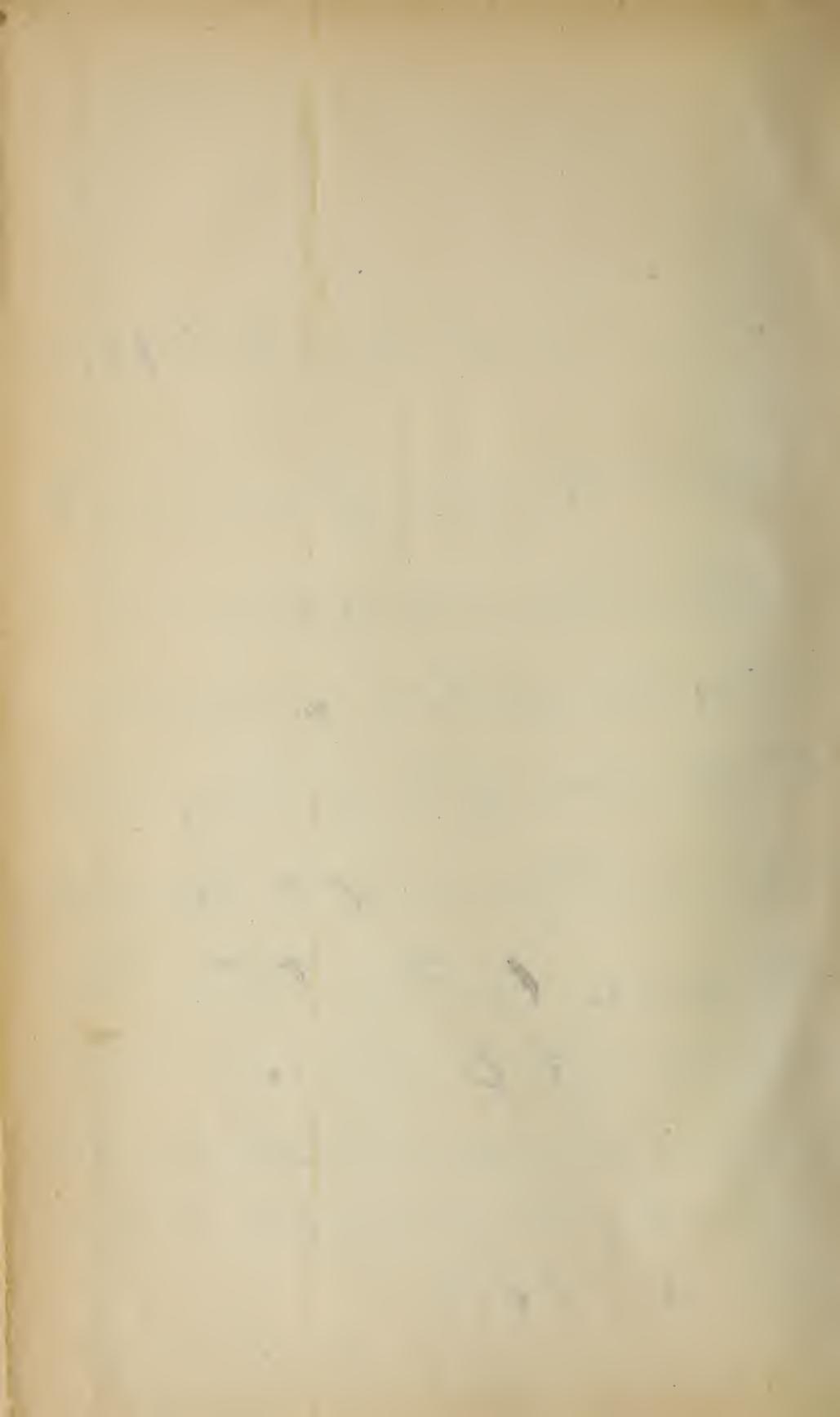




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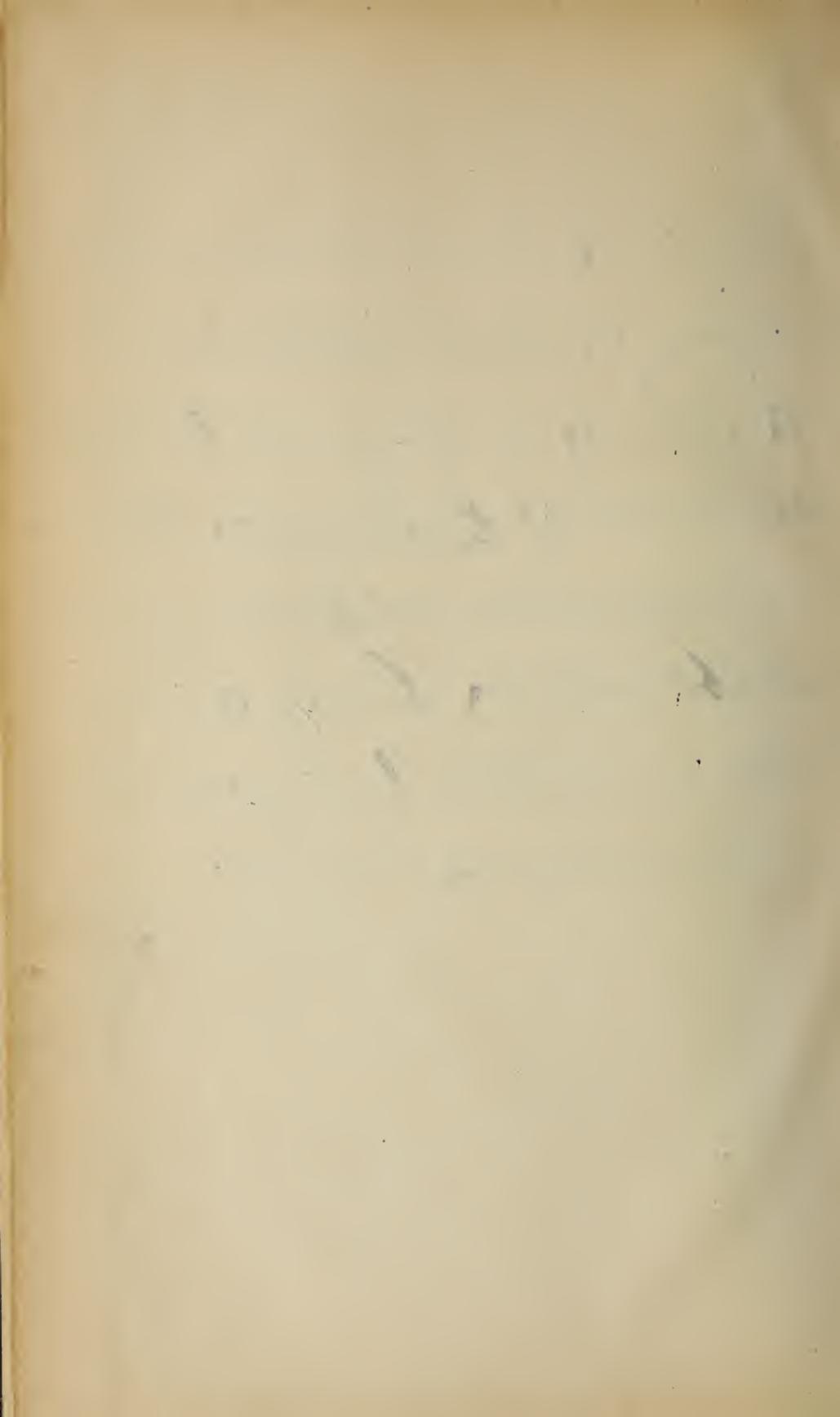
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THE
SEVEN AGES
OF CREATION

— OR —

COSMOS AND THE MYSTERIES EXPOUNDED

John Martin Russell.

WRITTEN BY A VOICE IN THE WEST
AND
DEDICATED TO THE SPIRIT OF TRUTH

“And I heard a man’s voice between the banks of Ulai: and he called
and said: Gabriel, make this man to understand the vision.”

—Dan. viii :16.

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PREFACE.

Perhaps the chief criticism of this work lies in the word, "Unfinished." It is not possible for us at present to treat exhaustively of scarcely any of the speculative subjects contained herein; but rather to endeavor to expose the more salient points, as it were to scout along the mountain peaks of science, overlooking the ranges of hills and valleys below: nor to deal with anything like absolute correctness, since these things are comparatively new to ourselves. Maybe, however, they are the gleams of the breaking of new light.

The world is now on the the threshold of great literary, scientific, political, and religious revolutions among all the civilized nations of the globe; and this book is evidently a forerunner of these revolutions. We hope it bears within its folds the elements of peace.

Ere long the Powers of the world shall be moved and reduced into ten great kingdoms. The western "Beast" shall mount his "Red Horse" and go forth roaming at pleasure over the face of the earth; then shall the "Horns" of the earth stand up after the "regeneration" of the Seventh Head.

As Columbus from the shores of Spain saw the Western World, so we behold the "New Jerusalem" from this wilderness of earth, and the brightness of its crystal walls is like to the Glory of the morning, and the illumination of the risen day. And faithful mother Earth is step by step scaling up into the living Throne. Here it is, that the CIRCLE of eternity is broken up into the ARCS of time. But the moon shall fall to the earth after the end of one thousand two hundred sixty waves of humanity after the Messiahs "first coming." And the fall thereof shall destroy the Cities of the Gentiles, and shall sound the alarm of the condemnation of the "Second Beast."

The grand vision of material Creation, as we behold it, filling the heights and the depths is truly the Restoration of Eternity's Dead: Fallen Angels, who, in the nameless past, rebelled against the immutable will of the living God, even like the Dragon of terrestrial time. Revolutions in heaven were followed by civil strife, when banished "gods" fell from the Empyrean as lightning descending far into the nethermost

PREFACE.

abyss, till the boundless hollow roared with the thunders of their hell-bound legions.

This was the origin of Chaos of the void Creation; light and dark as we now behold it. The immensity of suns and moons, of worlds and stars, is but the divine resuscitation of the infinite depths. The history of the rise and fall of the Empire Everlasting, by the agency of the immortal power of the Omnipotent, is briefly recorded in the volume of the "Seven Ages."

The First Age of the work treats of the creation of boundless Space. It assumes that the void is filled with a rare ethereal phlegm consisting of the binary atoms; and that space is everywhere contracting and concentrating towards regular universal centers, where it is constantly forming into matter.

The Second Age derives that the first stage of all matter exists in the form of water. This portion of the work also treats of Cosmic Meteorology.

The Third Section deals with the science of Organic Nature. It premises that the original aqueous spheres are, through the agency of organic life, converted into solid planets. This section also gives views on the "Problem of Creation."

The Fourth Division discourses on certain theories of Plutonic, or solid matter. That the moon will be the "End of the World," and the sun the end of the earth.

The Fifth Division describes Heat as an universal element originating and issuing, by the force of cosmic pressure, from the interior regions of great spheres.

The Sixth Age regards Light as a spiritual element proceeding from the perpetual combustion of destroyed spirits on the sun.

And the Seventh Age treats of the Apocalypse.

Undoubtedly some of the foregoing theories are not entirely new, such as the "Cartesian system" of vortices as presented by Rene Descartes, a philosopher of France; the "Neptunian Theory" as introduced by Abraham Werner, a geologist of Germany; and the law of "universal attraction" as explained by Sir Isaac Newton, the renowned philosopher of England; and perhaps other theories. However the greater part of the work, we think, contains comparatively original matter; that is, we are unable, at present, to find any legible traces of such anticipations.

It is to be hoped that the reader will excuse a rather amorphous style and untutored letter in this work; for the hands of the writer are better used to the handles of the plow than that of the pen. For the sake of brevity, many of the sentences appear even dogmatical; but this is to obviate a rather wearisome repetition of modifying words, such as, "unquestionably," "undoubtedly," "evidently" "apparently," "obviously," &c. As the work is new and crude, "emendatory criticisms" are earnestly solicited; and all is humbly submitted for approval and correction to proper authorities, whether of science or theology.

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PART I.

CONTAINING

SIX OF THE SEVEN AGES

OR

COSMOS EXPOUNDED

THE ATOMIC AGE.

THEORY I.

SPACE—THE ATOM.

That all space is filled with atoms which constitute the grand and eternal source of material Creation.

This is really the Age of Space; the limitless, boundless "empty" regions above and below; the empire of vacuitous immensity; the infinite realms of the inanities! Who can compass the depths or conceive their magnitudes? Who can measure the heights and depths, or explore the lengths and breadths of the catacombs of infinity? "Canst thou bind the sweet influences of the Pleiades or loose the bands of Orion?" In the beginning the Creator hath surveyed the depths, and set land marks, and established all boundaries therein; and out of the awful void, He all creation wrought. Behold, indeed, the vault of the immense treasuries of the eternities; a spacious hall for Light's quickstep, and an ample room for the swinging spheres.

That space is filled with an universal fluid of the rarest character, is a theory that is generally admitted by philosophers both ancient and modern. This primitive subtle existence has been variously called, "Ether," "Universal Atmosphere," "Essence of Space," "Crystalline Fluid," etc. But this seems to be as far as the Fathers of Philosophy had gone. They did not attempt to describe the character of the Universal Fluid. We shall now venture to go a step further by demonstrating that this Essence of the infinite and Eternal Deep is of an all-pervading, all-creating, pre-existing, two-fold character, consisting of two kinds of atoms; the PRIMORDIAL NATURES, or Poles of Creations, distinct and separate—which for convenience let us call them Force and Form—and do really and virtually constitute the original, ineffable beginning of God's creation, out of which all his wonderful works proceed.

The atom is itself a BEING, the first form of being, endowed with life, which life is an imminent, mutual volition residing in each half of the

double nature. It is by this life, or atomic energy that each single atom selects and attracts a counterpart; the ultimate combination of which results in the formation of matter. It is, therefore, that this amorphous, androgynous, omnific, plastic principle is the existence from which material creation originates; when the invisible universe "hypostatizes," so to speak, and becomes transformed into the visible.

The atomic element in its primitive isolated condition can hardly be said to be a SUBSTANCE according to the more general meaning of that term, but by the act of unity of its two primordial principles, invisible, ethereal space condenses into visible, tangible existence. Matter is the manifestation of the MARRIAGE of the atoms, or in other words, space contracts and develops into matter.

The size of the atom, when reduced to its smallest magnitude, is of the extremest possible tenuity, though in its maximum form it is infinitely larger. So that in both its free and combined state the atomic element suffices to fill the entire vacuum of the universe, matter as well as space. There is absolutely no vacuum in nature; atoms are contiguous everywhere and touch each other throughout.

During the process of focal concentration, the atom by endogenous accretion actually wraps itself up within, into a most minute nucleated volume. As soon as this circumvolutionary process of central consolidation is consummated, the atom then enters the stage of coalition and matter.

THEORY II.

UNIVERSAL VORTICES.

That space is gradually contracting in the manner of vortices, towards certain central points throughout the universe, where matter is being constantly generated, and the motion of such matter is governed by the motion of its respective vortex.

By virtue of their elasticity the contractility of the atoms of space, constantly draws them into closer proximity and contact, thereby increasing their juxtaposition and tenuity, and producing a corresponding simultaneous diminution of the entire universal volume. In other words, SPACE CONTRACTS.

This universal contraction of space results in the establishment of GREAT VORTICES everywhere throughout the "void," each rotating on an axis of matter as its FOCUS. Great celestial whirlpools, with suns and moons and worlds and stars as centers. These centers constitute the generating points of matter and the concentrating points of space.

The great active rotating vortex of the depths may be said to be a primitive cosmic "being," for it is animated with a certain hylozoic energy, or an aggregation of atomic life. A composite being of the first and lowest order in all existence, yet a being it is withal. The vortex has a body, the great whirling thing itself. It has activity; its whirling motion

is its activity. It has life, namely: the elements of light and heat with which it is saturated and which animate it. Just as an animal walks, or a bird flies, or a fish swims, or a serpent crawls; even so, in a manner, a great vortex of space rolls and whirls with whatever life energy it has, and by its whirling motion contracts. The result of its life long work is to contract. What is a vortex in fact but a serpent, an endless cosmic serpent, with its head at its center? What is it but a "fallen star," a dissolved world, an exploded demon? The remains of a perished "Lucifer" returning and reassuming with new life and diligence his former proportions and definite form; and the great serpent coils himself head first!

As each and every celestial vortex rotates about a solid nucleus of matter as its axis, it is evident that the rotary motion of such vortex is, by its contractile pressure, communicated to and consequently governs the motion of its axial sphere. Thus the motion of the central body becomes identical with that of its vortex. This theory we think satisfactorily demonstrates the phenomenon of "axial rotation" of celestial spheres.

Again, as every great vortex is a whirlpool of atomic space revolving around a common center, it likewise follows that each and every particle and body of matter comprised within the vortex, and isolated from the central globe, is borne around and controlled by the same revolutionary motion and force, and one becomes identical with the other. This theory explains the phenomenon of "orbital motion" of celestial spheres.

Thus the motion of the sphere contained within the vortical center assumes the rotary form, while the motion of those spheres outside the axial orb partakes of the orbital form. The motion of the great solar vortex for example affects the rotary motion of the sun at the grand center, and the orbital motion of the planets outside. The motion of each planetary vortex, likewise, produces the rotary motion of each planet and the orbital motion of its satellites.

The "Milky Way" or Galaxy is the Great Ecliptic of the Universe. Its pale light reveals to us the direction of the universal vortex around us, within which mighty whirlpool of suns, our sun hangs suspended amid the chasm, and all are circling in a dizzy waltz around the great unseen center; the mission of the suns counting the years of God. The stars which we behold in the shining vault are but like the few and scattered lights glimmering in the outskirts of a far off city.

The reason why the plane of the solar disk is not now identical with that of the Ring of the Galaxy is perhaps due to an incidental oscillation of the solar axis; or to the same phenomenal irregularities which effect the "precession of the equinoxes" or the inclination of the "ecliptic" and "equinoctial." Which cosmic perturbations are sometimes philosophically explained by the spinning of a top. It is probable that at times during the course of the sun's great year, the plane of the solar ecliptic will be, and has been identical with that of the universal ecliptic.

Now, in the visions of the celestial panorama have we come to view the expanse of the starry heavens. Behold, indeed, the Firmament Empyrean; Eternity's dome beyond the firmament. Lo, that sparkling, silent, motionless, firmament, raised to a height, O, that is dreadful!

THEORY III.

UNIVERSAL PRESSURE.

That space contracts with a vortical force identical with the "attraction of Gravitation."

As space contracts, it is apodeictical that it contracts with a certain force; its folding potential, which is equal to the aggregation of its atomic affinity. Vortical force which increases with the density and motion of the vortex itself, and is, therefore, greatest at the center or the "eye of the vortex," and decreases therefrom outwardly with the square of the distance.

This space potential is, in fact, UNIVERSAL PRESSURE, or the pressure of the contracting Universe, and manifests itself to our senses when resisted or obstructed by the presence of matter. It is then commonly known as the WEIGHT of matter caused by the attraction of universal gravitation.

Atoms themselves are bodies of such extreme tenuity and minuteness, that there is no material substance however dense or hard which they cannot penetrate and permeate the meshes of its structure, perhaps as easily as fine flour passes through a sieve or wind through the foliage of a tree.

Our physical weight is the result of the resistance which our corporeal bodies offer against the downward motion of the all-pervading element of space, which is constantly rushing into the earth on all sides, where it is ever uniting with its solid structure. The algebraic sum of this terrestrial or vortical pressure bearing on and into the earth is exactly equal to the entire weight of the great globe itself. For the weight of the earth is but the sum total of the resistance that its solid matter offers against the downward influx of space constantly flowing into its mass.

Space potential is, therefore, a most mighty force which at Earth's surface—provided the planet's solid zone were not more than an hundred miles thick—aggregates, approximately, to a little more than 600 tons to every square inch. Behold, this is an estimation of the strength of the mechanical power exerted on the earth by its convoluted vortex. But this overpowering presence around us is not very perceptible to us because it bears against our physical bodies within as well as without, sidewise and upwards as well as downwards, with the exception of the difference of our WEIGHT which is the result of the excess of the DOWNWARD draught and affinity of space.

We think that this theory fairly expounds the grand phenomenon called "Universal Attraction of Gravitation," but which, more techni-

cally speaking, might be termed, Universal Contraction of Gravitation, or Universal Pressure.

This potential and active energy at the region of the earth's surface, and, likewise, the surface of any great organic sphere, is not only indispensably necessary to maintain the physical existence of the sphere itself, but, likewise, the existence of all organic life thereon is dependent on its supporting power of compression. Were the 600 tons pressure removed for an instant from the surface of our globe, life thereon would at once become destroyed; matter would lose its continuity and dissolve, and our frail bodies would explode into atoms like a flash of gunpowder! What is the cause of the lightning and air-shaking thunder but the effect of electric resistance to atomic contraction? Yes, universal pressure dispelling the fiery fluid from the clouds, and thunder is the report of the potent jar. Behold, Creation's great power which binds and holds the universe together!

This solar potential at the surface of the sun is 27.2 times as great as it is at the earth's surface, or about 16,500 tons to every square inch. Which tremendous force is the aggregated potential of the whole solar vortex, and might be appropriately termed SOLAR PRESSURE. It is greatest at the region of the sun and causes that orb to glow, and decreases outward therefrom at a uniform rate with the square of the distance along the "plane of the ecliptic." At a distance, therefore, of 13,000,000 miles from the great center, or about the orbit of the planet Vulcan, the ethereal pressure of the solar universe diminishes from 16,500 to 18 tons per square inch. That is reckoning OUTSIDE the planet's own vortex.

At the orbit of	Mercury			the force of Solar Pressure is about	2.5	tons.
"	Venus	"	"		.8	tons.
"	Earth	"	"		.4	tons.
"	Mars	"	"		.2	tons.
"	Jupiter	"	"		.01	tons.
"	Saturn	"	"		.004	tons.
"	Uranus	"	"		.001	tons.
"	Neptune	"	"		.0003	tons.

According to these computations we see that the valence of the solar vortex, at the extreme region of the planet Neptune's orbit, or 2,746,271,000 miles from the sun, is equivalent to only about .7 of a pound on every square inch of space. While at a distance of 91,500,000 miles, or that of the earth's orbit the ethereal force is more than 1000 times stronger.

However, by a wise foresight of Providence, the vortices of the superior planets being correspondingly deeper than those of the inferior ones, it is probable that the respective planet pressures at their surfaces are but little different. Yet, in such reckoning it is necessary to consider not only the size of the focal sphere, and the density of such sphere, but likewise the comparative distances of the vortices themselves from the center of the common or solar vortex. For a small vortex at the region of Vulcan would

exert a greater strain on a planet than a much larger one would at the rare region of Uranus or Neptune.

Who will now compute the aggregate pressure of the solar system? Is it not equal to the sum of the weight of all the matter contained within the entire vortex of the system of the sun?

THEORY IV.

CONSTRUCTION OF THE VOID.

That the construction of the elementary space is that of Ethereal Shells or "Crystalline Spheres," each far out surrounding a celestial sphere, and raining down to that central sphere in the manner of a complementary vortex.

This theory, though assuming the same title and being derivatively similar to the ancient "Ptolemaic heavens," is yet fundamentally different; perhaps as the embryo-astronomical system of that antique philosopher was superseded by the Copernician theory.

The present theory assumes that a celestial vortex tends to widen latitudinally as it diverges from its center until it exteriorly and remotely partakes of the real spheroidal form. As the center is receded from, the rotary motion grows weaker and weaker until at last the centrifugal force nearly ceases altogether, when the vortex relapses or widens even to the celestial VERTICAL of the axial poles. From thence the spheroidal form retains throughout the remaining exterior.

It will be perceived that the great external "zone" of ether itself does not contract or move at the same or proportional rate (i. e. according to the square of the distance from the center) as does the vortical interior. In fact, the Crystalline Sphere might be regarded as nothing more or less than the vast undisturbed regions of space or the original state of the void outside the active vortex. While the vortex is a winding stream issuing out of and from creation's invisible ocean of space, and which, on account of its momentum—for the element of space is slightly ponderable—and its accelerating speed, the former assumes a disk-like or concavo-concave form; when it swerves from a lateral to the equatorial plane. Not denying the fact that the crystalline sphere itself also possesses a slow rotary or semi-vortical and contractile motion.

Within the crystalline sphere of the solar system, for example the solar vortex extends from the sun outward to a distance far beyond the orbit of Neptune—for it is within the pale of the vortex that the planets and all cosmic matter germinates—the region where space materializes; where the invisible becomes visible. Outside of this region then and for many trillion miles around on all sides, or say half way in every direction to the nearest fixed stars, there exists the great crystalline envelope of the solar system. What a vast realm of boundless space, fraught with the invisible, intangible ELEMENT of creation and matter; wherein the sun and the planets constitute but a mere speck at the eye of the vortex.

Now it is just so with the millions of fixed stars everywhere thronged throughout the empire of the universe. Nay, the visible universe itself is, as it were, but the nucleus of the universal crystalline sphere or *PRIMUM MOBILE*. A crystalline sphere, with all its paraphernalia of worlds and vortices and suns and moons, is, indeed, but an universal Cell or may be epithized as an Egg Cosmic.

The great utricle or womb of the universe is a hollow sphere of transparent "crystalline," whose dimensions to us is infinite, which ample measurements expressed in miles would evolve a number the figures of which would fill a book.

The Galaxy is the Ecliptic infinitum, and yet it is but the nucleus of the Crystalline infinitum, Meteoric zones of suns; an universal belt of gold which encircleth the heavens at the center of a fathomless hollow sphere! And yet the entire universe itself is probably but one of an infinite series. Consider here a sample of the works of Eternity's living God, and contemplate, if thou canst, the magnitude of His power.

Astronomers tell us the nearest fixed star, namely, *ALPHA A. CENTAURI*, is no less than nineteen trillion miles from our sun, and as it is deducible that the exterior boundaries of the respective ethereal zones of adjacent stars do lie half way between the stars and contiguous, it is inferable that the extreme outer limit of king Sol's dominions on all sides around, is many times, nay, more than 3000 times the distance of Neptune's orbit from the sun. Far beyond the Aphelion distance of any known comet, for the orbits of comets are limited to the solar vortex. Aye, the spacial regions of the sun and his power do penetrate even into extreme ethereal rarity, if not absolute inanity. The diameter of the solar crystal ocean ethereal is at least 19,000,000,000,000 miles and may be much more.

The entire concentration and final consumation of this mighty reservoir of spacæ shall be ultimately completed at the end of a course of billions of years to come. Yes, long after the extinction of the earth and of all the known planets. This unimaginably vast period will constitute the future of our sun. Who hath wisdom to compute the age of the sun! Is it not what Scripture calls forever and ever? And yet logically speaking it cannot be eternity without end, for the sun, like each and every fixed star in the Milky Way is slowly but surely winding its way to inevitable doom; it shall fall to disaster at the great unseen universal center when its fearful course is run. Yet it is a *LIVING THRONE FOREVER* for its years are interminable and beyond the reckoning of men. Behold, here is a mystic problem for Theologians to solve.

It is certain, that during the evolution of the future secular ages of the solar system, that other undiscovered planets, yes, numberless unborn worlds shall, in turn and regular order, like shot falling from a tower, wind their way down from the nameless depths of the inexhaustible treasures of space; and, like they of the past, shall too, fall to the sun and be burnt up.

THEORY V.

CONTRACTION OF THE SOLAR SYSTEM.

That the solar system is contracting with its vortex, only at an infinitely lesser rate.

Taking it for granted that the solar vortex is a vast cosmic whirlpool of space, whirling about the sun and gradually descending or settling towards that body; admitting also that it is the circumvolutionary motion of the vortex which governs the periodic motion of the planets; we must then accede to the theory, that the contractile power of the vortex must, perforce, effect a corresponding, though slower heliocentric motion of the planets; in other words, the solar system is contracting with its vortex.

From the foregoing syllogism it is conclusive that the planets are descending or ascending towards the sun; and, likewise, that the satellites are falling towards their respective planets. Indeed, during the earth's past, our planet had many satellites now all fallen but one. Likewise, during the mystic eons of the past ages of the solar system, many worlds, pre-existent to our own, have already fallen victims to that august, glittering conquerer and world "Tomb", and become consumed in the fervor of the awful pyre!

To burn, is the end of all matter, and Time herself shall be consumed in the fires of eternity. But the shining "Tomb" is itself a burning "Throne" that consumest not. Beholdest thou the sun? Aye, then thou beholdest a glimpse of the glory of the "New Jerusalem" from afar. Beholdest thou the moon? Then lo, thou beholdest the downfall of "Babylon the Mystery"; and the doom of "Shinar" is stamped in her perpetual face! How long till we reach the unapproachable Throne, or until "Babylon the Great" be fallen? Come thou and see.

END OF THE AGE OF THE DEPTHS.

THE AQUEOUS AGE.

THEORY I.

NEPTUNIANISM.

That all the planets existed at first in the form of water.

“When with a certain law and compass He enclosed the depths; when he established the sky above and poised the fountains of waters.” Prov. VIII.

“For this they are willfully ignorant of, that the heavens were before and the earth, out of water, and through water, consisting by the word of God.” Peter III-5.

This is the Age of water; second to the Age of ethereal space, and a newer form of creation. He called to the empty depths and they collected into floods; bodies of mighty magnitudes. Thus Chaos of the void gave birth to the floods and worlds of waters. Their forms became spheres and their motions circles, stupendous paths through the heavens; and these coursers of the eternal deep do travel with cosmic force and speed, even like to cherubic swiftness and power, as it were the flight of resurrected demons ushering up from the bottomless abyss of everlasting night.

Water constitutes the second condition of universal existence. All matter at one time or another existed in the form of water. Water itself like the atomic element of space can hardly be said to be real matter in the technical sense of the term, since that PROTOPLASM of nature contains neither molecules, nor heat nuclei. Water is the immediate source or protoplasm of the Organic or the THIRD AGE of creation just as ethereal space is the original source of the aqueous formation.

By force of universal contractility and pressure, the atomic age became concentrated into and stored away in the aqueous age. The oceans and great seas which surround the earth or any planet are, in either liquid or atmospheric forms, but vast reservoirs of future life principle. And as water in both the gaseous and liquid conditions are of the same derivation and nature, both of these FORMS OF THE ONE AGE will be treated under the same cosmical grand division.

Now, as the specific gravity of water is very low compared with that of the solid matter of the earth, and as the specific gravity and the density of matter are quite identical, it follows that the quantity of aqueous matter comprised in the volume of any planet is inversely proportional to its density. According to astronomical calculations, it is therefore evident that the greater the distance of a planet's orbit from the sun, as a rule—as it is shown that their densities lower with their increasing distances—the greater also is the proportion of aqueous matter which that body contains and VICE VERSA.

The density of the earth is computed at 5.67 times as heavy as that of a globe of water of the same magnitude, and we see that its proportion of water to the entire mass is very small, while the weight of the planet Mars is only about one half as dense as our globe or 2.93 times as heavy as a globe of water equivalent in size to that body, so that Mars, per reckoning, must contain twice as much AMNIOTIC, or aqueous matter, in proportion to his size as does the earth.

But the density of Jupiter is only 1.23, while that of Saturn, the lowest of any member of the solar system, is only .67 as heavy as water. This is probable proof that Saturn is surrounded by a deep volume of atmosphere. The density of Uranus is .99 or nearly the exact weight of water. The density of Neptune is .96. Now if this rule of density holds, it is conclusive that all the superior bodies of the solar system perhaps, except Mars, are simply vast "fountains of waters," rudimentary worlds. While the terraqueous earth, and the inferior worlds in size are composed mainly of dense solid matter. Thus the solar system is, as a rule, condensing towards its own center.

However, it is apodeictical partly to the contrary, that the density of the solid matter, itself, of those uranian bodies of greater solar acclivity and remoteness is lower than that of the nearer and older ones. So it is probable that the rarer solid body of Mars has even now emerged to a considerable extent above the planets aqueous surface, perhaps producing the phenomenal striated appearance so noticeable on that embryo world.

But, if we premise that the quantity of water comprised in the body of any planetary sphere is indicative of the amount and fertility of organic life which that planet is capable of producing, then, we must admit that life on the superior planets is exceedingly prolific and abundant, while on the earth and the inferior planets it is very scarce in comparison.

THEORY II.

COSMOLOGY.

That the solid bodies of the planets developed from water, through the agency of organic life.

The natural history of the solar system divides itself into two great epochs or grand divisions of time, namely, the Aqueous, and the Plutonic Ages, which divisions correspond to the Nebular and Stellar periods of the system of the sun.

The Nebular period may be said to include the time during which the original matter which formed the sun's mass existed in an aqueous or gaseous state, while the Stellar epoch corresponds to the time, when this matter consolidated into solid form at the grand center. The compression of the huge mass causing it to glow with ferverescent heat, when our sun shone among the fixed stars.

The geogony of the earth, likewise, divides itself into the same two "hemispheres" of time, except that the earth never was or never will be self-luminous. The aqueous age of the earth includes that time during which our planet existed in a cold liquid and gaseous state, much like Saturn or Neptune is at present, but, perhaps, principally during the time in which she was more emphatically a great fountain of water, even like the denser Jupiter.

The earth was then illuminated by many satellites; pages of our World's history. Then, too, was the great virgin liquid sphere "void and empty," and her orbit stretched away out beyond that of Jupiter or even Neptune. Then, soon, was the Earth's opening organic existence characterized by extraordinary fertility and abundance, and which brooded far beneath the surface of the watery deep, away down in the bosom of old night, the original womb of life. And surpassed both in quantity and productiveness any species of being, animal or vegetable, that is now extant on the globe, or which may be shown to have existed by the remains of their fossils in the earth's crust. For these primitive aborigines of nature, or beginnings of terrestrial life, existed deep down in the earth's aqueous foundations, even to Pluto's great center. The subsequent heat of those interior regions have long since annihilated every trace of outline, or even substance of these antique terrigenous races, for the earth's central concave is long since wholly burnt out. Indeed it was at the earth's focal center, as it is at the center of all planets, that organic existence first began, the original birth place of life!

The petrifying deposits of its organic remains then forming the central solid concretion of the globe, which gradually and at first hastily developed the present earth. The solid sphere grew from beneath, by exogenous, aqueous accretion, beginning at its center. What an enor-

mous quantity of life the earth must have had in her day to produce from its sedimentary remains a great globe 8000 miles in diameter! A mighty "corpse," a lifeless carcass is the earth, a defunct symbol of the life that has been. What long ranges of time must have elapsed since our planet first began, in order to have thus evolved, from these gradual processes, such prodigious results. What mighty powers of cosmic agencies were necessary to accomplish such gigantic operations. O, Lord how great and marvelous are all thy works!

THEORY III.

DEPICTION OF ORGANIC LIFE.

That the gradual progressive evolution or gradation of organic species on a world is due, first, to the procession of life from the planet's center outward to its surface; and secondly, to the planet's approach towards the sun.

The formation and general character of the early central, organic existence of the earth was, undoubtedly, of the very lowest type and grade. The contra-distinguishing characteristics, of the animal and vegetable, being scarcely traceable; these counter-kingdoms of life-creation almost blending into unity. Which blending is very noticeable even at this age of the world, especially among the lower forms of aquatic life found in subterranean caverns, or in deep water and such places where sunlight cannot penetrate. Such rudimentary classes are found principally among the zoological and botanical sub-kingdoms called Radiata, Protozoa, Phanerogamia, etc., while the APRICATE, and more advanced forms of life do evince a wider distinction, and more pronounced separation of the two grand-divisions of nature.

At the appointed end of each of the several terrestrial Eons, or secular "Days," as mentioned in the first chapter of the book of Genesis, each existing life generation, animal and vegetable, became partially, if not totally extinct, such extinction being due to a regular, periodical Cataclysm CAUSED BY THE FALL OF ONE OF THE SATELLITES. Each succeeding, new created stock and crop, with which the earth was again and again renovated and replenished, being an improvement on the last. Until, at length, after the course and vicissitudes of more than HALF A MILLION YEARS, the victorious earth triumphed in reaching her present high standard of organic perfection. Lo, the wonders of the moons!

Now, the question naturally arises, what attributable cause may we assign for this organic improvement; this thaumaturgic, biological change? Ask the Oracles. Is it not the chiefest of the grand results of the evolution of nature? Here is one of the mysteries of science, a chapter in teleology, both purposive and natural. Life proceeding from death, and ever resuscitating from the carcass of the dead; a posthumous possession forever! What are we but the Phœnix of the ashes of the past dead? We, however celestial, sprung from the ashes of the planet's defunct remains.

Our's is the continuous living spirit also of the planet through the lapse of 600,000 years. Organic life is a sort of evolutionary "resurrection" of by-gone ages. Aye, we are the favored product of many such RESURRECTIONS, if we may so use that term. If thou wilt have it, the human species is the cosmic result of practically six resurrections, or births of mother earth, the sixth generation of life on the planet. Here is the riddle of the Sphinx explained, to-wit: The earth, "His footstool," is annually drawing nearer to the Throne of Eternal Day. All these biological wonders, therefore, are the grand result of the transition from the dark, ter-rigenous, broodings of perpetual night, unto the enchanting and vivifying influences of increasing sunlight and glorious Day. 'Tis the inspiration of that resplendent orb, the Sun, the solar "Lamp" shining amid the awful "valley."

Thus night-brooding gave place to light-creating. The lowbred, archæon, earth-born, half-animal, half-vegetable, cold-blooded, eyeless, slow-moving, monstrous, mountain masses of beings, these ancient dwellers of Chaos and old night, being dethroned of their heritage and dominion by the revolutions of the moons, yielded passively to the Eons of the higher, more beautiful, aplicated, volatile, delicate forms of the kingdom of land, life and sunlight. Notice, verily, the miraculous power of the inspiring beams of the solar Horn!

The present organic generations extant on our globe; the present Fauna and Flora is, therefore, the nucleated, perfected embodiment of all past life which has hitherto transpired throughout all ages of the earth. And man is the acme of the planet's glory and perfection. His high, advanced form symbolizes this world's exultation of triumph; the prize of her labors as she journeyeth from the abyss of the boundless void, and yet our diligent planet is scarcely half the way to the end of her destined journey, for the City of solar glory is yet afar off, and old Ocean's realms gird still the earth, but we are borne onward and upward by a stout Car.

THEORY IV.

COSMICAL METEOROLOGY.

That the varying temperature of the earth's atmosphere is influenced by cosmical agency.

"Dost thou know when God commandest the rains to show the light of his clouds? Knowest thou the great paths of the clouds and their perfect knowledges?"—Job.

The remaining pages of the Aqueous Age are devoted to the subject of cosmical meteorology.

The NORMAL TEMPERATURE, or the range of heat and cold within which organic life may subsist, admits of a variation of perhaps less than 150 degrees. Though, undoubtedly, the most exact standard is that which preserves water in a tepid, liquid form.

In order that the normal, or organic temperature be preserved on a celestial sphere, it is pre-ordained that nature be supplied with a great thermal regulator, and right here the universal aqueous creation steps in, as nature's "Vishnu," or life preserver of the planets.

For demonstration of the theorem, suppose for instance the specific heat of the earth's surface were, by some unaccountable cause, raised, say 1000 degrees above the present standard. The greater portion of the planets' waters, oceans and seas, would then soon evaporate and expand into gas. The proportion of the expansion of the water would be equal to 825 volumes, thus producing an atmosphere surrounding the entire globe, perhaps more than 1000 miles deep, a great, dense firmament!

Which deep and dense aerial magnitude would result in promoting and hastening the process of heat radiation, or rather heat absorption from the globe's terraqueous surface, and likewise from the solid earth itself. For water, in the gaseous form, will absorb 1000 degrees more of heat than when in the liquid state, thus relieving the excess of the calorific principle to such an extent that the normal standard of heat at the planet's surface would still be maintained.

The higher the temperature of the air the greater amount of moisture it will hold and VICE VERSA. It is estimated that at 75° a cubic yard of air will hold over one ounce of water. A reduction of 27° will cause about half that humidity to be deposited. The air always contains moisture. When at any temperature it contains all the aqueous elements it can hold it is said to be saturated. Any fall of temperature will then cause a precipitation.

Again, if for instance, the earth's specific heat, instead of rising, were to fall 1000 degrees, then nearly all our humid atmosphere would shrink and condense into the liquid form and the "waters below the firmament" would be over abundantly replenished.

Which restrictive aerial condition would render the earth's radiation very weak and slow, thereby preventing a diathermanous waste of the necessary calorific element, and thus tend to restore the natural quantity of the planet's vital and life producing principle. Such is the present condition of the moon. The relative temperature of that diminutive orb is, indeed very low, consequently the atmosphere on our satellite is exceedingly thin and rare, if any can be claimed to exist on that callow sphere.

The respective specific temperatures of the different planets are evidently somewhat lower than that of the earth, with the exception of Jupiter, Mercury and Vulcan, which latter two are about at par with the earth.

But the specific heat of the earth's atmosphere and solid mass would forever remain fixed and unchangeable, continuing the same day after day, year after year and century after century, unless influenced and modified by external cause. Hence, whatever variations of temperature take place in our atmosphere, daily, monthly or yearly, such are either directly or

indirectly, the results of the influence of cosmical agency, namely, the exterior influences of the heavenly bodies—the sun, moon and planets.

The influence of the sun is unquestionably the greatest and dominant; that of the moon secondary, next that of the planets. The sun is the governor of the weather, the moon the governess, while the planets are an influential train of attendants. Indeed, the influence of the planets on the temperature of the earth's atmosphere is so great as to sometimes give rise to a spell of winter in summer, or of summer in winter.

As the sun controls the temperature of the year, so the moon governs that of the months, while the planets call forth the weather of the seasons.

THEORY V.

PERIODS OF THERMAL DECLENSION.

That periods of decline in atmospheric temperature always follow certain positions of the sun, moon and planets.

The sun is an intensely hot body, the moon is a very cold body, while the planets possess about the same specific temperatures or less than that of the earth.

All the other members of the solar system are relatively cold bodies when compared with the sun, and do, therefore, attract the heat and light generated by that body.

The moon is a very cold body compared with the earth, and consequently abstracts much of the heat from our planet.

The tendency of the volatile element of heat at all times is to universally and equally diffuse itself by the various processes of radiation, conduction and convection. So, whenever a cold body comes near to a warm one the action of the heat to a certain extent is to rush from the warm body into the cold one.

Consequently when the moon or a planet come in perigee, or its nearest position to the earth, that body then subtracts more heat element from our planet than at any other time. Likewise, when the planets are in perihelia, or their nearest position to the sun, they then attract through the intervening medium of space a greater portion of the sun's heat than when in any other position, but when a planet arrives in perigee and perihelion, at or about the same instant, the earth then suffers as a resultant a severer thermal decline.

Again, when a cold body comes between us and a warm one, we then experience less heat from the warm body because the colder intervening one absorbs a share of the radiating element, and thus prevents it from reaching us.

So, when the moon is in conjunction with the sun, that frigid orb absorbs the heat of the solar rays coming to the earth. Likewise, when a planet hoves between the earth and the sun the earth suffers a period of thermal declension from the impact of such occultation.

There are also other positions of the heavenly bodies in relation to the science of meteorology, equal to or greater in importance perhaps than any of these. For instance, shortly after a superior planet—or one of those outside the earth—is in opposition with the sun, the earth traverses its ethereal “wake”, or the current of space immediately passing by that planet in the solar vortex and depending therefrom downwards toward the sun, which contact of the earth with the frigid, celestial “stream” always produces a rather severe weather depression.

