. Upon the contrary, where is the considerable number of men, their contemporaries? Are they not buried in oblivion, swallowed up in nothingness? It is only pure spirits who are there it is true, but "blessed are those who have taken part in that first Resurrection" (*Rev. xx. 6*), for this is one of the most beautiful titles of the highest Resurrection.



CHAPTER V.

THE MYSTERY OF THE HOLY TRINITY.

The Mystery of the Trinity explained by Examples—The Trinity conceived by Reason—The Son is not a Creature—The Three Divine Persons are Consubstantial—The Holy Spirit proceeds originally only from the Father.

THE MYSTERY OF THE TRINITY EXPLAINED BY EXAMPLES.

WITHIN man become God we have along with the Father two Gods. There is still a third—the Holy Spirit. Furthermore, these three Gods, says the Church, make but one God. How can God, divided into three Persons, still make a Unity, who is always one God? Let us take an instance. We say that this book, which is the Gospel, represents the Father. But this same book can be reproduced by a new impression. The new copies will therefore be the Son. There is yet left the entirety of ideas that the Gospel contains, and which represents the Holy Spirit. Thus the original, the copy, the ideas, are only three points of view of the same unity which makes the Gospel, and which the reason can only conceive of as wholly indivisible. In reality the Gospel itself is only the sum-total of the ideas which it teaches. Can we not recognise it entirely as well in the original as in the copy?

We ought to find the same conditions of existence in the material world as in the spiritual world, for all lives in the same bosom of the Eternal. The laws of all existence are

immanent and identical. This is the meaning of that which is said as to God existing by Himself, for God is only all that which exists. The laws of our reason also, *i. e.*, those of our understanding are those same immanent laws. We can now understand why the human mind very readily has recourse to examples and comparisons. All those things have alike the power to enlighten, at least when man hesitates not to penetrate into metaphysical profundities and problems.

Here is another example. Refined knowledge at Paris can be transported and cultivated in other portions of the globe. There is therefore reason for distinguishing: First, the primitive focus or centre which gives birth, but which creates not from nothing other centres. Truly the question is that of a simple transfer, but not the creation of a new knowledge that existed not before. Compare this primitive focus to the Father. Second, the secondary centres are the Son. Third, besides these, we will still be obliged to distinguish the contents of knowledge, *i. e.*, the totality of ideas which makes knowledge. Now it is not difficult to see that this is only a question of one knowledge, identical and indivisible, regarded solely from three different points of view. In reality one is obliged to regard knowledge not only from the point of view of its primitive and secondary source, but also as its contents, in other words, the ideas that constitute it may be considered as fragmentary. Now there are three aspects of the Universal Knowledge, *i. e.*, of the Divinity, that especially concerns man. In reality, God, seen thus as a Trinity, serves to give to man the reason for creation aside from the absolute God, as well as the explanation of the destiny of man. The cult of the Trinity is but the ensign of the man who is destined to march towards God. We could multiply infinite examples for enabling us to see that truth of the Trinity as an immanent law in all that which exists.

THE TRINITY CONCEIVED BY REASON.

How can we reasonably conceive three Divine Persons in an indivisible Unity, making the absolute only God? It is not our purpose here to enter into a profound examination of all these metaphysical problems. Here are, however, a few considerations. First: Can we accept infinite progress? Humanity must then march on towards absolute Knowledge. Here is the Holy Spirit at once. Indeed, if human knowledge always advances, must there not be a Universal Source, from whence all knowledge, all wisdom is derived? Second: Do we believe in the Deification of man? This is the Son of God. Is the gaining of absolute knowledge anything else than to become God? Third: Before that present phase of cosmic evolution, however, which labours to give birth to a God, another evolution must have taken place. God was there before the birth of the world. This is the Father who engenders the Son.

THE SON IS NOT A CREATURE.

In this case the Son is not God; He is only a creature, it might be said. Neither the Church nor the Gospel acknowledges the Son as a creature. The Father creates not, He engenders the Son. The Gospel example that we reproduced of a new impression is not a creation from nothing. In the same manner knowledge, which is conveyed within another focus, or rather a network of telegraphs, a railway, established in another country, are in the main but a reproduction from a type, of an invention which pre-existed; not a creation from nothing. This same specimen that we have reproduced from the original Gospel is not a creation which did not exist heretofore. It is only a reflection, a simple reproduction from the original. Mainly it is the same thing for mind. It only appears multiple for the senses. This is the reason the Apostle

says :—The Son is the reflection of the Divine Magnificence, a consubstantial exemplar of the person of God :—“ Who being the brightness of his glory, and the express image of his person and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ” (*Heb. i, 3*). The example, before reproducing itself, was entirely contained in its integrity in the original. This is why Jesus said :—“ And now, Oh ! Father, glorify thou me with thine own self, with the glory which I had with thee before the world was ” (*John xvii, 5*). The Word of God, says the Gospel, was God from all eternity, and one with God. The Word is made man amongst us (*John i, 1, 14*).