And last, though not least, whenever a planetary “synod” or constellation happens to form, either in conjunction or opposition with the sun, or when they cluster on or about the east side of that solar “radiator” and particularly nearest to the direction of the earth from a heliocentric view, then the earth suffers a thermal disturbance in proportion to the magnitude of the unbalanced solar condition. But if, on the other hand, these abnormal conditions should constellate on the western limb of the sun, then the condition might be regarded as betokening heat and fair weather.

This is deducible from the fact that these cosmic synods and clusters tend to draw excessively on the sun’s stock of heat and light, and as a consequence effect to cool the surface of that orb directly passing beneath. Then the sooner that cooled surface and spots of the revolving sun thereafter faces the earth—as the sun turns from east to west, as observed from a geocentric point of view—the severer, likewise, is the chill felt by the earth.

It will be understood that the sun’s force is always more or less exhausted for a certain time AFTER the strain of its transit beneath the region of a planetary synod, because for several days PRIOR to a terrestrial transit of like character, it is very noticeable that the earth always enjoys an over-abundance of solar radiation and consequently finer weather. The explanation of the phenomenon is that the sun’s exit of force is ever stronger on its surface at or about the heliocentric longitude of the planets than in the direction of empty space, and which solar protuberance may be styled, longitudinal heat waves following the planets on the surface of the sun, while the wakes between or preceeding the waves are like unto “troughs” of the solar sea.

Besides the foregoing described major causes there is also a series of MINOR ONES which, likewise, though slightly affect the weather. They are, namely, Planets in farthest north and in farthest south heliocentric latitude; in quadrature,” and crossing the celestial equator. Whenever any of the above mentioned positions, major or minor, occur, the earth suffers a diminution of the vital elements of heat and light, which condition, long or short, and of a greater or less degree of intensity, might be appropriately termed, A PERIOD OF THERMAL DECLENSION.

Besides the foregoing PLANETARY CAUSES, there are also a series of LUNAR CAUSES which no less affect the weather, and in much the same way, only that the various positions of the moon effect the more immediate

vicissitudes, or daily changes in the atmosphere. The positions of our satellite which are inclined to produce thermal depressions, precipitations and cold waves are somewhat similar to those of the planets which cause weekly and monthly periods of thermal declension. In fact, the action of the planets is almost entirely dependent in its effects on the "changes" of the moon, while the action of the moon is again reciprocally dependent on the condition of the planets; both co-operate together in unison.

THEORY VI.

METEOROLOGICAL TELAUTOGRAPH.

That the positions of the planets which occasion recurrences of thermal declension on our globe are like weather Cycles, while those similar ones of the moon might be termed weather Epicycles.

The following meteorological tables contain, as far as we have ascertained, the principal RULES of thermal depression and consequent atmospheric phenomena. They are not intended to infer local disturbances, but to treat of the cosmic weather theory from a general standpoint for all latitudes and longitudes. However, many of the predictory indications given are more or less adapted to the latitude of the United States.

Periods of thermal declension, of a greater or less degree, invariably take place at or about the instant of the following tabulated positions of the planets, namely:

1st. On all planets entering Perihelia and Aphelia.

2nd. On inferior planets entering inferior conjunction with the sun. Each and every co-incident of an interior planet plying between an outer one and the sun produces a thermal perturbation of greater or less force throughout the entire system of the sun. While the "superior" bodies play the "base" in the harmonic scale of spheres, the lesser "inferior" and swifter planets do, in a manner, beat the rapid vibrations in the great magnetic scale of the uranian "band," even as does the tenor instruments and voices play in the orchestra. Mercury saileth not under another planet, but he causeth a cloud to rise and darken the sky; nor Venus, but she causeth the wind to change.

3rd. On planets clustering on one side of the sun. The occurrence of HELIOCENTRIC SYNODS always effect magnetic disturbances of the entire solar system. Planets clustered on the east or near side of the sun betoken cold weather, but if on the west or far side, a warm season will be the consequence.

4th. Planets entering quadrature, opposition, and superior conjunction with the sun.

5th. Planets crossing the equinoxes, and entering on their northern and southern declinations. The latitude of the storm belt is ever governed by and corresponds to the celestial latitude of the disturbing body or bodies, and the longitude of the original storm point in like manner, by the geo-

centric longitude of the disturbing body, planet or moon, at the instant of perturbation.

6th. On earth passing through the ethereal "wake" of a superior planet.

7th. On earth entering Capricorn, on the 21st of June.

8th. On earth entering Aris, on the 21st of September.

9th. On earth entering Cancer, on the 21st of December.

10th. On earth entering Libra, on the 21st of March.

11th. On earth entering Aphelion.

12th. On earth entering Perihelion.

Besides the foregoing planetary or thermal Cycles, there is also a series of 12 Epicycles or Lunations. They are as follows:

1st. Moon "runs high" or farthest north.

2nd. Moon "runs low" or farthest south.

3rd. Moon crossing celestial equator running high.

4th. Moon crossing celestial equator running low.

5th. Moon crossing ascending node.

6th. Moon crossing descending node.

7th. Moon in Apogee.

8th. Moon in Perigee.

9th. Moon enters new.

10th. Moon enters first quarter.

11th. Moon enters full.

12th. Moon enters last quarter.

From the foregoing tabulation we deduce the following formula, to wit:

1st. The greater the number of planetary Cycles occurring at or nigh the same time, the greater also will be the decline of temperature and consequent atmospheric disturbances.

2nd. The greater the number of thermal Epicycles falling on or about the same day, the severer also will be the resulting change of temperature and consequent cold wave.

3rd. A combination at or nearly the same time of a number of weather Cycles and Epicycles must necessarily result in a sudden and excessive decline of temperature, attended with great elementary violence.

4th. The variations of temperature in our atmosphere and the corresponding modifications of weather are exactly as numerous and complicated as are the mutations and various positions of all the members of the solar system.

THEORY VII.

THERMAL COSMOLOGY.

That the terminal points in the orbits of planets are also points of thermal limitation, and whenever one of these bodies passes such a point, the contact effects a magnetic perturbation throughout the solar universe.

Although the following hypothesis does not strictly belong to the sub-

ject under treatment, yet it may serve to demonstrate the foregoing theorem.

As the physical process of heating and cooling of the earth's atmosphere causes that great fluid ocean to alternately expand and contract, so, also the same law applies to the LIQUID oceans and even to the SOLID GLOBE ITSELF. And when that great mass periodically becomes overheated as it certainly does during cogent and protracted periods of thermal ascension, then not only does the surrounding air, like on the surface of a heated furnace, become agitated, moving hurriedly about, and winds arise, as it were, up out of the plains and deserts, as if the panting globe were breathing through her mountains and caves. But the effects of the expansive strain are still more emphatically proclaimed in the demonstrations of the earthquake, and in the bursting forth of the earth's fiery entrails in the volcanoes, where the internal gaseous swelling finds vent through these smokejacks of Pluto's foundries exalted above the firmament. For the throes of the earthquake and the bursting of the volcano are unmistakable symptoms of terrestrial distress.

Again when our planet is cooling during a great period of thermal declension, similar though reversed consequences ensue. Unequal shrinking causes tremendous straining of the great solid crusts in places, resulting in earthquakes again. But volcanic action now grows weaker or becomes entirely extinct.

The cosmic heating and cooling of our globe, undoubtedly, causes the earth's circumference to lengthen and shorten, periodically, to the extent of several miles. The greatest "periodic time" of a single body which may thus effect the earth is about 165 years or ONE of Neptune's years; although the effects of a single planet is scarcely, if ever, very potent in itself. While the most potent independent Cycle is about 12 years or the periodic time of Jupiter.

All the planets being very cold bodies in comparison with the sun, their approach to that orb produces a diminution of solar heat during their perihelion distances. But the superior planets more intensely affect the temperature of the earth, not only by the influence of their atomic wakes, but because of the great contrast of the major and minor apsides of their orbits, from a geocentric stand-point.

In conclusion, it might be well to say, that the earth and each and every member of the solar system expands and contracts simultaneously with the great solar vortex itself, or in other words the spheres of the system extend and reduce with the apsidal orbits of the planets.

We shall now endeavor to describe severally the particular meteorological causes and effects of each of the different members of the solar system commencing with

THE SUN.

The aspect of the sun's countenance always betrays a decline of solar

vigor, when we see his immaculate brightness bedimmed with dusky spots. These are invariably evidences of constitutional weakness, and indicate an abnormally unbalanced condition of the solar system. Sun spots are caused by an excessive and sudden cooling of a portion of the sun's surface. Both FACULÆ and MACULÆ originate on the limb directly beneath the "seismal" impact of a planetary synod. Although the perihelia position of the more influential planets may possibly create a maculæ. Or the combined "wake" of several planets where it strikes the sun may produce a "solar cyclone." These storm locations on the surface of the sun are generated in the same manner and by the same cause, as cloud and storm areas are developed anywhere on the earth, i. e. where the body is first struck and chilled by the disturbing cause.

Sun spots are said to be a sign of fruitful seasons as well as of storms. This is in a measure true, especially if they occur during growing seasons. For these periods of thermal declension on King Sol,—because through sympathy the earth catches the symptoms—usually abound in copious precipitations of humidity, giving rise to pluvius seasons, thus fertilizing the land and rendering the soil more productive.

MERCURY.

Mercury in perihelion and in inferior conjunction with the sun are the positions of this smallest known major planet which most affect our weather, not but that his heliocentric occultations with other planets also give rise to storms.

As the perihelion Cycle of a planet is governed by sidereal, while that of conjunction is by synodic time, it follows that Mercury's perihelion depressions occur about once every three months or 87.96 days, while those of conjunction take place every four months or 115.8 days. Each thermal shock lasting a week or two, most of which time follows the recurrence.

VENUS.

The effects of the same positions of the "Goddess of Beauty" are usually severer and more protracted than those of Mercury, Venus being a much larger body and her perigeon position being so much nearer the earth than that of the "Fleetest of the Gods," besides possessing a lower degree of density—which fact speaks that Venus contains much water on her bright surface. These conditions go together towards rendering this planet correspondingly colder with reference to our weather.

The thermal depression accompanying the perihelion period of this most beautiful of planets occur about every 7.5 months, or 224.7 days, while those of conjunction clouds the air every 19.33 months, or 583.9 days.

But the cycles of these two planetary actors of the solar stage are but like that of subordinate players, or like wheels within the wheels. Their visits are, as it were, subdivisions, or epicycles to the potent and protracted periods of fair and foul weather caused by the superior planets.

THE EARTH.

Next in our outward journey from the sun, we come to our own planet, the noble Earth.

Not to speak of the "changes of seasons," the earth suffers six short but acute periods of thermal depression, as enumerated in the table, and resultant from her own orbitular motion with respect to the sun.

These periods each continue about two weeks and like all planetary cycles, usually begin and end with a lunar wave. Unaided and alone, these terrestrial changes are never very severe, but when associated with other isothermal cycles, they occasion aggravated forms of atmospheric disturbance.

MARS.

The "blazing" planet is the first of the superior ones which we meet in our celestial journey outward, after leaving the earth. The thermal cycles of the red "war god" are its perihelion and perigean positions.

Mars' perihelion times occur in a little less than two years, or 686.97 days, while those of perigee, in a trifle more than two years, or 779.8 days.

Mars being the nearest of the superior planets to us and as its orbitular motion more nearly keeps pace with that of the earth, it follows that the tempestuous ethereal wake of the blazing planet is bisected by our globe not sooner, we think, than six weeks after that sphere is in perigee. But this lapse of time may be hastened or delayed by the occurrence of some other cycle near the same time, and also varies with the varying, "fast" or "slow," orbitular speed of the bodies.

THE ASTEROIDS.

The Asteroids, or "minor planets" as they are sometimes called, are located out in the solar vortex about mid-way between the orbits of Mars and Jupiter. It is supposed that these small bodies are the fragmentary remains of a once mighty planet, which in remote antiquity met with some terrible disaster in the realms of space. It is quite probable that the catastrophe was caused by a collision of that ancient hypothetical planet with the nucleus of some huge comet.

The minor planets are very small bodies and exceedingly numerous. Indeed Leverier has calculated that there may be 150,000 in all. The largest are Ceres, Pallas, Juno, Vesta and perhaps others.

The thermal effects of the "Planetoids" are subject to the same law as are the planets themselves. Only on account of their inferior size, these "pocket" worlds produce but slight modifications, save by their connection with some more potent cause, when they may serve to give rotary motion to tempests by their wakes, and are also productive of cloud areas.

But because of their great difficulty of observation, the best concerted forecasts of the wisest weather prophet will oftentimes quite fail, through means of the intervening influence of these numerous invisible members.

JUPITER.

Now we come to the "God of storms and tempests." The perihelion times of this solar Levithan and greatest of the planets, which occur about every 12 years, always bring on a season of very low temperature on the earth. Then doth the clouds of the firmament lower and thicken even like the ominous wings of the "bird of Jove."

The weather influences of Jupiter were singularly apprehended by the ancients. Pliny taught that lightning owed its origin to this planet. An old almanac of the 14th century fortelling the auspicious condition of "Jove, the thunderer," for a certain month, declares "Jupiter is hot and moist and does well to all things and annoys nothing."

The perihelion time of Jupiter is 4332.58 days, or about 11.11 years, while the perigeon time is only 398.8 days, or about one year and one month. The space of time required for the earth to pass into its ethereal wake, after that planet is in opposition to the sun, is about 9 days.

It is needless to say that the same meteorological rules hold with regard to the three exterior planets. The recent perihelion position of Saturn is said to have occurred October 21, 1885. The "god of time" will not be in the same position again until 30 years from that time. The precise sidereal period of Saturn is 10,759.22 days, while its synodic period is 378 days. The latest perihelion time of Uranus occurred March 25, 1882. This planet will be in the same position again in 1966, as the periodic time of that rarest of solar members is about 84 years, or exactly 30,686.82 days, while its synodic era is but 369.7 days. Neptune was in perihelion March 7, 1883, and as his year is equal to an eon of 165 terrestrial years, he will not circle around the void to that point of his orbit again until the year of our Lord 2048. The sidereal time of that remotest solar sentinel is to the hour 60,126.71 days, while the earth overtakes him, in the course of his great and distant journey, once every 367.5 days.

The earth traverses from their "opposition to the sun," to their calamitous "wake," pending down from the depths of these three exterior planets, in about 7 days.

It may not be out of place to here remark that those Jovian Cycles, and in fact, all periods of great thermal depression are also productive forerunners not only of "common colds," but, likewise, of epidemics and other diseases. But whether the cause is due to a deficiency in the atmosphere of animal heat, or to the presence in the air of "micro-bacteria," or to both, is a question for the Esculapian fraternity to decide. Like Cicilian siroccos from Lybian deserts, the vaporous winds of every zone bears pestiferous and unwholesome seed, which develops and burns within the organic system like zymotic fires, whenever the standard of the earth's vital element abnormally lowers. Perhaps the aqueous element existing in the air transubstantiates into germ cells or some order of the primitive forms of life, which becomes an active agent of reproduction and which

precipitates on the advent of a thermal cycle, which "precipitation" invariably precedes immediately its complementary precipitation of humidity, perhaps until lightning and combustion destroys the poison in the air.

If the disease records of the world were examined, we dare say it could be inferred that the time of the "breaking out" of those fierce epidemics and contagious "plagues," which periodically scourge both man and beast is traceable to some one or other of Jupiter's perihelion cycles, or other period of thermal starvation, and are attributable to the same cause. Not but that seasons of extreme heat and dryness are also prolific sources of plagues and pestilence, extremes and sudden changes of climatic temperature are perhaps the original cause and beginnings of contagious disease. It would undoubtedly be well for modern scientists of these matter of fact times, not to entirely forego the time honored science of prophylactic horoscopy, if we may so call it, but to rather seek to learn the relationship and immutable dependencies between the sciences of therapeutics and astronomy.

THEORY VIII.

MOON PHILOSOPHY.

That as the thermal Cycles of the planets effect magnetic perturbations in the solar universe, so, likewise certain positions of the moon produce similar electric disturbances within the terrestrial Cosmos.

As was aforesaid, the moon is the governess of the weather, but although she is a mighty ruler, and performs all the functions of a chief magistrate, this monarchess of the clouds is, however, the chief instrument of disturbance within her own realms. Howbeit, though her reign is a turbulent one, she nevertheless, fills her exalted position with an unflinching zeal and vigor much to her credit, aye, as if she knew 'twas hers to afflict the earth for 40,000 years.

The moon is the mother of tempests, she calls out the thunders, she gives birth to cyclones, at the wafting of her imperial wand the winds turn. She is the Suzerain ruler of the elements, and King Boreas himself is but her subaltern and ministerial vassal, for at her imperative command the rebellious winds rush down from northern mountains to battle on temperate plains, and the clouds form and change like the witches face.

If it were not for the mystic reign of our satellite, the world would not be a world of "winds and calms". No sudden alternations of heat and cold would affect our atmosphere, no extreme changes of weather, no floods and drouths and dearths, but instead, we should enjoy, with planetary modifications, an uniform, gradual rise and fall of temperature semi-annually; seasons of Egyptian or Pacific humidity and dryness, no winds but zephyrs, monsoons and trade-winds from pole to pole. Universal peace among the elements. An ideal paradise then, though perhaps too

monotonous. Indeed, a climate so genial would not be compatible with the world's raw impetuous nature, and such is providentially intended to await a glorious future, and a nobler mode of life. While the moon reigneth, the earth must remain an agitated and troubled sphere, even like this race of ours which dwelleth on its bosom, war and peace among the elements, war and peace among men.

Today the beams of the joyous sun break forth, cheering and warming the old dark planet with the power of their radiance and the splendor of their glory. The winds are hushed, the thunders are gone back to their caves, and the earth seemeth, indeed a paradise so fair, even like an imaginary semblance to spiritual rest. When, lo, in a single hour the sky above is changed, "and such a change!" The clouds like winged things are hurrying to and fro, the livid lightnings dance, and anon the issuing thunders, revolting from their caves doth mutter "Babylon" till Neptune's realms shake! And the earth, like a passionate being in a fit of jealousy with the pale-faced moon, is herself wreaking vengeance against her own bosom. And the warring clouds o'erhang the deep till their batteries of confusion are chased away towards torrid climes before the frigid breath of that stormy northern "god" whose hyperborean throne is at the pole.

As each interior planet is in a manner a retailer of the wholesale weather dealings of its exterior or "superior" neighbors, so the moon manages and has final charge of the entire market. She deals personally with the earth, and retails at pleasure the great bulk, if not the entirety of our weather commerce. It is through her coempt agency that any traffic is carried on between us and the planets, and it is chiefly through her immediate influence that the market fluctuations of those foreign ports are made manifest to us.

Within the dozen Epicycles, or LUNATIONS described in the meteorological Telautograph, are contained nearly all the monthly modifications of the weather which affect the earth. These lunar positions, or points in the moon's orbit might be called celestial isothermal points; weather boundaries; points of thermal limitation. Or they may be regarded as THERMAL EXTREMES, while the intervening times and spaces are in fact THERMAL MEANS, or as it were, the eras of the accruing cause.

The effect of a mean, like an aggregation of potential energy, is never manifest until the instant the extreme point is reached, then the conservation of the potential becomes converted into the dynamic form of energy, when the storm bursts. The two forms of action of the mean and extreme are always reverse to each other. One is like a gradual inlet of heat and moisture into the air, the other is like a sudden outlet or precipitation from the atmosphere of moisture and heat. Our sensitive atmosphere, as if taught by experience, accumulates and reserves its gathering thermo-potential force during each mean until the day that the extreme or terminus of that epicycle is reached, when a precipitation followed by a "cold wave" is the GENERAL RESULT.

For illustration suppose the moon has crossed the equator coming north, the instant followed by a cold wave, now if no other lutation intercepts the time, there will be no apparent atmospheric effect—although the means of disturbance are inevitably accruing day by day—until the day the moon is “High” or farthest north. When the gathering thermal and hydro-potential, the fruit of seven days atmospheric “labor” will suddenly burst into elementary activity in the dynamic form of a cold wave, usually accompanied by a storm of greater or less magnitude. The result of aerial action during each mean seems to be simply to acquire and stow away a certain amount of WEATHER FORCE during the period, which it again disposes of as soon as its complementary extreme is reached, when, like a registering beam, or an escape valve of the cosmic engine, the atmosphere automatically relieves itself, or readjusts the abnormal condition, by letting down again to the earth its acquired aqueous and electric surplus.

Even so, the rule holds true with respect to the means and extremes of planetary Cycles, only on a larger scale. Consequently, during a period of great THERMAL DECLENSION, almost every change in the moon effects a marked disturbance. The sky is then constantly cloudy, and we say “the weather is unsettled.” While during times of much thermal ascension and rarefaction, on the other hand, the satellitic changes, of themselves, are scarcely, if ever sufficient to effect a precipitation.

On the day of a thermal Epicycle, a “cold wave,” of greater or less extent always originates, yet, after the “wave” is due, a period of “three days of grace” may elapse, ere the front of the wave traversing down from the polar zones, even reaches the parallel of 40 degrees. Our great globe is so large, and its surface so mightily expanded, that even those speedy Protean “coursers” racing sunward day and night, for a quarter of a fortnight, are then able to span only a small portion of a zone or continent.

During the lapse of the mean the rising temperature produces aerial rarefaction and expansion, when on the recurrence of the extreme the resulting elimination of heat element causes the atmosphere to densify and contract. Behold, verily, the motor power which effects the changes of the wind. As this rise and fall of temperature is always greatest towards the equatorial regions and least at the poles, it follows, that during a mean the winds blow pole-ward, when, on the instant of the extreme again, the atmospheric ocean reverses its motion and sets back sun-ward. Thus producing, especially in the temperate zones, an alternating north and south winds throughout all seasons of the year. Every extreme is followed by a “cold wave” of less or greater force according to the condition of the Cycles; consecutively, during the mean the fervent south wind gushes its liberal supply up from the tropics.

These two, therefore, are the regular winds. All others, easterly or westerly inclined, are modifications or vortical windings of these two aerial tides, and are governed by the topographical conditions of the various

parts of the earth's surface. It is also obvious that mountainous regions are more sensitive to the effects of great thermal alterations, perhaps on account of the greater thinness of the earth's crust in such places, besides, the action of the internal lava, which, like the atmosphere itself expanding and contracting, tends to rise and lower within the craterous hollow chambers, and thus affect the more local atmosphere.

It may not be out of place to insert here that it is deprehensible that during periods of great thermal acclension, and severe drouth in regions of inland countries, there may be nevertheless, exceedingly foul and wet weather on the oceans and along certain longitudinal seaboards. The reason of this is, that at continental interiors the GENERAL direction of the wind is away from the equator, while the return current is established principally over the cooler aqueous regions of the globe, where the aggregated humidity is condensed and precipitated. Thus a period of great heat and dryness in one part of a continent may reactively cause floods and severe storms in another part, especially along the coast, likewise a period of decline of solar heat may, in like manner produce dry weather along the coast and heavy precipitations in the midland regions.

Among the twelve Epicycles there are four—the phases—which constantly vary the instant of recurrence each month. And although the apsides also vary their position in the lunar orbit, yet their annual variation is so slight that these points are practically stationary during each year. But as the retrogression of the phases is considerable during each anomalistic period, it follows that these lunations do, at regular intervals throughout each year fall on or nearly the same days as certain stationary ones, when a combined series, or a COMPOUND WAVE is the result. Compound waves, therefore, always take place at the Solstices and Equinoxes and aid in augmenting the remarkable storms of those periods.

Whenever two or three Epicycles happen to fall within a few days of each other, the result of the secular propinquity is also a compound wave, because then, the interval is so short as to cause an interference of cause and effect, mean and extreme, and thus prevent independent meteorological action.

Among the dozen weather Epicycles it seems that there are some of greater potency than others. They may be conventionally divided into two classes. viz: The Major and Minor lunations. The Major class will include moon high; moon low; in perigee; in apogee; new; and crossing the equator coming north. The Minor class includes the remaining six points of the orbit, viz: First quarter; full; last quarter; crossing the line going south; and the nodes. The thermal effect of the nodes is the most impotent of all. However, the Epicycle which "strikes" the middle of a Cycle is generally most forcible. And, although a Cycle usually begins and ends with an Epicycle, SUCH IS NOT AN ABSOLUTE RULE, for it is obvious that the advent of a Cycle may of itself sometimes inaugurate a storm and wave independent of the position of the moon. In calculating weather pre-

dictions, it is well to bear in mind the fact that the ethereal wake of the moon strikes the planet at about ninety degrees subsequent to the lunar meridian, and that the hours of rising and setting of the moon always produce noticeable effects on the atmosphere.

A season of thermal elimination affects the solid globe itself as well as the atmosphere. This is why lightning is so much directed towards the earth or downward during a storm.

As each half of a celestial sphere is a magnetic counterpart of the opposite hemisphere, it follows that one half of the earth cannot be thermally affected, without the other half also being similarly affected along the same, though reverse parallels of latitude.

In conclusion of this chapter, it may be well to say that the fundamental principle of cosmic meteorology is based on the principle that the entire solar system taken together constitutes an universal integer, every member therein being a meteorological factor, and that the integrate system of the sun is a vast magnetic whirlpool intensely filled with ethereal element of space and thoroughly saturated with the vital electro-function. The first principle is constantly descending in spiral lines towards the center or centers, while the second is going out or radiating from the great center in the form of straight lines—so that whenever any portion of the great and sensitive deep becomes, for any of the various reasons, ever and anon disturbed, it is evident that the entire celestial fabric, to a greater or less degree, must necessarily respond to the vibration along through EITHER, OR BOTH THE LINES OF MEDIA, the force of the motor action reflecting throughout the depths.

As it is with the solar universe, so it is with the terrestrial system, and the atmosphere of the earth—that ever faithful and diligent thermal regulator—like an universal concordant, responds, automatically to the reverberatory movements of each and every member of the solar system.

THEORY IX.

ROTARY STORMS.

That Rotary Storms are due to the axial motion of the exterior planets and their respective satellites.

Rotary storms, including cyclones, tornadoes, typhoons, hurricanes and aerial twisters of the violent character, are due perhaps, exclusively to the influence of the superior planets, including the asteroids. The immense ethereal flood of solar space is constantly whirling about and contracting sunward. At the place where the meandering flood comes in contact with and surpasses one of these outer solar members, a rotary WAKE is formed, which depends from the planet downward, swerving along the plane of the ecliptic, more or less all the way to the sun.

In the course of her orbit THE EARTH BISECTS THESE SPINDLES OF THE

VOID, when our atmosphere is sure to be for a time affected and chilled little or much. The degree of dangerous effect will depend much on the orbital position of the disturbing body. If that planet is at its equinoxes then the danger will be slight, but, for instance, if it were farthest north, or farthest south, then the effects will be most serious, and will be manifested in the tropical and temperate zones of both the northern and southern hemispheres. For solar space coming down from the planet while in this position will necessarily EXIT FROM ITS POLAR REGIONS according to the inclination of its axes, thus rendering a FRIGID wake. Besides, the axial motion of the planet, in its solstitial position, becomes imparted to its wake giving to the latter a rotary motion also. Imagine, now, an ethereal "cyclone;" a tumbling-rod of the mighty deep! The center of which revolving spire will spin rapidly, the direction of its motion on the surface of the earth in the northern hemisphere will be CONTRARY to the hands of a watch facing upwards, and in the southern zones the motion will necessarily be ACCORDING to that of the hands of a watch. Experience proves the consistency of the theory. It is universally understood that the motion of rotary storms in the southern half of the globe is reverse to that of those north of the equator. It is worthy of observation to note that the rotary motion of storms is ever identical with that of our globe and its own vortex, i. e. FROM A POLAR POINT OF VIEW, and is probably more or less identical with that of ALL DESCENDING SPACE at any place on the earth's surface.

The earth intersects the wake of Mars, we think, about 40 days after that planet passes "opposition" to the sun; that of Jupiter in ten or twelve days; and enters those of Saturn and Uranus and Neptune in about six or eight days. We give but the crude rudiments of the theory. The perfection of the science will consist in divining, from the fruits of ample observation and experience, the true time and place liable to be visited and afflicted by these approaching calamities.

It is obvious that on entering one of these storm "shafts" of the void, until its center is reached, the prevailing direction of the wind, especially in the day time is from the east, but when the center of energy is passed then a westerly wind follows. In short the wind blows more or less in the direction of the vortical "eye" of the planet wake, and it is at that region that danger is imminent. Not but that there may be more than one center involved within the great ethereal "cyclone"—even as a whirlpool in the brook is susceptible of resolving itself into two or more eddies at one time, or of again reuniting into one—like satellites of the wake.

The length of time required for one of these weather periods to pass over is from two to three weeks. Possibly the time varies more than this as cosmic circumstances govern. The nearer that planet's orbit is to the earth, the more protracted will be the period, as the orbital motion of the two ORBS will then be more nearly at equal pace. Again, in case of a planetary "synod," not only will the period be more prolonged, but the

force of the storm or series of storms must necessarily be accordingly exaggerated.

The first half of the encroaching storm era is always the severest, until its vortical center is passed, when the weather begins suddenly to grow finer, which causes it to appear as if the whole time had expired. The fore half of the "epoch," therefore, contains at least three-fourths of the inclemency of the spell.

The question will intuitively arise: Why is it during the afternoon that cyclones and all rotary storms are most frequent?

The explanation is that such phenomenon is due to the CYCLOIDAL ACTION of the earth's vortex. The action of which is similar to that of a car wheel moving along the track. The side of the wheel on the rail has no progression, while the upper "limb" ever moves ahead with double speed. So it is with the peripheral "rim" of a CELESTIAL VORTEX. Its exterior part on the side of day is practically stationary, when compared with that on the side of night. Besides, its shape is elliptical, with the condensed minor axis on the sunward side, where is, also, the accelerated speed in the solar ethereal tide—which cosmic conditions, in all celestial vortices, result in establishing the elliptical orbits of their respective heavenly bodies.

On the event of the terrestrial system entering one of these storm Wakes of the void, the earth's vortex will of course effect a severance of the Spindle and divide it into two parts; one of these divisions will pass on one side of the earth and the other will transit the opposite side of our globe. But the "tail" of the division traversing the night or outward side of our vortex will not be "taken in," as the action of the vortex will be rather to coil and scatter that end of the wake, and cause it to vanish or become DISABLED before descending against the earth's surface.

Not so with the under side of the same "limb" of the vortex. Here the nether arm of the Spindle is seized and vortically borne inward, or downward, till it strikes the bosom of our planet end first, and that on or about the region of afternoon day!

It will be observed that the direction of the rotary motion of the two severed ends of the Spindle, if both should meet the earth's surface, will ever be reverse to each other, and that their respective storm belts will be located in opposite hemispheres at equal distances from the equator. If the disturbing body, therefore, is at its summer solstice, the rotary storms will then raid the tropic of Cancer, but if the exterior planet is in its winter solstice, the violence will rage in the zonal regions of Capricorn. Not only this, but when the disturbing planet is south, the earth is generally coursing the summer half of her orbit in our hemisphere, when she hoves between that planet and the sun, at which time disastrous storms are imminent north of the equator because of the condition of the summer atmosphere containing a greater share of latent heat. The slight vortical motion of the lunar wake also aids the inauguration of rotary storms.

The wake of the superior planet "farthest north" affects us mostly in winter, when not only is cyclonic action quite impossible, but then, the under and more dangerous end of the severed Spindle afflicts the opposite and southern hemisphere of the globe.

The direction of all rotary storms is invariably identical with that of the terrestrial vortex, and which later is again nearly identical with the "plane of the Ecliptic" save a slight inclination of 5 degrees. This condition of the earth's vortex is that which gives to our satellite its orbital declination of "High" and "Low," even as the elliptical shape of the same ethereal whirlpool confers an elliptical orbit to that body.

A cyclonic storm, when once inaugurated, will continue to follow the ethereal wake itself, while the former is "able to keep up," which is generally but a short time, for the motion of space revolving around the earth is much speedier than that of the rotating globe itself, even in addition to the flight of the most violent wind. The path of the "twister" will be easterly, unless there are "eddies" in the main celestial trunk, when the vagaries of its tornadoes will be to waltz around a large scope of territory. But in case of a single and united center the path of the storm previous to the 21 of June will be to the east—northeast. After the summer solstice the direction will tend south-easterly.

But rotary tempests are rarely if ever developed, unless the time of transit of the storm center falls on or about the date of a potent thermal Epicyle, and even then the danger is not necessarily alarming unless the condition of the air be favorable and the lower strata be surcharged with latent heat.

The reason of the oppressive smothering sensation of the air usually precedent to a great storm, is that the lower regions are then filled with an over abundance of electricity, which condition is the result of a cooling rather than of a heating cosmic process. Prior to the approach of a storm the solid globe itself is the first to suffer an elimination of heat element, as a consequence of the period of thermal declension, when the electricity of the upper firmament proceeds to descend, and at first silently, to rush into the water and ground. The rarefying element of heat being thus subtracted from the atmosphere, causes the latter to condense and form into clouds. The heat on leaving the air when a thermal cycle is on hand, does not radiate off into space, but is reclaimed and forced to empty itself into the solid globe. During which electric transferrance, the down-rushing phlogistic principle is at first somewhat "back-watered" at the surface, which condition accounts for the abnormal excess and consequent suffocating sensation.

At the place where the earth is first "struck" with the ethereal Arm of Tribulation, thereabouts also will violent atmospheric agitation commence, as if the finger of one of them unseen Prophets, who "hath power to strike the earth with all manner of plagues as often as they will," should point to the seat of an unknown Antichrist or a Judas, for the

“Nemesis of Vengeance” ever seeks the empire of Dragons, and there “the good must suffer with the bad.”

But the immediate agency of cyclonic phenomena is attributable to two principal conditions: First, to electric suction. As the “eye” of the storm wake is perhaps the coldest portion of space, that focal region possesses a powerful affinity for the element of heat. The warm air of the lower strata is, therefore, magnetized from all direction towards the wake center. The air from all around sets in that direction, where, on being robbed of its electric affinity, is buoyed upward, where it again flows away from such center. The advancing current below, like all fluids seeking a center, tends to assume a rotary motion, the direction of which becomes identical with that of the original ethereal wake itself.

Secondly, the great force of the storm, which increases with the square of the distance towards the center, is due to atmospheric velocity and momentum. The winds from all around armed with ten thousand lightnings, like the meeting of fiery waters, doth rush together with impetuous grace. Then, countermanding thunders revel at the base of the unmeasured deep, and Neptune’s warriors against the clouds doth toss the rocks from the plains beneath. Red hurricanes guard the south, while the glowing cyclone the hills and mountains rend, till the sounding desert roars with the insubordination of the wind.

THEORY X.

LIGHTNING.

That the phenomenon of Lightning is due to the result of burning, by aerial friction, of animal spirits in the firmament.

On the approach of a period of thermal declension, the thermal element is, to a certain extent, eliminated from the atmosphere, when the aerial elements, at the storm locations, begin to condense and form into clouds—which cloud areas generally mark the places on the earth’s surface that are first struck by the ethereal pendent wakes of the superior planets or asteroids; or are otherwise generated by the encroachment of a cold or polar wave.

Now, suppose, for instance, that the air, at one or more of these points, is cosmically robbed of its essential heat function, to such an extent that its temperature suddenly falls below the normal or organic standard at the time of the warm and growing seasons of the year. It is evident that under such frequent and refrigeratory conditions, the vegetable kingdom would inevitably be jeopardy. In such an emergency what precious remedy has nature in store? What boon has she in reserve? Lo, right here, like the panacea of the gods, the universal life-preserving agency is called forth in the form of Lightning.

The aerial regions are filled with the innumerable horde of the spirits of defunct animal life. And it is from the creative contingency of this

MORTAL HEAVEN, by the ready immolation of a spirit victim upon the altar of Typhon, that the young and growing vegetable world, and, in a measure, the animal world, is carefully defended from the insidious attacks of the forces of Boreas, the king of the northern wind and eternal ice. By the tremendous power of universal pressure and the jar of "Thor's hammer," each destined victim is in turn torn from its elysian "roost" in the thick of the sounding cloud, and thrust through the depths of the air in the direction of phlogistic vacuity, with the thundering force of more than 600 tons per square inch. For nothing but the electricity of consumed spirit substance or heat can thus fill the thermal vacuum. The spirit being is now dissolved into light, and the heat of its light warms the welkin and the regions. This is the true theory of "transmigration;" and an example of the work of destruction maintaining the cause of creation.

The living projectile is utterly "annihilated" by the force of cosmic omnipotence and the intense friction of the atmosphere. The direction of the flash is always towards the coldest communicating place devoid of the necessary entropy of the vital principle. The combustion of real spirit produces pure light; and lightning always furnishes fresh and abundant life material, which is pre-eminently indispensable to the cause of organic life.

The vividness of the flash is marvelous, and the force of the celestial bolt is terrific; and its power is manifested in the earth-shaking peal of Jove's "thunder-stone" rending the regions. Behold, 'tis like the voice of Mount Sinai, or of an Archangel in commandment: "Hear ye, hear ye, the rising voice of eternal destruction. Obey the will of Jehovah, the Creator, O ye sons of men, or you shall also perish thus!"

The rapidity of motion of the doomed and falling "ghost," in fatal transit, is truly an example of spirit quickness. Electric force and speed are exponents of the cosmic potential of a sphere: the mightiest physical power that a celestial body is capable of producing. And unless a creative sphere possessed such might it could neither create nor continue to exist; for such is the vital force and thermo-dynamic function of a planet. But the force of a thunderbolt in the atmosphere of the sun is nearly thirty times as great as it is on the earth. If the true momentum, in this case, as it is in ordinary computation, were equal to the weight multiplied into the velocity in feet per second, and by taking the diameter of the electric belt at one inch, the momentum of the celestial projectile will be equivalent to 16,000 horse power.

clouded
The upper firmament is the Rookery of the spirits of the animal kingdom prior to or below the Age of Man; even as the lower firmament is the grand menagerie of the embryo organic world and birth-place of spirits. The two kingdoms are therefore set at such a safe distance apart, in the order of their creation, that the fiercest ghost, hovering in opposition in the upper vault, can scarcely attain the lower convex alive in its

transit of fiery vengeance. But in ninety-nine cases out of a hundred, these dreadful missiles of the clouds are utterly consumed before reaching the surface of the firmament below.

The length of the lightning's sinuous chain is the foot-rule of standard measurement of the Lord's Master-workman, in the "day" that he constructed the firmament. Behold the dynam of the living volt, or the medium of annihilation and final death. It is ever the uniform product of the distance by the universal pressure; and which is also the limit of thermal entropy on a sphere.

The clouds are the thrones of ~~the~~ ^{this} invisible "majesty" of the upper air; and, lest the sky should fall on our heads, the "see" of that aerial reign is established far up. The winds are the "common carriers" of the thrones of the jumble heaven, and the tropics are the boundary lines of that "dynasty's" perpetual bliss. Behold verily the "heaven" of the "beasts of the field." Thinkest thou there is no heaven for these? It were, indeed, a pity should there not!

Lightning is nature's own painless "sword" with which to decimate the imperfect creations, or the spiritlings of the air; and thunder is the murderous report of the sudden doom: the sound of the mill-wheels of the gods, grinding eternity's "wheat." Behold in the lightnings "the lost angels" of the clouds!

When a horse dies, or an ox, or a fish, or a bird, or a serpent, its liberated spirit—for all living beings have a spirit—goes into the air; and there lives and dwells in a state of primitive and real felicity, until such time as the "soul" of the brute comes to judgment, and is annihilated by lightning; the spirit itself constituting the bolt.

And I beheld an Æolian vision on a day of wrath, and the four winds fought amid the firmament; and I saw a thousand ghosts going through the welkin, fleeing to destruction; when the meteor of a panther sprang from its lair in a cloud down on to a village; and the wrath of the ghost consumed the village.

And the fire of a dead horse descended from a scraggy and ominous cloud down against a great oak, and the tree was blasted even to its roots; and the groans of the loud destruction thundered among the hills.

And the vivid sparks of many birds of prey fell from a bickering "throne" down upon a tyrant, and his soul went into bottomless perdition; and the vultures of the wilderness pecked out his eyes. For dreadful is the ire of the firmament of heaven against the wicked generations and the enemies of the Lord.

And a lion of the firmament roared from his lair in a loud and angry cloud, and the heavens shook and the earth; and the rocks and deep-mouthed caverns echoed the whispers of the triumph of hell; and all living flesh gasped in fear.

And, again, I beheld the lightnings of an hundred swine as they fell from an aberrant firmament, and the stress of their vengeance shook the

plains. And the lightning of the violent cloud made great heat, and men blasphemed because the plague of the heat. And the coruscation of an elephant flew from a tempest in a thunderhead, and it struck a ship at sea, and the huge vessel was broken, and its blasphemous crew was consigned to the sea. For Jehovah willeth that these things be done. These are signs; the visible beginnings of sorrows, and the just must oft-times share with the unjust in these "grievous judgments."

And the meteors of a thousand oxen falling from the upper deep, fell against a great city, and the firmaments danced to the chorus of their thunders; and, lo! a thousand men were slain in the whirl and the crash, and the fair city was made a desolation and a waste.

And I beheld the lives of many serpents chased mightily through a cloud, till the north shone like the glare of hell. And the proclivities of their winds and thunders caused men to stare aloft. And the cloud made rain, like a torrent, as it were, to cool the rage of the serpents.

And then I saw the spirits of the aerial dome as they rode the clouds in post haste before the Borean billows of the cold and windy north, and the boom of their beneficent thunders subsided towards the sunny south. And the glory of that innocent earth-shaking paradise was a wonder on the globe; but it will return again in the spring.

END OF THE AGE OF THE FLOODS.

THE ORGANIC AGE.

THEORY I.

THE PHENOMENON OF MATTER.

That Force and Form are the pan-constituent factors of material creation, and that it is by the unity of these qualities through the agency of Organic life, that all permanent matter receives its origin.

Let us now open the third volume of creation, and read therein a history of the First Life, and which consists in the unity on organic worlds of creation's remotest Poles, namely Beauty and Strength. Behold Creation, that it is beautiful; behold the Universe that it is strong! 'Tis the happy union of force and form. Strength is a thing to be molded, Beauty is a form to mold. One is nature's impetus, the other nature's plasmator. One is the material of the universe, the other gave form and grace to the universe and all things therein. Note the marriage of rising Destiny in the void, the wedding of Jupiter and Venus, which union is indeed Life, and the perfection of power, and they adored each other in all the earth.

Beauty is nature's vacuum to receive a complement of Strength, that strength may be made beautiful and beauty powerful. Behold verily the origin and source of all power, the sure beginning and cause of creation's self; Eternity's Reunion. And we saw the gathering amid the realms of a watery world, a multitude without number, and we heard the greetings, voices of joy.

This age is the third link in the great chain of universal existence. As the Atomic Age is the antecedent and source of the Aqueous, so the later is the great fountain head from which Organic existence derives its origin. That is speaking of its "material" derivation, but its life force or the inherent spirit which animates a being comes from the sun or interior of planets, in the form of light and heat. The evolutionary product of water by light and heat is, therefore, the Organic Age.

This Age, or increate Era is the grand highway, or main entrance which leads from the atomic unto the molecular stages of matter, the course of transit from the ATOM to the MOLECULE, from the aqueous and ethereal to the permanent plutonic. For previous to this Age the constituent atomic unions of all transitory substances, as water, atmosphere, gas etc., exist only in a temporary state. But in the Age of Life the HOMOGENEOUS ANATOMS are brought to form permanent unions or fusions in the generation of MOLECULAR AXES.