How is it that the same being appears to be multiple to the senses? This is the secret of that which makes the difference between that which is held by the material world and the senses, and that which belongs to the metaphysical world and to the Spirit. This is why we say that all that which is sensation passes away and that it has no existence ; that only that which is universal is immortal. The senses perceive the world in a different manner from that in which the spirit conceives it. Therein is the source of contradictions in life and in human thought. In reality the senses can only see the various objects and individuals which make the species ; the latter exists not for them. The Spirit, upon the contrary, takes the various oranges of all times and places as one sole thing only, for its eye can see but the species, living outside of time and place. If the soul was deprived of Spirit it would only see the various objects as one kind. If it was deprived of the senses, or if it happened to lose them, it could only see the species. So the senses see only the personal soul, but the Spirit perceives the Mystic Soul beyond that, the Christ, the Universal. God also does not appear as multiple in the models, except to the senses and in creation. To the Spirit, and from the

point of view of the supernatural world, God makes one with the patterns, *i. e.*, with the Christ.

THE THREE DIVINE PERSONS ARE CONSUBSTANTIAL.

How can those three Divine Persons be the same substance, and make a perfect Unity? In answer to this the Holy Spirit is only infinite Knowledge. What is God the Father in the main except absolute Knowledge? Is God in reality anything but pure Spirit *par excellence*, *i. e.*, the totality of ideas, Omniscience? Behold, says the Aposple, that which we have heard from the Son of God and that we announce to you; "That God is Light" (*I John i, 5*). Have we not said that the eternal function of the future man can only be Thought. Now it is the function which makes the organ. Then the Man-God of the future can be no other thing but a pure Spirit, which must collect all knowledge. But it is clear that there is only ONE ABSOLUTE KNOWLEDGE. It is impossible that there can be three. Here is the Divinity:—the Everlasting is in the main but Knowledge. What is the foundation, the essence, the substance so to say, of Knowledge? It is the idea. Thus we see clearly that the three Divine Persons are consubstantial and make the same indivisible Unity, *i. e.*, God, whose essence is Knowledge.

Do you say that God is before all power? but is power anything else except Knowledge? Do you say there is awaiting in God—defined thus as a dormant knowledge—the idea of the consciousness of Self, of His Personality, of His All-Mightiness? but if these last ideas fail in the conception of God, He is no more the God of whom we speak here, the Supreme Being that must comprise all. It is not difficult to understand, after all this, the considerable importance that the doctrine of Christ attaches from all time to the dogma of the consubstantiality of three Divine Persons.

Those are not, as the people of our times think, vain theological discussions. These discussions are facts in history, and on that account have as much right to be considered as a reality, as any other production of which we speak in natural history. Thus there is no other alternative to take than that betwixt the Gospel and Theism. If you admit with the doctrine of Christ the dogma of the consubstantiality of three Divine Persons, then you believe that man will be God. Theism is only this belief: that man is made from a totally different substance that God has produced from nothing; and that man need have no hope of equaling God.

THE HOLY SPIRIT PROCEEDS ORIGINALLY ONLY FROM
THE FATHER.

Does the Holy Spirit proceed equally from the Father and the Son? To this query we reply, No, it is the Old Orthodoxy that is the sacred depot of truth. The Holy Spirit proceeds originally only from the Father, but secondarily and finally rests in the Son. Herein lies the meaning of this Mystery of the procession of the Holy Spirit, which forms the fundamental doctrine of the creed of Christ. Man, to progress, is obliged to originally borrow the knowledge in Nature, *i. e.*, in the bosom of God. The primitive source of the Holy Spirit is therefore the Father, this is in order that man himself may become also a centre of knowledge, and equal to God. In reality is not all human knowledge borrowed from the primitive source, *i. e.*, from Nature, from immanent Knowledge?

Is that belief important? We answer, immensely so! He who professes that the Holy Spirit proceeds equally from the Son and the Father is in profound ignorance of the mystery of the Holy Trinity. He unwittingly denies this Mystery even which—as we have often said—constitutes the whole doctrine of the Gospel, and consequently all that this Mystery purposes to teach to man for his salvation, *viz*: First, the destiny of man, which is Deification;

Second, the natural way to Deification, *i. e.*, the necessity for progress and the gradual conquest of Knowledge by man, that is to say, of the Holy Spirit. In fact it is evident that if man originally had knowledge he would immediately be God at his entrance into the world. Now the whole mystery of the Gospel, as we have often repeated, is only that truth :— that the destiny of man is to advance towards God ; and that there is no other way for reaching that elevated end, than that of rendering himself possessor of all knowledge, whose source is Nature—the Father.