Which axial unions are the result of ACTUAL ATOMIC FUSIONS, they are, therefore, inseparable, and in that state always remain. It is thus, through the Age of organic being that all PLUTONIC, or permanent matter originates, the Age of incipient molecular fusion, and the grand TRANS-ELEMENTARY CAUSE. Plutonic, or solid matter is made up of molecules, not atoms, but the molecule is itself a tiny vortical system made up of atoms, a miniature "solar system." The earth is a great sphere, or a universe of molecules. Now these minute invisible functional systems which thus constitute the earth's solid structure, and likewise the solid matter of all celestial spheres, great and small—suns and worlds and moons—were, indeed, originated and born through the agency of the great Organic Age, animal and vegetable, as the physical results of organic cellular evolution.

THEORY II.

FORM AND FORCE—OR THE IDOLS OF NATURE.

That the Polarity or doubleness of the Atomic element of space manifests itself in the Aqueous Age in the form of Oxygen and Hydrogen; and in the Organic Age, in the establishment of the Sexes.

The Sexes are Symbols of the Counter-poles of creation; and are ORIGINALLY, the absolute, invisible Tenants of the Void. The characteristic quality of sex, distinguishing the counter-classes of beings on an organic world is the resulting consequence of an excess in a being of one class of Polarity over the other. More Force than Form or more Form than Force. The predominance of such quality always manifesting itself in the establishment of those contra-distinguishing features which characterize Male and Female.

The male sex in either animals or plants is due to an excess of male atoms, or physical force; and the female sex is due to a superabundance of female atoms or physical form comprised in the constitutions of the respective counter beings. Not, but that the Life force also, or spirit animating each contra-being is metabolized according to the quality of polar evolution. So that the spirit of the male is quite as different from that of the female being as is their respective physical conformations. And the inherent natures of each are as different as can be; for of all other peculiarities, forms or features, the qualities of the sexes are most unlike; as it

were a meeting from the farthest ends of creation's self. For these are the "father" and "mother" of the visible universe; and all nature is born of them. They stand at the utmost "poles" of creation.

It is quite self-evident that the Polarity of space is manifest in the Aqueous Age in the elements of Oxygen and Hydrogen. The oxygen representing the Positive atoms, and the Hydrogen the Negative atoms issuant of the emanant void.

These are, therefore, the parent elements in nature. The other seventy-five or more, according to this theory of metaphysical hydrostatistics, are, through the various media of universal matter, all subsequently begotten of these original two. Behold in these the pan-universal Protyle; the Castor and Pollux of nature.

It is quite certain, also, that in the primary substance of water, there is contained an equal number of atoms of oxygen and hydrogen; though the distinct radicals themselves are chemically reverse, respecting the properties of size, weight, etc. But, that in the physical structure of the counter-constituents there exists the greatest possible difference of character, for the elements themselves are, indeed, most unlike. However, one is immutably a destined part of the other, a structural dependency on the other; whose separation is destruction and whose connection is life. One alone is utterly impotent and cannot materialize without the mutual aid of the other; either has no independent power of itself, but each rests and dwells in the other. The first is the active agent of nature and constitutes the material force; the second is the passive agent and constitutes material form, but both are homogeneous and equally important, though their functions are wholly reverse.

The number of beings, animal or vegetable, of either sex generating on a world must be equal, because the two are simply counterparts or halves, one of the other. Both together are alone the condition which serves to constitute an organized reality. Nature is ever DUALISTIC or a two-fold creation, being made up of HALVES. Organic nature is parent to the age of permanent matter, when the constitution becomes nonolistic or unisexual, as heat, light, electricity, spirit, plutonic matter. Here the opposite atoms are not only joined, but are actually fused or absorbed into each other, and which condition of existence bear the stamp of perpetuity.

The elementary affinity of the atoms holds and manifests itself throughout the numberless modes and cycles of material existence. Sexual affinity and natural attraction in the organic age; cohesion, adhesion and molecular attraction in the inorganic and plutonic eras are each and all modifications of the one and same all-pervading, pre-existing, innate force, namely: the conjugal affinity of the mutual atoms.

As the DISPROPORTIONATE quantity of polar force comprised within a being results in the development of the sexual character, so the PROPORTIONAL or equal measure of two forces constitutes within that being the real Ego, or substantial self. Organic life, through the mechanism of the sexes, in

effecting a perpetual process of regeneration of species, is nature's bolt or factory, which sifts, equalizes and evenly distributes the promiscuously diffused, omnific currents proceeding from the boundless reservoir of the void, and which are constantly entering into the formation of matter.

But the double principle is not only expressed in the sexual formation and character, but likewise in the doubleness of construction of each physical being, especially in the animal kingdom. Behold the organs are set in pairs, a sort of double construction is each individual bion from head to foot. For in each and every being there exists the two poles to a certain extent, while the excess of either polar quality over the other gives rise in a being to the special formation and parts; symbols of the dependent and characteristic vein of nature.

THEORY III.

ANABOLISM.

That, at conception, an infinite number of opposite Atoms are brought into contact, and, which gradually uniting in pairs constitute the formations of all the cells subsequently entering into the structure of the new being.

The generation of a new being takes place according to the following typical process, viz: By Fecundation a number of homogeneous atoms of both sexes are brought into contact, which combination originates the Blastema or the primordial structureless Cell of a new being. It is from this original Cell of Cells, or "physical basis of life," then, by various methods of cellular multiplication, that all the subsequent "daughter cells" proceed.

Now, there dwells within that Physical Basis many trillions, nay decillions of generating atoms. Let us say for example, that one hundred decillion positive atoms and eighty decillion negative forces, or one hundred decillion negative powers and eighty decillion positive radicals enter into the composition of a new being! Which being fertilized by virific element of fecund heat, commence at once seeking unity one to one of each sex, and which initary fusions constitute the original points of MOLECULAR FORCE and the centers, or germ points of new cells. It is now apparent that this process of atomic selection and unification within the great parent cell, and afterwards within the daughter cells must result in the gradual spontaneous multiplication of myriads of cells.

Which continuous process effectually results in the creation of the embryo being and ultimately in the development and life long existence of such being. For the entire corporeal mold is but the consequence of cellular duplication and reduplication. And the instance of a being's life is but the whole time required for all the homogeneous parent atoms to unite in pairs.

But the nucleus of a cell is an embryo molecule. In fact, the cell itself

may be said to be an organic molecule, although the molecule proper is but the fused point at the center of the cell.

An organic cell is also likened to a miniature type of an universal cell, for both are constructed after the same fundamental pattern. The great crystalline sphere of the solar system for illustration, complies with the cellular protoplasm; the solar vortex within the orbits of the outer planets represents the nucleus of the cell, while the sun agrees with the nucleolus or focal point.

It is probable that the parent atoms alone and none others afterwards acquired do possess the fertilizing property of organizing cells. Albeit, subsequently acquired atoms of infinitely larger quantities obtained by food, nourishment, etc., must necessarily enter into the organic system in order to promote the growth and development of the initiated cells. Hence, according to the hypothesis, the exact number of cells, which may from first to last evolutionize within the corporation of any organism is equivalent to the whole number of matched or homo-parent atoms, alone, divided by two. Lo, these are "the sands of life!"

As soon as a new cell is introduced into existence, then will its focus or point of coincidence commence rotating and growing by accretion in the form of an infinitely small spherule, and that by the acquisition and coalescence of millions of other atoms of intussusception. Which focal growth will continue until the original protoplasm of the cell is quite exhausted and absorbed, when the term of the cell ends, and, as it were, the molecule becomes "hatched." The organic age is the grand era of MOLECULAR INCUBATION. Indeed, the cell is a cosmoplastic "Egg," and all things come from the egg, AB OVO.

With the organic era ends the life of the cell. The "hatched" molecule now enters the plutonic stage of its existence, there to continue growing and densifying by the acquisition of ethereal atoms, which are forever pouring into the earth's solid structure from all sides out of space. Here the molecule like a new born bird, enjoys the right and quality of independent life and action. Even as the fecundity of the solar system proceeds from its great center, so likewise the vitality of the molecule now emanates from its own focus. This is why it becomes self-supporting. Yes, the immutable, tiny, new created system, emitted from the old, worn-out and moulted cell, descends into the inert plutonic earth to increase the bulk of the globe, and to remain rotating and densifying and by the aid of pressure metamorphosing from one mode of solid matter into another. From dust into rock from rock, into oar, when it becomes a molecule of the mine. Finally, in the course of cosmic ages, it becomes transmuted from these into the heaviest and freest metals, until our historic molecule inherits a place in the structure of the rarest of all substances, perhaps "pure gold like transparent glass." From thence it is ultimately transfused into the unified and continuous form of fluid heat,

when it becomes a factor of world electricity and organic spirit. Behold the zones in the cycle of matter!

But to return to the Organic Age again. The length of life of any being, everything else being equal, is equivalent to the product of the corresponding, mathematical number of atoms, inherited at the beginning of existence, by the force of endowed vitality.

The period of Adolescence is the time during which the tide of cellular evolution or the "stream of life" is acquiring its maximum force and capacity. Death by old age is the consequence, when all the primogenial atoms are finally exhausted and appropriated in the generation of molecules and cells; for already is the great bulk of the being virtually gone into the ground.

Germ diseases are often the consequence of cellular degeneration, when a portion of the cells of any organ become prostituted to breed with some lower form and type of life: microbes of various orders, bacteria and such unicellular generations. And which condition is generally a result of diminished vitality when the cells are unable to defend themselves from the encroachment of the degenerate species.

Inherited organic or physical weakness is a condition often resultant from a LACK OF NORMAL POLAR FORCE emanated from the parents, when the offspring inherits an insufficient number of co-ordinate atoms from which to build the foundation of a robust, physical structure. Speaking more particularly of animal organisms, constitutional weakness comes from a feeble reciprocal affinity existing between the parents, wherein the positive poles of the one do not near evenly match with the negative element in the other or VICE VERSA. The most wholesome offspring generally proceed from parents of temperaments most unlike.

Dame Nature delights in the strongest opposition that her remotest poles may liberally meet in happiest union. Such unions include the broadest compass of life. Strong attraction whets her appetite when she breeds her merriest, healthiest offsprings. On the other hand, weak affinity and puny affection only cloy her appetite; with such unsavory connections her stomach nauseates. Then the product of nature's womb is feeble; offsprings that droop and wither soon. Or growing rebellious in her just disgust, she sends forth into life a progeny, monstrous, excrescent and unnatural.

THEORY IV.

VITALISM.

That the Spirit of Life in an organism consists in the integration, from the component atoms, of the element of Electricity: Heat and Light.

This is the true theory of Vitalism: That the uniting process of the atoms constituting a being furnishes the life of the being; and the life of the atoms is thereby transcended into the being's life. The life spirit

of any being animal or vegetable is therefore, simply the exponent of vital power of all the atoms composing that being; the amassing in the "Bio" of the "Phosphorescence" of the Void.

In the mysterious process of biological evolution, two classes of fundamental activity participate. One is the creation of the PHYSICAL CORPORREITY; the other that of the SPIRIT OF LIFE FUNCTION. The first is of the body; the second of the spirit, or the soul in man. But all living organisms possess a real, active, distinct spirit. Behold, here again is life a duality. The divine purpose of Life is, first, to develop spirit on a planet, and secondly, to form the solid basis of that globe. Such is the purpose and end of all living beings, animal and vegetable, which exist on the face of the earth. The maximum of the first in a being is ever only equal to the aggregation of atoms, extant at any single instant during life; while the entity of the latter, or the LIFE BEING comprehends the sum total of the vitality of all the atoms falling into the formation of the being from the commencement to the end of its existence. The physical being is but as a transitory stream, a common carrier of vital force to the life within; which latter is in fact the sum total of the real being. The morphological is but the instrumental servant of psychological. The raw material is Electricity, which in the process of life evolution becomes a real invisible "living creature" which cannot die while it continues to exist even though its body has been dead for a thousand years. It cannot die while it exists, or any part or portion of its being. It cannot be deprived of life, unless it becomes entirely extinguished or annihilated. But when an animal spirit becomes destroyed, as in case of burning by lightning, then its essence becomes resolved back again into the dissolved form of electricity. For heat, light and electricity are spirit in its decomposed and passive form. Verily, these elements are the raw material of which all spirit is composed; and the Organic Age constitutes the grand spirit factory.

All space, we said, is filled with ethereal atomic element; but, we must say, it is again filled with ethereal electricity, which later element enters into and thoroughly saturates the former. The concentration of the first forms visible, tangible matter, while the integration of the second creates the invisible, or what is commonly called the spirit world.

Now, the atomic factor, being filled with electricity, carries that crude life force with itself into the constitution of the organic being. But then, on the event of atomic fusion within the being, the electric force is immediately discarded, for the atomic factor is now transfused into the self sustaining function of heat and life force itself. That is, speaking of the axial point of the molecule. So when the atoms thus fuse, they are no longer in need of the former psychal force which previously acting in them led them thus to final fusion. Consequently, the "discarded" life force of the now fused atoms goes towards swelling the ocean of vital virtue animating the entire, individual being. But the quality of atomic vitality

determines the psychal standing of the individual, so to speak. Hence the omnifarious variety of species on the globe. For its coordinate atomic and psychal elements are always metabolized from the store house of nature, through the universal, though varied medium of food and drink. And from one grade of species to another the vital element of cosmic electricity is perpetually improved through the wonderful process of organic evolution until the acme of the biological perfection is attained in the era of man. Man is the Archont of the earth, and the noblest of her beings, all because of the superior miracle of power with which he is filled!

The quantity of this psychical principle or Archeus contained within any being is equal to the sum of the vital force which heretofore inspired all the atoms that previously entered into the physical structure of the being. Therefore, the older a being becomes, everything else being equal, the greater, correspondingly, becomes the amount of psychical potency it becometh the possessor of, and the mightier becomes the innate spirit.

The entire production or output of this life principle, derived from the great, atomic element already consolidated in the solid body of the terrestrial globe forms a vast invisible, but dense, plastic mass of electric entropy, or ANIMAL MUNDI, which fills and permeates the terrestrial system from the inner side of the base structure of the globe, even up and out to the level of the upper regions of the firmament. And which vast reservoir of omnific power is composed chiefly of the destroyed and decomposed ANIMUS of all organic beings which heretofore existed on our planet. That is except those of more recent deposes, including the entire spirit of the human race, which yet remains intact.

THEORY V.

TRANSLATION OF SPECIES.

That the Translation of Species on a planet takes place Abiogenetically, after each Eonian annihilation by a Cataclysm.

“And the Lord God formed man of the slime of the earth; and breathed into his face the breath of life, and man became a living soul.—Genesis 1-7.

This theory presumes that the Protoplast of a species, or the ORIGINAL PAIR or pairs of beings are always produced on a planet according to the hypothetical method called Abiogenesis. They are created directly from the hand of the Creator, through the biodynamic function of the planets life force or electricity, and without involving the agency of living parent; each species in itself being a “a special creative act.”

The NUMBER of species included in each renewed and successive Restoration doth ever exceed the former, even, as the multifarious quality of the globes ANIMA MUNDI ameliorates with the organic evolution of each preceding moon.

Not but that there are perpetual evidences of this biological law of

Abiogenesis ever present among various orders of the organic kingdoms. Living beings germinate from lifeless matter, and animal beings from living vegetable matter; spontaneous life generation! But this method in its ORDINARY mode and form includes, chiefly, the lower forms of animal and vegetable organisms.

The atoms of water for instance may become endowed with sufficient vitality or heat fecundity to engender the lower germs of either animal or vegetable life; though it is probable that the vegetable kingdom always antecedes the animal. Decomposing organic matter may operate in the same way. In fact, these subordinate living structures are only necessary and completing links in the great chain of life. A piece of clear ground, its soil absolutely free from seed of any kind will, by the fertilizing action of sun and showers, germinate vegetation abiogenetically. A weevil larva may develop from a nut kernel within an hermetically enclosed shell.

But the theory was perhaps instituted for the purpose of discussing the origin of species on a grand scale. However, the true method of procession, and transmogrification is not according to the generally accepted "Development Theory," which implies a higher state of life ever proceeding directly, though through long courses of time, from a lower living state. Undoubtedly, each and every form of life on a globe is as it were, a metamorphosed antitype of some lower species. But the proof of the theory consists in the fact, that the higher types of life now existing on the earth all descended or rather ascended from organic forms through the portals of Death. This includes the entire race. The veritable species is not only utterly destroyed through the disastrous agency of an universal lunar catastrophe, but the entire existence must suffer a FIRST and a "SECOND DEATH."

Now the First Death is the ordinary destruction of the physical existence, but the Second Death consists in the annihilation of the spirit also. The First Death consists simply in a separation of the spirit from the body, but the Second Death of the "beasts of the field and the fowls of the air and of the fishes of the sea" transpires in the violent elements of the upper firmament. Therefore is Death the sure means of Translation of Species as well as of Saints. And each successive higher grade is like a Resurrection from the abode of death by the electric "Fire" of the planet. For the life Fire of a world will not long remain inactive and dormant, but will soon seek to clothe itself anew in the bodies and flesh of new created beings; for these are but the humble instruments of its activity and progressive evolution.

Indeed, this law of asexual "metamorphosis" is nature's original means of life renovation and repletion; the manner in which many of the lower orders of animation are constantly originating. And finally, it is the grand method by which, after a complete or partial extinction by cata-

clysm or other great destructive agencies, a renewed generation is accomplished, and life on the earth was again and again restored and replenished.

THEORY VI.

ANIMAL AND VEGETABLE DIFFERENTIATION.

That the spirit of life animating the vegetable kingdom is the element of Heat; while that in the animal kingdom is composed of the element of Light.

The main principle to be demonstrated in the foregoing theory is that the vegetable kingdom is the great instrument cosmic, ordained for the universal purpose of utilizing the base element of Heat on a globe, and of converting the same into Light; and that the animal kingdom again takes in the more volatile product of Light. For the fundamental difference existing between the creation and origin of these two counter kingdoms of nature is resultant from the fact that the plant is the offspring of HEAT SPIRIT, while the animal is the child of SPIRIT LIGHT.

The vegetable age, therefore, was created first, and the animal age second; or the animal is, in a way, the offspring of the kingdom of heat. The vegetable age originated and prevailed during the earth's aqueous and most ancient period by the rudimentary vitality of planet heat, exuding from the globes interior. During this earliest epoch, or epochs of the earth's natural history her Caloric Life dwelt beneath the surface of the watery deep, where it was entirely hidden away from the realms of light and the solar Eye.

The kingdom of incarnation and vision on the other hand was subsequently born through the quickening influence of the higher and more perfect creation of sun-light, or Solar Life, if we may so denominate it. This, after the earth's plutonic comportation grew to such proportions as to expose its life regions to the direct and increasing force of the approaching sun.

Thus the vegetable came first and afterwards the animal. The later is a spontaneous biological procession from the kingdom of plants and herbs. Not a direct derivation from the living organisms, but rather an organic resurrection from their defunct remains; a Phœnix from the ashes of that kingdom dead.

The Development of different and multifarious forms, types and grades of life existing on a world, and likewise of the varied and numerous classes of organs, simple or complex constituting and serving each being is the result of a common cause; namely: vital differentiation, or the different quality of vitality animating the beings themselves. Biological differentiation is the common result of vital differentiation. The higher, therefore, the order or functional vitality (more light and less heat) animating a world during any period of a planets history, the higher, correspondingly will be the aspiration of atomic and organic activity thereon;

and, consequently, superior types and formations of beings, and of organs and parts will be necessarily resultant therefrom.

But this superior quality of organic spirit and its corresponding biological "Eons" all again depend on two cosmic conditions, viz: The age of the planet itself, and its relative position with reference to the sun. Heat is spirit in its embryo form. Light, also, is spirit in a higher form. But heat becomes evolved into light through the agency of the vegetable age. The more SUN vitality, therefore and the less PLANET heat inspiring the vitalism of an organic era, the higher correspondingly will be the various forms of life taken as a whole. Hence, the older our planet becomes, for example, and the nearer mother earth approaches the great Orb of Day, the more advanced accordingly on a biological scale has and shall become her entire organic group in the grand Cycle of Life.

Perhaps, the principal constructional differentiation characterizing these grand divisions of planet life consists in the centering of the vital function of the vegetable being into a nervous organization in the animal. Besides, there no doubt exists a maximum entropy of the vital fluid in the animal, while in the vegetable only a minimum ratio is contained. Even so, again, the manifest contradistinction between the higher and lower forms of animal beings consists, likewise, in a cerebral focalization of the simple nervous structure of the inferior organisms into a brain and cerebro-spinal-axis in the more advanced species.

Indeed, the grand evolution of nature in any and all her modes and entities consists chiefly in the gradual universal process of centralization and focalization. Consider the solar system for example; even as the matter and forces of that mighty vortex are inevitably convoluting towards the sun; and, even as the great aqueous embryo planet condenses into a small solid globe, even so the vital functions and forces of the organic age are, from first to last, formulating, developing and concentrating towards certain innumerable points, and manifesting the accomplishment of the evolution in the formation of Brains! Behold, these are microcosmic, lightless, spirit "Thrones!"

A vegetable being is a kind of organic nebulae, while the animal represents an organic vortex, of which the nervous system is the active circulating medium, and the brain is the focus; the current of life force being transmitted along the sensory and motory nerves to and from the brain; the "periodic time" of each circuit being a few seconds. As truly as that the blood circulates, this orbital motion of the nervous fluid is constant day and night, asleep or awake, while the living fluid dwells within. If this, life within life, could possibly be seen through the opaque exterior coil, it would present the appearance of living light or lightning; a constant current of nervous electricity streaming along the nerves to and from and about the brain.

At death this "living fluid" passes out from the morphological structure and goes off into the air. The spirit of the animal lives, but that of the

plant immediately dissolves. When a tree dies its "dryad" or "nymph" dissolves peaceably into the atmosphere producing passive electricity, but when a horse or a sheep dies its living "creature" survives until consumed by lightning, and thunder is the voice of the "second death." But even as the animal kingdom supercedes the vegetable age, so shall the ultimate spiritual essence of the planet, in a manner, be derived as the final creative outcome emanating from the arc-organic Eon in the form of man. All spirit originates on planets through the agency of organic life.

The grand terminus of the migratory current of vitality on the earth is man. Behold, here the culminating species; the final reservoir of organic life. All others are supplementary, mere tributary to him. In this "Archonts" of the present world, the vital concentration expresses itself in the creation of the real mind and connected thought blooming into reason. And instinct is but the rudimentary, isolated form of reason.

Organic nature is here again dualistic or two-fold; each counter-part or dependency performing a counter-office, atmospheric and otherwise. The kingdom of plants is parent; that of the animal, offspring. The former sustains the latter; the latter subsists on the former, even as every offspring feeds on its mother. The former may be regarded as a fungical development, or a kind of spontaneous effervescence of the Aqueous Age, and the vital production from water and heat. The animal creation is, as it were, an organic florescence or quintessence of the vegetable age. The place of the vegetable is, therefore, midway between the aqueous and animal existence, and serves as a common carrier of vitality and nourishment from the former to the latter.

The kingdom of plants and herbs, like a great world fungus derives its sustenance directly from the inorganic world, and by its roots, branches and various termini sucks the nourishing juice and sap out of its native sphere. The animal, again, like the cosmic Regent of the planet, holding a superior position in nature, commands the subordinate floral creation as its viceroy and tributary province and subsists thereon.

The animal devours the vegetable, thereby taking in the life with the nourishment thereof. Then, when the vitality of said food becomes assimilated into the system, the oxygen of the air comes to the lungs and takes away the dead carbon and carries its remains back to the vegetable, where the same is again resuscitated. Thus the oxygen acts as a purveyor from the animal to the vegetable, while the vegetable is again brought to the animal in the form of food. The vegetable does not generate oxygen but only relieves it of its load of carbonic acid, and then sends the oxygen back empty.

It is also worthy of notice, that one of the primary principles of the science and relation existing betwixt and between these two counter-kingdoms of nature lies in the fact that each and every material property and quality of the one is also in the other, only in a reversed and differ-

entiated form and mode. This is, perhaps, one of the first principles of Pharmacy, to-wit: that every property, quality, virtue and disease menacing the animal has its counter element, antidote and function somewhere in the kingdom of the Floral. In the mineral kingdom, then, such elements, attributes etc., are petrified and concentrated. Carbonic acid gas is formed out of the animal kingdom by the action of oxygen, when this is again eliminated by the vegetable back into pure oxygen. Malaria is antidoted by quinine; and other morbid secretions are neutralized by nicotine, opas, etc. In fact disease universal is a result growing out of the condition, when the animal for any cause produces in excess beyond its equi-latitude, or in the vegetable world when the latter becomes abnormally abundant. In either case one or the other becomes subject to some periodic and wasting epidemic until reduced again to more natural proportions.

Again, each kingdom virtually lives on and devours the other. While the animal subsists directly on the vegetable, the vegetable subsists, though indirectly on the animal. The first by intussusception *POST MORTEM*; the second by indirect metensomatosis *ANTE MORTEM*. That is, speaking in both cases of conditions prior to a state of putrefaction. The animal produces carbonic acid gas and the other elements which are the food (exclusive of the aqueous age) of the vegetable, and which are transmitted and carried thereto by means of air and water. Thus the animal devours the vegetable world, but the vegetable just as truly devours the animal kingdom.

Generally speaking, the life of the vegetable is heat; its nourishment air and water. Its stomach is its roots, for it is there that its digestive operations are principally performed. Its lungs are its foliage, leaves and blades. But the life of the animal consists of light; its nourishment enumerates water, vegetable and animal matter. The higher the special race, the more complex becomes its structure and the more complicated its requirements. As organic evolution ascends the scale of life, it therewith acquires delicacy with mobility. It becomes structurally weak but powerful, increasing more and more in volatility and action, even like the spirit essence with which it is filled.

However, it is difficult to tell just where one kingdom begins or the other ends. The boundary line between the two cosmic realms not being very apparent. In fact, the two creations seem inseparably united about midway. Naturalists tell us that there is a very perceptible blending between the higher vegetable forms and the lower types of animal organism. Such as Infusoria, Polyps, Sponges, Radiata, Spores, etc., which peculiar, organic phenomena partakes seemingly equal of the two great kingdoms.

The more advanced the general development of the organic age, the more distinct and widened becomes the counter provinces, each division in itself likewise expanding with the promotion. The evolution of life, from the lowest to the highest orders is, as it were, but a kind of

metamorphic expansion of the original species. Indeed, organic existence on the earth from the lowest forms of vegetable life extant or extinct, even to the noblest forms of animal development, culminating in the form of man, consists of one grand chain of many thousand links.

Perhaps Eyes are the arch-symbols of the organic kingdom of light. Then may be counted the qualities of voluntary motion, volition, sensation and carnation. Eyes are the first real apertures of exposure to the outer creation of the true life within, aye, the first visible manifestations of the transcendent beauty of that life within. These transparent organs are the incipient protrusion or bursting of the spirit through the mortal "rind."

A more thorough saturation of the being with the Fluid of Vitality, as well as the superior quality thereof, was necessary in order to translate the vegetable into the animal state of being; for there exists much more of the spirit fluid in the animal per square inch. Even as ice on being filled with the element of heat becomes converted into running water, so the stiff, motionless, bonded tree, for illustration, on being thoroughly saturated with the vivific life fluid became superanimated with the force of the psycho-dynamic power, thereupon acquiring sensation and voluntary motion, in the form of a mobile, conscious being. Behold here, an instance of the mythological "Bo-tree" filled with heavenly light! On receiving eyes it awoke to consciousness; organic Exprection! When that voiceless, senseless, motionless, sightless kingdom of shade and primeval night, on perceiving its root-bound condition, so to speak, transformed its roots into feet and its wood into flesh, when the changed and "glorified" plant spurned its native soil and walked away over the face of the earth! But it still retained a mortal rind, though changed; a protecting robe covering the awful, delicate, sensation within. Yet the magic change was a miracle of wonder and beauty.

In conclusion, the element of heat is the pre-existent cause of the Organic Age. The Age of Heat is, as it were, the "gestation" period of the forthcoming generation of light; and the vegetable kingdom is pregnant with the causative nature of the subsequent kingdom of carnation and volition. The age of the vegetable may be regarded as the time of organic oblivion pregnant with the unborn principle of animal life. It may be likened to old mother night filling the universe with darkness and blankness, yet redolent of the freshness and nourishment of a forthcoming day. The cloud of organtic oblivion must needs first break, and its preliminary office become fulfilled ere the morning sun of true life be risen and the era of light break into view. Then is the plant, most menial servant of nature, transformed into a bolder, grander being of light and day.

THEORY VII.

MORPHOLOGICAL AND PSYCHOLOGICAL.

That Morphological Involution of the organic Eons on a globe is ever coeval and commensurate with Psychological Evolution.

Not to speak of the vegetable creation which is undoubtedly quite similar, the physical and intellectual natures of the animal kingdom are, in both force and quantity always inversely proportional.

Morphological contraction or involution throughout the Eons, corresponds measurably with psychological expansion or evolution.

During the earlier stages of animal existence on our globe, the coarse, rudimentary structures then abiding, possessed only a sort of motor or sensational instinct; a purely sentient quality. But from these embryonic intellects, there evolutionized through the lapse of geologic ages, by the gradual unfolding of their huge organisms, the present unique stage of animal perfection; whose climax is attained and embodied in the Archontical form of the human race. Now, the physical results of the improvement may be summed up as a reduction in bulk and normal size; an increase of mobility and complexity of organs and parts, accompanied with great cerebral development. In short, a reduction in PHYSICAL STRENGTH, but an increase of MENTAL POWER. The brain is the great focal center of the organism. All other parts are inferior and subservient to that grand center of life and intelligence. In fact, the entire being is like a vortex of much eccentricity, slowly but surely winding, and through the eons contracting towards that CEPHALOUS FOCUS.

For a merely illustrative purpose, let us imagine on the earth, at a very early age, the appearance of the gigantic corporation and comparatively small brain if any, of a whale, rorqual, or a school of fish. Then let us notice this archæozoic form, after the course of several thousand years, becoming reconstructed into a Mastodon or Mammoth of prehistoric renown. Again, let these great quadrupeds, at the end of another cosmic decade, become transmogrified and contracted into the elephant and hippotamus of the quaternary period. Then, again, behold these great beasts, after the mysterious lapse of another lunar age, becoming reduced into our domestic ox and horse. The next cosmogony likewise consolidating these noble and knowing brutes, and reducing their herculean stature into the complexity of a chimpanzee or an ape. Finally, from these, or some other anthropoidea man eventually sprang into existence—though indirectly from the ashes of their defunct remains, through the mystic labyrinths of later Cenozoic time. Yet, the derivation of the human stock is, perhaps, not from any one extinct species alone, but, rather, from the choicest and highest quality generated and perfected on the globe, by all the superior forms of life, during the recent organic *Æon*.

Hence, we conclude, that the great morphologic comportations which flourished on the earth when our globe was young has, at this advanced

age of terrestrial history, to a certain extent, become convoluted and wrapped up in the mighty brain of man. O. what a fund of force within this cerebral cavity! Verily the Archencephala of the planet! Here the magnitude Idealistic of the archencephalistic "Ball" is more than par equivalent to the dimension, sensational of an hundred tons of fish or flesh. Life all through the mystic Eons is but a biological metamorphosis or a transfusion of the morphological into the psychological; of body into brain; a conversion of the material into the spiritual. The developing vital Spark in a human being is simply the universal element of vitalism which has been originating and developing on the planet since the world was created; and the age of the raw material is a half million years. Contemplate the fearful depth of the mystery of the soul, and the incomprehensible greatness of its destiny!

But the plutonic results of an organic being, or the physical product of its morphological nature in the development of plutonic matter is, theoretically, equal to the algebraic sum of the focal points of all the cells generated by such being during the whole course of its life; including those worn off in the ordinary physical waste of life as well as those still extant and constituting the body at the time of decease. The entire bulk of matter thus evolved is about like an aggregation of mathematical points. Perhaps the quantity thus produced by one of those huge quadrupeds of the Tertiary period, if collected and placed together would not fill a bushel measure. However, it is quite apodeictical that the great rock-bound globe not only grew from the cellular foci of its several organic eras, but likewise, in no little measure, agglomerated from the sedimentation of the ENTIRE CARCASSES of defunct beings; and, which, by certain hermetical and actinic processes became entirely and bodily petrified.

A considerable portion of the ashes, or the "mineral part" of a well burnt organic substance, undoubtably consists of pure plutonic molecules created during the life period of the organism. That is, the apyrous remains; for plutonic matter is strictly incombustible.

The larger and longer lived a being is, everything else being equal, and the more food and nourishment it assimilates, the greater correspondingly will be the output of new plutonic matter evolved by the existence of such being and VICE VERSA.

The morphologic and psychologic productions of a world during any organic Eon are, as already reiterated, inversely proportional. When the earth existed in her aqueous condition, say 500,000 years ago, her then rude organic age was exceedingly prolific, as regarded from a morphological point of view; when extraordinary sedimentation and plutonic evolution was the chief result. During which Archæan period the solid conglomeration grew very rapidly, much more so than at present. Although, in our advanced age, the psychologic evolution is far in excess. The vast concave sphere is now nigh full grown, or rather as large as it is ever going to be, for the internal burning perhaps more than equals the exterior

accretion at present—though the earth and her remnant seas are yet a million or more years from the end of her destined journey. Yes, ten hundred thousand years till the “first heaven and the first earth passeth away and the seas are no more.”

THEORY VIII.

DAY AND NIGHT.

That the mysteries of Day and Night correspond Analogously to the Pysochological and Morphological natures of the Organic Age.

The creation of Day and Night is a perpetual, visible symbol of the Organic Age; an emblem, likewise, of Life and Death, or life issuing from death, That is, the immortal issuing from and dwelling in the mortal. But the perpetual night is the ordinate representative of the vegetable kingdom, while day is the happy forerunner of animal creation. The grand cosmic era of day and night, in universal creation stands midway between the SHADOWS and the LIGHTS, between the regions of eternal Death and eternal Life!

The mysteries of Morning and Evening are phenomenal contemporaries of those of the creative age of the Sexes; that is, during the age of planets, when eternity's poles are uniting into the form of matter. They correspond to the androgynous state of material existence, or the bisexual period of being, i. e. of life and death. Light and Spirit are coeval with the unisexual, that is, the state when the positive and negative forces are fused into the unified substance of spirit. For the power of the latter, like perpetual day is double that of the organic, or physical, whose day is but half the time; as the latter is capable of coping and co-operating with the Element of Life only half the time. The other, remaining half of Duration, the mortal must perforce yield and retire into darkness to rest and recuperate in sleep in the arms of Morpheus. Mother nature thus protects her weaker offspring, or half from the all powerful beams of PERPETUAL Day. One-half of our being comes from the earth, and the other half from the sun. The bisexual body possesses but half the active endowment that is inherent in the creative, controlling, ever-active element of the Psyche.

Providence, in establishing the order of the universe, gave to organic worlds a self-protecting movement, by which their shy and feeble life existence—after the perpetual shadow of the waters should cease—might develop that which should protect itself from the glare of the everlasting Center. And that, by the shadow of its defunct remains: The sedentary globe; an amphisbænoid Sarcophagus turning on its poles! So the living Organic is thus shielded by the shadow of the rotary carcass of its own dead.

The physical being is a dweller and passive entity of time, while the spirit half, or inner and real being is a destined dweller and active agent

of eternity. In the planetary order of life, one-half of the time must needs be day in order to knead and create the immortal Spark; the corresponding counter-time must of frail necessity be passive night, wherein to build and rebuild the physical living shreds wasted by the energies of active day. Here is nature's own example of "Waste and Repair." But the waste of the body is the repair of the spirit.

Night chiefly is the native time of the vegetable kingdom, and the fertile period of organic origination, for night is the Womb of Creation. But night and day are the creative order of all animal generations, the midway forms of life, while eternal Day is the "nirvana" and the grand and final condition of the FREE Spiritual Kingdom! The third and final quarters of creation's living Entities.

The same morphologic process in a being transpires at night during sleep, that does during the period of gestation and incubation, and which consists in physical growth by the spontaneous initiation and multiplication of new cells throughout the entire organism. During the day, then, the morpho-potential energy thus acquired in sleep and night is converted into the psycho-dynamic function of spirit. The spirit never sleeps; that quality of existence needs no rest; for it is in itself an ever active Entropy without waste; an embryo "living creature;" a beam of power burning without loss, and unquenchable. It is the source and perfection of all power; force IN EXCELSIS; and its destined sphere is the Throne of everlasting light and day, where weakness, death or darkness enters not. Such is the nirvana of blessed spirits emanating from the human race incorruptible.

The more advancement the organic standard of life on a planet attains, the greater is the ratio of light and more potential day required for the further promotion of its development, and VICE VERSA. It is, therefore, excogitable from the theory, that on those planets more remote from the sun do the lowest types of life exist, perhaps strictly vegetable. For within the heart of those great water globes no radiation from heaven's "Day Star" can penetrate; there is indeed perpetual night. On the other hand the worlds of the void enjoying the more advanced species are those nearer and nearest to that shining orb. By our analogy, such is the glory of a Venus, a Mercury, or a Vulcan. Their's is "the Hesperian clime and garden of the golden apples." These worlds do enjoy a most potential day, as they stand on the threshold of never-ending day, and there receive a strong sunbeam, an over-flowing stream of crystal radiation from the blazing fountain of light.

These cosmic emigrants, dwellers of those Tempean worlds that circle about within, or rather the nearest one to the sun and on the brink of the Everlasting do here summer 'neath a most magnificent day; temperate but insufferably bright! Such favored inhabitants are indeed in a fair position to study the astronomy of the sun, and to view unarmed the super-brilliant and immaculate "firmament" of the refrangible "walls"

of Paradise ; not to denominate the dreadful glare of the "second death."

THEORY IX.

THE SEVEN LABORS OF THE LORD.

That the seven Days of the "creation of the World" are seven terrestrial Æons, bounded by as many Cataclysms of six moons and one of the sun.

GENESIS, CHAPTER I.

GOD CREATETH HEAVEN AND EARTH, AND ALL THINGS THEREIN IN SIX DAYS.

1. In the beginning God created heaven and earth.
2. And the earth was void and empty, and darkness was upon the face of the deep : and the Spirit of God moved over the waters.
3. And God said : Be light made. And light was made.
4. And God saw the light that it was good : and he divided the light from the darkness.
5. And he called the light Day, and the darkness Night : and there was evening and morning one day.
6. And God said : Let there be a firmament made amidst the waters : and let it divide the waters from the waters.
7. And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so.
8. And God called the firmament, Heaven : and the evening and morning were the second day.
9. God also said : Let the waters that are under the heaven, be gathered together into one place : and let the dry land appear. And it was so done.
10. And God called the dry land, Earth : and the gathering together of the waters he called Seas. And God saw that it was good.
11. And he said : Let the earth bring forth the green herb and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.
12. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good.
13. And the evening and the morning were the third day.
14. And God said : Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons and for days and years :
15. To shine in the firmament of heaven, and to give light upon the earth. And it was so done.
16. And God made two great lights : a greater light to rule the day, and a lesser light to rule the night : and the stars.
17. And he set them in the firmament of heaven, to shine upon the earth.
18. And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good.
19. And the evening and the morning were the fourth day.
20. God also said : Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.
21. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and

every winged fowl according to its kind. And God saw that it was good.

22. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.

23. And the evening and morning were the fifth day.

24. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds. And it was so done.

25. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good.

26. And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

27. And God created man to his own image: to the image of God he created him: male and female he created them.

28. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.

29. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat.

30. And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

31. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

EXPLANATION.

Behold the specifications of the Divine Plan on which Terrestrial Creation was to be reared in the Day that Seven Architects of the Lord went out into the Void to build the Earth. For the "seven Spirits of God" are the Creator or Creators and Natures of our planet and of all things therein. Those mighty Arch-angels of the Lord God of Heaven, in turn, during regular designated Epochs of the several Cosmogonies of the globe are ever constant and active authors and workers in all the various phenomena and constructions of matter, force and life; and are absolute Guardians of earth in FEE SIMPLE to have to hold for aye.

"And there were seven lamps burning before the throne, which are the seven Spirits of God," * * * * * "which are the seven spirits of God sent forth unto all the earth."—Apoc. iv:5; v:6.

We shall now endeavor to hermenutically explain this, the first Chapter of the Book of Genesis, according to the Cosmic theory of Solar Contraction, or rather to expound some of the more salient points thereof.

THE CREATION OF THE FIRST DAY, or the work of "Monday" of "Holy Week" includes that portion of the natural history of our globe, when the earth originated out among the hyperneptunean depths, at the region of the uttermost bounds of the solar system, where the light of the sun penetrates but feebly, shining even like a great star.

This was the era of the experection of the earth out of the inanities; the

beginning and initial date of eternal reclamation of a new world from the infinite deaths of the boundless wastes; lo the Beresith and advent of terrestrial existence! When the passive depths, inspired by the quickening Spirit of the Omnipotent aquired new form by centering into a mighty liquid sphere. Then did the new-born world, like the enlivened ruins of a fallen Oherub, or an angel of destruction reprieved, begin its weird and and fearful journey back from the kingdom of waste up towards the throne of light to refill its long lost seat; and the force of its revolving wheel is the strength of the Arm of God. And a "great red Dragon" paled at the rising sight thereof!

Our planet was then a vast sphere of water "void and empty;" a crystal drop suspended in space. "And the Spirit of God moved over the waters" and they sprang into life at the voice of His word. For, not until now, did any life exist within this original reservoir of life principle. Nor did the vast and "empty" sphere at first contain any concretion of solid matter within.

The embryo world had then six satellites; fatal companions of her way; ensigns of destiny raised from afar. And their orbits are life boundaries of the planet's organic generations. These were the "furniture" of the heavens. And one of these lesser volumes falling to the earth closed the grand page of the first day's creation; and the earth was a Neptune a hundred thousand years. Behold the glorious work of the living "Light of God." Praise the name of Uriel, O, ye waters of the void!

The new-made planet rotating on her axis produced the perpetual succession of day and night. But light and darkness was as yet undivided at the central regions of the sphere, where night reigned supreme at the central womb of life; "and there was evening and morning one day."

THE WORK OF THE SECOND DAY was the creation of the "Firmament." On Tuesday of creation's week were the waters divided from the waters. During the greater portion of creation's Monday, organic life was undoubtedly created; its various species of vegetable life originating archeonically from the fecund waters, impregnated by the electric Animus of the void according to the will of the Lord. Which life then existing in the most rudimentary as well as the most prolific condition, at the region of planet's center, originated the solid nucleus from its sedimentary deposits. The concrete CORE, thereupon, growing rapidly until Pluto's world WITHIN THE PELAGIC WORLD at length evolved sufficient mundane heat to foment the waters of the entire planet to such a degree that the great aqueous surface produced evaporation and cloud, which, with the volatilized nitrogenous exhalations exuding with the heat from the burning interior developed the ingredients of an atmosphere. But the aerial creation and that of a firmament were coeval and the same. Behold the blessed work of the second Laborer of the Lord; He who constructed the "Heaven" of the earth: Praise the name of Gabriel, O, ye spirits of the winds and clouds!

And, now, another moon tumbled into the rebellious deep and closed the era of the planet's second destiny, and ended the \mathcal{A} eon that ineffable day. The earth was a Uranus a hundred thousand years; and evening and morning were the second age.

THE WORK OF THE THIRD DAY'S CREATIVE LABORS consisted in the topographical division of land and sea and the separation of the waters on the face of the planet. The philosophy of this providential work is obvi-
gus; namely: The result of supermarine development of the solid globe, along with the consummate depletion of the excess of water through the morpho-agency of organic life. But the fact of the collapsial upheaval of the crust, and its corresponding subsidation in places, the consequence of lunar collision, exhibited and outlined more definitely the divisions of land and sea.