The cult of the Trinity is nothing else but the cult of Knowledge, and teaches only the progress of man towards the Father, a Mystery which is not realisable except through the virtue and power of the Holy Spirit. Thus it becomes very clear why the Holy Spirit—as Orthodoxy professes—proceeds originally only from the Father, until it is finally deposited in its entirety in the Person of the Son ; in other words, until humanity has attained to the highest degree of perfection and knowledge. Theism refuses Divinity to man, the Latin Church takes man for God. The Primitive Church follows the middle path, teaching that the Holy Spirit springs forth from the Father, and is reflected in the Son, with all its streams of light. The only hope for humanity is the cult of Knowledge, hence it is that there is in the Gospel only a promise—a gift worthy only of heaven—the sending of the Holy Spirit. It is this God-Light that is the only Comforter of the world. Outside of the cult of this only true God, humanity will never find anything ahead of it upon its road, but the desert, abandonment, and despair :—“ Howbeit when he, the Spirit of truth is come, he will guide you into all truth ; for he shall not speak of himself : but whatsoever he shall hear, that shall he speak : and he will shew you things to come ” (*John* xvi, 13). “ And behold I send the promise of my Father upon you ; but tarry ye in the city of Jerusalem, until ye are endowed with power from on high ” (*Luke* xxiv, 49).

CHAPTER VI.

THE MYSTERY OF THE EVERLASTING.

The Supreme Enigma (concerning the Reason for Existence) considered from the view of Popular Conception—The Supreme Enigma before the Philosophers—The World, the Universal Substance, is but an Intelligible Being—The origin of the Eternal—Matter is altogether Different from the Immaterial Substance which makes Spirit.

THE SUPREME ENIGMA (CONCERNING THE REASON FOR EXISTENCE) CONSIDERED FROM THE VIEW OF POPULAR CONCEPTION.

IF God exists, He must necessarily embrace within His bosom all that which exists from all eternity. The Gospel is the only doctrine which teaches the birth of another God—the Son, the Christ.* This is the reason for the creation—the giving birth to a God. What room would there be, then, for another Infinite God, near to and in the bosom of

* In considering the Son as having arrived at the state of Christ-God, we may equally say that the Son becomes a source of the Holy Spirit, adequate to that of the Father, although Secondary, so true is it that all the doctrines have their grounds. The Holy Spirit is substantially reflected in the Son, the Son is also a substantial reflection of the Father. The two Churches—the Latin and the Greek—possess the truth, but the Latin Church sees only the ideal side of the question, whereas the Greek Church presents that elevated question in all its inspired and scientific light, thus: "The Holy Spirit takes its source in the Father, it is wholly concentrated in the Son; and is reflected and springs forth equally from the Son." We see that the Greek dogma is indispensable for opening the way to the knowledge of the doctrine, *i. e.*, to the Church of the Holy Spirit, which can alone fully initiate us into the mystery, which places it in a scientific light.

the Infinite God—the Father—who pre-exists? if all exists in God, why is creation still necessary, it might be asked?

There are generally two different methods for understanding and explaining the Enigma of the World; that of the Atheists and that of the Theists. Both of these solutions are extreme beliefs. It is the Gospel only which indicates the middle path, inasmuch as it is a superior doctrine, which contains all the partial truths in the other creeds. The Materialist can only give the reason for Nature. Upon the contrary, the Theist, giving the reason for the necessary existence of an Absolute Being, is incapable of giving the reason for Nature. Such a belief as that of the Gospel is necessary, which represents the true Pantheism—not that of the schools and philosophers—which can only give the reason for the existence of God as well as Nature.

First :—The Atheist admits Nature, the world before us, this phase, this actual manifestation of the Eternal; why does he not wish to equally admit the nature of the future; the manifestation, the highest revelation of this same Eternal, otherwise the Infinite God, the Father, the God of the Theists? Thus the Atheist truly admits the efflorescence, but he denies the autumn fruits. Upon the other hand, the Theist professes that God creates the world from nothing; but in arguing thus why does he not see that in this case, there was something amissing in God before the creation? therefore the consequence is that the Deity was not an Infinite God. Thus the Theist cannot give the reason for existence and creation by God.*

* The creation from nothing and the possibility of the destruction of the world by God, like that which is professed by the Theists, is accordingly as true as the contrary doctrine— that of the Materialists upon the eternity of matter. This contradiction is only apparent to us, like so many others, and proceeds only from the antinomy or contradiction of the two kinds of understanding amongst us—that of the senses and that of the Spirit. See Note p. 75 on the polypsychic nature of the soul.