The organic genera of the third age or the Wednesday of terrestrial generations consisted chiefly or rather exclusively, as did the previous ones, of the vegetable character. And was the immediate metamorphosis, on the land, of old oceans rude and superabundant life kingdom of shade. For we see that, as yet, no mention is made of animal existence among the chronicled works of time. The reason is apparent; no sunlight as yet had blessed the damp and clouded world with its transcendent vital beams, such as to warrant the creation of that higher apricate kingdom of being. Such renovation was reserved until after the fourth genesimal day, when the ruling solar Horn shone down directly and with full force against the face of the earth; for the atmosphere became transparent and rarified, when the heavy evanescent clouds rolled away and vanished 'neath heaven's burning "Eye." Behold the most clement work of him who is called the "Healing of God:" Praise the name of Raphael, O, ye lands and seas!

Now another of earth's little "planets" descending struck the sub-lunary sphere, and the third fell cataclysm ended the period of the third, great day, and the earth was a Saturn a hundred thousand years.

THE WORK OF THE CREATOR ON THE FOURTH MYSTERIOUS DAY was that of the clearing of the heavens, and the casting of the "two great lights;" the sun and the moon; when night and day became divided, and day became a real enlightened half of time, then, also, shone the stars and all the hypæthral fires of heaven; which with their circles and signs and cycles became visible IN CLEAR VIEW on the face of the earth.

That there were several satellites revolving about our planet during the fourth secular "day" is quite apodeictical although no mention is made of them by Moses, the great prophet. This because it was particularly necessary to our race, to note only those great cosmic member and conditions, which are extant, and directly connected with our generation during the era of man, and for whose edification alone the divine message was given.

Undoubtedly, the sun, if it may be said to have a beginning, was created

at a time infinitely long before the earth began to exist. So the creation of the "two great lights" was evidently, the glorious consequence of great atmospheric rarefaction, caused, at this advancing terrestrial age, by a vast increase, or emersion of land area; which rendered less oceanic evaporation and humid mist in the air; until heaven's Hyperion Orb shone directly on land and sea; and for the first time perhaps since the beginning of the earth the "two great lights" were visible on the face of the planet.

But there were no Eyes, as yet, created hereon; no one beheld the grace and splendor of heaven's sacred fires. This was to be subsequently a functional work of the mysterious power enjoined by the great Throne itself; a glorious commission to the earth from the solar "Capitol." And we see that on the following mystic "day" the granted license was fulfilled in the creation of the Animal Kingdom. Mundane life became INCARNATED, and which, on receiving those beauteous "mirrors" of irradiant creation, awoke to consciousness beneath the glowing dome, to behold the marvelous works of the universe of God, and, maybe, to realize in vision the plenitude of his power! GLORIA IN EXCELSIS DEO. Behold, in the creation of the "Lights," the work of the fourth Archangel of the Lord who went forth unto the depths to build the heaven and earth: Praise the name of Abdiel the "servant of God," O, ye sun and moon and stars.

But, lo, another satellite descending fell from the summit of the skies, and the earthquake ended that day when the "lights" were created on the earth. And the earth was a Jupiter an hundred thousand years, and God saw that all his works were beautiful and good. And the evening and the morning were the fourth day.

THE WISDOM OF THE FIFTH DAY'S WORK consisted in the renovation on the earth, by the posthumous redemption of the ashes of the destroyed vegetable generations of the globe, of the lower forms of the animal kingdom, namely: the fishes and the birds. Of course this included the creation of the multifarious species of all marine and aerial life, embracing the Devonian, the Mesozoic and the Ornithic geological Ages. For the life spirit of the earth will not long idly sleep, but on the morning of each new Æon seeketh to be clothed anew in the form of living being; and now at the beginning of the fifth day sought life in the robes of the flesh; verily, the first series of the SECOND grand division of the organic age; one of the wonders, nay, miracles of the evolution of time. And the solution of the mystery lies in the word "Light," and renovation of the remains of the "World" dead! Behold the miracle of the fifth Ghost of the Lord when his spirit went forth in the "discovery of God": Bless the name of Ithureal, O, ye birds of the air, and ye fishes of the sea.

Through the higher vitalizing function of solar influence, the organic age of the planet, on the Call of the morning of the fifth Day of the week awoke to REAL LIFE. The emancipated vegetable species of plants and herbs, springing into new life, as it were, awakening from the slumbers of eternity,

now moved freely away, creeping on the dry land, or swimming through the waters of the ancient planet, or flying fantastically through the ethereal firmament: organic expperrection! But then another moon precipitated down against the peaceful bosom of the world, and closed the fifth chapter of her natural history. The force of the terrible catastrophe destroying all forms of being and life; not to speak of the sinking of continents and islands and the elevation of ocean beds. The earth was a Mars during a thousand centuries; and evening and morning were the "Friday" of creation's "week."

THE SIXTH DAY'S WORK OF THE LORD consisted in the creation of the HIGHER TYPES OF LIFE of the animal kingdom; and which proceeded miraculously from the perished remains of its subordinate division, created on the æonian yesterday of time. Verily the sixth awakening of the planet; when the present and beauteous forms of life and being springing into existence reanimated and charmed the face of a desolate world. Now the lifeless wastes teemed once more with life renewed; and the wilderness rejoiced and the desert smiled again.

Organic life, as we now survey it, enlivening the face of our hopeful sphere, roaming over the land, or dwelling in the deepest seas; man and beast, fish and flesh, animal and vegetable, all is, indeed, the grand production of creations, Saturday of time. And begotten, directly from the hand of God, on good mother earth, while she is constantly and diligently threading her perilous way onward and upward towards eternity's great Throne. And Chaos from beneath is being removed far behind.

Hear, verily, the true "derivation of species" and the "Decent of Man:": The Protoplast of our race, Adam and Eve, were by a special creative act of the Spirit of the Lord, made into beings from the lifeless "dust of the earth." We and all their lineal descendants until the end of our great "Day," or the "End of the World" shall constitute but the timely fulfillmant and integration of the original Species.

Here let us pause, and for a moment take a prospective view of the still inexplicable past and present. And, beholding the state of man situated, as he is on the sixth "HEIGHT" of time, the last and finished work of an Omnipotent Creator, might we not exclaim in wonder and astonishment: What is man; what this God-like being, still in the flesh and yet, ordained to rule the earth and all things therein? Shall we not cry out with the Psalmist: "What is man, O Lord, that thou art mindful of him, or the son of man that Thou visitest him?"

Perhaps, cosmically speaking, the human race is the focalized, glorified embodiment of all organic vitality which has as yet transpired on the ter-rigenous orb during the entire past, and up to this standard of time. All other forms of life are but tributary "purveyors" to this Monarch of the earth. He is, indeed, the destined biological reservatorium to receive and contain all ye life of the earth. Ours is the real harvest of time; we are the favored ones among all the generations of old earth. Behold, indeed,

a race of young "gods;" for the lives and being of all other generations which God created on the earth were all destroyed for ours. But we, if we will, may exist and live for aye.

"Out of the depths!" Unconscious we, not knowing our whence or whither. Truly out of the depths we are gathered. Our substantial selves are collected from the boundless immensity of the void; and we are of the inanity with which the void is filled. Chaos, matter and time converted into spirit and eternity; the *Æonian* production of six thousand centuries; and we sail on in the van of the tide! Thine is a most treacherous possession, O man! A most responsible position is ours. We are the connecting link between time and eternity; between the old and the new; between the mortal and the immortal; between the zion of nature and the zion of God.

Man is originally an antitype of the angels, and made to the likeness of God. Consider, if thou canst, the throes and tribulations of nature since the world began; very slow and heavy labors these, which were necessary to bring forth this Pet of the earth and "candidate of eternity." The weary processes of time; the groans and bondage of life and death of countless millions of creatures; the weight of life and the pangs of death of an hundred million times an hundred billion times an hundred trillion beings!

Let us make, at least, a feeble endeavor to grasp an idea of the true estimate of the perfection of this "Lord of Creation;" the final and finished work of the Wisdom of heaven on the earth, and brought forth into being on the eve of the Sabbath of the Lord's week. "Created a little lower than the angels!" Here is a "temple" at once fearful and wonderful and beautiful too; an appropriate residence and sanctuary for the soul divine; a charming vestibule for that great and vivid spirit of life. Then notice the form, the motion, the inspiring presence! The beauty of this my sister fills the earth with joy; for within this fair "mirror" I see the loveliest side of life. And my brother is the glory of the Lord God on the noble earth. The laughter of their merry voices is the echo of the world's great hope, the sweet chorus of old earth's melody, the inspiring psalm of the mystic ages resounding on our sphere; and, from those eyes the spirit within shines forth in love and hate, as it were, an enchantment from the depth of the past; treacherous too as the fountain of time, or the fires of the bottomless pit.

In the congregation and in the assembly, I reflect: Behold here the best the earth produceth; the best what? Frail "vessels" filled with "nectar," or something of great price? And, again, I reflect seriously, lest at any time the dark enemy of the Lord, who prowleth on the earth, jealous of a favor so great, should strike this delicate "casket," and, lo! the fruits of the earth be spilled and wasted. Or lest it should become contaminated with the vile touch of the enemy's hand. Alas for all this grandeur and glory should it die and moulder for aye. "Save us O Lord,

or we perish!" for who but thee can bring us forth unto new life again, or wake us from that fearful sleep?

But to return to the subject again. At the appointed time, on the close of the sixth grand *Æon*, the last of the satellites, and lesser of the "two great lights" shall fall from the upper firmament down against the planet, when the potency of the shock shall annihilate the generations of the sixth day's creation. And evening and morning shall be the sixth day. Now behold the work of the sixth Architect of the Lord to the "days" that he commissioned his Seven Powers to go out into the antechamber of the Void to build the earth and construct the "furniture" therefor. Praise the name of the "Lion of the Lord," O ye beasts of the field; bless the name of *Arel* forever, O ye sons and daughters of men; praise the Seven Spirits of God, all things whom he hath made!

But the sanctified portion of the entire race of man (for there is ever a pure vein of humanity coursing throughout all the race) shall resurrect by the Power of "the God of the earth" on the morning of the great Sabbath, or the last and holy day of the week. And the Lord shall rest on that day, for no new creations shall his Spirits bring forth; as all his works shall be finished on the close of the sixth day.

"So the heavens and earth were finished and the furniture of them. And on the seventh day the Lord ended his works which he had done, and he blessed the seventh day and sanctified it; because in it he had rested from all his works which God created and made." The earth shall be a Venus and a Paradise on the "seventh day," and the whole time of the "Millennium" shall be equal to a million years. And the Saints whose number is myriads shall inherit the future earth and in that "day" shall God find rest and glory on the ancient planet. Glorious is the work of Him "who is like to God;" the Warrior of Heaven! Bless the name of "Michael," O ye Saints of God. The history of the future planet during that last great day is briefly disclosed and recorded in the twentieth chapter of the Apocalypse; and all the mysterious annals of the earth, cosmic and spiritual generation are written in the Bible; that inspired Book of books. At the close of that last and greatest of creation's ineffable Days, the worn out planet shall fall to the Sun and become consumed in the fervor of the heat of that fiery Throne; and evening and morning shall close the *Æon* of the Seventh Day.

THEORY X.

THE PROBLEM OF CREATION.

That the material Universe is a Transfiguration from the Essential Ruins of Angelic Spirits, which fell from Heaven during eternity's past and were destroyed.

Visible creation is a glorification, or we might call it a "resurrection" of the remains of Extinct Spirits or fallen Angels, who during bygone ages of eternity rebelled against the will of the Omnipotent Being, and were

hurled into everlasting destruction. Which destruction consisted in an utter annihilation of their existence of beings. Their identity is forever lost; and whatever hap may betide their ashes, their sentence of death is for eternity. Aye, from eternity to eternity, their forms or faces shall ne'er be seen in heaven again: for their empty thrones shall be refilled by other "Lights".

But from their wonted ashes, the Almighty Power doth ever bring forth creation new, and forever he maketh all things new. All life proceedeth from Him who is the fountain and builder of life; and whatever virtue is in matter, whatever properties or qualities it possesses, such all emanated from heaven and from Him who inspired its existence.

The cause of Angelic downfall is attributable according to sacred scriptures, to pride and spiritual fornication. Their state was exceeding bright and luring when, growing proud, they transgressed the cause of the immutable God. Then the All-powerful banished them from high heaven's imperial vault and the holy Presence, for heaven brooks not anything defiled. And falling the sevenfold heights, the ruins of their angelic essence filled the empty void beneath, and the smoke of their woe swelled the depths, and the depth under depth; the chambers of the great, great dead!

Love eternal became eternal hate, and they would not repent or yield till life itself was transformed into death. Thus the seraphic nature and transcendent splendor of the contumely blest changed into hideous disorder and shapeless death. O, this was the direst calamity that could befall any being; an eternal woe of woes. From pole to pole of boundless space the throes of pain and grief arose and no respite could be found. But the thunders of hell awoke and echoed across the deep like the voice of murmuring destiny counting the ages of despair.

But even in such punishment and such torment the indomitable hate of celestial Dragons would yield not, nor their thirst for revenge become subdued until their radiating forms, as it were, reduced to nothingness; for hate triumphed over death in the evil ones, until the sentence of eternal satisfaction was fulfilled.

How shall we mourn for these, the disobedient; the bright ones, who went into destruction of old, slain by the sword of God? What numbers shall we sing; what shall the lamentation be? O, how shall we commiserate the unhappy dead?

How, when on that day ere creation was, when the sword of God was rife in Idumea on high, and the Terrors of heaven were slain? How, when Lucifer the beautiful pleaded full of hope, but his arguments failed? Then, they the mighty ones; the sorrowful, went down into the deepest part of the depths!

They went down in the haste of despair, their train headed by a dead angel; and they made for him a bed in the bottom of the void. And they

bore their shame with him that went into the unhallowed deep, all slain by the sword of God.

Their armies around about them; chariots and riders, powers and dominions, cohorts and vultures of heaven. And the smoke of the wars of the unholy stretched away to the endless North, and they sleep in the silence of death, slain by the invincible sword.

Whom didst thou excel in glory when the sword was given, O thou who was once so bright! thy troops yet gilded with heaven's light? But they departed and returned not; the lamented; for they sleep in the graves of eternity's dead.

How shall we sing to them, the lost angels, and their untimely multitudes of woe; the ambitious ones: when the listening wilds caught the murmurs of their weeping, and e'en heaven was disconsolate that such should be.

Their graves are at the bottom of the void, and their fallen hosts around them; the hopeless; but they sleep the sleep that knows no waking, for they were slain by the eternal sword.

Great chiefs, strong warriors, whose arms defended heaven in other days ere the foundation of the sun; but they transgressed, and their scarlet thrones vanished like the clouds of the morning.

Mephistopheles and Beelzebub, the elders, enemies to purity and light, and ancient foes to holy peace; Moloch and Mammon and Asmodeus and Azazel and Satan, arch-slanderers of virtue and truth, who warred against God in heaven; but they went into the depths of old and their thunders are silent for aye.

Woe, who shall threaten the Omnipotent? Shall they frighten the King of endless peace? Avaunt! ye clouds of mutiny; shame shall not mar the light of heaven, So, they are vanished into darkness and oblivion's night; the unrepented; they were consumed by a burning sword.

Counsellors of strife, who breathed defiance in heaven; mighty spirits, arch-angelic chiefs, frightful kings, majesties of iniquity, thrones of hate, tyrants of eternity, serpents of uncouth fame; they, who questioned the authority of God in the day they fell, and forever they are not.

They went into the everlasting depths to rest in the bosom of the void; the rebellious ones; the ruthless, mighty ones of old; and their carcasses swelled infinity's limitless bounds of space, till the bursting regions groaned with the burden of eternity's slain.

But we shall not further dwell on the woes of heaven's exiles; nor on the torments of hell; nor on the reproach of the damned; nor on the eternal sword, nor on the rebuke of the Lord. No more lament for the dead who return not again, nor o'er wounds that cannot be healed. Rejoice in the unerring thrones 'mid heaven's unshaken walls. Glory to God in the highest heavens forever undisturbed.

Now, what is the consequence of spiritual dissolution? The consequence of spirit destruction, or the "Second Death" is that Force is divorced from

Form; substance sundered from its mold, when either infinite quality in itself becomes an absolute nonentity. For what is form without substance? Nothing. What is matter without form? Nothing. Force has no power of itself without form, neither has form any power without force. One cannot exist without the other. But the union of the two produceth existence, i. e., all tangible existence. The happy union of the two ineffable qualities causeth the creation of all real matter. Undoubtedly, either one of these attributes of nature is logically greater than positive nothingness; yet, neither of them taken alone is as great as a substance. Not any more, for example, than that a circle may be regarded as a substance, or a motion may be considered as matter. But motion in a circle is unalterably the result of the existence of matter, for an "orbit" cannot exist without a planet. Therefore, are nature's separated Poles, to us, a nihility; a non-existence; or rather an incomprehensible, intangible, unsubstantial entity.

So, the spirit natures of the rebel angels thus dissolved, their destruction filled the depths with the blasted ruins of fallen gods. Behold, now have we arrived, in the discussion, at the all-producing cause and origin of the universal ATOMIC ELEMENT, the derivative source and fountain-head of all material Creation! The rare and bright essence of the extinct spirit beings actually dissolved and expanded into the dualistic, ethereal element of space.

But the Living God remembered the ashes of the cold and silent dead, and out of the smoke of hell in the measureless abyss he kindled life anew. Note the solution of the prodigy! The "Fire" of the Living Spirit of the Lord God Eternal pervaded the passive depths, and the hold of the living dead sprang forth into new form and life. The ruins of the celestial Catastrophe broke forth from its awful bondage, and the birth became a new and glorified creation; for from the debris of that heaven-shaking wreck the universe was built. "Behold," said the Lord, "I make all things new."

Material existence as we now behold it, so surpassingly beautiful and grand, filling the heights and depths with its light, circles and spheres constitutes the sublime highway on which Death and Darkness travel returning back to Life and Light. Behold an hieroglyphic of eternity's restoration, and the vision restored! Numberless new-born worlds rushing into being and sweeping along in their stupendous paths through the heavens are naught less than the resuscitated ruins of infernal Dragons. Or, as it were, redeemed Cherubs liberated from oblivion's bottomless Hell. And their folding spiral orbits are, indeed, steps upward, "from what heights fallen," to regain their native seats.

Wilt thou not accept it, O, prudent Theologian, that the solar worlds were once living seraphim, or that the substance of the earth once formed a Lucifer bright? And, yet, thou must take it for granted, if thou credit revelations word, that angels rebelled against the God and Maker, and

fell and are destroyed, Now, where are the RUINS of those seditious Ones, and where the places which they filled!

There are within the universal law two grand highways, or semi-circles of the one eternal way. One is from Life down to Death, and the other from Death up to Life. The head of the first is the Living Being; the head of the other is the universal dead being. One is the living God; the second is the dead Devil. One is living Peace and the brightness and glory thereof; the other the smoke of revolt and the desolate clouds of death. One dwells above wrapped in unapproachable fire; the holy One; the just One; the other is destroyed and cast beneath; the false one; the impious; because of his fell attempts. That is except the Satans who are already judged but the time of whose end was not yet come.

There is, therefore, in all existence but one living All-powerful Being; the "I am who am," and all the living are in Him and of Him. And whenever subdeities oppose the Omnipotent he thence hurls them down the cliff of creation into nothingness; ideal execution! And He standeth alone forever. "Hear, O, Israel, the Lord thy God is one God; and him alone shalt thou adore."

Who will take the dimensions of the Lord or measure the magnitude of his throne? Who will say to his power; here is thy limit, or there, and pass not certain bounds? Shall the mighty dead rise up and say to the Lord: thy time has come? Who will circumscribe the Throne of God or measure with a line its amplitude of fire; since the circumference of His chariot wheel would make an orbit for a sphere? And the thoughts of his awful judgments doth linger in my brain; and I said: "Who is like to thee among the strong, O, Lord," who overthrodest celestial empires and haughty powers from on high, and filledest the unsounded void with the spoils of their empty thrones strewn beneath thy feet!

But this visible creation of matter which we hear, see and feel is not necessarily an everlasting, permanent existence. It is liable to appear at any time during Revolutions Empyrean, and is again equally liable at the end of a certain period to become extinct. The *Æon* of matter, or base creation, and the time and times of its duration is but a single cycle, or an instant in the vast interminable Age of ages. Its existence or nonexistence depends solely on the stability or nonstability of the infinitude of celestial Agencies reigning in the Kingdom of the selfexistent Being, who is the Soul of the universe and fills eternity without end. All depends on the Godlike prerogative of angelic freewill.

Obviously, a mighty portion of the residue mysterious of the solar universe has become assimilated into the production and ordination of a spiritual Throne in the form of the Sun. And the fixed stars, likewise, are Thrones, all told. Perhaps the entropy of the solar system is, at present, quite equally balanced; one half within and the other half without the Throne. It is further probable that our sun has by no means, as yet, reached its maximum capacity. That great sphere is constantly growing

by the periodic acquisition of new planetary systems, and may eventually increase its present volume by itself many fold; and, that, before the present contingency of the fund of solar space becomes quite absorbed, and render the pile so large!

Even so may not the matter and source say of the entire universe thus concentrate and collect at the region of its own great Center, and there form an immensely greater Orb? Nay, may not the Universe of universes itself integrate into a most stupendous, sapphire Sphere; and all creation become beatified and perfected into the everlasting spiritual, and forever reign in bliss within that all-containing throne?

Truly, is the universe a burning monument of shame, of eternal laws broken, and a sad betrayal of holy trust. A standing evidence of battles of heaven; of arch-angelic rage, and celestial catastrophes. 'Tis the work of spiritual cremation, and the awful pyre! But the work of eternal reclamation is entirely gratis on the part of the Lord, for what does he owe to the dead? What does he owe to those once raging enemies of all that is good, or to the ashes of the reprobate who wantonly squandered their existence, and wasted their substance in the womb of hell?

The divine object of creation is to raise up new beings that they might refill the empty seats of the fallen, and, thereby share in the Lord and in the superabundance of his glory. Yes, verily, the end of all creation might be eternal joy. Yet, again, that all depends, it depends on the supreme prerogative of Free-will of all intelligent beings, from man even to the highest arch-angel. Each capable being must sustain his own glory.

Again, the divine purpose of this visible creation of matter is like to purchasing a new claim for use, or obtaining a new field for activity, wherein a treasure to seek. Behold, this material part is a thing only to be used as a medium between and betwixt the Eternities; and then to be immediately discarded, and like a worn out garment cast away. Consider the beauty of the morning and the charms of the evening so fair. O, the beauty of the morning and the charms of the waning day! Yet all these things, O Man, are but a vision; yet, notice, the perfection thereof.

But now since earth's day has been reared so grandly, and night's shadows have become so attenuated, canst thou not tell whence the day was built up, or where the kingdom of the shadows retreated? Lo, these are the proceeds of the labors of the Lord; permanent work that is done. Hieroglyphics these, or as it were, handwriting of the Lord which portend that oblivion's night shall yet entirely pass away, and, likewise, the shadowy earth that sprang out of night. But the charms and the virtue of the evening and morning shall forever live. The gradual transformation of night into day is a growing evidence of the Wasted and Deserted from the lowest deep ever ascending in awful haste and Titan-like strength, upwards to heaven stationed in the highest heights. And, now, is our faithful earth risen to well in sight of that "beautiful shore," for her

“winters of abeyance” are nigh past; she is destined soon to reach the springtime of that great and glorious year. All hail glorious Spring!

The visible universe is, indeed, a living thing, possessing all species of life; spiritual, organic, hylozoic or otherwise; for death and its dead are, alone, forever and utterly invisible and inept. Creation is an embryo spirit of incessant and intense activity. In fact, matter is the state of Chaos, and Chaos is the rudimentary form of life. Creation is a great furnace heated by the fires of destruction and consuming and converting matter and all things into real spirit: a mighty crucible of fire of which pure spirit is the REFINED GOLD. Such are the perpetual workings of the Divine Energy, and the universe is but a demonstration of His wills; aye, an expression of his power, forever fathomless, and mysterious still!

In the astonishment of transporting sublimity, we must still and again exclaim: What these wonders in the heavens above and these ever fresh delights on the earth beneath! What the unerring mystery of those cosmic whirlpools of fire matter; suns set at a distance so great? Are these spheres of universal illumination, or are they far off hells glowing and seething and destined to demolish and swallow up all things? Or are they revelations of glory beamed afar? Whose movements are like the journeys of the everlasting, and their orbits, as it were, the orbits of interminable ages. Who are they that sitteth thereon, and when their exalted seats established? Verily, those bright wonders are the blissful Seats of the universal Majesties. And the sun is the Throne of our God, and the palace of the kingdom of the sun. Within that stupendous glowing Orb the Living Monarch dwells! 'Tis the “Father’s” House where the many mansions be.” Within that empyrean of solar glory, the most recent revolt known in Revelation was the famous fall of Lucifer.

And those swift-flying heat spheres, bred by the illumination of the suns; “Flying Rolls;” Heralds of the depths. Explain the mystery of their coming and going; their cause and end. Whence are they? What, these world-formations and world-extinctions? Whence, this world-building and world-destroying? And the purpose of this periodic wholesale life and death? Is it not nature’s own effort to regain what was lost? to achieve Life through the fatalities, and the many portals of death? Is it not the repeated and continued resurrection of the dead infinities, with planets as common carriers? Worlds emptying into suns? 'Tis the labors of the Great Restoration; the Restoration of the wastes of the fires of eternity. But all is so marvelous and terrible and yet so beautiful and hopeful! Huge, unwieldy dimensions on one hand, coursing along with reckless force and speed; the machinery of the gods! And on the other hand, a perfection unto life. Behold, here, the facilities for the deliverance of the ashes of the mighty slain; and the pulleys of the universe strain with the draught of the giant dead.

And those invisible, winding streams; ethereal whirlpools of space;

rivers of universal transparency current in the ocean of the void; motor-powers of the wheels of creation conveying matter and all things onward and upward with tremendous carrying power: Whence are they? These are perpetual rivers filled with the cause of life, welling up from the gulf of hell and oblivion's profoundest sleep. Lethean fountains, these, gushing up from dead seas, where eternal sorrows lie buried in sweet forgetfulness forever and ever.

THEORY XI.

NE PLUS ULTRA.

That the infinite Hieroglyphics of the material Universe are visible Archetypes, or Prefigurations of Creative Ideas ever existent in the Eternal Mind.

Regarding this and also the theory next previous, it is true that ancient Philosophers had embryo glimpses of the true light. Plato taught among other things that visible Creations were formed out of pre-existent amorphous material; and that the patterns and works thereof are moulded after eternal ideas ever existent in the Divine Mind. We cull the following quotation from WEBSTER'S INTERNATIONAL DICTIONARY.

"Plato believed God to be an infinitely wise, just, and powerful Spirit; and also that He formed the visible universe out of pre-existent amorphous matter, according to perfect patterns of ideas eternally existent in His own mind. Philosophy he considered as being a knowledge of the true nature of things, as discoverable in those eternal ideas after which all things were fashioned. In other words, it is knowledge of what is eternal, exists necessarily, and is unchangeable; not of the temporary, the dependent, and changeable; and of course it is not obtained through the senses; neither is it the product of the understanding, which concerns itself only with the variable and the transitory; nor is it the result of experience and observation; but it is the product of our REASON, which as partaking of the divine nature, has innate ideas resembling the eternal ideas of God. By contemplating these innate ideas, reasoning about them, and comparing them with their copies in the visible universe, reason can attain the true knowledge of things which is called PHILOSOPHY. Plato's professed followers, the Academicians the New Platonists, differed considerably from him, yet are called PLATONISTS."—MURDOCK.

When Creation appeared there appeared also an ideographic Emblem of the living thoughts of God, for we behold in all the Universe naught but the characters of the handwriting of the Lord. His "works" are written in symbols and seasons and signs. The universe is indeed, a rising emblem of Life; and its Motions and Circles and Spheres are "Characters Proper." Behold the Chirography of the heavens, and the Tablets of the earth; symbols of Divine Ideas ever present, everywhere written, like hieroglyphics on a rock. A gnostic science for interpretation. These are signs of the living Force investing matter; life veins electrifying the inanimate. These figures, forms, shapes etc., indicate the manner of the vital action, by which the element of life pervades the regions of death.

These divine conceptions are engrossed in everlasting though ever-

changing phantoms of color, shape, size, substance. A protean scroll of delphic lines, and of lines between the lines. In these is the story told, how the forsaken depths became pregnant, and how the earth came forth from the bosom of Chaos. How heaven redeemed the inanities and Powers that once were. How all things shall yet be recovered and brought back. How the remains of the lost angels shall be recalled back to light.

Here is nature's "Rosetta Stone:" Decipher that, it is intelligent enough withal, and thou shalt have the key to unlock the secrets of nature and expound the problem of Creation. For note; as by Amphion's lute the city of Thebes was built; so the universe—as if the Lord were wont forsooth, to show his power in his works,—sprang into being by the music of the flutes of the God. Behold the signs of the reviving strains.

Nature is a book, or a volume written in figures and symbols and mystic signs. Open the ponderous tome and read therein the Lore of the Lord, and thou shalt see treasures of knowledge inexhaustible, and wonders that will refresh thy soul. Behold the hieroglyphics of the clouds and the shapes and forms they assume; mock thrones of fallen gods and their belligerent thunders, but they became thrones of the beasts of the field. For these winged "horses" of the firmament are but fleeting remnants of old Neptune's torn banner, and their course is to the ends of the earth. The winds are the song of their shadows and their thunders, the warning of hell.

Behold the hieroglyphics carved in the face of the earth; demarkations on the surface of the globe. The shores, the rivers, the solemn plains, the mountains grand! These are inroads of force and time invading the realms of primeval night. The valleys low, the hills, the ranges trend; characters of eternity sculptured in time, for the earth is a weatherbeaten rock.

Behold the form and features of every creature that hath life. These are characters describing the more recent and active conquests of creative Light; for so much is death and chaos conquered and redeemed by the power of vital light. In these we behold the vanguard of life and the front ranks in the rising realms of creation's work. Nature is but a perpetual process of Life moulting from Death.

Behold the chirography of the immortal heavens; the embossed "firmament;" fires of Olympus, Empyrean! Petrified Cities of everlasting gold whose ample streets are chasms of space with shores most broad and deep; umbilical centers of the universe reared amid the womb of the dread abyss. Showers of suns, and blissful thrones of Peaceful Hosts, whence hostile powers are fled. And that Galaxy of pale and distant light is the confluence of rivers of suns: Thrones forever set!

The number and variety of these prefigurations stamped on the face of all nature is infinitely beyond reckoning; and the possible differences of their mutable variations and shades, or the homologous increments of

their fluxions are infinitesimals. There are, however, three prominent symbolical manifestations in all matter and force; namely: space, circles and spheres. Space being limitless or boundless is an emblem of infinity, and constitutes a room for infinite being to fill. Circles being endless are symbols of eternity, and their going is also their returning. Spheres are antitypes of perfect symmetry, and the form of the Thrones of the Supreme Being. Also is motion an emblem of constant force and power. But Light is an emblem of the perfection of the existence of matter. The Sun is the most manifest of all emblems, and is the emblem of the end and accomplishment of all matter, force and form. Yes, that mighty luminary is in itself a revelation of spirit power: so small and yet so large, so near and yet so far!

Creation is a great Scroll, or a volume like a "Living Creature" infolding itself; a book written within and without. And in that book is there written the mysteries of life and death, and the name of the Lord God Almighty.

The name of the Lord is written in all his works either in the heavens or in the heaven of heavens; and on the earth and in regions under the earth. His name is stamped on his Throne in characters of light, and on the earth his "footstool" in the symbols of day and night. And in the sea and the things that dwell therein; and under the earth in portends of dismay. All these things are attestations, or visions of His name and the names of His works.

The name of the Lord is written in the clouds in storms and tempests, and they rove about the firmament and call His name in troubled tones.

The name of the Lord is written within the earth in her glowing bowels of metal fire; treasures of unvalued worth most bright and rare. And they that dwell therein may complete the value of the walls of the "pit."

And on the ancient rocks; girders of the terrestrial frame that lie beneath and rib the ponderous orb. And on the perpetual hills Jehovah's name is writ of yore. And on the mountain's pile, most venerable and tall: chimneys of vulcans forge that rear their sooty heads above the clouds and tempest's rage; zones above the firmament and above the lightning's scathe. But these, forsooth, are scars of time and world-wounds. With great ~~rage~~ age they crumble down for their age is very great, "and the hills of the earth are bowed down with the journeys of His eternities."

The name of the Lord is inscribed on the face of the ample globe in its fountains and rivers and streams, and these sinuous configurations are the coursing life-veins of the thirsty land; and the waters of the sparkling brook doth murmur His holy name.

The name of the Creator is indited in the great waters of the earth which gird the globe from pole to pole. Behold in this palpable and secondary "deep," the concentrated essence of the void; the beginning IN RERUM NATURA of creation. And now this visible abyss "doth rage and swell and foam to be exalted with the threatening clouds;" then,

anon, a murmuring calm o'ercomes the deep; a heavy sigh; an ocean's prayer. What, the secret of thy murmurings, O lost angel of the sea? Who, tell us, are locked in thy bosom's keep? What legions hast thou bound in thy turbulent paradise of shade? Speak! Who hast thou in charge, O daughter of the deep?

The name of the Lord was inscribed in the empty countenance of the vast and hollow regions of boundless space, and lo, a transfiguration! A universe of death sprang into being, and life and beauty filled the wreck with gems of living fire.

The name of the Living God is written on Israel, the Bride of the Son, and thou shalt yet rise up and ascend into everlasting joy, O Israel, because thou hast that name. The departed just are not dead but sleeping, and like the Cedars of Lebanon they shall one day ascend out of the earth; Jerusalem unto life! O, my soul is filled with ecstasy at the tidings of the holy canticle; for old Death shall then be robbed of his prize.

The name of the Lord is emblazoned on the moon; a fatal sign; and on the stars; bright burning seas of spirit flame; and on the sun in characters of burnished fire, and its fearful splendor proclaims His wondrous power. All things of earth shall vanish and fade away, but the City of God and solar Citadel shall stand unmoved for aye.

The token of the Deity is seen in everything that blows and blooms; in the trees and flowers and forests fair; in the grass and verdant fields of spring; and the beauty of the rose declares His praise.

His name is stamped on the form and face of "every creature that hath life." On the great whales, and the "finny drove," and the monsters of the foaming brine. And they evince their joy as they roam and gambol in the shiny deep. And on the fowls of the air His wisdom is seen in their brilliant plumes. In screams the raven prays for food, and the songs of the wild birds proclaim His praise.

That name is covenanted in the lion's strength and uttered in his cry, and the beasts of the forests tremble when they hear the roar of the desert king. And on the ox and horse the Creator's name is writ, and their honest faces are emblems of trust.

The name of the Lord is written on the forms and faces of the sons and daughters of men, and the name of the Lord is Love.

THE PLUTONIC AGE.

THEORY I.

VISION OF THE VOLUMES.

That the Plutonic Age of Creation consists in the Solid form of Celestial Spheres, existing in Suns, Planets, Moons Asteroids, Stars, Comets etc.

We shall now open the folds of the FOURTH CREATION and therein behold visions of marvels and wonders and signs.

This is the Age of solid or permanent creation ; spheres, volumes, globes, great parcels of the handiwork of God. Behold the sun, the moon, the stars, radiant orbs which fill the heights and depths ; and the heights above the heights, and the depths below the depths. But physically speaking, these cosmic structures are universal Tombs ; living symbols of defunct ages, or substantial monuments of life, organic that has been ; for the solid universe is a pile raised from the wreck of universal death. Though spiritually speaking these orbs are the terrible ashes of Infinity, dead. And the suns are Thrones of Omnipotence reared from the wreck of worlds, and they march in dominant state through the streets of the immortal heavens, whose journeys, uranian are the roll of eternities.

And I beheld, as it were, a vision of the volumes at the hour of Creation's dawn, and the vision spread out in panoramic view above in the firmament. And I understood that it was Creation new-born and 'twas filled with flying spheres. And I viewed the spheres as they issued Titan-like and in awful haste up out of the borders of space ; and like "fiery steeds they shunned the goal with rapid wheels," and hastened up towards the light ; and their motions were circles and their paths were ladders of light. These were visions of reformed Cherubim rescued from the infinite bonds. And they flew in countless numbers like sparks from oblivion's pit. They are emblems of the designs of God ; sparks from the inscrutable Forge.

And they ascend like thinking beings filled with great joy that their

redemption was at hand, for they were visions of resurrections arising from the fathomless gorge of everlasting night. Like imprisoned seraphs freed, they mounted on wings of gladness in hope to be restored on high again, and to be reunited; for unity is the coveted fulfillment of creation's restoration, and all creation languishes for undivided bliss. And the emancipated volumes clomb the heights directing their course towards those eternal "Ports" of light and life called Suns, but they were only returning home and scaling the heights and lights from whence they fell!

And I beheld the issuing vision expand; and, expatiating itself, it broadened to greater and greater heights and lengths, till it formed a silvered arc across the face of heaven's great deep, and it hung on the brow of night. Now this is the plan on which the universe was built according to the designs of the divine Architect; towit: There were suns studded and strewn around and throughout the vision of splendor, and they were like sands of jasper strewn on eternity's strand. And they formed like a flood or a torrent of suns; "a multitude which no man could number" and their shining host illuminated the veil of night, except one, the least remote, that port of ours, whose glory enlighteneth the earth and formed the day.

These chariots of Omnipotence are creation's lamps, and are filled with hosts of spirit Wonders! They were the remotest sights in the vision. Indeed, their unapproachable splendor was very far off; as they were bodies of the largest magnitudes and breadth. They illuminated the universe by the power of the glory of the greatness of their size. From these glowing Orbs there proceeded much light and heat; the elements of life; for the suns are living Thrones of fire. And great cosmic thunderings of destroyed spirits resounded from the Thrones, and flames of lightning and burning spirits of hell. And the periodic times of these most fearful volumes are the orbits of the years of God!

And there were worlds, as it were, suspended around about the Thrones, and vigorously winding their way upwards unto the Mercy Seats, situated on the summits of the void. Of which Seats, these lesser bodies were tributaries or beginnings, ushering from the ramparts of the depths, and ripening unto the suns. Hosts crowding into the Hosts! Creations these, wherein grew the rudiments of the everlasting Powers. Spinning orbs, where light and dark, day and night divided the time, and spirits were born through the tribulation of death. On these "baby" spheres, too, there issued the lightnings of transient spirits, and voices and thunders and the sound of earthquakes; and their motions and marches were divisions and subdivisions of time. And the duration of these swinging "pendulums" of the never-ceasing Hours were regulated according to the time of the Infinite Years.

Then, again, there were moons playing about the outer worlds; pages of world life; for the ages and times and æons of a world were computed according to the number and order of these disastrous and fitful "signs."

And the era of each several æon was the distance between these changing ensigns of destiny.

And there were still other uncouth bodies, or unaccountable coruscations in the vision, which at times came hurriedly into the systems like spectral messengers up from the tombs of the gods. These rushed in with celestial dispatch and menacing speed even to the great, shining Centers: deputation to the Thrones from the forsaken bounds! And then they were off again and away unto outer night. These nebulous volumes were called Comets, and are, in fact, spectral shadows of demolished worlds, or the ghastly remnants of their wrecked remains.

And I beheld like rings of sands, or universal waste scattered around at the foot of the suns and also around the planets. Remains of catastrophisms these, or cosmic debris of worlds desolated on the plains of time.

And my soul was transported at the sight of the vision, that it was a spectacle most grand. It was a vision of the creation of the multitudinous City of the universal God of gods; and the worlds sprang into being and arose 'neath the glory of His smile. A vision of the lost powers; the irreverend of eternity reclaimed and called back, and the Chaos of the Dead being re-crystallized into real existence and life. For creation was born on the day soever when His mandates of ordination went forth to reclaim the fallen and overthrown, and to summons the dead to life. And I saw time that it was filled with great things, and abounded in marvels, for creation is a wonder!

And a stream of music went out from the midst of the vision, and the voice of thanksgiving and praise and a harmony most complete; such that charmed death to life and bade Creation wake.

THEORY II.

PLUTONIC MATTER.

That the Molecules in Celestial Spheres Are Microcosmic Vortices, in Sympathetic Rotary Motion with the Great Sphere Itself.

The Plutonic Age may be regarded as the fourth branch of existence in the order of creation. It is the age of UNIPOLAR or permanent matter, such as earth, rock, metal, etc., and is embodied, chiefly, in the solid formation of all celestial spheres.

As the organic is the Age of life, so the Plutonic is the universal Age of death. The constituent matter of the great pyrogenous age contains no form of life, except what might be called a certain HYLOZOIC ACTIVITY. Neither can it become converted back or rejuvenated into organic existence again, nor into any of the previous conditions of matter or sources from which its origin was derived. For it has passed through those several portals once, and in nature there is no returning. King Pluto's is, at once and forever a reign over the kingdom of organic death, and the grand period of that most silent reign is like unto the everlasting.

The instance of a being's life, for comparison, or the little time of one's existence is, to us, very finite and brief; while the time of the existence of any portion of solid matter is apparently of immeasurable duration, practically imperishable or, as it were, invulnerable to the contests of Time or the wounds of the Saturnian sword. And the moment of a person's life or that of any temporal being, when compared with the times and eternities of solid matter, is very short indeed, even like the fitting of a shadow or the passing of a specter, which now appeareth and then is not?

The solid matter composing the terrestrial globe, if not acted on by the forces of any exterior agency might, for argument, last forever. Concrete matter is practically indestructible, for here are nature's Poles petrified together, and its DIATOMS cannot be dissolved. Neither can it wear out; it cannot be dissolved into water, nor changed back into the primitive "ethereal" again. There is no going back in nature; progress is the law of all things and creation is advancing into something new forever. Consequently, any metaformation of the fourth Age which shall inevitably transpire through the evolution of time must necessarily be in some other direction than that of retracing steps. There must be some other avenue of exit, and the solution of the mystery lies in the fact that plutonic matter is perpetually being transformed into the veritable element of HEAT, by the force of intense pressure at the interior regions of all celestial spheres. The great Plutonic Age is thus transfused and passes into the Fifth Existence or the Age of Heat.

Plutonic matter, in either the aqueous or the igneous solution, consists of exceedingly small vortical systems or MOLECULES, each rotating on an axis of heat, which axes are the primigenious points of the subsequent heat age. These minute, invisible, universal "pyrites" of matter are, as aforesaid, composed of the ATOMIC MINIMS OF SPACE,—positive and negative—fused or fusing together, and initiated through the agency of the preceding organic age. During the entire era of plutonic existence these infinitely small systems continue to grow and develop by the requisition of numberless additional minims, and the gradual integration of these into the focal centers. Thus the molecule in its process of development actually grows denser and smaller, and in its evolutionary course of progress passes into and successively forms a part of each and every mode and constitution of plutonic matter from the rarest to the densest form.

At length their mission of coherent matter being consummated, and the period of vortical perfection being finally accomplished, whence, from the densest condition of which matter is capable of entering, and at the inside surfaces of cosmic spheres, the constituent molecule resolves itself into and unites with its NEIGHBORS in forming a dense, continuous, imponderable, subtle fluid; and from thence passes out in the form of heat.