The following example will enable us to distinguish that which is true from that which is false in the Theistical, as well as in the Atheistical faith. We know that it is the human soul which causes the feet to move; and that it is this also which thinks. The Atheist, therefore, in saying that natural laws are quite sufficient for explaining the Universe, speaks truly, for it is the nerve or subaltern psychic centres which cause the motion of the feet. But this same Atheist, in denying God, is in error, for he either denies, or does not wish to see within the organism the soul which thinks, and from which emanates all order, as well as that of causing the feet to move. The Atheist therefore is ignorant of this great and universal truth. In reality there is necessarily a superior centre within every organism, whether natural, animal, social, political, or even the hierarchy of the sciences. It is well known that the whole order of natural or moral facts, or business, cannot have existence, without framing an organisation, hierarchically governed by a superior centre. Now, in the order of universal existence, this Supreme Centre which constitutes the harmony of the whole, we call God.

Second:—Upon the other hand the Theist is in ignorance of the fact that the soul which thinks (God the Father) is *closely bound or confined*, and makes one with the soul or psychic force, *i. e.*, with the subaltern nerve centre, whose function is nothing else than that of putting the feet in motion, although in the meantime, from another point of view, the psychic function which thinks (the mind or thought, which we have just compared to the Father, to the God of the Theists) is fundamentally quite different in its essence (thought) from the nerve centre which puts the feet in motion, and which at its basis is but a motive force.

Let us take another example; that of the State, which is equally an organism, for we can apply that universal law—

the necessity for a superior centre—throughout the whole of Nature, throughout everything which exists in every kind of organism. Thus the Atheist and the Pantheist Deify the natural laws. They are like the peasant, who in his ignorance, confuses the duty of the simple magistrate with that of the King, and thus heaps up all the higher duties of the State upon a simple Officer in the government of his country. The Theist, ignorant that these laws are one with God, resembles that other peasant who, not knowing the necessity for that hierarchical mode in every order of government, claims that everything *ought* to be arranged *personally* with the King.

Third :—It is the Gospel alone—which by the cult of the Trinity that it teaches to the world—that is truly in a position to explain the reason for the creation by an Infinite God; and it is the only doctrine in the world which can in this manner give the solution of the Enigma of the World. In reality there exists only at the foundation, so to speak, the Eternal; He who was, is, and will be, the A (Alpha) and the \Omega (Omega), for He embraces all time within His bosom; that which is, and that which must be, the past and the future :—“ I am Alpha and Omega, the beginning and the end, the first and the last ” (*Rev.* xxii, 13). The Everlasting includes the God of the Theists, the God who makes and the God who is made in creation, the God of the Christians, the Christ, the creation. Observe how the Gospel explains the creation and the future by the immutable God. The Eternal may be considered from two different points of view, as follows :—

First :—*En bloc*. When we consider the Eternal from this point of view, we perceive that all that which must exist, exists in His bosom from all eternity, and in an immutable state. All change, all that which seems new, is rather but one of His elements, for everything is there. It seems only such to the conception and state of man; he who advances

towards God, and attributes to himself his proper impulse, is like to him who, in a carriage, attributes the motion to the objects outside of it.

Second :—We can likewise conceive of the Eternal from the point of view of the successive series of His conditions, *i. e.*, of their logical connection. To a finite being who must pass through those conditions, their succession gives him the idea of time, or rather the idea of events which are born at this same moment. Thus in reading the *Iliad*, one feels himself obliged to peruse the order of facts related by the Poet, and this requires time. All detail, all series gives rise to time. Here is the Eternal seen in evolution. This same poem once read, lives in the thought outside of all idea of time, for we can then recall it in the twinkling of an eye, from beginning to end. Here is an example of the Eternal seen *en bloc*. The ever living therefore is only a poem.

To know the world we must pass through the divers towns successively, one after the other, which requires time. After the journey everything appears in our mind outside of time and space, all these details are seen in unity. It is the same with knowledge. We must study successively in the complete scale of its details, that which is only possible in time. We can still recall in its essence all those details comprised in the unity of knowledge. This also happens with the soul :—As long as it is created, it only concentrates in itself the force which is in the outside world. It thus finds itself in time and space, in the physical world, in the sphere of sense and creation, One law accomplished, it passes into the supernatural world. There is no more time nor space for it. All the forces are seen *en bloc*.

It is easy to understand that the idea of infinite progress is in the main only the distance in the bosom of the Eternal

from A to Ω . This is that which makes time; we see that the Eternal—embracing all time—exists outside of all time. This is cosmic evolution, creation, to know all that route that the Christ must travel over for reaching up to God. We see therefore that the Eternal only exists, whether regarded *en bloc*, viz: as the Absolute God of the Theists, or as the God who thinks, who is reflected, who takes cognisance of His conditions, who reproduces Himself, so to speak. This is the God of the Gospel. Creation is the thought of God—there is the Supreme Enigma.