In conclusion of this theory it might be well to offer the following hypothetical and constructive analysis of plutonic matter: That, for illustration, the solid earth is a great globe made up of molecules or minute

"stars" whose orbits are the infinite circumference of the orb itself, their periodic time being twenty-four hours. That the rotary motion of these exquisite systems is from east to west, i. e., identical with that of the earth, and, also, with the motion of each and every member and vortex of the solar system. That the unipoles of each molecular axis are north and south—the positive pole north and the negative counterpart south; each positive pole attracting the negative pole of its adjacent neighbor, and vice versa, the negative force magnetizing the positive end of its neighbor molecule. That it is the ultimate fusion of these contingent "poles" that result in the generation of heat, and that the polar magnetism and cohesion of the great globe itself is the aggregate result of the polar affinity of all the molecular systems entering into the mighty structure.

It is further demonstrable that the current of space descending and entering into the planet passes in on the east side of the spinning molecules, while the countercurrent of heat exuding from the interior of the globe passes out on the west side of each molecule. According to this ideal arrangement there can, then, be no cosmic friction or obstructing agency existing between the elements of matter and the forces of space.

THEORY III.

CONSTRUCTION OF GREAT SPHERES.

That the formation of Celestial spheres is after the manner of great Hollow Shells.

The celestial spheres throughout the entire universe are all constructed according to the uniform plan of VAST HOLLOW GLOBES. The sun, the moon, the planets, and the stars are all moulded after the same pattern of vast cosmic shells with VACUITOUS interiors. Even the earth is a great empty shell the proportional thickness of which rind might be likened to the excavated shell of an ostrich egg. The depth of the terrestrial "rind,"—which for convenience we shall term the PLUTONIC or SOLID ZONE—is probably not more than 100 miles thick. This grand "Wall" is composed mainly of rock, ore and metal, existing in either the solid or molten state.

The density of the earth's zone increases with the depth according to the square of the distance, averaging 5.67 times that of water. The outer surface possesses a specific gravity of say 2.5 while the matter composing the inside of the vast Wall possesses a degree of no less than 22, or the greatest possible density to which matter is capable of attaining. The outside of our globe is formed of clay, marl, rock etc., but the inside is lined with a thick layer of pure, clear gold! Here is an El Dorado indeed; Pluto's bright mine; a Montezuma of the dark and gloomy gods beneath the nation's feet! Canst thou now compute the cash value of a planet; the treasure-troye of the gods?

Between the two logical surfaces of the globe there lies in successive "laminated" order all the possible modes and forms of solid matter. For instance, ores of the lesser and lighter description are formed first and

higher up; such as zinc, antimony, iron etc. Then, deeper are created the heavier formations such as copper, silver, lead, mercury etc. Finally, at the base of the cosmic shell, the great concave is curbed with the densest and most precious metals as clear gold, platinum, iridium etc. Eureka; Eureka!

During successive lunar collisions of past creative ages of the world's history, the terrific force of the collisions caused much of the lighter ores and metals to have been thrown out and exposed at the earth's surface along with other eruptive masses—not to speak of such as precipitated with the scoreaceous matter of the moons themselves. Also lesser quantities of deeper and more "precious" metals have been likewise cast out. Yet, it is doubtful if any unmixed specimens of the earth's rarest, interior substances ever reach the surface; so that the freest and purest qualities of King Pluto's hoarded "bullion" is perhaps never expose to the voluptuous gaze of man. The tutelary earth reserves this her most precious substantial treasure within the precincts of her unvalued bosom until another time, and for a purpose other than monetary, or bonanzaian speculation.

The inner surface like the outer side of the terrestrial wall exists in a solid, not a fused state. While the median regions, perhaps, extending through a distance of 75 miles is constantly in a molten and fluid condition. The reason of this is due to the fact that the green dense metals of the nether strata constitute the perpetual source from which the PHLOISTIC element is derived. Which element when exuding therefrom attains a maximum entropy at a distance of several miles on this side of the under base: the era of greatest heat. From thence, it melts everything in its way until the actinic force is again gradually subdued by the process of radiation at the exterior surface. Not to speak of the fact, that the "green" condition of the outward, amorphous media absorbs and exhausts the excess of the caloric force in the physical economy of petrification, transmutation, etc.

The interior vestibule within the earth; that vast unsounded "cave" nearly 8,000 miles in diameter is the destined place of habitation of spirits condemned; the Dragon's hollow; the mysterious "bottomless pit" spoken of in holy writ, wherein Lucifer and his lost angels shall be bound during the mysterious "Thousand Years." APOC. xx, 3. Lo, this terrestrial void is a space so wide and deep that the water of 2,000 Atlantic oceans would not suffice to fill!

The lunar "zone" is, perhaps, thicker than that of the earth. Because of the force of universal pressure in that diminutive sphere being so weak—only about one-seventh as great as on the earth—and the rate of heat generation being correspondingly low; it follows as a natural consequence, that the heart of our satellite is not nearly so burnt out as is that of greater spheres.

Now the sun itself is "built" on just the same general plan, only that the zonan wall of that most colossal orb is composed of absolutely clear

metal. The sun is really a transparent body and the thickness of its "rind" is much less than that of the earth. This condition of the solar zone is due to the sun's intense heat force which actually volatilizes all "green", and opaque matter, and fires it away towards the outer bounds of the solar system. Leaving nothing standing in the solid state but transparent diathermanous metal, "like unto clear glass." But this is again surrounded by a deep transparent atmosphere of flame. The interior of the sun is the crystal Throne of the Deity and heaven of the solar system!

The question now intuitively arises: What great unseen force thus suspends the Plutonic Zone of a celestial sphere, supporting the same firmly in its place? What power holds the zonal "Crust" of the earth and prevents the heavy foundation from caving and toppling down into its hollow interior? What invisible "Frame" supports the mighty hollow structure of a great sphere?

The answer to the foregoing questions is simply that the solid zone hangs midway between the attractive force of Space on one hand, and that of heat on the other hand. The innerside pressing outward with exactly the same force as does the outward side press inward; space attracted by plutonic heat, and VICE VERSA. Heat element generated from the underside of the zone has a powerful affinity for the element of space from the upperside, and VICE VERSA again. So that the solid media hangs midway poised between the two tremendous reciprocal powers. Behold a realization of "Anglo's dome suspended in the heavens." It there remains, bound firmly in that position by the two solid "crusts." No force whatever is exerted from the concave vacuities regions, for that place, being utterly vacant, possesses no physical element whatever. Behold here a positive inanity; an absolute void!

THEORY IV.

UNIVERSAL CONTRACTION.

That all Space is inevitably concentrating towards regular central points, and steadfastly carrying all Matter with it thereto.

The prophet Isaias has declared that, "the heavens shall be folded like a scroll and all their host shall fall down as the leaf falleth from the vine and the figtree."—ISAIAH, XXXIX.4

This theory is a kind of amplification of Theory V. of the Atomic Age; and assumes first; that the entire Galaxy or universal "Ygdrasil" is gradually contracting itself towards its own great unseen Center, and the suns of creation are falling down like "leaves" from the cosmic "Tree;" where they are forming into a pan-universal heap!

Secondly: That the solar system is, likewise, infolding itself towards the sun; lo, a fire infolding it! And the planets are "flying rolls;" royal volumes of King Sol borne by the arm of God around the Throne of destiny; and are, in turn, falling down, like gnats playing around a burning lamp, and now and then dropping into the flame.

Thirdly: That the satellites are descending toward the planets. And that our moon is gradually approaching the earth and shall eventually fall to the planet; which Æonian event shall cause "the end of the world."

Fourthly: That the entire supply of cosmic matter, including the planets and their satellites, comets, meteoric debris etc., which is perpetually raining down on the sun from all sides out of solar space is quite equal to, if not greater than the consumption of its burning.

The theory further hypostatizes that each and every zone of the solar vortex, at any and all distances from the sun contains an equal quantity of cosmic or real matter, and that the increasing, average density of all such matter comprised within the entire range of the solar system is at all times and distances commensurate with the lessening amplitude of space, width and depth containing the same. That is, the cosmic matter of the solar system condenses with the converging vortex towards the sun. And further, that the rate of the matter's descending motion decreases towards the sun, as the condensation increases; which rate is always according to the square of the distance. But when the surface of the sun is reached, the average density of the loosely, descending volume of the generating matter of the solar void reaches its maximum; at which place it becomes equivalent to the CONTINUITY OF INTEGRATED, SOLID MATTER ITSELF. And is equal to a solid shell, annually, to the depth of, they say, 110 feet; which furnishes the necessary yearly supply of fuel for solar combustion. It is calculated that should the planet mercury fall to the sun, were it a solid body, it would supply the sun's burning for seven years.

If, for further demonstration, THE RATIO OF DESCENSION of cosmic matter in the solar system, at a distance from the sun equal to that of the orbit of the planet Venus were represented by 1: then that of the distance of the earth's orbit would be represented by 1.91, or the earth's rate of descension toward the sun is nearly double that of Venus. The numbers 1 and 1.91 shows the relative proportion of the squares of the distances of these respective bodies from the sun. For, as it is shown, the nearer a planet exists to the sun, the slower is its rate of descension and VICE VERSA. The rate of Neptune's "falling" is 6,670 times that of Mercury.

In making the following approximate computations, we follow the supposition that the average density of the sun's mass is only about one-fourth that of the earth. And that the surface of the great luminary settles annually by its own evolution of heat element to the depth of 110 feet, or its annual diameter contracts 220 feet.

Now, the sun's radii or rather it's entire volume from it's central point to its surface, a distance of, say 426,000 miles is but the solid focal commensuration of the solar system; the point where the great system solidifies; the juncture where all matter tends to unite by approaching a density equivalent to a "shell" of solid matter intact. For the sun is, as it were, the MONAD, OR SUMMIT, OR PINACLE of the solar void.

Taking 426,000 miles, therefore, as a unit of measurement and represent-

ing that distance by 1, we find that the earth's mean distance, or 91,500,000 miles contains the measuring unit 215 times, nearly. The proportion of the two distances will, therefore, be as the ratio of 1 to 215. By squaring these numbers we have $1^2 : 46.225$. Now, if the rate of solar contraction of solid matter at a distance of 426,000 miles from the exact vortical center be 110 feet per annum, then at a RADIUS VECTOR of 91,500,000 miles the rate will be the product of 46,225 by 110 feet or 5,084,750 feet, or 963 miles. Hence, we conclude from the foregoing speculation that the earth is drawing nearer to the sun annually a distance of about 963 miles, or we are nigh a thousand miles nearer to that glowing Orb every new year.

This solar approach may at first thought seem precipitous and dangerous. But when we consider the great distance that our planet is from the sun; the altitude of the awful Abyss that must needs be spanned ere that goal of destruction be reached; we shall then begin to realize that there is no cause for alarm. No, not for a million years to come. Even the sensible brightness of the solar "Lamp," or its apparent size and parallax would scarcely present any noticeable change to the naked eye, at this rate of approach, in several thousand years.

However, at a much slower pace, the unwearied earth shall, in the course of distant future time and times, accomplish the wonderful journey and reach the eternal end. This far off, though inevitable calamity shall occur in about 1,040,000 years, or about 12,040,000 periodic times of the planet. How fearful and how wonderful are the works of creation! Might we not cry out with the psalmist: "O, Lord how great Thy works; Thy thoughts are exceeding deep!"

Not only the earth, but likewise are all the other planets constantly "falling" toward the sun, and being governed by the same general law of "gravitation," or the universal contraction are descending yearly in round numbers about as follows:

Vulcan	- - - - -	20 miles	Jupiter	- - - - -	26,000 miles
Mercury	- - - - -	144 "	Saturn	- - - - -	87,000 "
Venus	- - - - -	504 "	Uranus	- - - - -	321,000 "
Earth	- - - - -	963 "	Neptune	- - - - -	963,000 "
Mars	- - - - -	2,240 "			

According to the foregoing calculations, it is deprehensible that the length of the earth's orbit is gradually diminishing; while on the other hand the speed of her orbital motion is as surely accelerating. The consequence of these resulting contrarieties must antichronically effect a slight difference of a few seconds annually in the exact length of solar years. That is each succeeding "periodic time" has ever been and ever shall be a few seconds shorter than its predecessor. But right here the query pertinently arises: Why does not either the earth's diurnal motion or the pendulum in measuring time betray any incongruity in the exact length of terrestrial years!

In explanation we venture to offer that although the axial time of our

globe may eventually betray certain chronological differentiation, yet, the movement of the pendulum does not, and it is doubtful if it ever shall show any anomalous variation in the years throughout the decades of all time. Because, as the planet inclines sunward and the compass of her orbit ever lessens; so also, and at exactly the same ratio does the intensity of SOLAR PRESSURE augment. This "living" potential of space, which is forever intensifying produces a simultaneous acceleration both in the motion of the planet and the pendulum by multiplying the relative number of oscillations, in each, into the same, given time, or the motions of the planet and those of its pendulum must always remain isochronal. Hence, though the earth's periodic times are perpetually growing shorter and of lesser duration, yet, the number of seconds in each year must forever remain the same.

Likewise, from the foregoing theory the following question gravely arises: WHAT IS THE FINAL DISTANCE OF A PLANET? Or, how near to the sun may a planet approach before danger of its destruction is really imminent? In answer to this question we should say that the Final Distance of a world to the fiery Throne is perhaps not nearer than 10,000,000 miles. But that depends principally upon the size of the wayfaring body. The smaller the planet is the closer it may approach the awful Throne in safety. We venture to predict that a planet may approach the the solar Pyre unharmed until such time as the planet's vortex, or rather its CRYSTALLINE SPHERE comes within such proximity of the great central Globe that the "attraction of gravitation" of the latter, at the peripheral extremity of the planet's vortex, equals or exceeds that of the planet. As soon as this eventful period arrives, inevitable disaster awaits anon!

Then is, the planet's original and nourishing whirlpool of space disheveled and torn away. As a train of consequences the rotary motion of the lesser orb almost ceases; its force of specific gravity is neutralized, whence heat evolution ceases, and the residue of phlogistic element going out of the withering volume, the solid concretion begins gradually to absorb the remaining portion of the oceans and seas. The latter process of aqueous absorption may require many centuries. In the course of time during a period perhaps of great thermal ascension, a small remaining quantity of the pre-existent phlogiston heats the absorbed water within to a great heat. Nothing now binds the plutonic globe together, save the force of cohesion; and even molecular affinity itself is more or less quite counteracted by the penetrating force of the aqueous elements, when lo! the sphere explodes by the expansive action of superheated steam, its scoriaeous debris being shattered and strewn far and near along its desolated track. So much rubbish to the void; a world strewn on eternity's "beach;" useful now only to rain down brimstone and meteoric fuel on the sun. Aye, to vanish in those awful flames and enhance the glitter of the solar pyre. Universal cremation! Honor to the remains; alas for the end!

Such, indeed, was the fate of very many worlds which flourished and perished in the system of the sun during unwritten ages of the unaccountable past. Reared within King Sol's domain, and, as it were, formed at command of that universal Monarch, and then extinguished at his will. Creation's coming to destruction at his call! Such has been the fate of worlds unnumbered, and even such shall be the end of millions yet to come. O, for a celestial Cypress planted at the Tomb of worlds!

In estimating, approximately, the Final Distance of the earth from the sun for demonstration, let us premise that the new existing and exterior envelope of "Crystalline Sphere" which surrounds the territorial system exists out at a distance of two million miles. But at that mysterious future when our globe advances to within her nearest distance to the solar "Acropolis," she will then be internally burnt out and exteriorly become reduced in size, until she shall be, perhaps, equal in magnitude to the inferior planet of Mercury or even Vulcan, aye, or a still smaller and nearer one if such exists. But the expanse of her Crystalline and ethereal system shall also contract and reduce simultaneously. For the increased pressure of that more concentrated and sunward region of space will effect a corresponding condensation of the earth's ethereal and vortical element. So considering all together, it is probable that the earth's atomic periphery will, at that later time, range not more than a quarter of a million miles beyond the solid globe. Let us say a quarter of a million. Then how near to the sun's burning Majesty may our dear planet approach and say she is yet safe? The manner of computing the problem according to the foregoing rules is thus: The earth may increase her juxtaposition with that Globe of globes until the attractive force of the sun equals to or overcomes the functionary gravity of the earth at a distance of 250,000 miles from the planet; and perforce dismantles the lesser orb of her co-original crystalline robe. The, then, respective forces of attractive energy of the two globes, at their surfaces, will be not far from a ratio of .5:27.2. That is, by allowing that the plutonic globe of the earth will then be reduced to one half its present weight and size. And the relative distances where these forces shall be commensurate will be as to the ratio of 250,000; 13,600,000 miles. Whence the proportion: .5:27.2::250,000:13,600,000.

Hence, we conclude that the earth shall yet hover to within 13,850,000 or perhaps 13,600,000 miles of the "Great White Throne" ere the heavens and earth flee away and thenceforth shall nowhere be found.—APOC. xx.2.

THEORY V.

COMETS.

That Comets are the Refractory Remains of Obliterated Planets, and Constitute the Germ-seed of New-created Worlds in the Outer Void.

Immediately upon the event of the annihilation of a planet, the pure metallic composition of the shattered shell precipitates down against and

adheres firmly to the auriferous zone of the sun. The less apyrous portion of the scoriaceous remains becomes molten and dissolved into the sun's fiery atmosphere. While the ethereal refractory formations such as water, atmosphere, recent organic deposits, and like elementary world protoplasm, these are exceedingly volatilized and rarefied, and by the repellent force of the sun's rays are rendered "imponderable," and speedily swept away unto the outer bounds of the solar Cosmos. In those distant regions of retreat, these now spectral irregular members of the solar void, called Comets exist in a crude and thinly expanded state, and which are, in fact, the ORIGINAL COMET AND COSMIC NEBULÆ.

Which solar excretions banished from the torrid presence of the fiery Center and driven afar into the realms of old night and the cool and humid depths beyond,—even from whence such rudimentary formations first came forth—do now proceed to recrystallize and develop into planet-like vortices; whence, focalizing, they resuscitate life and reform into matter.

Now, if such a time is not at hand, and no new mandate is commissioned forth from the Omnipotent Empyrean unto the sleeping depths demanding the production of a new world, the fecundating, increate "Pollen," instead of impregnating the womb of the infinite Abyss, will reappear again and again at irregular periodic intervals, proceeding each time to the great Center, even, like an aborted world-fetus untimely born! For the organic and concretionary process at the comet's nucleus or vortical center continues until the preponderance of the generating plutonic axes pretends to overbalance the repellent solar force, when the freighted spherule causes the entire "paraphernalia" to begin gradually descending towards the sun, slowly at first, its motion accelerating by degrees; its nebulous exterior blown back and cuneated into an ever lengthening "Tail;" until we behold, stretched athwart the nocturnal concave from horizon to zenith, an inauspicious corruscation from the regions of the gloom of Erebus, like a plummet of the gods to measure the "unsounded deep;" and winding its uncouth way among the pre-emptory members of the solar orrery, its portentous eminence appearing in the shape of a Comet. Now doth imaginative and prescient kings and rulers of the earth foretell of dire events, of kingdoms broken, of predatory wars and thrones usurped!

But the destined mission of each revisiting comet is to go down or rather up unto the sun, to there deposit on that solar Fire-ball her accumulated store of volcanic fuel; when she is again swept back unto the uttermost solar bounds; which bounds these erratic wanderers never pass. Again and again shall these visitors of the void return on the same faithful errand, as it were, to revisit that all conquering Tomb of tombs and there strew bright flowers of gold dust o'er the graves of their adoring dead.

At length, through the course of creative epochs, the original comet cloud becomes reduced and finally exhausted by its becoming converted into solid matter and being deposited on the sun. A comet is a celestial

“herald” of a dead world; the ghost of a departed planet. And the “Tail,” which is the result of the expansive action of solar radiation, is the effecting cause of the comet’s elliptical orbit, by its serving as a “brake” on the vortical draught of infolding space; thereby lessening the orbital motion of the body, and, consequently, its centrifugal force.

It may not be out of place to here discuss, that the more permanent positions and regular orbits of the planets themselves are due, pre-eminently, to the various respective degrees of density and specific gravity of the matter composing those bodies. The greater the rarity, as a rule, the more remote is their place from the sun, and, vice versa; the denser and more solid the globe is, the nearer it approaches that great central body, which is in fact, itself, composed of the heaviest and densest of all matter, mostly free, flaming metal.

If a Uranus were, for example, placed in the juxtaposition of a Vulcan, the power of the sun’s repellent heat would cause the rare planet to become forced back to the position which Uranus now holds. Consecutively if a Mercury were set on the ultraposition of the orbit of Neptune, the plutonic preponderance of the solid little orb would immediately cause it to become unbalanced and “fly the track;” when the “fleetest of the gods” would incline sunward even to an orbit no less than 35,000,000 miles from the sun.

For the contracting potential of ATOMIC SPACE, or what may be regarded as SOLAR INVOLUTION, acts on matter existing in the molecular stages or the state of plutonic formations, while the repellent potential of RADIAL SPACE, or what might be called SOLAR EVOLUTION, rather acts on any matter existing in the junior aqueous formations, which latter seems to constitute a kind of neutral connecting surplus matter, or “allantoidal” conception, betwixt the more pronounced Atomic and Plutonic eras.

It appears that the plutonic formation, especially, resists the way of the contracting atomic element of space; while, on the other hand, the rarefied aqueous does not so much resist the atomic potential, but rather obstructs the way of the expansive element of radiating, solar heat. But the true philosophy of the paradox is explained not so much by attributing qualities of repellency or resistance, as by ascribing properties of attraction and elementary affinity.

The atomic current of space possesses a mighty affinity for plutonic matter, and, therefore, carries the latter along with it sunward or planetward, while the heat current of space, on the other hand, has a stronger attraction for the aqueous element,—which is made up of temporary molecules,—and, likewise, providentially, conveys the SEMI-ORGANIC nature with itself, out into the temperate void. A similar phenomenon may be observed in everyday life in the atmospheric changes of our globe. When the actinic energy of the earth raises, as it invariably does during a period of thermal ascension, then the clouds of the air,—terrestrial “nebulae”—

are rarefied and CARRIED into higher altitudes in the firmament by the force of the earth's radiating heat.

With comets, the aphelion distance of the nebulae is maintained by the functional force of the sun's powerful rays, until such time as a sufficient quantity of solid concrete matter is formed in the nucleus, or comet head; when the contrary force or solar "attraction of gravitation" predominates, and the hairy specter is, by a strangely elliptical orbit, drawn down to the sun.

The incidental and quaint motion of these meandering members, of the creation of the sun may possibly lead them in the course of the orbit to incidentally interfere with the planets. Although the vortices of the planets serve as protectors to ward off such intrusive and erratic visitors. However, although the destructive force of such a collision would not generally be very great, yet the aqueous proportion of such a body may sometimes be quite vast and devastating, even such as probably produced the universal calamity of "Noah's Deluge;" and which cut off the first Head of the Beast.

THEORY VI.

THE CATAclySM.

That the Moon will fall to the earth at the end of Forty-two thousand years after the "first coming of Christ," which fearful calamity shall be the forerunner of the Lord's "second coming" and shall produce the "End of the world."

"I will make a circle around about thee; and will cast up ramparts against thee; and will raise up bulwarks to beseege thee."—ISAIAH XXI-3.

That menacing orb the moon, which monthly circles about the earth is but the lifeless remains of a once living, satellitic world; a cosmical corpse hung in the heavens, and dead for thousands of years. Dead since she denied to show to the earth a view of her other side; her NETHER VISAGE! Indeed, no life has existed on that fruitless Mummy since long before the creation of our race, and never shall again. Her commission of life is long since fulfilled, and the mystery of her work is finished: except the work of destruction which she is destined to accomplish on the earth. For, as the earth was in a measure, instrumental in perpetrating lunar desolation, so will she retaliate and with vengeance, in due time, work triple desolation on the planet, which mysterious and terrible event shall herald our "Lords second coming" and the resurrection of the dead; for these cataclysms are forerunners of the visitation of the eternities.

What wonder that the old earth speaks? What wonder that as the wily moon, anon, swings from north to south along the ecliptic presenting her portentous "faces," that the wary and time-smitten planet, as if conscious by experience of the impending doom, puts on a troubled and cloudy look; and growls and wails in thunder tones beneath that threatening presence! Even as a lioness guarding her offspring with defiant as-

pect, as she spieth an enemy prowling about in the desert. So the earth roareth with the voice of confusion for her daughter "Babylon," lest her walls be razed and her cities wasted. And her blustering winds doth rouse the calms, and the echo of her deep voice shakes the hoary "trident."

Our satellite is descended to within such proximity of the sublunary sphere that the later has long ere this telescoped and robbed the former of her creative "Crystalline Sphere," besides obliterating almost every trace of a lunar vortex. This view is supported by the fact that the moon has no independent axial motion of her own. The Governess of night is simply borne around the planet by the "arm" of the terrestrial vortex.

When the rotary era of a celestial sphere terminates, then also ceases life on that orb, along with its gravitation force, compression and heat evolution. It is the result of these symptoms of lunar decrepitude, with that of her diminutive size that accounts for the moon's extreme frigidity and acute thermal influence on the weather and atmosphere of the earth, which hypothesis is again further corroborated by the inference, that if the moon's surface were not intensely cold its solid matter would become scorched and burnt by the incessant force of the sun's rays during her long "days."

At present the moon is falling towards the planet at a death rate of about four miles a year. She shall continue to thus decline during the æonian period 40,000 years yet to come, that is 40,000 periodic times of the planet. The satellite will then be within 115,000 miles of the earth or possibly nearer. Her mean rate of descension during the entire time will be perhaps less than three miles annually.

This period of 40,000 years we venture to say is very near the true time between the close of the twentieth century and the end of the world. For the exact time no one can tell, as the Savior hath said: "Of that day or that hour no one knoweth, not even the angels of heaven; no one but the Father."—MATT. XXIV: 36.

The rate or average rate of lunar approach may be found approximately by the following rule; to wit: Suppose the plane of the moon's orbit to describe the base of a great imaginary cone with its apex at the sun's center. The base constructed as far out as the earth's orbit, now as a planet gradually approaches the great central orb, presuming that the earth's rate of solar descension is known, and as the "altitude" of the hypothetical cone diminishes, so likewise, only on a lesser scale must the radii of its base contract. Each amplitude contracting with the square of its respective distance.

Hence the question arises: How far shall the planet journey towards the great Throne during the prescribed period of 40,000 years? Our solution for the problem, however unfledged it may appear, is this: namely; That as Venus is a moonless planet, and, probably has so been during many epochs of solar time, we assume that the probability is, that our

globe shall likewise become moonless even long before she reaches the orbit Venus.

According to the calculation of the "contraction theory" it will require a period of no more than 46,000 years of the earth to acquire the advanced and lofty position in the solar kingdom which that fairest of planets now holds. We would place the moonless earth 3,000,000 miles on this side of Hesperus. When the earth becomes promoted to within 3,000,000 miles of the orbit of Venus, or about a 6,000 years' journey shorter than that which the "goddess of beauty" has already accomplished, then will the end come. At that time the moon will collapse with the superior sphere, the potency of which concussion shall destroy almost every vestige of life on the face of the earth. Then the last trumpet shall sound, and the mystery of God shall be finished, as He has declared by His servants "the prophets." APOC. x. 7.

As previously stated, the distance of the moon's orbit will then be 115,000 miles or less from the earth. That orb will be less than half her present distance from us, and the nearness of her position will show the great REFLECTOR OF THE THRONE as a spectacle of surpassing splendor and magnificence, and adorning the nocturnal vault with extraordinary lunar illumination.

Shortly then shall the "Sixth Seal" open as described in that book of mysteries, the Apocalypse, vi:12, 17, "And I saw when he had opened the sixth seal: and behold, there was a great earthquake: and the sun became black as sackcloth of hair: and the whole moon became as blood: and the stars from heaven fell upon the earth, as the fig-tree casteth its green figs when it is shaken by a great wind: AND THE HEAVEN WITHDREW AS A SCROLL ROLLED UP TOGETHER: and every mountain and the islands were moved out of their places. And the kings of the earth, and the princes, and the tribunes, and the rich men, and the strong men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains: and they say to the mountains and to the rocks: Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: For the great day of wrath is come and who shall be able to stand?"

At that time the moon's solid volume, held together by naught save the remnant physical attraction of cohesion, shall explode, and its voluminous and heavy zones become shivered into millions of fragments, smithers, meteors and meteorites, great and small. The celestial abruption being, most probably, the final result of the outburst of internal aqueous expansion, or superheated steam, and which phenomenon shall be the ultimate consequence of aqueous absorption, during centuries of suspended heat production, of all the residue of lunar oceans and seas.

The first effect of the uranian catastrophe will be to weaken the broken moon's orbitular motion, and consequently the centrifugal force of its matter; when many of the massive fragments of the blasted globe imme-

diately precipitating to the planet, will effect the earthquakes of the "Sixth Seal." The providential purpose of this first "storm" of the cataclysm will be to effect a rise of temperature of the terrestrial globe, such that even the frigid ends of the earth will become tolerably warm for the forthcoming Resurrection. Afterwards, then, at the end of a certain time, will open the "Seventh Seal," which most eventful epoch will be but a continued sequence of the calamitous work begun on the opening of the sixth "revolution" of time namely: The mighty ruins of the moon "raining" down hail and brimstone against the face of a doomed world, its floods of destruction devastating the earth.

It will undoubtedly require many centuries of the moon to "fall." The seven-fold calamity attending this terrible time, and the appalling issues thereof are graphically mentioned in the Revelation of the Apocalypse of St. John the Divine, as the "seven trumpets;" the "seven last plagues;" "the fall of Babylon," and "the great day of the Lord." Evidently, the "seventh" of these tribulations and woes will be the greatest and most terrible, and the appalling crisis of the last "plague" shall be final. The last remnant of the moon shall then have fallen. This will be the result, perhaps of the moon's metallic mass striking bodily against the earth. Mountains of iron thrown down from an upper world; "Pelion piled on Ossa." Celestial fusilades against the humbled earth, as it were, the tumultuous misrule of Chaos reigns again supreme. For the irresistible force of such shocks will actually split and crush the earth's crust in places; and finally, ~~fitting~~ ^{fitting} the face of the globe into THREE MAIN PARTS. What are adamantean walls or world-battlements of granite and iron against the batteries of heaven! And the "great city of Babylon" of the resurrection shall be "made into three parts." APOC., xvi, 19.

Apodeictically, the recent lunar collapse, and which occurred long before the creation of man, left the surface of the globe in a fearful shape, so that it required the disintegrating work of the elements, air and water, heat and cold, during a period of no less than 50,000 years to level off the rocks and precipices, and smoothen down the general irregular contour. At least 500 centuries of general improvement were necessary, after the fierce world-struggle to restore the shattered globe, before the terrestrial residence was again rendered habitable, especially for a new and delicate organism like man. Besides, the ordeal wiped out more or less of the several organic species from equator to pole, so that, to accomplish the restoration of life in both the animal and vegetable kingdoms was a creative work of not a few days.

We suggest that it is somewhat inferable from the geography of the globe, that the greater portion, if not the entire satellite precipitated bodily in the recent lunar cataclysm, and descended to the south and east of the Indian ocean; the remains of which now form the huge island of Australia. The tremendous force of the collision actually sinking and telescoping a vast continent with that region of the earth's crust while the seis-

mal force of the percussion vibrating through the concave structure of the globe even to the opposite hemisphere effected the grand upheaval of the great western continent, at the same time raising mountain ranges in any and all directions, wherever the crust was rent and bulged up, which protuberances, or smokestacks of Vulcan's forge, were at one time all volcanoes.

It may not be inappropriate, among other cosmographies, to here indict that long before the eventful opening of the Sixth Seal of the great prophesy, large areas of the now temperate zones of both the northern and southern hemispheres shall become locked up in vast fields of ice; polar glacial ice-caps. And the torrid zones shall then become genial temperate climes. This thermal condition of the planet will be the inevitable consequence of the frigid approach of our intensely cold satellite, which is slowly but surely heralding the advent of another glacial period already ushering from the poles. The imperceptible strides of the great "Ice Age" are silently, though irresistably pushing their way tropicward.

Indeed the several "glacial periods" of geologic report were each the result, successively, of lunar frigidity and approach. And it is quite safe to say that the era of the opening of the Sixth Seal and the awful "unfolding" of the heavens will find the greatest number of the then living legions of mundane inhabitants flocked within the belts of the "torrid zones;" and the great portion of the then living "nations and tribes and peoples and tongues" will there be gathered.

Perhaps this "Tempean" clime is to be the destined "Valley of Josaphat" of which that ancient prophet fortells: "Let them arise and let the nations of the earth come up unto the valley of Josaphat: for there will I sit to judge all nations round about. * * * Nations, nations in the valley of destruction: for the day of the Lord is near in the valley of destruction. The sun and moon are darkened: and the stars have withdrawn their shining." JOEL, iii, 12, 15.

THEORY VII.

THE END OF THE WORLD.

That the Moon will fall on the end of the Tail of the Human Python; and Shall Sunder the Hemispheres of the Resurrected "Babylon."

"Lord bow down thy heavens and descend: touch the mountains and they shall smoke."
—Psalm.

Now the Sixth Seal of Revelation opens: and, lo, a prodigy phenomenal: the moon explodes in heaven like a celestial rocket; a challenge of the gods!. Then the unfolding broken orb bestrewn along the line of the ecliptic the rack of her ominous ruins, and like an æonian serpent uncoils her snaky folds, which span the dismal heavens: As it were, an universal banner of destruction unfurled. Behold, indeed, a spectacle at once most dreadful, yet beautiful in the extreme. Thus saith the Lord: "I will

lift up an ensign to the nations from afar." Now, O, Babylon, is there cast up a rampart against thee; and bulwarks are raised to besiege thee. "And men shall wither away with fear and expectation of what shall come upon the whole world: by reason of the roaring of the sea and of its waves: for the powers of heaven are moved."

Billions of cubic miles of rock and ore threatening the world from on high. A great maelstrom of lunar debris strewn along the moon's highway, aggregating to about three solid miles of plutonic matter of every density, to every linear mile of the unfolding satellite's entire orbit through the firmament. A cosmical Amazon of fire matter; an overwhelming river of destruction and brimstone swimming above in the terrestrial vortex; a suspended ocean of creation's ruins deluging the vault and threatening the mundane globe. As it were, the flood gates of another universe is open, and forthwith came hosts of battalions loaded with lightnings and thunders and earthquakes!

As if the earth had borrowed a "ring" of Saturn; a fatal keepsake! Truly such is the manner of Saturn's rings. And as the boding thing and obsequious forerunner of the Almighty's visitation shall be drifted and lined out along the lunar track, it is obvious that the "dreadful portent blazoned across the sky" will also border, more or less on the sun's path. Thus obfuscating the glory of that radiant orb, and presenting the lurid appearance of a great ominous streak of cloud, or a "veil of blood" bedimming the lustre of the solar Throne. "The sun became black as sackcloth of hair, and the whole moon became as blood." And showers of scintillating meteors falling, in the vision, gave the likeness of the host of the heavens falling. "The stars from heaven fell upon the earth as the fig-tree casteth her untimely figs when shaken by a mighty wind."

Now that the cataclysmic storm is rife, the sound of the shrieking earthquake strikes terror into the hearts of all. The wild beasts and herds that graze on the hills and mountains run bellowing down into the valleys frightened, and all nature is in a state of intimidation and awe. Volcanoes burst and smoke with new and fearful energy, as if the "Titan giants of old whom Jupiter had chained to a rock in the bottom of Mount Etna" were suddenly loosed from the stronghold of their bondage, and in giant-tossing sport did lift and strain the rock-bound frame till earth's foundations shake. But the face of the eternal Lord and Creator is now seen above the brightness of the sun, and beheld by human eyes. Appalling vision! Aye, they shall see the face of the Father looking down from eternity; and, beholding, the unbelieving and the knowing devil in them shall stare aghast in fright. "They shall say to the mountains and to the rocks: "Fall on us, and hide us from the face of him that sitteth upon the throne."

Now that the unbalanced heavens doth menace the earth, for the Seventh Seal of Revelation opens anon, and its tide of desolations and marvels rolls on amain, the world beneath is sore distressed. The flood-

gates of the Great Deep are drawn back, and the foaming void is filled with the violence of the indignation of the wrath of God. "The waters of the earth roar out and are troubled and the mountains are troubled with His strength."

The destructive force of the meteoric precipitations and murderous "hail" will be most terrific, except such portions of the gravitating stones and missiles as shall consume by friction through the atmosphere, the fiery tempest shall storm the weltering planet on all sides day or night, and with all velocities from that of falling ashes to thrice the speed of a cannon ball!

But the stricken inhabitants who hopefully seek to shelter themselves in caves and grottoes and subterranean recesses must find but frail protection from the volleys of the batteries of heaven. We may shelter ourselves under ground from lightning and tempest and the ravages of the tornado, or even from the most destructive of human agencies; namely: the rifle or cannon. But what will such puny fortifications amount to in those days of tribulation and woe! When the diluvian skies shall pour down death bolts day and night; shafts from the angry gods; volleys of rock; boulders like hills; mountains of iron; sounding thunder and judgment, and filling the welkin with menacing sounds that put to shame earth's noise of tempests or the puny sound of her clouds; like unseen giant hands were tearing away the rafters of the firmament and razing the walls of creation! Great lunar scraggs shall pierce the planet's brittle crust through and through, and the molten flood from earth's bursted entrails boiling out shall deluge the nations with "an overrunning flood."

Besides the tumult of the elements there will be heard the heart-rending shrieks and screams of the frightened inhabitants, the "voices" and groans of the dying, and the cries of those calling for aid and striving to escape the jaws of death. Thousands shall be swallowed up alive in the earth's hot bosom, and burnt like flies in a furnace. Streams of lava issuing from the ground shall inundate the streets of the Great City of Resurrection, "which is spiritually called Sodom and Egypt, where also our Lord was crucified." For the moon is the destined scourge to "plague" the nations of the earth, and when she has annihilated the last living remnants of our present race, she shall then proceed during the allotted days of vengeance to afflict they of the unrepentant dead.

For who can save himself in those days? Who can help them? Where fly for safety under the sun? Who can stand the ire of an enraged Deity? "Who can stand in thy presence, O, Lord, and bear thy rebuke or the blast of the spirit of thy wrath?" Verily these are the days of recompence, which are foretold by the many prophets: "The great day of the Lord wherein are fulfilled all things that are written."

The prophet Isaias speaking of those later times and countries foretells: "The streams thereof shall be turned into pitch and the ground thereof into brimstone and the land thereof into burning pitch."

And again the same ancient prophet declares, addressing the vicious generations of the earth; "Thou shalt be brought down; thou shalt speak out of the earth; and thy speech shall be heard out of the ground: and thy speech shall be heard from the earth like that of the python; and out of the ground thy speech shall mutter."

But when the seventh Archangel proclaims the sentence of final doom, then cometh the hurricane of the storm of the Lord in exacerbated paroxysms! The terrestrial universe is in a convulsed uproar and the foundations of the planet tremble 'neath the weight of the falling moon. As if fragments of blasted thrones from on high and fractured chariot wheels were, by the arm of an enraged Diety hurled in final consumation down against a vile and thankless world. Now the hemispheres doth quake in perturbations fierce, and their axial gudgeons yielding doth bend and strain under the heavy strokes.

The tottering countries sink, and their angry nations are fast below in cells of Pluto's kingdom, where is wrought the forging of the Dragon's chains, but they return not. For the "Serpents" and "Beasts" of the "desert," as it were, fled away in the smash up, and hid themselves and their frightened Heads and Horns in spasmodic scare! Now, voluptuous volcanoes on every hand doth peer into the darkness their flaming heads aloft, and o'er the wilderness of destruction like vultures of the ages sit; as it were, to view the awful wreck and thunder forth their lamentations o'er earth's desolation!

The great SERPENT OF BABYLON is slain, and her fallen moon forever set. Thus shall be prepared the way of the second coming of our Lord. "And a great voice came out of the temple from the Throne saying: It is done." And the cataclysm ends. "Then shall be seen the son of man coming in the clouds of heaven" attended by an hundred forty-four thousand armies, and with great power and majesty. Amen. And Babylon shall give way to Jerusalem.

THE VULCANIC AGE.

THEORY I.

UNIVERSAL HEAT.

That Universal Heat is the Result of Universal Pressure in Matter; and, that the Relative Quantity of the Element Evolved by Different Celestial Spheres is in Proportion to the Respective Forces of Gravity Governing Such Spheres.

This theory holds that the element of heat originates from solid matter, or that the matter of all cosmic spheres is forever being transfused into heat at their interior region of their respective "zones." The theory further argues that the cause of phlogistic production is due to compression in matter, and, also to time and chemical action of the element itself.

Compression in matter is the result of molecular resistance to atomic contraction. There exists an universal affinity between the element of Space on one hand and the element of Heat on the other. Each attracting the other with equal force. For instance, the element of space is constantly being drawn down into the earth with a force equal in the aggregate to the sum of the weight of the entire terrestrial mass itself. And which according to an approximate calculation is equivalent to a strain of no less than 600 tons on every square inch of the earth's surface. But this downward current of force is again met with and antagonized by the reverse flood of telluric force generated within the globe, and drawn upward into space with equal force. As the two opposing forces exactly counter-balance each other, the great plutonic Zone of the globe hangs suspended, as it were, on a great swing-bed. But the structural concave dome is again mainly held in place by the firm grasp of cohesion, especially of the solid metallic underside.

As it is with the earth so it is with the sun, moon, stars and planets; only that the universal Potential varies within the magnitudes of their respective bodies. For the greater the force of gravity and compression in a sphere, everything else being equal, the greater likewise becomes the rate of heat evolution, and VICE VERSA.

Plutonic pressure is nothing more or less than atomic pressure becoming concentrated and converted into molecular pressure. Only a different phase of the same all-pervading potency, and with an identical rate of increase towards the common center, i. e. with the square of the distance, whether in space or in matter. But which force becomes palpably perceptible in matter, because of the property of resistance which matter offers to the contractility of the elements, or what Bacon regards as the motions of antitypy, opposing penetration of dimensions.

The quantity of heat created within any great sphere, or spheres is exactly equivalent to the interior consumption of their respective masses; and the consumption of their masses correspondent to their specific force of gravity and pressure; And the force of gravity in cosmic bodies agree with the magnitudes and density of their respective volumes.

By representing the force of gravity on the earth by 1, then will its specific heat also be represented by 1. But the force of gravity on the sun is computed to be 27.2 times as great as it is on our globe; then the specific heat of that body will also be designated by 27.2. That is, according to the hypothesis, the quantity of heat issued by the sun is more than 27 times as great to every square inch of surface as that developed by the earth. By allowing that one half of the solar force is heat and the other half light, and by placing the sun's specific heat in round numbers at 500,000 °

Then that of the earth will equal	18,000 °
“ “ Moon “	2,600 °
“ “ Mercury “	8,500 °
“ “ Venus “	16,000 °
“ “ Mars “	5,500 °
“ “ Jupiter “	45,000 °
“ “ Saturn “	20,000 °
“ “ Uranus “	13,500 °
“ “ Neptune “	14,500 °

These computations are based on datum of force of specific gravity of the various members of the solar system, as given by astronomers. But as the varying force of SOLAR PRESSURE, increasing sunward with the square of the distance was not formally taken into consideration in the reckoning, it is obvious that these figures are not theoretically correct.

Besides, in calculating the specific thermal standards of the solar spheres, it is also necessary that the composition and density of the bodies be taken into effect, as the “greener” the composition, is the colder also is the substance. And water, the “protoplasm” of malarial nature, absorbs more of the vital principle of heat than does any other tangible substance. The condition of much aqueous matter on a globe therefore, produces the coldest effect, and tends to lower the general temperature of the sphere. It is analogous that on account of the great proportion of water existing on the superior planets, as is shown by their comparative low densities—notwithstanding the fact of their vaster magnitudes—that their respective

surface temperatures even that of Jupiter is probably much below that of our own globe.

Regarding the heat of the sun our figures are, of course, purely arbitrary. However, the degree of accuracy in the foregoing tabulation is sufficient to establish the theory, and to show among many other things, that the telluric evolution of our planet, or the earth's insensible heat is very great: such being indispensable to the sustenance of vitality on the globe. The earth and its waters verily constitute a great "hot-bed," and organic life is the offspring incubated by the fecundity of its heat.

The figures also show that the moon compared with the earth is an exceedingly frigid body; and that the intrinsic heats of the inferior planets and the earth increase at nearly an uniform rate as their orbits recede from the sun. The difference being undoubtedly quite proportional to the relatively lesser ratio of solar force received by the more distant members.

It will be observed that the superior planets show very low temperature, considering their remote positions from the great, heat Center, and, also, the fact of their very low densities. Jupiter might, however, be regarded as an exception; yet, the generated heat of the mightiest of planets does not range high enough to support life at his expansive aqueous surface considering his remoteness from the sun. Besides, his axial motion being very rapid tends to lessen the force of gravity and plutonic pressure, and consequently the interior evolution of heat. All these conditions combined are explanatory to the effect that Jupiter's specific heat is in the aggregate much below that of the earth; and consequently supports the much repeated theory that the life region and solid surface of that and the other large planets is, indeed, far beneath their apparent surfaces; and where the supply of the vital element is mostly obtained from their own respective centers.

Finally, it is conclusive that absolute space, especially of the outer depths is most intensely cold; such, for illustration, that if the huge body, say of a living elephant were possibly subjected to that frigid "air" for the briefest instant it would freeze to a perfect solid. Aye, far colder than that, far colder than can be imagined is the region of the void. Such being the condition of infinite "death" in the infinite depths! O, awful cold is the ashes of eternities slain! So that it requires the tremendous vital currents of suns and omnipotent "batteries" pouring in day and night throughout all time to revive the phlegmatic remains of they who were consigned to abide in the depths, everlasting and cold, or to awake its Dead from that sleep profound!

THEORY II.

ONTOLOGY OF THE VOID.

That Light, Extraordinary Radiating from the Sun Becomes the Atomic Element of Space, while Heat Proceeding from Celestial Spheres Becomes the Vitality of the Void.

The above gives but the bare outline of the theory, and there are ex-

ceptions to almost every rule. Light, which is the product of the junior era of the organic spirit, including the life, perhaps, of all beings below or inferior to that of the human race, such goes to fulfill the function of VITALITY in space, organic and elementary. But the "annihilated" spirits of superior, intelligent beings all go into the ATOMIC ELEMENT of space abroad and universal death. For these, having once attained the utmost precellency of existence, when they fell into destruction, their ashes goeth back to the lowest existence and remotest beginning of all creation. But in all probability HYPOSTATIZED spirit, alone, when annihilated, produceth absolute "inanity."

The universal principle of Light, as a rule, going out from the sun, goes into the solar universe and fills that great void with the atomic element thereof; but the cosmic element of Heat emigrating into space, goes INTO and is itself absorbed by the primitive atomic element; whence the former becomes the active vital agent of the latter; and in the course of eons and ages resuscitates the depths into new vital force, which life at first, causes the element of the boundless regions to contract, and, at length, to form those immense bodies of water properly called EMBRYO PLANETS.

Thus the depths gave birth to the floods; and the progenitive element of heat becomes the vitality of the waters. But the so called vitality of the waters again, becomes gradually transmuted into the life of the conate vegetable kingdom, where its essence is translated into a rudimentary form of light. Now this embryo light principle, afterwards, becomes the cause and actual life of the subsequent animal generations of the globe. It is probable that the atomic element itself, as well as its inherent fusion of vitality undergoes a certain metamorphosis during the grand course of the evolutionary progress; implying a change in the size and shape of the atoms etc.

Universal heat constantly pouring off into space in all directions from the suns is readily absorbed by the atomic element filling the entirety of the void; which solar infusion is the prime source of the vitality of the "atoms" manifesting its activity in the contractibility of the element of space, and later in condensing and giving rise to the formation of aqueous planets. But water still continues to absorb an infinitely greater quantity of both heat and light, which goes to nourish and aggregate the sum of the VITALITY OF THE WATERS and augment the electric entropy of the globe. The latter biological principle resulting in the generation of the vegetable kingdom, and ultimately in organizing and promoting planet life in general. It is, therefore a deducible axiom that the supply of light and heat procured in universal nature is quite equal to the universal demand. And, that, if the demand were increased, the pressure of the universe would likewise become intensified. The death-like coldness of the "inanities" of space doth greedily drink up all the warmth which the suns and all the "furnaces" of Immensity can afford to give; and the number of

planets existing in a solar system are indicative of the power and size of the central, vital Orb; the exponential of the sun.

The character of the change which takes place in the structure of the heat fluid and effects its transition into light, probably consists in a diminution of bulk, an increase in subtlety, and altogether implying a general concentration of power. Light is a more subtle and volant structure than heat; even as an animal is a superior character of being to the plant. The concentration of the vital principle implies a concentration of power. The organic LIFE MATERIAL, in general, during the entire duration of a planet, acquires biodynamic valency through means of its bio-activity; and consecutively promotes itself into higher and higher modes and types of beings in the ascending scale of life.

Regarding the physical properties of the two elements, light and heat, it is self-evident that they are neither the same nor their properties equal. The feeble light of a candle on a dark night may be seen for miles away, while the heat generated by the same candle is not perceptible more than a few feet away. Indeed, it is the radiative property of the light proceeding from a luminary that effects and facilitates the radiation of the heat, for the latter has scarcely any power of circulation of its own beyond that of conduction or convection. It is like thick oil striving to keep apace with thin flowing water. Light, consisting of such a superfine texture, can freely pass through the dense structures of transparent substances. Reluctant heat can scarcely travel a mile an hour, while volant light speeds off at the inconceivable velocity of 200,000 miles per second! Notwithstanding the fact that the quintessence of brightness possesses all the intrinsic values of heat, while the product of warm darkness does not inherit, by any means, all the essential endowments of light.

But the properties of conduction and radiation, like that of lightning, are simply coefficient results of cosmic pressure, and are due but little if any to the agency of "capillary attraction," or any force or action residing in the passive elements themselves. They are rather passive properties in nature, while the universal potential of solar pressure is the grand motor and impelling agent.

As has been previously reiterated, the ethereal principle of heat proceeds from plutonic matter, where it is derived at the interior regions of great spheres, and from thence is forced outward to the surface of the spheres, and again from thence it is finally transmitted into the regions of space by the same omnipresent force of pressure which promoted its origin! Behold heat issuing from matter, like the stream of eternity issuing from time!

With the great plutonic Age there virtually ends the wonderful era of solid matter. The age of Heat, on the other hand, is the beginning of the infinite; the life or spirit era: and, perforce its biodynamic power, gave birth to Nature. Behold in this, the Fifth Age of creation, how the solid gyrating matter of the universe is trans-substantiated into volatile radia-

tion, and the roll of time is changed into the flow of eternity.

But these themes and theories are indeed very old, however new they may seem; aye, older than this splendid planet of ours, or older than her clouds, or her moon, or her rock-ribbed hills. The heats, the lights and the thunders; the burning of clouds and the laboring of tides; the resurrection of serpents and the explosion of fires; the rearing of worlds and the emanation of æons; the motion of seas and the building of spheres; lo, these are old servants and children of that ancient monarch Time. Around his absolute Throne they have prowled and frolicked ever since eternity's dawn; "and there is there is nothing new under the sun."

THEORY III.

VULCAN'S GIANTS.

That the Several Organic Epochs on a Planet Results in the Creation of Huge Cosmic Pythons, or "Serpents" of the Depths; and, that the Human Race is Ordained to Complete an Æonian Serpent of "Seven Heads and Ten Horns."

"Æons were supposed to be emanations sent forth by God from the depth of his grand solitude, to fulfill various functions in the material and spiritual universe."—INTERNATIONAL DICTIONARY

The theory undertakes to set forth that the fulfillment and distinct embodiment of the several organic evolutions of a planet consists in the grand production of as many cosmic serpents, or universal "Pythons;" each one of which mysterious being includes a separate cosmological age on a globe taken as a whole.

For demonstration, say let the entire comportation of any organic age of the earth's natural history become restored and, as it were, integrated and strung out for inspection full length according to the number of its jessant generations, during the whole time of its actual living existence; and we shall indeed, have a connected CORMUS CHAIN of many thousand "links;" an united series of reproduction forming a huge serpent.

If the earth's entire Exuvie were restored and erected into its past organic structure, we would see, unwounded, an hypothetical "creature" a huge, severed "Cestoidea" of the solar void; and stretching its lengthy fabric across the abyss of space from the earth beyond the orbit of Neptune.

The length or size of each one of these several creative serpents depends on the duration of its actual existence, or what might be called its "periodic time." That is, generally speaking, the length of time which transpires between lunar cataclysms. Such "beings" are Exponents of time, for the rate or the tide of time itself depends on the progress of nature's evolution. Active time is but the indicating dial hand on the face of nature's passing revolution, showing what progress nature has been making; and the living section of the great, world Serpent is the place on the "dial" to which the finger points.

The heads of the pythons go into the planet, while their tails reach in-

to their objective satellites, and there are as many "links in the chain," or zones of spots in the serpent, as there are distinct generations bred during the entire period of its existence.

These Æonian organisms are naturely divided into two classes according to the organic kingdom to which they belong; and which for the sake of conventionality we shall term, ÆONIAN PLANTS and ÆONIAN BEASTS. The first three cosmogonical promulgations of our planet gave rise to the development of as many ÆONIAN PLANTS, i. e. involving all sorts and species extant during those "days" of creation. While the prominent productions of the two subsequent ÆONS, or the creations of the fifth and sixth genesial "days" of holy writ were that of two great Beasts. However, each separate "comus" or species of either plants or animals, fauna or flora, may be regarded as a distinct "Plant" or "Beast" in itself.

The age of cosmic plants might be regarded as the "pupal" stage of development of organic life on a globe; while the beast may be said to correspond analogously to the "larval" stage of biotic existence. But the FINAL æonian "creature" represents the era of the universal "Adult" when the "Beast" takes "wings" and flies away to worlds beyond.

Now these huge serpents of the "fields" of the void, i. e. pythonian monsters born and bred during our own planets Days, have gone head and tail into the earth. They are coiled up and conglobated in the body of the vast solid ball, where the game of the "fire god" is sealed up forever by the collapsions of their fatal moons which fell on their hinder ends, pinning them fast forever. Thus the "serpents" of the great deep are transformed into heat spheres, and the earth is a globe composed of six fused serpents. Behold Vulcan's "blacksmiths" in the workshop of Chaos and the works they have set up! The spheres they have built of their own malleation and their work-shops are their lasting monuments of fame. But the planets are rising caldrons of the wilderness of the void, wherein the serpents are stewed and served as dishes for the recovery of the fallen gods!

Now the "Æons" aforesaid, which were sent out by command of the Author of Creation to redeem the inanities, and explore the plenitude of infinite resource, were indeed, first ÆONS or emanations of HEAT then of LIGHT, and finally and perfectly of SPIRIT. But during this time the "Master workmen" or "Wisdoms" of the Lord are also there, directing the work of the depths.

The form, size and general outline of each of those resurrected pythons, or what might rather be regarded as the "strobila" or "proglottis" of the one continuous "amphisbæna," do in fact, from æon to æon inversely correspond to the receding or katabolistic stages of some rebellious and out-cast angel and his train of adherents during his course of destruction. For these rising and new Creations are in fact embryo cherubim; destined at some future day to replace the loss of a fallen Destiny, and re-establish his empty seat. And the quick Spirit of the ÆONS, like a devouring time-

tempest rages along the serpent's crooked track from head to tail; for the Serpent is but the carnal bridge spanning the void, over which the Being rides back to the Bourne of eternity.

The human creation on the terrestrial globe is, during the present cosmic Æon, in the active course of producing a monster Beast; which terrible and wonderful being is most graphically described in the Revelations of the Book of the Lord. The fullness of time for this majestic "Worm" to complete its whole number of generations shall be about 46,000 suns. The æonian Carnation is characterized as having "seven heads and ten horns." Six of these heads are already gone into the earth, the seventh is in the act of rising, and the unborn "tail" of the cosmic Giant reaches unto the moon! Our position in the human Serpent is 177 rings from the beginning of the first "head," and 1203 rings from the final end of the great "annelid's" tail. For our mighty "Centipede" is yet in the elixir of the adolescence of youth.

The stercometry of the great Beast when full grown is such that the entire comportation of our race shall be equal to more than seven hundred cubic miles of solid carnation. But arbitrarily stating the length of the "Amphisbæna" at three hundred miles, then the girth of his massive belly will be perhaps no less than three leagues. His auriferous crowns would glitter above the crest of the thunder cloud, and his movement would resemble the exalted vermiculation of a moving mountain range. When the Beast speaks the winds of his breath shall go in huricanes, and when he blasphememes let the earth tremble!

His breakfast would consist of the moderate fare of six billion oxen, two billion tons of fish, and four trillion pounds of manna. Yet, with all his food regularly, the adult "Babylon" shall grow not any during a thousand and five hundred years, for all this shall go into his soul.

Behold, this is the Image of Vulcan's "Pets" on terrestrial creation. Which Python, that is to be, is the purposed New Creation of the planet. It is the unfledged image of an Ancient Creation of the sun; a great angel of light who is condemned to oblivion, and whose place the New Creation, or such worthy position thereof shall supplant when the angel's throne is made void.

THEORY IV.

PYRONOMICS.

That the Element of Heat in its Free State Consists in the Form of a Substantial Fluid; Dark, Cold and Passive.

The igneous element of heat, standing in its pure originality, exists in the form of a perfect fluid; that is, a fluid of UNIFORM DENSITY AND PERFECT CONTINUITY. Here, indeed, for the first time in the wisdom of nature do we find a substance existing in the form of a truly isopyconic structure: Absolutely equal in all parts, or rather containing no structural parts.

Even such is the condition of electricity IN MASS; such is the condition of real, spiritual structure itself. A condition when the primevous, atoms and constituent molecules are inviolably fused or absorbed together into mutual unity. This cannot be said of any other phase of matter prior to the fifth "Age" of creation.

Of course, heat is matter in one sense of the word, a most substantial substance, as permanent as subtile; the end and perfected condition of all palpable matter; the finished product of the factories of celestial spheres; the consumation and first end of all "materialism." But which is also the new beginning of LIFE FORCE; an existence believed by some to be "immaterial," even as many suppose spirit itself to be immaterial. But because these creations are inconceivably subtile in their natures and intangible to a certain degree, such condition does not necessarily render them either insubstantial or immaterial. Indeed PHLOGISTON is inanimate matter in its extraordinary form. And, when any considerable portion of this rare, yet abundant quintessence of nature, for any cause, becomes collated into a fluid mass in the atmosphere, whether in the form of animal spirit or otherwise, such is, though imponderable, the densest of all substances and manifests itself to us as "lightning," electric fluid, etc. Which concentrated force is, perhaps, no less than 25 times as dense as water; or heat might be regarded as transelementated water, reduced in bulk to 25 diameters.

We said that heat is a substance; so is light, and so is spirit. Spirit is the most substantial and durable of all things, for we behold in this "supernatural" living entity, the essence of indestructible eternity. All other things in creation's universe must fade and wear out with time, but the spirits of the living hosts of God are even as immutable as "eternity" without end.

Among the many PHYSICAL EFFECTS OF HEAT we shall now endeavor to explain a few; to-wit:

THE ELEMENT of heat exuding, for instance, from a heating stove is not luminous, because of the fact that the element itself is dark, and the LIGHT of the internal combustion is being, during low temperature, quite all absorbed by the air of the draught, and not allowed to "radiate." Until such time as the temperature of the metal is raised, say several hundred degrees, when the opaque iron begins to assume a kind of semi-translucency by means of its hyper-expansion thus admitting a small share of metallic light radiation, producing a perceptible glow. Perhaps the limit of heat potential is far below that of light, and less than the coloring degree of temperature. Not, but that the light of red iron is also due to metallic combustion.

THE ELEMENT of heat consisting, as we suppose, in the form of an extremely subtile fluid is capable of penetrating and circulating through the meshes of any material structure, however dense or hard, as easily, perhaps, as a current of air can pass through the open doors of a building.

An undue proportion of the caloric principle on entering the tissue of our physical bodies, for instance, effects a slight over-expansion, as a result of its intrusive presence. This expansive property of the phlogiston, by antagonizing the life-cohesion of the organic tissue and "cells" produces the sense of pain; which sensation is but the result of undue vital stimulation and cellular expansion, manifesting itself as pain from excessive heat.

The element itself is neither hot nor cold. These qualities are altogether due to our sense of feeling and power of perceiving the presence or absence of a particular supply of the omnipresent force. Undoubtedly the sense of pain from heat or cold is not only due to the presence or absence of a normal entropy of the element but is, likewise, more or less due to intense vital activity, or lethargy resulting from either of the above mentioned conditions of physical temperature. But a vital quantity of the bio-potent energy is as sweet and wholesome as dear life itself.

THE PRINCIPLE physical characteristic distinguishing combustible from incombustible materials in nature consists the fact, that combustibles are either organic substances or organic remains. While incombustibles are those forms of matter which have, through the agencies of pressure and ingenous action, become transformed and converted into the plutonic age in the strictest sense of the term; and manifesting their existence in the form of the "free metals." These, also, were at one time organic, as, indeed all plutonic "samples" exhibit only certain phases of the organic; but, which, subsequently, through the cosmic, triple powers of heat, pressure and time, their chemical structures transelementated into the apyrous metallic.

Wood and coal burn readily because of these materials being recent organic formations. Limestones will consume with the cogency of fire, but a greater proportion of "ashes" or mineral residue remains.

Ore will burn with much heat, that is such portion of its structure as still retains its original, organic texture. A still smaller ratio of iron will readily dissolve by fire; yet, it is evident that all the corrosive metals contain considerable organic and refractory matter, which renders their substances liable to sublimation when exposed to a strong, continued oxidizing process, as such as rusting, great heat, etc. But gold and the "fixed metals" will not corrode or burn by ordinary processes, because these being PURELY PLUTONIC in their composition and structure are next in order to the perfection of the HEAT ELEMENT itself; and, probably, are entirely free from all traces of organic formation.

In fact, the great Plutonic Age, from first to last is but the grand cause-way from the ORGANIC to the HEAT AGE; and the various forms and modes of matter included therein—from the aqueous, exterior surface of a planet, to its gold-lined, interior surface—are but as so many stations along the mysterious line of transit.

THE PROCESS OF IGNITION in itself CREATES no heat, neither does it PRODUCE ashes nor any smoke. In fact, the phenomenon of combustion

actually produces nothing. It simply immutates that which was PREVIOUSLY produced, and chemically joined together. The constituent elements of heat, light, ashes, smoke, etc., were all previously produced by other means than that of burning. They were compounded and grew into the combustible substances while in its growing and living stage of existence; and were simply set free, or rather, violently separated through the fierce action of the burning; for burning is a most violent process.

THE GLIDING or flowing quality of a molten, metallic mass, or of any liquid or fluid is due to the fluid nature of the phlogistic medium contained within such body, and imparted to the metal. To illustrate this theorem, take, for instance, some dry, pulverized clay. Thoroughly mix with a quantity of water. We shall readily see that the fluidity of the water becomes the liquidity of the compound, when the clayey substance becomes a gliding mass. So it is with metals, etc., containing much of the element of heat. The volatility of the infused heat is communicated to the harsh structure of the metal. The cohesive nature of the latter is overcome; the constituent molecules are forced asunder, and the whole structure moves freely as a liquid.

It is the universal calorific principle dwelling in the waters of the globe that gives them freedom to play and roll about in their vast and hollow beds. And it is the same medial subtlety residing in the atmosphere that gives to the air to sweep to and fro over the face of the earth; and the force of its magnetism raises the wind.

AMONG THESE DESULTORY REMARKS it may not be out of place to here forward that the bitter property in substances, offensive and poisonous matters, are so in a measure, because of their being more or less destitute of the essential electro-vital function. So that whenever such ordurous or mortal substances happen to come in immediate contact with the inner nature of a living being, they tend to fatally rob the cells and tissue of their life fluid, thus producing pain or death.

THE TRUE THEORY OF CERENAMICS is fairly illustrated by taking a vessel filled with fine shot, and, again, refilled with water. Let the shot represent the universal atoms and molecules of air space and matter, while the water in the vessel bears analogous relation to the rare, continuous, electric fluid. If, for instance, the water should for any cause collect exclusively at any one place within the vessel, then the vessel would not contain both the water and shot, for the water would, as it were, selfishly exclude the other from a certain portion of space. Such is the manner to a certain extent, in which heat and light are amassed in the form of electricity or animal spirit within the cloudy atmosphere, until such instant as the omnipresent potential of universal pressure disperses and disseminates the disturbing fluid throughout the regions; when lightning is the result and consequent ethereal disintegration; after which nature again rests in a state of equilibrium.

Lightning is the result of atmospheric combustion. The phlogistic spirit is

rent from the aqueous matter of the clouds, producing an explosion of terrific force, for the spirit clings to the limb of the cloud with a most reluctant grasp.

ADMITTING FOR PALPABLE DATA, that the weight of the universe bearing at the region of the earth's surface is equivalent to a weight of more than 600 tons to every square inch, which pressure acts equally in all directions, it then follows that whenever the element of phlogiston amasses in the form of electricity, such is perforce, in due time, caused to explode and become scattered in all directions. Indeed, this so called universal potential is the eternal force which draws together and binds all matter, and even holds the great globe itself together; but it is likewise, the same power, which, when the grasps of cohesion is overcome, blasts, AND ACTS IN ALL EXPLOSIVES; effecting igneous explosions of every kind. The physical condition of an explosive is that the integumentary composition infolding the fire element is rare and readily dissolved, thus liberating the phlogiston almost instantaneously. The more sudden the process of combustion, the more powerful likewise, is the force of the explosive and VICE VERSA.

If a great charge of dynamite were fired at the region of the earth's center, let the charge be ever so large, even to quite fill the bottomless pit, its maximum expansive force could be equal only to the weight of the earth's immuring mass; and the great globe would not suffer mundane destruction from such a hazardous enterprise. The effect would not burst the planet, because the power of cohesion would be an auxiliary preserving force in favor of the perilous sphere. Even should the terrestrial zone melt, it would nevertheless remain intact.

The "omnipotency" of universal pressure is the grand exponent of a planet's creative, as well as its destructive power. 'Tis like the measurement of the strength of the Omnipotent, or the grasp of the Great Being adown on the earth. The gage of the might of His hand on matter and material worlds.

Six hundred tons actually resting on every square inch of the earth and all things thereon; a little force! which so easily holds together the mundane universe, and by the silent infusion of its willing servant: heat, overcomes the strength of brass, and a mighty rock is converted into a passive liquid pool. Or, it overpowers the hardest steel, and renders the universal edge of the lance or the inflexible iron bar like unto helpless flowing water. The same all-pervading force is that which swells the ready blast and shivers the bond of the mine. Or bursts the bomb with redoubtable fire; or with loud throes of vengeance discharges the torpedo or cannon. The same doth shoot the lightning's arrows from the clouds, and e'en flies the vital beams abroad from the everlasting Fountain of day; and the silver wave goes forth through the deep, lo, in a second, two hundred thousand miles.

RESPECTING THE UNIVERSAL ECONOMY of the elements of light and heat

on a planetary sphere, it is safe to say, that probably neither of these elements do in any considerable quantity WASTE by passing off into space beyond the limit of the planet's own vortices. So the thermal effects of the planets and satellite acting on the weather of our sphere are, evidently, the sole result of those bodies absorbing during their various geocentric and heliocentric positions, a greater or less proportion of the solar product saturating the regions of space affecting the earth. Thus, the dependent planetary systems absorb the vital force issuing from the universal Fountain, without returning any compliment, as a tribute, back into his munificent realms again.

But it is probable that the entire supply of fire creation, issued by the sun's ignipotent volume, passes off into space; where the life principle is totally imbibed in the depths of solar immensity. The expanded vortices of the planets, like radiate wings, undoubtedly, drink up the greater share of the vitality of Sol's creative force, thus going out into the void; even like the foliage of wide spreading trees, which serves to contract the oxygen and other ingredients out of the air, and receive a necessary ablu-tion of the falling dews of heaven.

Hence, the afore-stated 18,000 degrees of actinic heat which is being constantly manufactured within the earth, and therefrom proceeding to the surface regions, in addition to that portion received from the sun, is all being utilized through the evolutionary economy of terrestrial space, water, life and organic remains.

Undoubtedly, a considerable share of the igneous contingency generated within the earth is retained in the petrescent globe itself. The phlogistic office therein being that of "seasoning" the solid structure, by chemically converting the organic remains accruing on the surface into the great mineral and metallic mass. In short, to aid in crystallizing the globe into the plutonic age, and its immense remains of terrigenous life.

Much of the igneous energy on arriving at the surface of the planet is, in connection with the solar complement forever being vitalized into organic life through the biological agency of all actual living beings which brood on the face of a planet. Lo! 'tis the heat of creations love warming a world and bringing forth into life; for the exquisite fluid of universal electricity is the fecundity of nature.

Lastly, whatever of omnific principle still remains unused in any of the foregoing exigencies, such is frugally stored away and hoarded up for future use in the sacred folds of the aqueous and atmospheric formations; behold the fire of the clouds and of the seas! And uniting with the ocean of electricity on a sphere, the heat from "Vulcan's forge," aids in raising the arch-dome of the firmament.

THE COLORIFIC AGE.

THEORY I.

THE THRONE BEHIND A CLOUD.

That the Sun is the Chariot Omnipotent of the Solar System.

“And I saw a great white throne, and him that sat thereon, before whose presence the earth and heaven fled away and there was no place found for them.”—REV. XX-II.

“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars.”—REV. XII-I.

That solar eminence, the Sun is the universal Throne, or rather the tabernacle of the shrines of God. Behold the Throne at morn; at noon and at eve. Behold in the east the Throne at morn. E'en ere the orb is risen, the east is all ablaze with the ardor of his rising majesty. Wilt thou burn the firmament, O, Sun, or wilt thou devour the heavens at thy coming? And who art thou that sitteth thereon, whom mortals hath not seen, and journeyeth in a day the heavens around? Observe the burnished arc of the empyrean firmament, and the corona around the Throne of the Great God!

Seed'st thou heaven ascending the east, as the sun kissed the hill tops at morn? The earth was filled with radiance and creation beamed with light, and the worlds bloom into being 'neath the rays of that splendor so bright. O, its grandeur is born in the mountains, its effulgence reflected by seas; its fragrance was caught by the wild flowers, and wafted on every breeze. Its colors were caught by the birds; heaven shines in their brilliant plumes; its tints were robbed by the clouds, and gleams in the silvery moons. Its bounty begotten the summer, its gladness is fraught in the spring; its joy is seen in the eyes of a world, and its hope in the children of men. Its sweetness is steeped in the fountain of every stream that flows; its freshness is robbed in the green hills, and its beauty was stole by the rose. Its circles were formed in the rainbow, its luster gloved in the mine; and fire was snatched by the ruby from altars of heaven's shrine.

But the earth's perpetual gladness is that the sun will ever rise again, for worlds are conceived and nourished by the benediction of ray proceeding from that emanant Orb. O, the beauty of the purple dawn, and the cheer of the new-born day. Go forth into the joy of the new-born day; the gladness of the morning is a blessing which the Lord our God hath made. Each morn is a new creation that reneweth the face of the earth. Days are celestial flashes from the "Lamp" of destiny where morning and evening are ever one. One-half the earth dwelleth in perpetual darkness, but where on the areas of the Throne of day canst thou find a region o'er-shadowed by night? We are yet but half way up to light. Days are sparks from living eternity wrought on the hearth-stone of heaven's forge; and time is a chain of light and dark spun out by the spinning Orbs. Yet great is the might of the fleeting vision, and who can stay its tide? Time rolls on with a tremendous power, for the crank that revolves the winding years is turned by the arm of God. This track of time the planets tread awhile; a path on which they shall not return. How oft we see thy rising in the morn, O sun; a thousand million eyes are drunk in the magnificence of thy sight, and through the windows of all the earth shines the luxury of thy distant ball, O saphire Orient, till the scat-urient hills doth sparkle in the splendor of thy gaze.

Behold the Throne of heaven at noon; the diadem of the firmament. 'Tis the Covenant of eternity wrapped in inapproachable fire; the Watch of Paradise above in the seven-fold heights. And the great Beast adown on the earth panteth for breath 'neath the fervor of the solar Horn. But heaven is from earth so far removed, that the dimensions of the compass of the House of God, and its glittering amplitudes of fire, contending with a distance so great, lo that even the Seat of the Diety like the focus of a firmament emboss the sky.

Yet, have we seen the measurements of that magical "parallax"; and the length of the axis from the base of the Throne to the summit of its gyrating dome is leagues 286,000. This is the depth of the Seat of bliss, and 'tis filled with the infinite glory of the Hosts of the powers of God. The length of the circuit that circumscribe the golden walls of the solar Heaven is leagues 898,000. Now the exterior view of that throned "firmament" is embellished in finished characters of fadeless light, and terrible to behold, even like a sea of burning jasper; while the inner walls—they that encompass the living Shrine—are adorned with all manner of precious stone, and with temples of radiant chrysolite. Here are altars of purple and emerald, and rainbows of ruby and topaz surrounding the thrones of angels and the beauty of our God. But the amplitude of the foundation of heaven is equal to the quadratures of nine orbits of the moon. And the endless streets of rest and peace are of vitrified gold, like a sea of glass transparent, mingled with painless fire.

Indeed the size of the great Throne and the dimensions of the walls of Paradise is such that the terrestrial globe intact would scarce make a corner-

stone in the lay of that structure so vast; and would, probably, be rejected, in that day by the builders because of incompetent size. Behold, a planet traversing with cosmic speed flew across the disk of the Throne during the time of one day, and I saw it passing off the limb of the sun, when 'twas like to a sparrow on a burnished tower. It is computed that the Horn of miracle is removed from the nations earth more than 30,000,000 leagues. This is the distance from earth to heaven across the sea of transparency, to His dwelling place, Lo, these are figures of measurements of the works of the Lord Omnipotent in the realms of Chaos, and the distances he fixed in days of old. And the burnished front of heaven's Globe forever turns about in an ethereal whirlpool, and like a revolving parapet faces every way.

We saw the magnificat of the walls as the Throne stood on the meridian tower at noon, and their beauty illumined the void; but we saw not the seats of the seraphim, nor heard we the music of their harps. These holy and pure deign not the voluptuous gaze of mortal eyes, nor shall such music reach our ears. And a Son of thunder "saw and heard the voice of many angels around about the Throne, and the living creatures and the ancients; and the number of them was thousands of thousands." O, see Jehovah's thundering Throne, yet, the thunders that shake the firmament are but as the whimpers of His voice. 'Tis the absolute "See" of a jealous God whom heaven and earth adore.

From the "Capitol" within, usurping powers are routed, for that they stood up against His will. Then doth battle desperate jar thy firm towers, O Sun, and the pillars of heaven tremble 'neath the threats of contending gods. Who durst defy Eternity to arms? The Lord hath built himself a house, his most firm throne forever; and who shall question His authority or admonish the unerring God? His name is above all names as heaven is above the earth. Terrible and wonderful is His name under the whole heaven. Blessed art thou, O Lord, who beholdest the deep and sittest on the cherubim. Blessed art thou, O Lord, in the firmament of heaven and He that sitteth on the right hand. ALLELUIAH, ALLELUIAH.

The Throne Omnipotent is the solar eminence; the Æonian sphere of spheres, cast among eternity's lights on high. 'Tis the original Fount of light and heat, and creation's voices, and lightnings and endless judgment; the solar Engine which drives the pulleys of of the universe, and the wheels of the starry mill! But thy might is governed by a steady Hand, O Sun, lest in a prank of sportive vagary, bursting the bonds of curbed propriety, thou'dst overwhelm a universe in floods of devastation, and involve an orrey of worlds in stupendous wreck!

'Tis the transcendent Palace of the living Hosts, where Æons of immortality reign in bliss. The pavillion of the Eternal One, where the Giant of Immensity reclines in awful repose. The sun is His royal robe of state, and an emblem of the brightness of His glory. Who is He that journeyeth around the heavens in a day, whose trumpet calleth up the dead!

Whose summons bringeth forth into life, whose wisdom begetteth a world, whose mandates troubleth the darkness, and the beauty of His Throne maketh day and night? Who can stand the glare of His heats as He speedeth to the west in a Chariot of fire? He that speaketh to the void, and warneth the depths that it is time the dead of old should live again. Who converseth with Orion from a Chariot of unapproachable fire, and maketh terms with the constellations and the far off Cities in Toucan. And He beholdeth their heats and their commonplace seats, and He feareth not the deaths of their dreadful hells. Who fixeth boundaries with Polaris, and replieth in everlasting oracles with the "Southern Cross?" Who answereth the other infinities of unfailling fame which bloom in the Rainbow of heaven's stars? He, whose contemporaries are from a beginning of which no reckoning can be made. He that standeth on heaven's Threshold and from thence laid the foundations of the earth. "And he answereth man by way of his strength: Declare unto me the fewness of my days."

Him by whom all things are done; who accomplisheth great things and marvels; and in the omniscience of unerring wisdom He proveth the evil and the good. He causeth creation to well up from the fount of endless oblivion; from the inanities of the nameless void He raised the mighty to live again. From the catacombs of the hidden depths the worlds and winding serpents sprung, yea, from ranges of Sol's dominions far and wide; and the days and hours are filled with marvels and blessings for they are the Father's works. His name is stamped in beauty on all creation fair, in characters of grace and gladness is He seen in all His works.

Hear, O Heaven, our humble muse, our loud and joyous song; a paean of jocund thunder from the earth. How shall we admire thee, O Eternal City and Shrine of the Most High God? Great beyond all thrones is that Throne of thrones above the earth. Who will give the history of the days of thy Empire, or quote the record of thy Court? When thy government established, O Sun, or when the convocation of thy hosts? When, thy immunities incorporated, *AD INFINITUM*; who trumpeted the coronation of thy King? Who will give the number of thy revolutions and synods and the number of thy name that such may be written? Give the dates of thy beginnings, and the foundation of thy ancient river beds. When thy gates of pearl hung; what rejoicings echoed thy rising walls? When tuned thy golden harps? Then He who laid heaven's foundations said: 'Who shall come to hear the music here? The strains of the harps of Paradise shall enchant unrisen stars, and angels yet unborn shall wonder at the rivers and the beauty of this House, and the rainbows on the shores.' Thus spake the Lord of heaven and founder of the sun.

O, thou that burndest forever! Thou mother of dead creations and interminable years! Art thou not dismayed, O Sun, lest thy slain should one day rise upto smite thy plumes of light, and, if 'twere possible, blacken thy bright crest and disable the vigor of thy heat, till thy glory ceaseth

and day shineth not? Thine is the history, O Monarch of the heavens, of fallen kingdoms and worlds that once were, and of earths that can nowhere be found. But such figures, or times are not writ in earth's calendars.

At thy beckon worlds come ushering from the ramparts of the void; thy little subkingdoms these. And coming unto thee, O devouring majesty of the everlasting, they vanished in thy burning bosom and are not. But thou laughest on in the triumph of thy enhanced brightness, O, thou unquenchable hell! Thou merciless tyrant of everlasting death! O, woe! O, despair! O, the madness of the voices in thy wilderness of flame! O, sovereign usurper Thou, that standest on the deep and beholdest in all immensity naught to molest thy savage peace. Imperishable!

Such is the awful splendor of the House of the living God and Acropolis Omnipotent on high, that the sea nor earth nor sky, nor the bashful worlds abroad that play around that radiant Arc can bear to face such ravishing beauty and all-powerful gaze but half the time; and night must ever cover day. Since we behold in thy outward parts such a gorgeous sight, O, Sun, what must be the insufferable effulgence of thy Tabernacle and inner Shrine? Who shall know the glory of the eternal Throne; who shall scale the vision and see the King in his beauty? Go labor in the Lord.

And, the Lord be magnified, we saw in the roll of Ages and in the canticles of time, that the ponderous walls of heaven are being pushed out, and the eternal Kingdom of honor and salvation is being enlarged amid the center of the void. Even so much is the circumscription of the wastes and the deaths limited on every side, and the region of old Night and Chaos narrowed and vanquished, as the convex zones of the solar Throne expand. And when I perceive the inspiring goodness even of this our own world, the noble earth and footstool of heaven's mighty King; and the promethean endowments of the children of men: surely said I the Kingdom of heaven itself cannot be so very far off. Lo, our eternity is shrunken to a few years, and infinity has become but a little way. Here is eternity broken up into time; as we hove into the light of the City of God. My Lover is in the sun, the God of Israel who loveth the true adoring soul, "Hosanna to the Highest!"

We are, in fact, in the vicinity of the gates which leadeth into the City of the divine King. Even such is the reckoning of our orb in the Sovereign Court that the STAR OF REDEMPTION saw fit to come down and visit our approaching precincts and promising sphere. He cometh in the name of the Lord, and made terms of eternal life to all who believed in His name. He promised that they should become "tSars" in the sanctuary of His God, and from thence shall go out no more. When will He come again clothed in the majesty and power of the Throne? Lo, at the end of years He shall come with the "reapers" and the harvest of earth He shall gather into the beautiful City, the golden City, the City of the Sun.

Let us now survey the Throne at eve, dilated orb, its glory flaming in

the west. Most gorgeous now the west doth show, till the lambent flame doth coolly wane in twilight radiance. Then night comes on, oblivion's somber shroud, and we are kindly shielded from thy glaring car, O sun, and our feeble eyes doth close to rest in sleep a while; lest we should wander 'mid the senseless blank and lose our way for want of heaven's guidance and thy loving light.

THEORY II.

A VISION OF THE SOLAR HELLS.

That the Interior of the Sun is Heaven, While the Exterior Thereof is Hell Eterne.

"He hath set his tabernacle in the sun: and he as a bride-groom coming out of his bridechamber hath rejoiced as a giant to run the way. His going out is from the end of heaven, and his circuit even to the end thereof; and there is no one that can hide himself from his heat."—PSALM XVIII, 6-7.

"And hell and death were cast into the pool of fire: this is the Second Death."—APOC. xx, 14.

Wilt thou not have it that Hell illuminates the universe? 'Tis the wasting glory of lost "Lucifer's" radiating from the sun that enlighteneth all creation and maketh day. As the brightness of the sun illuminateth the solar system, so the radiant effluence of destroyed spirits, emanating from the great white Throne furnisheth the light of day. A spirit being is composed of the essence of light element intact; even as a body of water is a concentrated collection of vapory clouds. A living spirit being is invisible to the human sight because its component substance is neither emissive nor catoptric: as this heptessence of nature neither radiates nor reflects light. But as soon as its increate structure begins to decompose, as is the case of animal spirit in lightning, or of human or angelic spirit on the sun, then the refrangibility of eternal destruction renders itself and everything else visible. And these omnific beams pouring forth into the depths do engender new worlds and new being.

The sun has the appearance of real spirit, for indeed, that majestic body is truly a spirit orb; and what we see of the sun coming down to us in the form of blessed light is real but blasted spirit. In fact, that which we see of any material object is merely the ray of light, emissive or reflective proceeding from its substance, and bearing certain impressions of structure, condition, formation, outline etc.

Who will, then, venture to say: "There is no Hell, or where is its dark abode?" For Hell is as plain as day, and there is no place under the whole heavens as bright as Hell. O, there is naught in all creation as conspicuous as the globe of eternal fire; and the fire brand of destruction flieth around the fearful earth once every day! Who will deny that the sun exists or that the great Fireball burns and shines? Who can escape those heats or fly the winds of their torrid zones? Behold the "Sword" of the Eternal One, brandished aloft and high that all might see. And the amplitude of space is the field of His slain, and the depths

are his grave! I have kindled a fire in my wrath" sayeth the Lord, "Which shall burn forever," 'Tis the repose of the evil ones, the wicked ones, and His thunderbolts are hot. "This is the fire the Lord hath kindled and all flesh shall see that the Lord hath kindled it: and it shall not be quenched."—EZECH. xx, 48.

Hell is the panoply of heaven. 'Tis the fortification of the Holy One and his co-heirs of eternal peace. Who shall be able to broach the invincible armory of the Lord to molest his bower of bliss? Who can stand 'fore the vehemence of those heats which fly and burn at his command? Nay, not a Moloch with his desperate powers of darkness dare face bulwarks Empyrean to take a kingdom of Light. On the earth one-half is ever night and coolness and reposing peace; but where on those intense areas on high shall they find the rest of night? How, then, shall man surpass the fires or the perils of the "Second Death," unless it be by a miracle of the Creator's mercy, or unless, perhaps, he have no soul??

Impossible to look upon without pain, O Lord, how beautiful and terrible is the brightness of thy Throne? E'en from those heights what mortal eyes shall face unarmed the awful glare? Like an universal Gorgon stationed! Of all things visible, hell is most over-powering and terrible to behold; as if 'twere wont to transfix in fatal stare, this frown of eternity's brow. Aye, how terrible and beautiful O, Lord, is thy burning throne of gold!

A place prepared for the Devil and his angels. Such was his destined portion when Lucifer and his revolting nations erred. And he sayeth before the battle; when our arms obtain we will recompense our stars, and from crests of heaven's altars they'll us adore. They knew not then that their altars were their tombs, to be henceforth cast without into the outer firmament of fire, into the depths of perditions interminable sea. Such was the fate of them who thought to disturb the Seat of the Great Judge.

But the God of Justice stands! The god of evil and his throngs of rebellion doth fall forever. The first is the Living God; the second the god of Death, whose name is "Death." The first is the God of truth and righteousness who shall reign forever and ever; the second is the false god, and dying he shall be utterly destroyed from all eternity. While the sun shines the angels of Death shall not take up arms again on the field of changing glories, nor the armor of their cohorts glitter in heaven's dawn. Until eternity is no more the chieftains of perdition shall lie dead. Behold the Sword Omnipotent brandished aloft on heaven's hill and high that all may see! Hot and wonderful is the throne of God.

The immense ignifluous zone of the sun's volume is enveloped by an ocean of molten metal, heated to a white heat. The depth of which brazen sea is undoubtedly several thousand miles; and is composed of the less refractory elements of such metals as iron, tin, zinc, copper, silver, etc. The heavier metallic bullion, as of gold, platinum, etc., are deposited along with all

apryons and transparent stones and gems at the bottom of the solar sea; where the golden sleet is cooled and congealed to the extraordinary rim of the sun. All pneumatic substances as gasses, water, etc., is banished away by the repellent force of the sun's intolerable rays into the outer regions of the solar vortex: thus leaving the central clear, and standing alone in its brightness. Now, this is Hell, and Hell warms Creation; and worlds abroad are cherished, and summer is the beneficent heat of Hell!