Does not the Gospel teach Pantheism only; is God substantially in the world; is substance the same in Spirit as it is in Matter, it may be asked. It would be impossible for us to answer all those problems without attempting to penetrate the Mystery of the Eternal; without unveiling Isis, and understanding well what the Being is in Itself; why this same mysterious Being flows as from one and the same Source; as also Matter and the Soul, two substances which are, however, so much different from one another; without understanding well what is true in Pantheism; in short, without having the true idea upon the conception of the Eternal Being and Substance, two conceptions up till now confused by the Philosopher.

The Being—the Eternal, the Everlasting—is always identical; here is true Pantheism, that which the Gospel teaches. But upon the other hand there is an immense difference between the Substance of Matter and that which makes Spirit. This is really a question which we ought to understand well; why in reality the Everlasting is one and identical, *i. e.*, the Universal Being (Pantheism); and how that corresponds with that other opposite idea, viz: that Matter is a substance which has nothing to do with the Substance which makes the Soul and God. It is a metaphysical problem, however, which it would not be easy to explain in this place.

Why is it repugnant for us to admit the identity of Substance in God, in the Soul, and in Nature? It is for the same reason that it is repugnant to us to identify the life and soul in man with the life and soul of a worm. That which is inferior and which we leave behind us, so to say, is reasonably vile, opposite, even an evil. Life in the plant has moreover nothing which resembles the form of life in man, life is but one, however. We see that the great distance makes two forms of life which are not the same. Here the substance of life, so to speak, is entirely different, although the existence of life is one, for life itself is one. In the same manner there is an infinite difference between the Substance which makes God and Matter, although there may be in the last all that which exists as the Eternal, who is before all being, all substance, before naught and all existence.

THE SUPREME ENIGMA BEFORE THE PHILOSOPHERS.

What is there then at the basis of the Eternal? It is true that this is not the proper place for endeavouring to enter into the knowledge of this Mystery, nevertheless it will be well worth the while to have a clear idea upon it. Without this we would run the risk of not clearly understanding the Mystery of the Christ. Indeed the hope of Deification is only founded upon the identity of the Universal Being (Pantheism). We live in the bosom of the Eternal and we are one with Him (*Acts* xiii, 28).

You wish to comprehend the essence of the Eternal; herein is the Ineffable Mystery. We must know well the question which we here demand, which is this:—It is not the question of comprehending God, for that is impossible in the present state. Man having a limited mind cannot comprehend God. It is a question only of comprehending that which is in Itself the Being, the Eternal, the Universal

Substance. We shall now examine the Being under three different aspects:—First: The Universal Being (Isis) is one, in the main, *i. e.*, the Universal Essence is but one-Intelligible Being; Second: What is the Origin of Existence? Here arise two questions, viz: the Source of Existence, and the First Cause; Third: The Support or Assistance which is in Matter as well as in the Soul. The spirit or mind is always the same Universal Being (Pantheism), yet there is an immense and fundamental difference between the Matter which is the substance of the Material World, and between Immaterial Substance—Spirit.

THE WORLD, THE UNIVERSAL SUBSTANCE, IS BUT AN
INTELLIGIBLE BEING.

The knowledge of the world would be impossible for us if there was not identity of substance in the world and in our thought. The world, the external matter, does it enter into our minds when we perceive it? Then the world is but an aggregate of ideas (force-ideas); it is but an Intelligible Being. Do we say that it does not enter? then we have never known the real or true world. But we speak only of the world that we know, which is in our thought. Then the world is but an Intelligible Being. All that we know—the Worlds, Nature, Angels, God—as making the totality of existence, what is it but the *ensemble* of our thoughts? Christ, who is the sole reality, the only true God, the human Spirit, which is the Divine Germ, the embryo God, the Christ-Man.

What is the world? It is our sensations, our senses. But sensations pass into the mind as ideas. Thus the Being who is Force enters into the mind as idea; and the idea proceeds from the soul as force; for example, when we wish to realise the thought of putting ourself in motion, then the Being that is Idea-Force is conceived as Force by the senses, as Idea by the mind. The material world,

i. e., according to the conception of man's senses, is a trouble if it lasts a moment. Indeed the sensible world is only for the present, but the present is nothing compared to the time passed away. All our life, all the world in the past, is it not in our thought? Are we not sensible of this world of our past life? Has the present any other place than in our mind? The present even, viz : that which we call the sensible world, is it not limited within a too narrow horizon, as is proper for our limited senses? Our friends, our dreams, our dearest belongings, our desires, our soul, do they not extend themselves far beyond our hearing, our sight? Is not all that in the Intelligible World? Can we say now that we wish the sensible world to vanish by reducing itself to an assemblage of ideas? No, an intelligible being is not a phantom. Is not God a Spiritual and Intelligible Being, and is He not an Infinite Reality, much greater than that of the material world? Moreover all the great thinkers, ancient and modern, have taught the idea that the Universal Being is only an Intelligible Being. Science likewise necessarily leans towards that doctrine of Idea-Force, of one Universal Intelligible Being.

THE ORIGIN OF THE ETERNAL.

Shall we venture to ask, Who made the Eternal? That question has no meaning, for you would never end in demanding a Creator for every new Creator. We must admit then that the human spirit is limited; how then can we advance farther; can we understand that which confuses human thought? it may be queried. To this we reply that herein is a contradiction which I have already explained. There are two sorts of understanding; that of the senses, whose views are too limited; and that of the Spirit, whose eyes see too amply. Herein man commits the error of being unwilling to comprehend those elevated problems, except

through the data of the senses, but those facts are contradictions (antinomies to the mind) with the principles of spirit. This is an erroneous path dictated by the senses, which wishes to demand the origin of the Eternal in physical time. This is not the method of solving this problem.

What is this method then? it may be asked, to which we reply:—When we say, Who has made the Eternal, what do we really demand? Is it not the Source of the Eternal? To demand the Cause of the Eternal is only to say that we must seek in the past for the Cause which produced the Everlasting. This means that we wish to re-ascend the highest possible within His Source or Foundation, within His Primitive Elements. Being, we have said, is only idea; the secret then is this:—We can not say who has made the idea in physical time, because the senses appear to place us in error through this problem. We would require to relate what are the primitive elements which have made the idea in time and the Intelligible World (the logical succession of ideas). Where does the idea live; who is therefore the Creator of the Intelligible Being; what is the First Cause of all that which exists? All that which is composite or compound is not the first. It is the simplest Being which must naturally be that which is anterior to all that which is compound, to all that which exists. It is therefore the simplest, uncompounded, single Being that must be regarded as the First Cause.

We said that the Universal Being is the Idea, but Number is also an idea. Indeed is Number anything but an intelligible thing? Can we say that numbers exist not? then ideas likewise would not exist. In reality ideas and numbers are only objects of the same nature. They are the same thing, but there are not two kinds of intelligible beings, for both are but one intelligible thing. Now, is it

idea, number, which is the primitive Being? An idea is not a simple or single being or thing, the simplest ideas that we can conceive of, such as the chemical elements; for instance, the idea of Oxygen, Iron, etc., must always be something quite composite. Who knows what infinity of other ideas more elementary, more simple, enter into the composition of Hydrogen?

Thus the human mind can readily perceive that the number One is that which is the simplest in numbers, *i. e.*, in ideas, in the Intelligible Being, in all that which exists. The world of ideas (Universal Intelligible Being) and the world of numbers is all one. This is the Unity which gives birth to the world of numbers; it is the Unity which is the idea, the simplest intelligible thing. It is therefore the number One which is the most ancient, primitive, and original form of the Intelligible Being.

MATTER IS ALTOGETHER DIFFERENT FROM THE IM-
MATERIAL SUBSTANCE WHICH MAKES SPIRIT.

The support or existence in all kinds of substance is always one—the Universal Intelligible Being—the Eternal. Thus there exists nothing else but the world of ideas, and for comprehending the Eternal, for having a solution to metaphysical questions, for penetrating the problem of existence, we must study the Eternal in the world of Numbers. The following thoughts upon metaphysical problems are of the utmost importance:—

First: The Origin of the Eternal. One, the simplest Number, is the Source of the Eternal, for all numbers, all ideas, originate from the addition of Unity, the infinite Number is the Good, God, or Supreme Being.

Second: The Intelligible Origin of the Eternal. The problem of the Origin of the Eternal, we can readily understand, is

not a physical, but a logical problem; it is not a question of seeking the First Cause in the past of infinite time, but upon the contrary, of re-ascending into the analysis of ideas, as far as the simplest idea, which is the One. Thus the Eternal is in the Spirit of man and makes one with him.

Third: Intelligible Time and Space. That which gives the idea of Time within the senses, within the human understanding, is only in itself, metaphysically speaking, that necessary succession of numbers, from the One up to an infinite number; the logical series of ideas, from the simplest idea unto the Supreme Idea (God, the Father), making all creation, from its beginning to its end. The intelligible space which separates numbers, which gives an intelligible room or place for every idea, gives the idea of physical space, interval, or distance to the human understanding.

We see that the supreme number comprises all the numbers within its womb; for example, in the number one thousand are found all the inferior numbers, seen in a unity, which is the number one thousand, and not separately, one by one. Thus the supreme idea includes in a Unity (God) all the logical succession of ideas (creation), consequently the supreme idea includes all time, as well as all space within its womb. This is why we say that God lives outside of time and space; for within His bosom are comprised all time, all space, and all substance.