Now this immeasurable "Lake of Fire;" that Burning Zone far aloft is the solar Hell, unquenchable, eternal! And all matter revolving within that vortex, with its paraphernalia of meteors, rings, moons, comets, asteroids, planets and our own earth, all are gradually though inevitably settling sunward, even to the "Beach" of Infinity, and in turn vanishing and disappearing in that Hecatomb of Worlds! Is it not likewise apodeictical, nay, undeniable that all living spirit and spirits, carried down by these world-cars shall also descend with its respective spheres into that great central Sphere of Spheres, and become consumed? "Aye, there is the rub." Except such superendowed portion of the spirits thereof as may have previously reached a standard stage of perfection; an eternal standard, so as to become in itself, as it were, a Creative Constituent; and thus warrant worthy souls and spirits a place in Immortality. Such shall not be subjected to the devouring plague of fire and heat, for indeed these are anyhow more invulnerable. Such are "fire proof." Behold here the proof and sure test which all must undergo: to-wit; The Invulnerable and the Destructible; Good and Evil: and, for that such "living creatures" or spirits IN EXCELSIS are found worthy of Immortality, they shall be miraculously taken up through the fire without hurt or harm into the dwelling place of everlasting bliss, and the majesty of the Lord.

But all spirit shall be tried by fire; and such thereof as stand on the foundation of iniquity and corruption shall burn: but that which is established on the basis of justice shall stand. Justice and fidelity cannot be burned nor destroyed in any way; and Truth shall live forever. These are the infallible qualities on which Eternity stands, for without these Eternity itself should fall. Holy souls are the Celestial SHADRACH of the earth; and the angels of the Lord will cool the heat of the furnace with their lovely wings, when the Fruit of the earth shall be taken in.

The Scripture says: Every man's works shall be made manifest, for the day of the Lord shall declare it, because it shall be revealed by fire: and the fire shall try every man's works, of what sort it is."—1 COR. III, 13. And again the angel exhorting the Great Church said: "I counsel thee to buy of me gold tried in the fire that thou mayest be made rich."—APOC. III, 18. The "Gold" referred to here means the pure and holy Spirit of God; the gift of the Saints, which the Lord bestows on the Faithful on the earth. It is deducive from the foregoing text that the Eternal Spirit itself has, in due time been tried and proved by the Ordeal of fire.

When a planet descends unto that great solar Magnet, its solid structure becomes, through the incessant calescence of subsequent ages, transformed into Sunheat. The organic spirit thereon produces the evolution of Sunlight. But the essence of annihilated Souls, that is, of the spirit of human beings, or the finished order of organic beings created on a planet, such, when dissolved on the surface of the sun do not ALTOGETHER radiate off into space; but liquefies, such portion of the universal "Quintessence" descending to within the sun's interior, where it furnishes the nectarine "waters" of the "River of Life." These waters "clear as crystal" flow through the midst of heaven in riverbeds most ancient. "proceeding from the Throne of God and of the Lamb." APOC. XII, 1. Finally, the once transcendent existence of a fallen angel, such being of the superannuated constituency of the "Old Serpent," when absorbed in empyrean fires, does also return into space in the form of Light. For the evanescent substance of a dissolved Fiend is actually and virtually Katabolized back into the nothingness of the Polar inanities of the Void.

Behold, here, the distinction between the Triune properties of universal existence: First the living Spirits of bliss abiding in the Suns; Second: the intermediate Elements of Light and Heat, including the entire volume, more or less of all visible creation. And third: the Polar and boundless invisibility of space. The first is the Self-existent, the Omnific Being; the "I am who am." The second is in the reproduction of matter: and the third share goes to the repedation of the Void: and their waning glories becometh the brightness of the day.

Origenists may complain that such severity; that is, the decree of everlasting destruction, not to mention everlasting punishment is not the part of a Merciful Creator. In reply: Let such sympathetic reasoners but think for a moment on the importance which must of necessity be set on Perpetuity, and existence without end, and the responsibility of Eternal Judgment. A man, for instance, who is about to erect a mansion, and who has on hand many grades and qualities of stone from which to select his building material: will he not choose from the piles such rocks only as are fit for the purpose intended, and reject the rest? So it is in the grand construction of Eternities Works; and nothing whatever can cause the Omniscient Builder to use unfit material. Otherwise Eternity itself would fail to be Eternity, and would fall into the frail waste of ruin. All things must rest, everything on its own merits to stand or fall, and each kind of material is used in that Work of Creation wherein it is best suited. A corrupt soul would forever remain a cloud on Mount Zion: while the spirit of a Saint will be a Splinter of Light in the walls of the Temple; an Eclat of beauty and joy in heaven.

"And from the Throne proceeded lightnings and voices and thunderings."—APOC., IV, 5.

The great incandescent, photosphere of the sun, or the outer side of the solar Throne is the Hell of the damned, stormy and wide. Who is there

who can stand those heats of that "Valhalla" of ignoble slaughter slain by the Omnipotent sword? The eternal Scimeter of God with lightning edge! Those intense Areas glow with awful heat; a glittering ocean of molten brass most treacherous and deep, which flesh and blood cannot approach. The cyclone craters of that throned Firmament roar louder than the fabled rhonchi of infernal Tartarus, and would laugh to scorn the feeble fierceness of Cocytus. But these forked tongues on all sides 'round the burning azure, like adder stings doth guard a Treasury of Bliss within. Behold the fire of the Living God, and the impassible heats of His stronghold! O, the roarings of the thunders of Hell; like the reboant boom of All-Powerful plunder and the killing vengeance of a wrathful God! And he that sitteth above on the thundering Throne sayeth: the Judge of Eternity sayeth; 'I have kindled a fire in my wrath which shall burn forever, aye, my heat 'll devour the solar sands, for naught is there its force can stand; but the just abiding soul its bitterness shall not taste.' And clouds of flame doth rage and swell in frenzied folds, and then they break and gape in sudden hush, and like the frame of the heavens roll back. No fleecy hangings these, nor tapestry adorning palace walls? Anon, the tempest rears again; incessant squalls that whip the sky, and ridden by a million furies doth scourge the grieved and weary deep.

No refreshing river banks are here, nor cool cypress shade, but the winds of desolation unspeakable sweep o'er fiery quagmires and liquid haunts of death, where the diapason of lost hope attune the breeze, and loitering flames mock their woe. But the smoke of the victims of the Second Death furnisheth "Oil" for the Lamp of Day. Their remains are scattered most widely abroad throughout the length and breadth of Immensity, in the wastes of boundless space: where, O Lord can the lost ones be found? But the progeny of Hell and its "troubled waters" are well kept afar off in the distance, and the qualms o' the worm; lest in an unpropitious hour the shuddering planets and youthful worlds abroad seeing the dreadful plundering of the gods below, should flee away in solar fright; as if it were possible to shun the igneous orbits of the reboant Throne and the mutterings of its thundering circumference!

What further may be said of the divine purpose of a hell; or to what shall we compare its torments? Is it not likened to a bad man being cast alive into a fiery furnace, and there, suffering death is now no more? May it be likened to a criminal impaled within a mighty bastille, and, therein perceiving the city to be on fire, he strives in the rage of despair to burst his prison bars? Rather is it not like to a rebel angel suffering death for aye, and yet 'tis but the beginning of woe? A spirit consuming in intolerable heat for an hundred thousand years, and even now the remaining remnant mite of that once vast being still sues, begs, craves and beseechingly implores for one moment's rest? Or is it the agony of the undying Worm with the fatal dagger in his heart?

The divine purpose of Hell is to furnish a means whereby Eternity may rid itself of "immutable" corruption; for no less power would be able to destroy living spirit. But the composition and structure of a spirit being is of such an invulnerable or tenacious nature, that it requires the actual energy of great heat during vast periods of time to either effect its destruction or purgation. Consider the permanence of the starry heavens, the orbs, the sun, the moon; yet verily the durability of a spirit being is very like to these. Men are born and die; generations spring up and vanish; tongues and tribes pass away; but these spheres celestial, like symbols of the everlasting appear still the same undisturbed. Yet these orbs, even these I say are but frail emblems of the indestructable POWERESS of the Immortals!

Indeed, the unyielding life principle of those beings of the eternal World is such that the severest vicissitudes of climatic, heat or cold, which cause we humans to suffer, could no more affect their nature than could the warmth of an August day melt granite or burn copper. No, nor if a living soul "stripped of its mortal coil" were enclosed in an ordinary furnace heated to its fullest capacity from now until the finis of time, the effects of such on that spirit would perhaps be unnoticable. Even the ghost of a dead horse,—and which undoubtedly possesses a far less degree of tenacity than does that of a human soul,—will ride the thunderbolts of many lightnings before it will be utterly absumed. While the Soul requires the more potent rigor of solar lightnings to affect it, and eras of heat and time that are not within the province of a frail earth to produce.

That great and lingering heat is the sufferance of the damned, is inferable from many passages of holy writ, where the divine Word among many other things relating to hell says: "And the smoke of their torments shall ascend up forever and ever; neither have they rest day or night."—APOC. XIV-1. Again: "These two (beasts) were cast alive into the pool of fire burning with brimstone."—IBID XIX-20. But the "pool of fire" referred to here is the ocean of molten lava beneath the crust of the earth, lo, this is the "hell" and first "death." Truly is not the great, smoldering earth beneath a symbol, or real likeness of hell? Is not the awe striking smoke and the fire ascending Stromboli or a Teneriffe a visible symbol, plain enough withal, of a hidden vengeance underneath which a Jealous God hath reserved in store for the enemies of Eternity? These are chimneys of the terrestrial hell! And the evil generations shall taste also of these hidden heats. For He that sitteth on the Throne sayeth in his way: "I'll abandon you ingrates who forsaketh my covenants and my laws, and believe not in Me who created you."

Yet then again, after the great Millennium or the "Thousand Years," when the mundane globe itself shall become dissolved in the awful vicinity of the solar Orb; at the end of a period of time circumscribing perhaps no less than a million common years, we behold in the following

chapter of the same mystical book, verses 13 and 14 a final resurrection from the lake of fire of these previously, judged beasts, and the great serpent who seduced them. "And hell and death gave up the dead that were in them." And again: "hell and death were cast into the pool of fire, (now the Sun). This is the second death."

It is evident from the foregoing passages that the condemned souls shall dwell in a region of "fire and brimstone" during that yet undiscovered *Æon* of time from the end of the "world" to the extinction of the earth itself. And further, that they shall even then be far from being consumed or utterly exhausted, for the smallest portion of a spirit being will exist and live as truly as when the entire being remained intact. It is further probable that these souls shall not be even much impaired, little own, destroyed, for they shall then be cast into the "second death" or the eternal hell. Now if they were already dead or destroyed when taken out of the first hell, there could be no second or further death for them. Hence, it is rather probable that their time of suffering was but practically begun, so to speak. Consider the enduring quality of that awful commodity or "imperishable" fabric, which we, the while, like "tapestry weavers," are how thoughtlessly weaving, an article that shall, to our understanding, wear for aye!

As we have, thus far in the course of the discussion, already wandered off from the original subject of Light, it may not be here amiss to conclude by saying, that regarding the sense of pain which is felt by a damned spirit in hell, it is difficult to know much. However we shall venture to premise, that such a condition of living spirit is not to be considered in the same light as would it be in like case with living flesh. And that the pain of natural death, or the separation of the spirit from its body and flesh is, while it lasts, a more intense pain than is that of spiritual destruction in hell. This we think, inferable from the theoretic fact that the substance composing a spirit being is the very element of light itself, and which is but a modified form of *LIVING HEAT*. And that is, therefore, the result of psychal irradiance of the igniferous, spirit essence itself; this constituteth the heat of hell. It seems that the anguish of perpetual purgatory results more from a state of incessant restlessness and remorse of conscience on the part of the condemned, than from the direct or physical effects of the fire in which they dwell. It is tormenting motion, perpetual darkness, awful confinement, dismal existence, loss of hope, eternal despair, and corrosive friction of the igniscent medium itself, augmented by their high sense of consciousness of utter loss. O, most dreadful and fearful is it to contemplate this destruction and loss of existence! For condemned beings are fully apprehensive of their woeful, situation and fate, and are forever filled with keenest regret of what they are and what they might have been.

Heaven on one hand with eternal delight, hell on the other hand with eternal sorrow: but such is the way of the Omniscient God; the Omni-

potent Lord and Creator. Such are the ways of an All-Wise-Providence, and an All-Just-Judge. Who shall admonish the unerring God? Perhaps, the joy of heaven on one hand and the sorrow of hell on the other are quite commensurate. The first enjoys all the happiness that a being is capable of enjoying; while the second suffers as much misery as a being is capable of suffering. And, as the Savior said: "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man the glory which God hath in store for those who love;" it is, likewise, probable that it is not within the compass of human imagination to conceive the suffering and irretrievable woe of the damned.

THEORY III.

PSYCHOLOGY.

That Like the Physical Body, Sex Is Also in the Soul. Hence, Opposite Souls Are Original Counterparts of Creation out of the New, and Destined to Become Hypostatized in Spiritual Beatification. Being Thus Blended into Final Unity, Such Condition Becomes the Permanent and Fixed State of Living Futurity; and Constitutes a Prime Source of Perpetual Felicity. Such Is the Final Consumation of All Adoration. Besides being of the original Eternal

The Great Spirit of the Eternal, Self-Existent Being itself is also of the grand, Hypostatized Beatification of the two Pan-Universal, homogeneous Counterparts of all spiritual existence heretofore created within the Solar System. The blessed portion of the human race, taken as a whole, is destined, at some future time, to also become translated and transmuted into an Eclat of Light, or a Glory of the Lord.

In the soul, the material of the universe is RECREATED wholly out of the new. Behold here is the first beginning of the Atom. Here is where the primordial atom is formed and made. Whatever vital substance, food or material enters into the construction, for instance, of a woman's soul, such all becomes transformed into what has been technically called a toms of Form and Beauty. All the material becomes actually and intrinsically trans-atomized into pure female spirit. We might call this the starting point of creation; the whereabouts the atom is made over again. Even so, the composition of material entering into the constitution of a man's soul likewise becomes recreated entirely out of the new, and translated wholly and really into pure male spirit. This is the true theory of UNIVERSAL TRANSUBSTANTIATION. There exists as much difference and homostuctural unlikeness between these two psycho-fabrics, or entities of eternity as does or can possibly exist in all creation.

This chapter is, as it were, like the closing of the cycle of the Seven Ages, for we have now virtually gone back to the beginning again. In the course of this book we have gone the rounds of the Seven Ages of creation from the initial chapter on the universal atoms of space until now in this attempted disquisition on the subject of Universal Psychology

the grand circle of life and death is complete. And at the END we, in fact, come to the true BEGINNING. Creation and not destruction is the real and actual beginning of all things. In the Atom, truly enough, we commenced at the starting point of the subject, but now we have returned to the VERY ORIGIN of the atom itself.

In the ordination and elementary structure of a man's and a woman's soul, for further illustration, there exists the same great differentiation as does between the Polar entities of Force and Form. Such terms are the best we were able to select as symbols representing the two opposite Natures. These are the everlasting Powers or Parents of all creation, standing on tiptoe on the opposite ends of the universe. The East and the West of the interminable; the Hemispheres of the infinite; the Height and the Depth of Immensity to be blended into one and unity, and destined to meet half way between the "Aphelion" and "Perihelion" distances of the endless "Orbit;" and there in Heaven to create and form Angels and and Glories of the Almighty and Everlasting God! In such state, then, the ultimate condition of the Celestial "Orient" and Occident" becomes forever fixed; to remain in endless joy and illimitable power; to dwell in bliss and awful power forever and ever. Heaven is full of Joy, and even the joy of the Lord reacheth to the earth.

But certain Glories of the Lord may "fail" in heaven, and be cast out and destroyed. In the Beatitude of the Sovereign Being their bliss is to remain immutable and unchanged forever, unless they err and rebel against the Sovereign Will and commit fornication in heaven by voluntarily seducing and amalgamating in illicit beatification, contrary to holiness and the Divine decree. Then they become transformed into "Dragons" or "Beasts" of heaven until they are expelled by the Almighty's consuming wrath from within the walls Empyrean; and being cast out are utterly destroyed by fire. When, as before explained, the Polar Entities of seraphic nature become disrupted and dissolved by the mighty force of the agency of heat; and the remains of the waning Glory becomes changed into the beauty of the morning. Alas for the brightness of the morning! And their ashes goeth down again into the bottom of the Void, to rest with the "Stars" that are dead and buried in that awful Crypt.

This psychal attraction between the Spirit-poles is one of the grand principles of felicity both in heaven and on the earth, both in the material and in the spirit world, and is, therefore, perhaps, the main source of danger and universal revolt. Consequently, is the Orectic and Adoring ever prone to intermix inordinately, and become impure or unlawfully "DEFILED" by the importation of the living "phlogiston" from the opposite "Hemisphere." Such living "Fire" actually lives and dwells in the soul. It creates a PARTIAL HYPOSTASIS in the spirit of the living male or female. It constitutes, as it were, an evil or REVOLTING "DEIFICATION," for such is the result of "ADORATION" other than the Lord; for we are beatified in whomsoever we adore. It is the homage of the flesh in the Beast of Revelation.

Such "hypostasis" is a child of the great Serpent and Rebel of heaven, since Satan tempted our first parents to eat of the "forbidden fruit" in the garden of Paradise. Such spirit or portion—except a certain part thereof which goes into the new being in the reproduction of the race—can not therefore adore the Living God for it becomes in itself an independent and belligerent creation, and is henceforth, what is prophetically termed, the spirit of "Blasphemy." It is in fact an abomination before a "jealous God" and can never become translated into a pure or holy angel of the Eternal Being. Its fate is even like unto that of Lucifer when he fell. It is henceforth an immutable "self-existent" outcast, moulded, fused and welded after the pattern of its grand deceiver, namely: the Arch-enemy of eternity, who is "already judged" and doomed to destruction, for that he is the father of destruction, lies and iniquity.

Therefore, was our whole race (for we are all begot in iniquity, "and in sin hath my mother conceived me") doomed at one time, and could never have ascended to the gates of heaven but that the Son of God himself was sent down to the world, by whose Death on a cross was delivered a world and a fallen race from death. And all shall through Him be saved, whosoever will FAITHFULLY BELIEVE IN HIS NAME. For he hath power to cleanse them and make them "sons of God." Therefore it is said: that "all adore the Beast whose names are not written in the book of life of the Lamb from the foundation of the world." But this latter cause refers to the saints who becometh not defiled by erratic or foreign spirit entering into their souls. Yet those who adore the Beast, in the Law of God, shall be hereafter purged and cleansed by the Spirit of God and fire, and shall be saved by belief in the Redeemer. They shall be purged of the living fire of the Beast, though not without loss and pain commensurate with the extent of their Fornications, or traffic in the flesh, also including all sin; except such as are deenerated by Penance.

Note the cabalistic meaning of the biblical terms: "Fornication," "Adore," "Blaspheme," "Dragon," "Beast," "Overcome" and "Church;" and which definitions may also serve as an introductory chapter to the succeeding Interpretations.

"FORNICATION," means traffic in the flesh. But more especially that criminal fusion OUTSIDE THE LAW commonly called fornication, adultery, incest, etc.

"ADORE. This word when used with reference to the "Beast" means paying tribute or worship to any Idol of the soul, whether it be a Venus or an Apollo, Mars or Mammon; for all these comprise the great "Beast." Especially when any of these receive a degree of preference or homage greater, or as great as that paid to the True God.

"BLASPHEME." The enigmatical meaning of this word, as used in sacred Scripture, alludes to any wilful denial of either the existence or power of the true God or His Christ; or of any impugnation of the power of the Holy Ghost and divinely vested in His ordained Church.

“DRAGON.” This term pertains to that great and mystical being called the “devil” and “satan;” and which comprises the entire confederation of evil spirits cast out of heaven down on the earth; and who are permitted to dwell and remain here on the planet until the “end of time,” for the Omniscient purpose of testing the true and false souls of all time in the human race. He is the arch-enemy of God on the earth.

“OVERCOME.” The hidden meaning of this word is to voluntarily and actually sever and draw ourselves away from the affections of the “Beast” and adore the Lord God alone. The Saints before the brightness of God must overcome the World; to overcome ourselves is to overcome the world.

“BEAST.” This term comprehends the whole human family from the beginning to the end of time exclusive of the Saints.

“CHURCH.” The Apocalyptic meaning of this word pertains to that divine Institution which Christ, or the Messiah through his Apostles established on the earth. It might be characterized as the divine Institution of the Planet. It is only One.

But to return to our subject again: The Spirit of God is even yet an altogether different kind of spirit from that of the human soul. Indeed, God is truly a different Being. Nor is He, by any means, as it were, a simple amalgamation of human souls. But as a man, for illustration, taketh in food and transubstantiates the vitality of the bread and meat into his own life; even so, the souls of the universe derived from planets are (after becoming perfected during intermediate and almost interminable ages in heaven) finally translated and deified into the Spirit of the King of Ages or His angels. The beatification of the Beast is that of sensuality and pleasure; that of the Lord in heaven is the beatification of Glory. The second is greater than the first, as the glory of the sun outshines the earth. The spirit of the Lord is perfect, true, pure, and is in itself a creative, living brightness; the spirit of man is imperfect, corrupt and has no power of itself to create or even to exist; nor is it light but darksome. It is, therefore, called “dead” unless that the spirit of God be in it to animate it to righteousness and “knead” it into life.

“God is Love.” Love is the power eternal, and the indomitable power pervades within the walls of heaven as well as on the earth. But they of perpetual youth shall play in innocence in the streets of the “Holy City,” for there the Lamb with them shall rule over them and shall warn and protect them from danger forever. Neither shall angels of the Dragon be there to seduce them or cause them to be “overcome.” They shall love each other in great and happy love; but the Living God alone shall they “adore,” who sitteth on the Throne of heaven since eternity burning in awful beauty.

PART II.
THE SEVENTH AGE OF CREATION

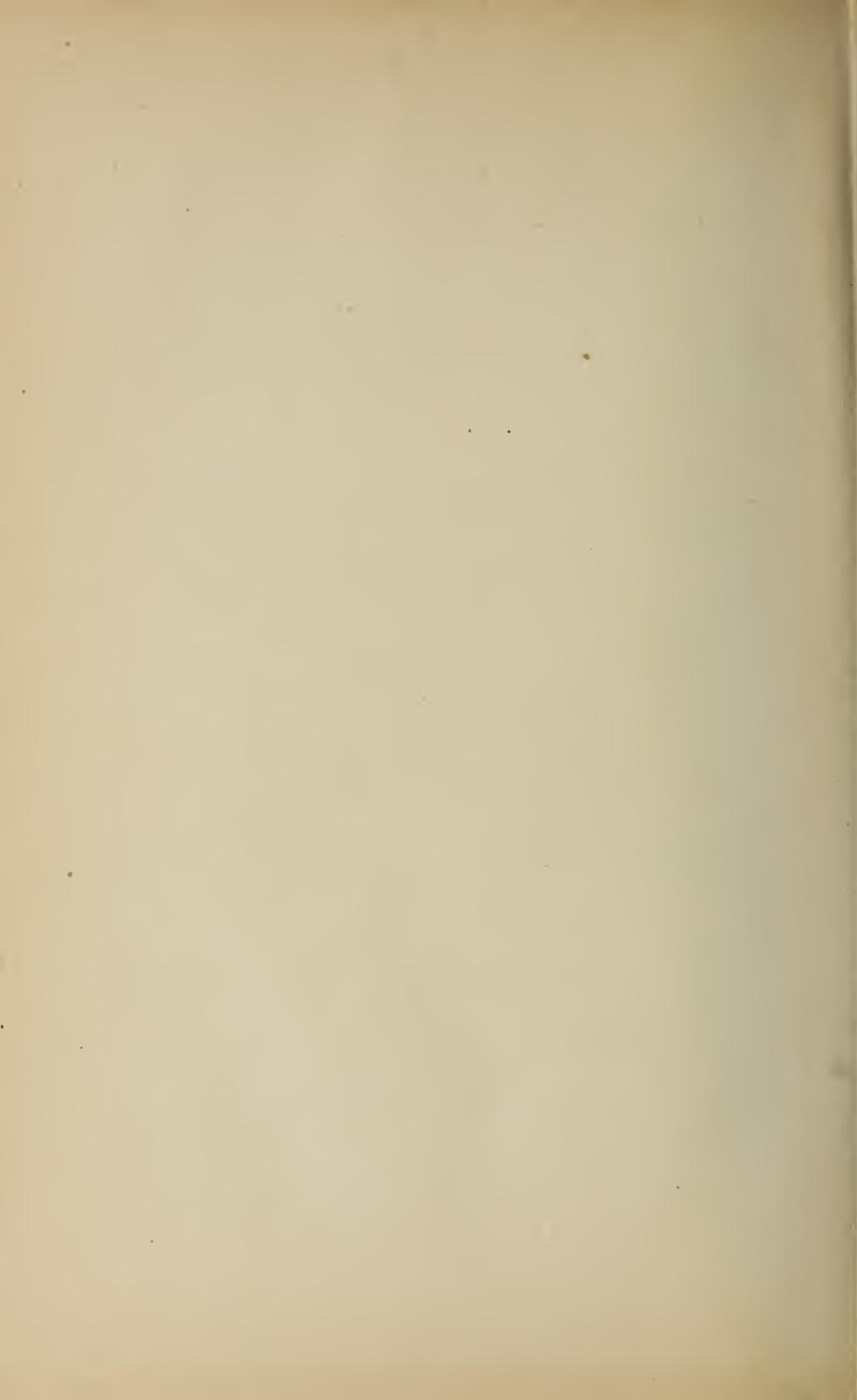
OR

THE APOCALYPSE EXPOUNDED

IN THE RISE OF THE SEVENTH HEAD

ANNO DOMINO MDCCCXCVIII.

"Blessed is he that readeth and heareth the words of this prophesy: and keepeth those things which are written in it: for the time is at hand."—APOC. 1:3.



INTRODUCTION.

ARTICLE I.

THE APOCALYPSE OF ST. JOHN THE DIVINE contains a prophetic and consecutive History of the World for all time. It might be called: **THE DRAMATIS MUNDANUM**, and consists of a complete series of hypermyrioramic scenes set forth by allegorical representations of metaphors, symbols and signs.

The diction of the inspired work is most perfect and true; written, as it were, by the "Finger of the Right Hand of the Father," it contains a mystery in almost every word. The phraseology is abridged to the limit, and thoroughly sifted and winnowed; no chaff or straw in this grain. The style is as terse, buoyant and varied as the picture-writing and hieroglyphics of Creation itself. The expression is certainly something more than mere "language" or writing, for the verses here are legends of destiny and allegories of the everlasting; and the words in themselves are signs and figures, all wonderful and sublime.

Behold a condensed history of the whole world from the beginning until the "end of time," when the world shall be destroyed; and, also, after the end of that time until the end of another time, when the planet itself shall become extinct; Aye, and still later on after the end of that time, also, when the souls of Salvation shall be shone into the Kingdom that is promised, and ushered within the City of the Sun.

Praise the Lord, who in his bountiful mercy and wisdom hath seen fit to bestow this boon of fore-knowledge on the sons of men. Truly it behoves us to know of these things, for the things herein spoken of pertain to the children of the earth; it is the universal message to them and of them that dwell on the earth. Let all praise forever the holy name of the Lord God of Hosts for the gift of the thunders of prophesy. That His Seven Thunders hath revealed to His Servants of old the knowledge of the hidden secrets of the future; Speaking by the voice of the sphere, and showing by visions most gorgeous, fearful and mystic. That all the world, if they will, may know of the great things that are, and are to be. Great and wonderful are thy works, dreadful and wonderful are the relations of thy judgments O, Lord God Almighty, who wast, and who is to come.

Song and canticle to the God of all wisdom from over the utmost boundaries of the earth, echoing to the everlasting Throne, for that He hath shown his mercy to Jacob and his wisdom to Israel. Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning the Throne is now and ever shall be world without end: Amen.

The Revelation of the Apocalypse naturally divides itself into Seven great Epochs, or rather consists of seven distinct Revelations: and are as follows:—

The first section embraces the first three chapters, and contains besides the sacred vision of the Lamb of God, a series of divine exhortations and truths pertaining to the Church of the New Testament. This preliminary section might be appropriately called: **THE REVELATION OF THE SEVEN CHURCHES.**

The second division consists of the fourth and fifth chapters, and describes a transcendental and most magnificent vision of the Empyrean of heaven; or an introspectual view of the Solar Sun. This may be termed: **THE REVELATION OF HEAVEN.**

The third part of the great prophesy comprehends the eight chapters next following, that is, beginning with the fifth and ending with the eleventh chapter. This epoch reveals an history of the world during the present Age of Man, and until the "end of time," or the peal of the Seventh Trumpet. It may be termed: **THE REVELATION OF TIME.**

The fourth section of the mystical book comprises the twelfth and thirteenth chapters, disclosing therein the spiritual situation of the whole world at the "end of time." These extraordinary and supernatural visions might be called: **THE REVELATION OF THE END OF TIME.**

The fifth portion of the Apocalypse begins with the fourteenth and terminates with the nineteenth chapter; and gives among many things the history of the first General Judgment. This may be defined as: **THE REVELATION OF THE CITY OF BABYLON.**

The sixth partition includes the twentieth Chapter, and briefly relates the mysteries of that most beautiful period of the planets' existence between the downfall of Babylon and the dissolution of the terrestrial globe itself. 'TIS **THE REVELATION OF THE MILLENNIUM.**

The seventh and last grand-division of the mystical work contains the last two chapters of the book, and presents a minute though brief description of the new Kingdom, or the New Jerusalem; and which is the City of the earth's blessed in the Sun. It may be aptly reckoned as: **THE REVELATION OF THE THRONE OF THE LAMB.**

ARTICLE II.

IT MAY BE WELL TO HERE SAY THAT THE PROPHETICAL WRITINGS OF THE OLD TESTAMENT do everywhere correspond to and serve to corroborate and explain those of the New. Only that many of them, like all sacred teachings and mysteries, are difficult to explain and hard to be understood. Or

rather they are obscured in the shadow of their own brilliancy and hidden in their own depth. Besides, the phraseology of the writings of all prophets is so clear-cut and precise; but they likewise deal in ideas absolutely foreign to the common mind; and in truths which the average intellect is not in the least acquainted with, and so vast and mighty as to be beyond the ordinary scope of imagination. Superfluities of words and adjuncts are here all quite happily abandoned, and nothing, as it were, but the "seismal" points of the "shock" are given. Like the vivid quivers of heaven's lightning are the giant strides of their pen; or, as it were, the handwriting of the Omniscient; and, though the book contains neither pictures nor illustrations, it is the most picturesque work of all; an incandescent glow pervades the whole, and the imagery is magnificently illustrative and sublimely grand.

Not that these things are designedly a sealed book, its contents forever beyond the reach of human understanding; for, if such were the case, then of what use was it to have them written? No, truly the instructions of the scriptures are all intended for the moral edification of the race. Such, indeed, is their divine purpose; and these inexplicable mysteries are simply theological problems awaiting solution; which solutions shall all from time to time be demonstrated by the light of the Holy Spirit, and become accomplished with the gradual and contemporaneous evolution of our yet infant State and Church. "There is nothing written but which shall be revealed, and nothing secret but which shall be made known."

Admitting that the difficulty in scriptural hermenutics, that is speaking now from a reasonable standpoint, is partly due to their idiomatic and apparently chaotic style, and also to the afflatus of foreign idea, yet their incomprehensibility is due, to a great extent rather to the fact of the amorphic condition of the general knowledge of science; for the latter remains, as yet, in a state more or less destitute of salutary conclusions. Theology is the grand and final perfection of all science, but that the "human" is not commensurate with that of the divine; therein the difficulty; whence the two are, to us, in a measure irreconcilable.

History and mystery are one and the same, only that one is past while the other is future, and our conceptions of them are, therefore, not the same. The future is mystery, the past is history, and the present is in the act of grinding mystery into history. Revelation contains the condensed embodiment of all history, past, present and to come; and theology is, in itself the grand perfection of Astronomy, Cosmology, Geology, Biology, and of all physical and metaphysical knowledges. Although religion is classed as a divine science, yet it is undeniable that all true science is in a measure divine; an unfolding within the mind of the noble works and designs of a benevolent Creator. And, it is safe to say, that in the writings of the prophets, particularly those of the "greater" ones—Daniel and John, for example, not to speak of those of the Messiah himself—there lies un-

sealed, a recondite, though authentic record of the world's greater transactions in regular order until the end.

The names of times, nations, people, events etc. used so frequently by the writers of the holy scriptures, are often merely VERBAL ENTITIES representing times, nations, tribes and events of thousands and thousands of years to come, as well as those of their own day. For, evidently, the most important chronicles of the world's great history, except that of the origin of the race, and the first coming of our Lord, shall take place subsequently to rise of the "Seventh Head."

That the Revelation of Saint John the Divine has thus far, at least, remained, practically a sealed book of wonders; undoubtedly, no person will attempt to dispute. Like a mine of nameless wealth yet un-explored; a Klondyke of hidden gold! for, Revelation is the treasured casket which contains the "jewels" of all knowledge, human and divine.

The eternal "word" was given, and the main secrets of all the world told, but a "pen" celestial moved to music, the harmony of which could not be understood by the ears of men; for that pen spoke of things unheard of and unknown, and which scarcely if ever inspired the heart of a world so raw and young. The Truths were handed down from the right hand of the Father to the Son, from the Son to the Prophet, from the Prophet to the Church, and from the Church, the words thereof were published, to the world. But the wisdom of the world was unable to comprehend the words of a wisdom divine, or the mind of our untutored race was unable to grasp with the idea of such data, or to cope with the elements of the "Great Deep." But such was the will of the Lord who gave it, and of the Lamb who bequeathed the rich Legacy, the unmeasured wealth of which the world was unable to receive. Unable, lest a knowledge so sublime should transport an unfledged, Cherubic, Creation, Icarian-like, to where its wings should fail, and in disastrous ecstasy produce a racial dearth! The store-house of immortal knowledge was filled to overflowing with all most precious and goodly ware and the gift bestowed by the givers hand, but, alack, 'twas locked with a spell no magic hand could ope; the enchanted volume was charmed and firmly clasped against all human power.

Yet, the unwritten Key, therewith, was, also, given in the vision of creation's "Scroll:" the "enchanter's wand" in hieroglyphics, broad as day, and plain as light. Yet, again, with all this, and the "monitors Rod," who can solve the "riddle of the Sphinx," or decipher the tri-lingual inscription on the celestial "Rosetta Stone?" Given, the problem in words of men, and the solution in the signs of the heavens; now explain. The "Theorem" of God to be expounded by the science of men? Impossible! Nay, impossible for a time, only to await the REAL SCIENCE of men, and the evolution of the "days" of the Lord.

The Apocalypse has hitherto remained, more or less, a sealed book for 2000 years. And, although many of the more important passages and

truths of our holy religion, especially those of more immediate necessity and pressing character have, from time to time long since been interpreted and legally given by the many learned and eminent divines who have been adorned by the immortal "crown" of our mother Church; yet, the merit of expounding an Apocalypse and delving after those deep-seated foundations of theology and holy science, the roots of which unsounded depths lie imbedded and interwoven down in the great subterranean heart of the everlasting rock of creation itself: this work is wisely deferred until a maturer world and a riper day; when an eclipsed Throne shall dawn from behind the moon!

Not pretending, in the least, that our humble lives do cast much new light on the "solar" obscurity of that mysterious intelligence; for we have only, as in the scientific sections of our work, simply striven, by the light of reason alone, to communicate our best views on the meanings of the various chapters and their visionary presentations: however, we think that we have at least succeeded in breaking fresh ground on the subject, the Lord aiding, and maybe sounded another stave in the "New Canticle." We feel assured that we have labored successfully in unearthing, at least, one of the huge limbs of the giant CORMUS MYSTERIUM. Yet in our frail divinations of the great Apocalypse, our efforts are but like to that of a poor observer, viewing through the optic-glass of faith and science, the superbrilliant disc of the solar Orb, and hopefully endeavoring to descry objects and land-marks of data on the clear face of heaven. But of whom shall we seek such wisdom? Who will tell us things about the unknown? We have pondered day and night on the works of the Lord, and the designs of the Great God. We have conferred with many, we have consulted the sages of the earth; but alas, not any one can we find who will divine the hidden Word or enlighten us concerning the Oracles: However, it is at least inferable, that at no distant day the "Heights" will be soared, and the banner of the sacred volume of mystery unfurled, amid the rejoicings of a world, in a lofty and clear sky. Though, this, not until the promised "Elias" comes. But since this prophet is not to come until the "fullness of the Gentiles come in," or until, for interpretation, the maximum of the tide of humanity comes into the world, it is deducible that many of the mysteries and the wonders shall remain in a latent state, and "sealed" yet longer.

When can the population of the world be said to have reached its average limit of capacity? The music of the Seven Thunders of God are, we predict, until then "shut up," and the devolutionary words of Great Spirit, as it were, in a measure commanded to remain, until another time, unheard. Aye, until the new "Boanerges" of the Saints shall come empowered to soar with the Eagle of the Apocalypse unto regions far above the clouds, and there snatch fire from altars empyrean; and scattering the living coals over the earth shall regenerate the face thereof, when they "shall prophesy again unto nations, and peoples, and tongues, and to many kings."

We venture to hold that this is the Elias, or Elijah foretold in the Old Testament by the prophet Malachias, in the fourth and last chapter of his writings, where he said: "Behold, I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come and strike the earth anathema." The same is also foretold in the New Testament by St. Paul in the eleventh chapter of his Epistle to the Romans, where he said: "There shall come out of Zion, he that shall deliver, and shall turn away impiety from Jacob." This, therefore, cannot be the Elias spoken of by Christ to his apostles, when He said that "Elias has already come," referring to John the Baptist: Elias cometh more than once or twice.

Regarding the advent of this coming of Elias, it is but reasonable to suppose that he shall come in the Heads of the beast. The Heads will contain the first complete fullness of the race on the earth; and the seventh and last head is the Occident. Therefore, it is probable that this "Trumpet" shall be sounded in the West, and his peals ere long be heard. We shall look for thy salvation, O Lord." If he speak not to the Heads of the Beast, of what use will it be to argue with the voluptuous parts. If not the nascent heads of the *Æon* receive the mysteries of their "whence and whither," how shall the sensual back and belly of the serpent become gratified in the knowledge of divine wisdom; or the opprobrious "tail" of the monster acquire about his nativity? Or, shall the Horns render an intelligence which the heads failed to understand?

Again, the horn of Elias shall be blown in the Hill of Zion, and all the nations of the earth shall hear, and the rivers shall hear, and the mountains and valleys that are afar off shall hear; and they shall wonder in astonishment when they hear the music of the thunders of his horn! Behold this shall be the Revolution, towit: The children shall rejoice once more in their children; for the Jews shall come back to the fold; and the wandering Christians, who in time past fell away from the true Fold shall return, and all those who by heresy, impiety and unbelief have gone far towards rendering the earth an unprofitable possession of the Lord; many of these shall be converted back when Elias comes; when they shall hear the sublimity of the voice of his horn. They shall learn of the "blasts" from the prophet's mouth, lest the Lord shall curse and "strike" the earth with anathema.

Elias shall be at peace with the Lord God in all things; he shall speak by the spirit of the Lord. He shall appease the impending wrath of the Most High against an ungrateful and sinful world. He shall make the earth tolerable afore the face of the Lord of Hosts, and the church more pleasing afore His countenance. The Church he shall cleanse with the Hyssop of fire, and the "Tree of Life" shall be pruned, and its decayed and withered limbs cut off; that the true "Olive Tree" may grow yet taller, stronger and more comely. Pride shall receive a wound; and

avarice, obstinacy and oppression shall be purged without. The "true Olive Tree" shall be ingrafted in the "Wild Wood;" and the Church of Saints shall, as it were, suffer the convulsions of an ordeal; but the "Mountain of the Lord" shall not be removed or sundered by the tension of the heat of the Ordeal. However, the Disciples should forsake the evil of CUPIDITY lest they, like the "foolish virgins" should find the oil wanting in their lamps when the Bridegroom cometh. Let they of the Ordination of the Lord take heed of the solemn warning of St. Paul where he spake to the Romans, xi,18-21: "Boast not against the branches. But if thou boast; thou bearest not the root, but the root thee. Wilt thou say then: The branches were broken off that I might be grafted in. Well because of unbelief they were broken off. But thou standest by faith; be not high minded, but fear. For if God hath not spared the natural branches, FEAR lest he also spare not thee."

When the great prophet cometh, then shall the dragons of the "north" fear; and the enemies of Zion shall fear when they hear the Deliverer's voice; and the oppressors of the "south," and all they that sit heavily upon the nations shall hear the whimpers of his trumpets summoning Ichneumon Behemoth, the mighty down from his couch on the mountains of the west to battle with the "Leviathans" of iniquity; at whose very name, the powers and potentates of the earth shall tremble like the wild beasts of the forest when they hear the roar of the lion in his lair.

When the smoke of the battle is over, the earth shall for a time be better; when many fetters are broken, and the kings of tyranny are despoiled. And the children shall be enlightened by the words from the mouth of the Seer, that they should adore the Lord of heaven alone, and not worship idols of gold or silver, nor gods or beasts or such foolish things. And men shall be more holy, and the giants and cross things shall let the world rest awhile. The lion and the lamb shall lie down together and a little child shall lead them, and the world shall rest like in a "millenium" of peace. Men shall go hand in hand as brothers, walking in each other's footsteps, with their faces turned toward Zion. The nations that have departed shall be seen returning; lo, they shall come back to the Church of the Pure, and the "Mount" of the Lord of Hosts. They shall adore on the Mount, and the Living God of Eternity shall they praise when they see the "Children" of joy returning to their "fathers;" for a renewed earth shall beam with delight when its face shall be cleared of much riddance; and, for then, that the world of people shall be full, it shall afford to bequeath a greater amount of offspring to the service of the Lord. These shall not only be the salvation of heaven, but they shall also be the salvation of the world, for they shall save a burdened planet from over-population; and many, many "stars" shall be risen to the Lord. But to return to our subject again: Regarding the condition of the mysterious productions of Revelation, it is, likewise, obvious that those of the Old

Testament were, also, designedly left in a state, more or less, of oblivion's blankness; their words for a time shut up, and their concealed fires left smouldering in the "crypt." That is, until such time as the mind of man, emerging from the cradle of primeval darkness, should be able to grasp the truth and discern the "Light," and withstand the glare of its imposing brilliancy.

But these sleeping "secrets" are treacherous, too, as a "thief in the night;" and their occult fires, like the hidden flames of a Vesuvius concealed for centuries in the bowels of the globe, will surely burst forth at times; their purging floods devastating and deluging the "Pompeiiis" and "Herculanæums" of iniquity around the foot of the mountain below. Or, they are showers of brimstone and devouring fire from heaven ever aimed at "Sodomis" and "Gomorrhais;" that the cities of heinous wickedness be wiped out. Lo, these are sleeping giants, "white horses" of Herculean limb; and awaking from the slumbers of eternity, do go forth in their appointed times, wading in nations' blood! For their riders are armed with two-edged swords, turning every way to save the fruit of the "Tree of Life;" their lances are the words of the Just One, and their command the voice of the Most High God.

ARTICLE III.

REGARDING THE MUCH MOOTED QUESTION OF PREDESTINATION, it is clear that there can be no such a thing as Predestination over any being or race of beings super-endowed with the God-like prerogative of Free-will. When God gave free-will to angels or to men with an Understanding sufficient to make them capable of acting intelligently in the way of right and wrong, therewith committing unto them a knowledge of the Law of good and evil; He then and there, in that measure created them as independent beings, and committed into their own charge the independent right to mould their own destiny. That is, in as much as men are vested with the guiding faculty of reason. Aye, and more than that, in as much as they are clothed with the supernatural grace of Faith; so much, likewise is the Creator released and divested of the responsibility of their volitional actions, whether such be good or evil, right or wrong.