Fourth: The Father is the Infinite Idea—Supreme Number. The Holy Spirit is the *ensemble* of ideas, viewed in detail. Is not the Holy Spirit considered as the depot of all knowledge? but what is the *contenu* or capacity of the Infinite Idea (the Father) except all the series of ideas? What is the supreme number but the *ensemble* and infinity of numbers, therefore the *contenu* of the Father is adequate to that of the Holy Spirit. It is also substantially one. The Christ likewise must appear entire in the scale of crea-

tion, until He reaches the Father, and in this case He is one with the Holy Spirit. The Christ becomes the Second Person; the Son, what is He but a substantial reflection, another exemplar of the Father? Indeed the Infinite God (the Father) does not exist solely as the Father (as one) but as an infinity of numberless Gods. Herein lies the Ineffable Mystery of the Trinity, and the superiority of this conception of the Divinity. Indeed the human understanding—*i. e.* the voice of God—enjoins upon man one of those requisite truths, such as:—that a certain number does not exist all alone. For example, there is not solely a single number called one hundred, or one that we call a thousand. Upon the contrary, there is an endless repetition for each number, there is an infinitude of numbers which makes that same number one hundred.

Fifth: Infinite Idea the Source of all. We see that the Source of all is the Infinite Idea—the Father. Indeed from the number one up to the greatest supreme number, all the numbers are found in the Supreme Number. All that series of numbers which emanate from the Supreme Number is the Spirit of God, the emanations which issue from Him. We have seen that number is the same thing as idea, therefore the totality of numbers is the immanent knowledge, *i. e.*, God, who is only Omniscience. We can also understand how the Holy Spirit emanates from the Father; how the Father gives birth to the Christ through the Spirit which emanates from Him; how creation has been accomplished only by the Divine Power. The whole of the scale of creation is only realised Reason, the Christ, through the power of the Holy Spirit. The Source whence all proceeds is the Father, the Supreme Idea, which includes all ideas, like the mind of the savant, or from the treasures of knowledge whence all ideas proceed.

The Philosophers deceive themselves, in believing that one substance exists—or rather two—*viz*: Matter and Im-

material Substance.* We have said that all the antinomies or contradictions which present themselves have no other reason than because they commit the error of examining metaphysical problems by the senses. As we have said, Being is only at its foundation the idea; admissions make existence; negations make ruin, non-existence. Can such and such numerical combinations happen or not? that is, existence or naught. We herein perceive that the more the Being is condensed, the more it becomes a substance—a greater reality. We need not speak then of one or two eternal substances. There is a gradual becoming of substance, *i. e.*, the Universal Being becomes more and more substance, more and more reality, and in the scale which it travels over it changes in such a manner, that there is no more resemblance, for example, between Matter and Spirit.

The existence of Life is always the same, but there is an immense difference between the substance of life in the plant, and the substance of life in man, or in the Angel. Another example:—the existence of Knowledge is the same and identical, but there is an enormous difference between the ideas of a schoolboy, or peasant, and those of a profound scholar; the one is ignorance, the other is light. Another instance:—silver is always silver, *i. e.*, the existence of Silver is one, but the substance or signification of the silver of a pauper is entirely different to that of the

* One is the commencement of the logico-ontological Being. At the end and apex of the series is found the Good or the Supreme Reality: The modern conception of substance is false. There are as many substances as forms. (See Plato, Aristotle.) The belief that there are only two substances, or rather one, is false. Existence in reality advances, *i. e.*, becomes so much the more substance in proportion as it is elevated towards the Supreme Goodness, or God. Existence at the foundation is only such or such reason. This is why it is through Reason (*Logos*) that God has produced the creation; this is why the Being becomes at last a quite different substance as Spirit and Matter (Monism and Dualism). A reason, *i. e.*, a substance, can certainly be destroyed, or rather proceed from non-being.

wealthy man.* Thus a great distance in the evolution of things makes productions enormously different, even opposite and contrary in their nature, like Matter and Spirit. Is the Eternal therefore only numbers, ideas? Man can perceive only dreams here below, says the Gospel; he is but a nothing, for it is impossible for him to comprehend the Everlasting (*I Cor. xiii. 12*). The world is without God, supreme reality is only in God, the Summit, in the Heavenly Country.

ADDENDUM.

THE OLD CONFESSOR WHO REVEALED THE MYSTERY OF THE KING.

For some time I have not been able to see the Priest-Philosopher. The idea came to me therefore at evening prayer—when I generally went to find him—to address myself to the Old Confessor. “We do not know this personage,” he said to me. “It is very strange,” I said to him. “Have I not often seen him in the midst of you, explaining all that which concerns the Mystery of Christ and the Kingdom of God?” and I related to him all his history. “Oh! that must be quite another matter, a revelation,” and without hesitating, he continued: “My friend, it is only our Lord Jesus Christ who is able to reveal all that to you!” At those words I lifted my eyes towards him, but I vainly sought to find one single word to reply to him.

“That ought not to put you in so great astonishment,” he continued. “All we who follow the cult of Christ

* You might say that the dollar of the poor man and the dollar of the millionaire are equally alike, in the coffers of the public treasury, but to the mind of the thinker the one is morally much more considerable than the other; the one represents a week's support, the other represents a merely passing caprice or whim. *Ed.*

according to the ancient tradition of the Secret Doctrine believe thoroughly in His Resurrection. We know that He is living. We all hold Him in person. He is our living Professor. Every one can see Him; it suffices to be worthy of it. You go then to see Him again. But we do not require even to see Him with the eyes, in our assemblies, for we see Him with the spiritual eye, since He is one with us, inasmuch as He Himself—the Great King—is but a Spirit. He is God. Is not Christ one with the Holy Spirit? * Is knowledge visible? The Christ makes one with us. This is why the Gospel says:—Especially happy are those who believe in Him, without requiring to see Him with their eyes:—'Blessed are they that have not seen, and yet have believed' (*John* xx, 29). My friend, it is therefore rather a weakness to require to see, before believing in Him. You ought to know well that the eyes can see only a few things; but it is Spirit and reason that can alone enlighten man."

Upon returning with me, I said to my companion:—"My dear Helene, do you know the news? What then? There are truly apparitions! or rather you and I are but illusionaries!" "What have we arrived at then, my friend? Is not our Philosopher only Jesus Christ in person?" said the Old Confessor. Then we might com-

* We may now understand those words of the Gospel and of the Church:—"We all make the body of Christ, in the *union* with the *Holy Spirit*." In reality all oranges make the species or kind of orange, but the being, idea, type, form, which makes the orange is one. Christ is the *ensemble*, or sum-total of the elect, but the Grand Monarch—the Holy Spirit—is the same in all; it is the identical form, the one idea; like the identical and one form which matter takes for forming the orange. Herein is the Mystery of the Christ and of the Grand Monarch, and the distinction—not the difference—between those two Divine Persons. Indeed the Christ is the *ensemble* of the elect; the Grand Monarch is the idea, the one form for all. All therefore make the same being; the Grand Monarch then is not the Christ, although identical.

mence to say to one another:—"Did not our heart burn within us, when He spake those Heavenly truths to us and explained the Scriptures to us? But alas! our eyes were held so that we could not recognise Him" (*Luke xxiv, 32*). "My friend," my companion further added, "what matters it such and such a form? Reassure yourself we are not idolaters. Why waver from one moment to the other? This is a crime, after having promised before God to worship only in spirit and in truth. The crowd can be excused. We might repeat those elevated ideas to them all the time, but their only reply would be:—We know all that very well. Nevertheless they fail not upon every occasion to demand of you—as the Jews did of Aaron—to make them some visible God:—'Make us Gods to go before us' (*Acts vii, 40*). As for me, I believe that the Priest is a Person as real as you or I, and I have the firm hope that we shall see Him explain to us, according to His promise, the most profound Mysteries of the Christ.*

"But what matters all that? Authority in such and such a personage is only for those who possess not the eye of the Spirit; who wish to comprehend only that God is nothing but the Truth. The Spirit of God, promised by Christ, can directly enlighten every man who believes in Him. The Gospel says:—'If any one speaks against the Son of God, he will be forgiven, but he who will pronounce

* The Priest has promised to give us a clear explanation of all the great problems which engage the attention of human minds up till now; to open up to us the true way, viz: the manner of laying down those problems so as to receive their solution. We would deceive ourselves, however, were we to believe that he has promised the pangnosis—all knowledge. Man must progress gradually, in the meantime increasing in thought and inspiration. The scientific knowledge of the Mystery of the Immortalisation of man, however, remains in the silence of the most profound Initiation. The individual will certainly be able to desire that which he wishes, God will hearken only to the species, the human genus, His direct ear is only for the race.

blasphemies against the Spirit of God—*i. e.*, he who obstinately shuts his eyes to the truth—will not be pardoned throughout eternity' (*Matt.* xii, 32). Observe the cause for the condemnation of men :—' That light is come into the world, and men loved darkness better than light ' (*John* iii, 19). Many will therefore say, ' Lord, Lord, have we not done miracles in thy name ? ' and the reply will be :—' Get behind me, only those who do the will of my Father will enter into my kingdom ; those who worship in truth and righteousness.'

" God is the only Truth. There is no other authority upon earth or in heaven, but what has its source in Him. Outside of His Temple there is only an idol. We already know the Mystery of Christ ; we believe in His Resurrection ; the Christ is living within us. We are one in Him. ' Behold me,' says He, ' I am always living in the midst of you during all the time of your life, until the end of the ages ' (*Matt.* xxviii, 20). Why await then in throwing down the idol and putting in its place the true Christ, the Eternal King, our God and Lord? "

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