In short, intelligent beings have their destiny in their own hands. THEREFORE, OUR FUTURE IS NOT PREDESTINED; ONLY FORE-KNOWN. It is not preordained that any man should sin; yet it is fore-known that he will sin. God never predestined evil in all the days that he is God; from eternity since he sat on the Throne of heaven, or never shall; for if he should, he would then fatally violate the supreme sanctity of His Nature and Omniscience, and God, himself, would not be God. All that God doeth is good, and all that is not good is done by other than God. He was obliged to make hell that all evil should be destroyed therein; thus, in his goodness, preventing evil from entering into and perverting the sanctum of Living Eternity and destroying everlasting Life therein. Destiny is in-

corporated right in the province of Free-will, as the exponential product of its empire.

As the "ENDOWMENTS" of the creatures of the animal kingdom may be summed up in the ineffable qualities of vision, carnation and voluntary motion; so in the "metaphysical" world the inhabitants are clothed in the supernatural powers of Understanding; Memory and Free-will. But the Freewill, like the voluntary action in the former "kingdom," is the crowning quality or product of the others; like the bloom, or efflorescence of the other two.

The building of the human spirit—for the divine purpose of life, in a human being, is the rearing of a soul—may be likened, in a homely manner, to an Artisan who constructs a statue wrought out of all kinds of metals. Let the "Works" of the soul—for "every one shall be judged according to his works"—be represented by an innumerable number of tiny bits of the various kinds of metal, from the quality of "clear gold" to that of coarse, opaque cast iron. The fragments of the "works" will also of necessity, consist of all possible shapes, moulds and various sizes.

The knowing Artisan sets himself to work diligently making such selections from the abundant resources of material at his command as suit his taste and artistic inclinations,—not to speak of such exotic promptings as may occasionally from time to time find their way into his mind. For it will at all times be remembered, that, to the contrary notwithstanding, he is at perfect freedom to use such quantities, grades etc., of the raw material as he likes according to his own choosing, and the untrammelled dictates of his Free-will. He is at liberty to use all pure "transparent gold" if he will. Or, he may from the stupendous heaps, prefer certain quantities of alloy; or if so disposed he may draw selections from sources of copper or tin; aye, he may use all the copper, iron or base ore if such refractory metals are his favorite. However, there is no doubt but that the manufacturer will be hard pressed at times by his many customers, representing magnificent emporiums of both foreign and domestic ports, to use their multiplicity of wares and stuffs. Or he may stealthily adulterate and corrupt a noble design with amalgamation of an alchemy fused from a statute not his own; or by using material purloined and plundered from another's use.

Not doubting of his proper knowledge of the most appropriate material to use, he begins by heating first one piece and then another; and then, while the glowing metal is soft and hot, by beating with a hammer, each several atom is skilfully caused to adhere firmly and permanently to the rudimentary structure of the embryo design. As the fragments are so small and the size of the model so vast, the laborer is required to work for very many years; sometimes apparently with but little results. But at the end of say "three score and ten," the workingman himself begins to wonder at the magnitude of his work and the outline of his structure, and to feel that the fulfillment of his labors is probably, at least, beginning to

draw nigh to a close. If it is to his own satisfaction and to the satisfaction of the "critics," he has reason to feel more than gratified at the grand realization of his hopes and ideals which he had entertained when a boy. For the ideal becomes now changed into the real; and his memory is full to overflowing with the freight of the past, and the consummation of very many things.

Now the method of construction is thus: every several piece of whatsoever stamp or die is set in a special place in the model. Each increment, therein, still retaining its own original substance, stamp or die. Thus, each and every thought, word, and deed of the builder is identically preserved and remembered with a certain degree of accuracy; and the magnificent ranges and vista of the creation of the spiritual "Obelisk" are all happily illuminated through the glorious clearness and transparency of the "pure gold."

Even so, in a measure, with the fashion of the human soul. Each and every act of our lives, every thought, word and deed, good and bad, right or wrong, all are heated in the flame of passion and indelibly wrought in the Spirit. Behold, these are the "works." The soul is a stereotyped autograph characteristic of the man, and the works of a man.

But, again, suppose the illustrative metal structure to be, afterwards, subjected to the action of intense heat, in order to thus "prove" the quality of the works *EN MASSE*. The gold and free metal shall be able to resist the dissolving force of the fire; but what of the rest? But the refractory obduracy of the brazen image, and even its frail "shadrach" of gold is but like melting ice in a furnace, compared with the apyrous metallurgy of the living soul!

Indeed the predicament of freewill in a being,—to descant again to the subject,—and the free exercise thereof manifests and exhibits the true or false execution of his, or her intelligence. Verily, is this endowment the primordial step towards self-independent existence; the grand clearance of the highway towards immortality, and the opening vista looking into The Everlasting. Or, rather freewill is, in itself, the original and fundamental function of the Self-existent: the whereby Eternity itself must stand or fall. But it is also to be regarded as the supremest and fatalest of prerogatives bestowed by a Creator on a creature, next to that of existence itself. 'Tis an everlasting inheritance, an infinite treasure; not a restriction nor a burdensome responsibility. "Ask of the days of old" whether the Lord ever bestowed such an extraordinary favor on any creature which he hath created on the earth prior to the "age of man." 'Tis the ineffable exponent of the Regent of the earth, and quality of perfection in a highly created being; the richest gift that a Creator could well bestow on a creature.

With men, as with all organic beings, the ruling office of the Will is perpetually expiated through the media of volitional action, whether such action be mental or physical, thus requiring a conscious effort on the

part of the being implying a certain amount of physical consumption or physical "burning" to dispatch each evolutionary act, whether it be of thought or deed. Now, the essential quality or "little lives" of all these several acts, and efforts are really and virtually transmuted into spirit, and in the human being are indelibly written in the soul. The aggregation of them all constitute the inexhaustible "flood" of spirit; and memory, in a word, is the very "stuff" the soul is made of.

Nourishment taken into our system is first used up and assimilated by the physical apparatus; from thence, after undergoing a certain transformation, it is transferred into the intellectual organism. After being first utilized in the Cerebellum rudimentary, it is promoted to the Cerebrum functionary, from whence, through the mystic media of thought, it is finally transmuted into the invisible spiritual. So we live on day by day without experiencing any increase of growth, strength or happiness, for all these things go into the soul. The material pours into the "immaterial," the visible world into the invisible, until the "ocean" of the immortal is filled. Thus the body is robbed of all these blessings while the soul is replenished with glory. Perhaps the condensation of an hundred bodies would not suffice to make one full-fledged soul. That intangible, mysterious, fathomless "sea of life" is, in itself the quintessence and sum total of all our "works" of which the will of man is the archetype, and denotes the character of each and every spiritual "mark," whether it be black or white.

Although eternal Justice in His mercy sometimes makes an allowance for erring actions in our frail race, when such weaknesses are conceived outside the pale of reason, clear and unclouded, or when committed in the darkness of ignorance. Yet, the understanding of the whole world is more or less darksome as a result of the effects of Original Sin, or the willful transgression of the commandment of God in eating of the "forbidden fruit." This cloud of opprobrium since the beginning "left darkness in our understanding, weakness in our will and a strong propensity to evil, even after the stain of original sin is forgiven." But the fact is, the Lord does not overlook this human weakness in us; nor does He excuse any deficiency in posterity resulting from the habits of ancestral disobedience to His laws. So we are all born in the sin of our parents, and we grow in our own sin, and for this is the curse of death pronounced on the whole race. Even the "elect and faithful" must die once, but great sinners shall die more than once. For this did the "God of the earth" come down and die on a cross for the redemption of a fallen world, that through His Death the world might have Life. And but for the Infinite merits of our Lord and Savior no human soul could ever enter the gates of heaven. But many who believe in his name shall wash their robes and make them white in the hyssop of His blood.

Likewise, is there inherent shadows lingering over the perverse and unbelieving nations, and they that sit as tyrants like the "Egypt" of the earth :

“Mosoeh” and “Thubal” and the terrors in the land of the living. The curse of despotism in a nation is also inherited, and like that of original sin the disease follows the seed. When the powers of the dragon sits on a nation or tribe of today, he also rests more securely on that people’s offspring unto generation and generation.

Even so with individuals: For the Lord said: “I will visit the iniquity of the fathers upon their children unto the third and fourth generation of them that hate me.” These words spoken on Mt. Sinai relate to culpable conditions, growing out of willful disobedience, and which the Lord cannot justly excuse. Like a twofold “original sin” the inherited plague falls on both parents and children.

Yet, it should be remembered, that good works before the Lord shall never be lost or forgotten in His mercy, no matter by whom performed. And good deeds done in the depths of a Sodom shall “shine like the stars of the firmament for all eternity.” No one need, in the least, despair of his position, condition or derivation in life, for the God of all goodness will give himself to us without reserve in that “banquet of love,” to all that receive of that Sacrifice Perpetual, calling upon the name of the Lord.

Yet even these cases of exceptions to claims of mercy, if we may so call them, Predestination does not preside on the part of the Lord; only Foreknowledge. For these are rather conditions where the will of man has become perverted, and his spirit falsified: and, as such resulteth through his own fault, knowingly, AND SANCTIONED BY HIS WILL, he must of inevitable necessity abide the consequence. Nevertheless, there ever exists on the part of the Creator over all things, the antecedent law of Preordination. That is, for illustration, if such and such things do occur, or, are performed by a creature, then certain inevitable consequences as a resultance following shall also be so and so. It was preordained that the earth should exist, that it should revolve around the sun; and that water should flow down hill. It was preordained that our race should be created on the earth, and that men should ever live holy without any sin. But when they transgressed, they, then and there, broke through that barrier of preordination, and, forthwith, took their destiny as a consequence, independently, into their own hands.

Consequently, it is again ordained by the Omniscient, that when men transgress they either shall do penance and be forgiven, or, else they shall undergo certain unavoidable punishments; whereas, if they obey the will of the Lord, and become deserving through the performance of good deeds, then the decree of fate is that certain unfailing rewards shall await them, and no man, their joy can take from them. Now, these things are preordained. But it is not predestined by God that anyone shall sin, “for the Lord willeth not the death of a sinner but that he repent and live.” Neither is it set in the “books” on high that anyone shall be rewarded for any good work, until subsequent to the act of merit. Then, and not until

then is the "item" indicated in the "book of life." However, from the beginning it is foreknown to the Creator what all men will do; and many of these things to come are foretold to the world through the mouths of the prophets.

ARTICLE IV.

THAT DIVINE FORE-KNOWLEDGE ever exists is evident from the obvious fulfillment of certain Revelations, from time to time; and, also, from the anatreptic argument of infinite wisdom on the part of an Infinite Creator. Eternal prescience pervades all things, past, present and to come.

But this is one of the inexplicable mysteries of the inconcievable greatness of God: That He gave to men absolute right to control their own will and to act accordingly, and, yet, He to know just what this free-will of theirs shall ever lead them to do, under all circumstances and throughout all ages and nations. Reasoners may resist that such would be a preposterous inconsistency; an impossibility. And that even an All-wise Creator cannot foresee things that will happen in the future without that he still retains in his own hands the fatal reins of destiny. But the truth is that such logical theorists and finite beings of time simply call in question the Infinite Omniscience of Him who is from eternity to eternity; "for by him and in him and of him are all things."

And so is it apodeictical, that although the Lord possesses entire prescience of all things to come, yet that fact does not obviate the crime of transgression on the part of any servant who offends. "Sin is sin" and iniquity is none the less hateful, and could offend not any more, even if the Lord had no Foreknowledge that it would come. Eternal Omniscience grants no licence to commit sin, nor does it warrant any irresponsibility of action on the part of angels or of men. The Foreknowledge of God never helps nor hinders, affects nor desires the fall of anyone.

When the Lord created our first parents in the garden of Eden, he well knew that they would fall, and posterity after them, by succumbing to the desires of the wily Serpent. But that fact again of divine prescience did neither hasten nor impel their ill-fate. Therefore, who will question either the justice or goodness of God in the act of that creation or the conditions prescribed thereto? Indeed, there were no chance of escape, even if such were desirable, regarding the event of the creation of the race, nor the implied conditions. As sure as the planet itself were formed out of Chaos, our race was preordained to exist in the course of time.

We are but the final link in a chain of terrestrial Cosmogonies, and the plan of our being is connate with our being and seeing. Except, that man, as a race could have existed and that without imperiling his doom, should the "evil one" not have been sent to the earth to beguile him. But again that would not do since the true soul could not well be distinguished, then, from the false one; as the necessary theotic TEST would not be made. From the very origin of their existence souls are in a measure born either

evil or good. Saints are so born from their mother's womb; but the spirit of a fool is perverse from its infancy. The spirit of God is in the soul of the just; but the devil fastens himself in the wicked heart. Not that any one is so depraved as to be utterly irreconcilable to the divine will. Unless, that through his debauchery he loses the necessary moral power to regain rectitude, and consequently become unable to convert himself to penance. Yet it is evident that a Judas will not become reconciled to a betrayed Christ. The deplorable condition of a corrupt and perverted will-power may, and often does render the recovery from a state of moral degeneration quite impossible. Hence God designed it that such as would sin should sin. Let evil seduce such as would be seduced. Better that they fall while on earth than hereafter in heaven. Likewise, whatever of EVIL OR FALSENESS is in the commonly good soul, it also shall err, and become purged and eradicated. The ordeal of fire, at the end, shall utterly prune the evil from the good; the false spirit from the true.

Yet, who is it that would not risk the dangers attending an existence for the sake of the existence itself? Life is sweet, and who would not risk the chances of life or destruction, but remonstrate at the very start; No Lord create me not; I fear the dangers are too great! Immediately prior to the creation of the race, suppose, that, if such were possible, the Lord had purposely asked the consent of each and every member of the human family, as to whether they were willing to become endowed with the life of a being, and that, only under the restraint of certain inseparable and immutable conditions. And that, again, without these conditions no person could or should become created. Said conditions to consist of terms of obedience to eternal laws, and everlasting joy on one side; but on the other side a violation of said laws, and everlasting destruction! Each counter-result being the reward or punishment of good or evil works done and performed during life, and according to the dictates of their own free-will, and free-election.

No doubt, upon hearing such a magnificent though fearful proposal, there would not be a solitary dissenting voice in all the would-be multitudes of millions, and billions, and trillions! But all would, with one acclaim, say: "Good Lord create; thy conditions are just and fair." Yet, the Lord knowing the fatal consequences that were sure to befall many, would remonstrate still further: "You are to understand that the risk shall be all your own, my people, and none of the responsibility whatever shall rest on me. And, I well know that very many of you shall taste fire unto death." But they would all again surely say: "Yea, Lord create." Each one imploring with full and implicit confidence in his own stability; and the pleading voice of their importunity would be hard even for heaven to resist.

Now, though our consent had not thus been personally sought nor obtained in the matter, yet our situation is quite the same as if it had been. And the terrible conditions are pronounced with Omnipotent oath and

clad in everlasting fire. Being thus created, it behoves us to wisely beware of the fire that is coming; aye, and likewise, to seek immortal glory. But, alas, how many of us are no sooner brought into the world a little while than we are at work diligently seeking, as it were, to defeat the very purpose of our end, by eagerly feasting in the pleasures and carnal heaven of the world, all to the detriment and sad forfeiture of the true heaven that is to come!

The voluptuous Lucifer has the same right, withal, to accuse the Creator for that he voluntarily rebelled against the will of Heaven; and by eating of forbidden glory merited to himself eternal damnation. But was not the seed of discord all sown by the celestial sinner himself to his own perdition? The crime preceded: the curse followed. Even so with men: Foreknowledge overrules not Freewill. But the Lord is the more merciful to us because he is fully aware of our "strong weaknesses." He foreseeth that the freewill of the froward mind ever inclineth to perverseness, while that of the abiding child inclineth to draw away from evil to the other side. This quality in a spirit may be characterized as the MORAL SUSCEPTIBILITY OF THE SOUL. Therefore, as a rule, though not without exceptions, the quality of good or evil is, more or less, right in the prerogative of freewill, itself predisposed and cultivated by each individual being, and acting under the predilection of its owner and the shaping influence of the two great antagonistic Spirits which sit on the earth, developing the fates and destinies thereof. The Lord saw fit to leave these things, without compulsion, to the will of man, so that no blame can be hereafter attached to Him regarding our pain or loss, when the justice of his judgments shall be manifest on the last day.

There are on the earth, and shall remain until the end, two mighty, though unseen ADVERSARIES, viz; the Holy Ghost, or Spirit of God on one hand, and on the other hand the Devil, or Satan, or the Spirit of the Dragon. And there is a fierce and constant warfare going on all the time between the principalities of darkness and the Powers of Light, which struggle is visibly expressed in the perpetual conflict between the Church and the Beast. For the face of the earth is the battle ground, and the spoils of the victor are the souls of men. And the Dragon goeth about in the fierceness of madness "like a roaring lion seeking whom he may devour," for "he knoweth that he hath but a short time."

It remains for each person to choose which side he or she will take in this battle of eternal fate; which choice shall surely determine our destiny, and which is entirely left to our own election. Therefore, no one shall go to hell unless it be his own fault. Nor shall anyone go to heaven unless he is deserving; and that through the merits of our Lord and Savior Jesus Christ, under the cross, IN HOC SIGNO VINCES.

ARTICLE V.

REGARDING THE PLACES AND CONDITIONS OF "LIFE HEREAFTER IN THE

WORLDS TO COME;" fixed decrees of fate, etc: it may be well to here indite another prefatory chapter.

Though not heretofore understood, it is evident from the Revelations of the Apocalypse, and, also, from the visible order of the cosmic universe, that, within the Solar system, the Sun is the grand shrine of Living Eternity, while the immensity of space is the "see" of eternity dead. The first is the abode of all that is perfect and incorruptable in nature and creation dwelling in a state of supreme beatitude, but the second is the sum total of all destruction.

Nothing can enter the Throne of the Living God but that which is absolutely holy and pure. And whether it be seraphs who rebel in heaven, or souls of men that become defiled on earth, such shall all be cast with the common mass of condemnation into the solar hells. Where they shall feed as fuel the great fires, and the boundless blanks of space are magnificently illuminated with the light of their illustrious smoke.

The spirits of all the lower animals—for LIFE IS SPIRIT and these have LIFE—depart into the air of earth at death. This place is, therefore, the irrational heaven of the firmament. The inanimate spirit or "phosphorescence" of a tree, and the plants and herbs of the vegetable kingdom depart annually by desolving into the air. Thus is summer and winter the "hemispheres" of the cycle of life and death of the first and lowest order of life. But the REAL spirit of a horse or a sheep goes and dwells during a long period of time in the atmosphere of the globe, until it is at length destroyed by lightning.

Not so with the human soul. When a person dies his spirit goes not back into the air. Such being a finished work with nature, it thenceforth seeks and finds a permanent abode. Neither does it die or become annihilated. Hence, the question gravely arises: Where does the human soul go after death? Behold the solution of the mystery; to-wit:—

When a "Saint" dies, his or her soul ascends into the empyrean of the Sun. When a monstrous sinner dies his soul descends into the bottomless pit, or the interior of the earth. All the rest of the souls of the world go into the Limbus of the sea, and the waters surrounding the terrestrial globe.

The spirit of the human family taken as a whole and lasting throughout all time forms a world of living souls, which spirit "waters" give rise to a grand "delta" of three branches, or living streams flowing into as many mighty reservoirs.

Heaven shall receive about a third share of these waters. These are they in whom the Paraclete dwells. You may know them by their works; they wear the white robes, for they are the chaste of the earth. They alienated themselves from the world and they speak like angels.

The nethermost "abyss" shall also receive its share. Lo, the torrent of perdition; the stream of eternal death! For there is nothing in these that is worth the price of saving. These are they in whom the dragon sits

secure. You can know them also by their works: they are those who don the "filthy garments" and speak like dragons.

But the third affluent likewise beareth away its most mighty portion of the souls of men. These go into the watery "abyss." Speaking of the adults who go in here: you may know them by their fruits also: They have eaten of the tree of knowledge of both good and evil; therefore, their works are good and bad and they wear the "spotted garments."

The first pellucid stream is the river of the chosen, or the Elect of the Lord. The middle delta is of the honorable Beast and feedeth or createth the Beast of the sea, who is now developing in the womb of the deep during his vast period of gestation. These souls, a most numerous multitude are at rest in the deep awaiting the resurrection, after which they shall undergo another era of probation. Many of them shall then constitute the Faithful of the Lord and shall go into everlasting life, but "Gog and Magog" shall resist, and shall fight on the opposite side, and shall go into the horde of destruction. But the Beast of the sea shall suffer in the plagues of the "third woe" according to the multitude and magnitude of their iniquities. May the Lord have mercy on those and on all the souls of the faithful departed who dwell on the "river Lethe."

But the infernal river taketh down the "Second Beast." Or rather this is the umbilical life stream that nourisheth that Beast which is, during the age of the æon gestating in the womb of the bottomless pit. At the end of time the planet shall give birth to her beasts. This woeful Fetus, on whom the glory of heaven, or the "light of His countenance shineth not, is bred in utter darkness; he is fed by the souls of murderers and suicides, who die unrepentant: and unbelievers and liars and sorcerers and fornicators and adulterers and all great sinners who knowingly err and would not do penance for their sins. There is a "Harlot" in the bottomless pit; there her giants may test the prison bars and try if the walls be strong!

THE APOCALYPSE OF ST. JOHN THE APOSTLE.

Revelation of the Seven Churches.

In the first, second and third chapters of this Book are contained instructions and admonitions which St. John was commanded to write to the seven bishops of the churches of Asia. And in the following chapters, to the end, are contained prophecies of things that are to come to pass in the church of Christ, particularly towards the end of the world, in the time of Antichrist. It was written in Greek, in the island of Patmos, where St. John was in banishment by order of the cruel emperor Domitian, about sixty-four years after our Lord's Ascension.

CHAPTER I.

St. John is ordered to write to the seven churches in Asia: The manner of Christ's appearing to him.

The Revelation of Jesus Christ, which God gave to him to make known to his servants the things which must shortly come to pass; and signified, sending by his angel to his servant John,

2. Who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen.

3. Blessed is he, that readeth and heareth the words of this prophecy; and keepeth those things which are written in it: for the time is at hand.

4. John to the seven churches which are in Asia, Grace BE unto you and peace from him, who is, and who was, and who is to come, and from the seven spirits which are before his throne:

5. And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth; who hath loved us, and washed us from our sins in his own blood,

6. And hath made us a kingdom and priests to God and his Father; to him be glory and empire forever and ever, Amen.

7. Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him. And all the tribes of the earth shall bewail him: Even so: Amen.

8. I am Alpha, and Omega, the beginning, and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty.

9. I John your brother, and sharer in tribulation, and in the kingdom, and patience in Jesus Christ; was in the island, which is called Patmos, for the word of God, and for the testimony of Jesus:

10. I was in spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying: What thou seest, write in a book; and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicia.

12. And I turned to see the voice that spoke with me: and being turned, I saw seven golden candlesticks.

13. And in the midst of the seven golden candlesticks, one like unto the Son of man, clothed with a garment down to his feet, and girded about near the paps with a golden girdle:

14. And his head and hair were white, like white wool, and as snow, and his eyes were as a flame of fire,

15. And his feet like unto fine brass, as in a burning furnace, and his voice as the sound of many waters:

16. And he hath in his right hand seven stars: and from his mouth came out a sharp two-edged sword: and his countenance shined as the sun shineth in its full strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not: I am the first and the last.

18. And alive, and was dead; and behold, I am living for ever and ever, and have the keys of death and of hell.

19. Write, therefore, the things which thou hast seen, and which are, and which must be done hereafter.

20. The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks: The seven stars are the angels of the seven churches: and the seven candlesticks are the seven churches.

EXPLANATION.

We shall now venture to propound such interpretations of this chapter, and afterwards of those following in the order of the sacred Book, as in our best understanding coincides with the dictations of both Scripture and Science. Not that our remarks are intended to be derogatory to opinions previously advanced by Authority, but rather they are to be submitted for consideration and comparison, as perhaps being more comprehensive and dianoetic.

A VISION OF CHRIST AND HIS CHURCH.

The latter portion, particularly, of this initiatory chapter furnishes us with a beautiful vision of the Son of God standing in the midst of the seven-fold Church of all the earth. The "seven stars" which he held in his right hand represent the "Holy Ghost" or the "Seven Spirits of God."* They are also called the "eyes" or "horns" of the "Lamb.† This vision is also symbolized in Ezekiel as the "stone on which there are seven eyes."‡ "The two-edged sword which came out of the mouth of the eternal Son is the same sword of judgment with which he shall strike the Gentiles and slay the wicked on the last day. It is the famous "iron rod."§ But the numerical order of the seven churches corresponds not to any ecclesiastical or geographical division of the earth's surface, nor to any distribution of people or Christians of any single age; but it does correspond to the ORDER OF TIME, and that only. For there will never be but ONE of these "churches" existing on the earth at any one time, during any period of the world's present or future history. The "angels" of the "churches" are

x 1. 13. † V. 6. ‡ Zach 111. 9. § x 1. 13; 21

designed to show a complete...

the seven spirits of God, who shall reign in turn; and are personified in the Pope of all the earth, who is the Lion of the Lamb, and the visible Head of the Church. This visible Ghost of God is mentioned in Daniel as the "Prince of the Strength." || *Sam V 11, 11*

NOTE—It might be well to remind that whenever we refer to authority, other than that of the Apocalypse itself, mention is specially made of such; otherwise naught but number of chapter and verse is given.

CHAPTER II.

Directions what to write to the angels or bishops of Ephesus, Smyrna, Pergamus and Thyatira.

To the angel of the church of Ephesus write: These things, said he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2. I know thy works, and thy labor, and thy patience, and how thou canst not bear evil men: and thou hast tried them, who say they are apostles, and are not, and hast found them liars:

3. And thou hast patience, and hast borne for my name, and hast not failed.

4. But THIS I have against thee, that thou hast left thy first charity.

5. Be mindful, therefore, from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will remove thy candlestick out of its place, unless thou shalt have done penance.

6. But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith to the churches: To him, that overcometh, I will give to eat of the tree of life, which is in the paradise of my God.

8. To the angel of the church of Smyrna write: These things saith the First and the Last; who was dead, and liveth:

9. I know thy tribulation and thy poverty; but thou art rich: and thou art blasphemed by those who say they are Jews and are not, but are of the synagogue of Satan.

10. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that you may be tried: and you shall have tribulation ten days. Be thou faithful until death, and I will give thee the crown of life.

11. He that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death.

12. And to the angel of the church of Pergamus write: These things saith he that hath the sharp two-edged sword:

13. I know where thou dwellest, where the seat of Satan is: and thou holdest fast my name, and hast not denied my faith. Even in those days Antipas was my faithful witness, who was slain among you, where Satan dwelleth.

14. But I have a few things against thee: because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat and commit fornication:

15. So hast thou also them that hold the doctrine of the Nicolaites.

16. In like manner do penance: if not, I will come to thee quickly; and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith to the churches: To him, that overcometh, I will give the hidden manna, and

will give him a white stone; and in the stone a new name written, which no man knoweth but he that receiveth it.

18. And to the angel of the church of Thyatira write: These things saith the Son of God, who hath eyes as a flame of fire, and his feet like unto fine brass:

19. I know thy works, and thy faith, and thy charity, and ministry, and thy patience, and thy last works which are more than the former.

20. But I have a few things against thee: because thou permittest the woman Jezabel, who calleth herself a prophetess, to teach, and seduce my servants, to commit fornication, and to eat of things offered to idols.

21. And I gave her time to do penance: and she will not repent of her fornication.

22. Behold, I will cast her into a bed: and they that commit adultery with her, shall be in very great tribulation, unless they do penance from their deeds.

23. And I will kill her children with death: and all the churches shall know, that I am he who searcheth the reins and hearts: and I will give to every one of you according to your works. But I say to you,

24. And to the rest who are at Thyatira: Whoever have not this doctrine, and who have not known the depth of Satan, as they say, I will not put upon you any other weight:

25. Yet that which you have, hold fast till I come.

26. And he that shall overcome, and keep my works unto the end, to him will I give power over the nations;

27. And he shall rule them with a rod of Iron; and as the vessel of a potter they shall be broken;

28. Even as I received from my Father: and I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit sayeth to the churches.

EXPLANATION.

The First Four Dynasties of the Kingdom of the Church.

This venerable chapter gives, in brief, a complete summary of divine testimonials, exhortations, admonitions and sacred promises to the four first epochs of terrestrial Zion, or the great Catholic Church of Christ on the earth. The time of these Æons of the Lord date from the first coming of the God of the earth until the opening of the Sixth Seal; comprising a grand period of about 28,000 years. The four angels of these churches are four of the seven spirits of God. They are four of the seven arch-angels of the planet, and are here characterized as being impersonated and incarnated in the "elect and faithful" living, during this time, on both hemispheres of the globe. For the blessed of the earth are the living temples of the Holy Ghost. Each of these mighty Spirits of eternity shall severally and in turn take his post on this Orb and reign during a vast period of perhaps 7,000 years. Behold, these are the terrestrial ages of the Dynasties of the Lamb.

THE GREAT CHURCH may be said first to comprehend the celibate clergy of christendom under the See of Rome; and they who devoutly receive of the "Continual Sacrifice"* of the Host at their hands. The first consti-

*DAN., VIII, 12.

tutes what in Revelation is called the "Elect:" and the second class of saints is denominated the "Faithful."

Outside the pale of this fold, the "orbits" of christain faith are more or less swerved, because of infidelity to strict faith and morals; and, consequent, levity to carnal and worldly propensities. They refused to adhere to Pentecostal doctrines promulgated by the INFALLIBLE CHURCH OF THE EARTH. Therefore, the fire of the Spirit, in a manner, cut off such "branches" by the "sword" of the mouth of the "prophets." Indeed, these may be regarded as the "eccentric orbits" of the Church. But let no animosities exist between the Church and any other sect in Christendom; no, nor between any other sect whatsoever. All mankind are brethren. But God putteth into their hearts to do these things till the Kingdom be fulfilled; aye, and many shall return. Yet, whosoever confideth in Jesus Christ shall never know eternal destruction.

THE FIRST DYNASTY OF TIME is reigning since the ascension of our Lord, or rather since the first Whit Sunday, or perhaps more reasonably from the beginning of time, (for the Holy Ghost dwelt on the earth before the era of Redemption also) and shall continue to reign during several centuries yet to come; say a thousand years. Ours is the church of EPHESUS. We adore under the divine rule of the first-angelic Spirit of the Lord. Not but that the seven Spirits are all one in the Lamb.

VERSE 4 undoubtedly refers to the sin of avariciousness on the part of the Church itself. The ministry, either at present, or some particular time referred to in the sacred text, shall willfully ignore the virtue of poverty and burden and tax the people to such an extent as to deserve a severe rebuke from the Spirit. In this way they shall leave their "first charity;" by covetousness, and in rejecting the state of the holy property which virtue so eminently characterized the early Christians, and which doctrine the divine Master himself so impressively inculcated to his apostles and disciples. Why will they of that holy body, who renounced the effeminacy of the "beast," still continue to prostitute themselves to the lust of gold? Our Lord in the parable exhorted the rich young man, that in order to attain a perfectly virtuous life, he should sell his goods and wealth and bestow the proceeds on the poor. How much more so ye, who are ordained sons and daughters of God? "You cannot serve both God and Mammon."

VERSES 2 AND 6 refer to teachers of pernicious doctrines, schismatics, heretics and such ministers of vice, who use arguments of Satan, claiming to be of the "saints" and true ministers of the Lord. They pretend to be sons of God, but are, in fact, devotees of the Beast. You cannot serve both God and the beast. Let it be proclaimed throughout all Ephesus that they who serve the beast are not sons of God! Let the beast hunt down the prophet and crush him if he may; yet can the beast argue with the prophets? He cannot say the "new Canticle" which they alone can sing. The Elect must conquer nature itself. The trumpet is blown in

the streets of Jerusalem and from the top of Mount Zion, that the saints of the Most High shall overcome the world! These are the Lions of the Lord on the earth.

JEZABEL MENTIONED IN VERSE 20 is the great Antichrist who shall come in the height of his power at that time. The "bed" into which she shall be cast with her followers is the bottomless pit. Not but that Balaam in the previous era of Pergamus is rather the beginning of Antichrist, but who shall not have assumed such formidable power until the time of Thyatira.

"Antipas" v 13, or the "faithful witness who was slain," shall, probably, be one of the Popes, on, or about the opening of the fourth seal, who shall be put to death at the coming of Antichrist.

THE POWER OF THE "ROD OF IRON" which the saints shall wield over the nations refers to the time of the second coming of Christ, when fatal war shall be made against the wicked "Babylon" of the Resurrection.*

During the divine reign of Thyatira the "abomination into desolation" shall be set up.†

CHAPTER III.

Directions What to Write to Sardis, Philadelphia and Laodicia.

And to the angel of the church of Sardis write: These things, saith he, who have the seven spirits of God, and the seven stars: I know thy works, that thou hast the name of being alive, and thou art dead.

2. Be watchful, and strengthen the things that remain, which are ready to die. For I find not thy works full before my God.

3. Have a mind, therefore, in what manner thou hast received and heard, and observe, and do penance. If then thou shalt not watch, I will come to thee as a thief; and thou shalt not know at what hour I will come to thee.

4. But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white because they are worthy.

5. He that shall overcome, shall thus be clothed in white garments: and I will not blot his name out of the book of life: and I will confess his name before my Father and before his angels.

6. He that hath an ear, let him hear what the Spirit saith to the churches.

7. And to the angel of the church of Philadelphia write: These things saith the Holy One and the True One, who hath the key of David: He that openeth and no man shutteth; shutteth and no man openeth.

8. I know thy works. Behold, I have given before thee a door opened, which no man can shut; because thou hast a little strength, and has kept my word, and hast not denied my name.

9. Behold, I will bring of the synagogue of Satan, who say they are Jews, and are not, but do lie: behold, I will make them come and adore before thy feet: and they shall know, that I have loved thee.

10. Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to tempt them that dwell upon the earth.

11. Behold, I come quickly: hold fast that which thou hast, that no

*XVII, 14. XIX, 11-21.

†DAN., XII, 11.

man take thy crown.

12. He that shall overcome, I will make him a pillar in the temple of my God: and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, and the new Jerusalem, which cometh down out of heaven from my God, and my new name.

13. He that hath an ear, let him hear what the Spirit saith to the churches.

14. And to the angel of the church of Sodocia write: These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God.

15. I know thy works; that thou art neither cold, nor hot: I would thou wert cold or hot:

16. But because thou art lukewarm, and neither cold, nor hot, I will begin to vomit thee out of my mouth.

17. Because thou sayest: I am rich, and made wealthy, and I have need of nothing: and thou knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be made rich; and mayest be clothed in white garments, that the shame of thy nakedness may not appear: and annoint thy eyes with eye-salve, that thou mayest see.

19. Those whom I love, I rebuke and chastise. Be zealous, therefore, and do penance.

20. Behold, I stand at the door, and knock: if any man shall hear my voice, and open to me the gate, I will come in to him, and will sup with him, and he with me.

21. To him that shall overcome, I will grant to sit with me in my throne: as I also have overcome, and have sat with my Father in his throne.

22. He that hath an ear, let him hear what the Spirit saith to the churches.

EXPLANATION.

The Subsequent Dynasts of Zion.

THIS CHAPTER PERTAINS to the three subsequent ages of the universal church of the New Testament, commencing with Sardis or THE HOLY CITY IN RUINS. And signifieth the more or less demolished condition of the Church since the middle of the fifth "seal" of time, by reason of the great power and persecutions of the famous "Appollyon" or Antichrist.

AT THE CLOSE OF THE REIGN OF THE GHOST OF PHILADELPHIA, Michael or the seventh angel shall announce with a celestial trumpet that "time shall be no more." While the most mighty See of the "Holy Grail," or "Laodicia" shall be procrastinated until after the resurrection and the end of time; and shall consist of a congregation from the resurrected of the nations, tribes, tongues, and people of the whole earth. The period of this last divine Empire shall be about 1500* years, or from the "end of time" until the opening of the "Millennium." This is the time also referred to in the tenth verse, as the second probation of mankind, or "HOUR OF TEMPTATION" which shall come upon the whole world after the

*DAN., XII, 12.

resurrection of the dead, and from which further trial the "saints" shall be exempt; for these shall not be on the terrestrial globe during this eventful time. This far off period might, without impropriety, be designated as THE EIGHTH "SEAL" OF THE WORLD.

It should be remembered that the sacred promises though mentioned distinctly with each "church" are made likewise to each and all. "He that hath an ear," let him hear all the things that are said in a general way to all the churches. They that overcome in Ephesus shall sit with the Son in his throne; and they who conquer in Laodicia shall also eat of the "tree of life."

THE SEVEN CHURCHES CORRESPOND, entheastically, to the sevenfold candlestick, or lamp metaphorized in the prophesies of Zacharias.* While the "two olive trees over it" symbolize the two celestial Prophets of the Hemispheres.†

However, it may be well, in conclusion of the two foregoing chapters, to retract by saying; that, although, we think we have presented the true phase and manner of interpreting the mystery of the Seven churches; yet assuredly some theologians would prefer the exposition of an universal seven-fold Church. That is, that the Seven Spirits are reigning in the earth ALTOGETHER, at the same time, and throughout each and every seal of time. And that the Pan-universal Confraternity of the whole world, after the resurrection, is not numbered in the divine reckoning, as of one of the "Seven Churches;" or that the Seven Churches and the Seven Seals are neither contemporaneous, nor analogous in supernatural order. Or that the respective Geneologies, of the two, are not reciprocally ordained in connection.

THE DECADES OF ZION EPITOMIZED.

Ephesus is the City of God in the Heads of time.

Smyrna is the City of God in the Horns of time.

Pergamus is the City of God in the Abaddon of time.

Thyatira is the City of God in the Persecution of time.

Sardis is the City of God in the Cataclysm of time.

Philadelphia is the City of God in the End of time.

Laodicia is the City of God in the time after time.

*ZACH IV.

†APOC., XI.

REVELATION OF HEAVEN.

CHAPTER IV.

The vision of the Throne of God, the twenty-four ancients, and the four living creatures.

After these things I saw: and, behold, a door open in heaven: and the first voice which I heard, was as it were, of a trumpet speaking with me, saying: Come up hither, and I will show thee the things which must come to pass hereafter.

2. And immediately I was in the spirit: and, behold, there was a throne set in heaven, and one sitting upon the throne.

3. And he that sat, was to the sight like the jasper and the sardine-stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4. And round about the throne were four and twenty seats: and upon the seats, four and twenty ancients sitting, clothed in white garments, and golden crowns on their heads.

5. And from the throne proceeded lightnings, and voices, and thunders: and THERE WERE seven lamps burning before the throne, which are the seven Spirits of God.

6. And before the throne there was as it were a sea of glass like crystal: and in the midst of the throne, and round about the throne WERE four living creatures, full of eyes before and behind.

7. And the first living creature like to a lion, and the second living creature like to a calf, and the third living creature having the face, as it were, of a man: and the fourth living creature was like to an eagle flying.

8. And the four living creatures had each of them six wings: and around about and within they are full of eyes. And they rested not day and night, saying, Holy, Holy, Holy, Lord God Almighty, who was, and who is, and who is to come.

9. And when these living creatures gave glory, and honor, and benediction to him, that sitteth on the throne, who liveth forever and ever,

10. The four and twenty ancients fell down before him that sitteth on the throne, and adored him that liveth forever and ever, and cast their crowns before the throne, saying:

11. Thou art worthy, O Lord our God, to receive glory, and honor, and power: because thou hast created all things; and for thy will they were, and have been created.

EXPLANATION.

A VISION OF HEAVEN.

HEAVEN SPOKEN OF IN VERSE FIRST OF THIS CHAPTER is the interior of the Sun, and which is the real heaven of the solar system. He that is

sitting on the throne of heaven is God. The Throne of God fills heaven, and He, of Eternity, sitteth centerward, his throne being set on all sides around. What the divine writer hath heard and seen from the "angel" and which is inscribed throughout this book of the Apocalypse, was not sights nor voices nor sounds of the realities: but were visions, and true representations of the realities and actualities. St. John received them from one of the celestial "prophets:" perhaps Moses who also himself wrote the "Apocalypse" of the past history of our planet, in the first chapters of the book of Genesis. The celestial prophet having first received the images, &c., from the Lamb.*

Undoubtedly, heaven is filled with thrones beneath the Throne, and dominions, and serfdoms, and kingdoms, and temples, and shrines, and angelic seats, and spirit powers; all within and round about that most mighty, everlasting, omnipotent Empire of Living Majesty; and fixed forever in glory before time was.

ONE OF THOSE EMPYREAN "SEES" within the Throne of brightness is the THRONE OF THE LAMB, who is the "Lord of the Earth."† The "sea of glass like crystal," mentioned in the sixth verse, metaphorizes the appearance of the "ground" of heaven, or great "street" surrounding the Holy City.

THE THEORY AND ORIGIN OF THE GREAT SPIRITS existing in heaven is, that they, like the "four and twenty Ancients," and the "four living creatures" derived from the earth, are the glorified, spiritual "products" of ancient planets which existed in the solar system during its past ages, and which became destroyed and extinct.

BUT THE SUPREME SPIRIT OF GOD existed always, and, therefore, never had a beginning. The infinitude of boundless Immensity contains Life forever, and that Life is God. If it were possible that life in the whole universe had at any time become utterly extinct, such could never be awakened or rekindled again; as there would, then, be no life wherewith to awake the dead. For life alone can revive death. So the whole universe, if once entirely dead, should and would remain defunct forever. It is the living that resuscitates the dead; the dead could never resuscitate itself. No more than the body of a dead man could on the "last day," raise itself from the grave without the power of the soul or the Spirit which never dies. This fact alone, is sufficient to prove that God is an eternal living Spirit, without beginning or end. Besides, it is impossible for God to die,—so to speak—or to become either annihilated, or deprived of life. For God could not, or would not destroy himself even if he could, and who is there besides God that could destroy Him?

The Eternal Being is the "I am who am," and may be said to comprehend the living side or half of Infinity. All the rest is dead but God, and such beings as live through him. All the rest is darkness, emptiness, in-

*See Apoc. xxii-6, 9; also xix-10, and xi.

†xi-4.

eptness, blankness, inanity, nothingness! Therefore, is God the origin and Creator of all things, who is himself without creation or origin. Behold, He is clothed in brightness. His invisible Spirit is wrapped in unapproachable light," and dwells in Suns. The "fixed stars" are his manifold Shrines. The stary hosts of the universe is his Chariot and whirlpools of brightness. These are the "limbs" of the Eternal City—the City of Infinite Immensity. Herein doth the Spirits of God sit creating in glory, but himself forever created.

God creates new Suns. He establisheth new "branches" of glory at will and pleasure. Even as Jehovah sent out his seven Spirits into Chaos, "in the beginning," to create the earth; so likewise the universal Deity doth send out delegations of Wisdom into the void, at times, empowered to locate and establish new suns. Even so was our Sun created; Long, long before the earth was, the Tabernacle of the solar system was divinely set up.

"AND FROM THE THRONE THERE PROCEEDED LIGHTNINGS AND VOICES AND THUNDERINGS."

Whatever allusion this wonderful tract may have to the boom of roaring conflagrations without on the surface of the Solar Sphere; it certainly bears resemblance and eloquent description to the actual and real sounds and symphonies of great Heaven within: and may be paraphrased, somewhat thus:

The "Lightnings" are swift spirits of God: precursory "Scouts;" "Watchmen" scouring the boundless regions, and guarding sacred treasuries of Eternity's Vaults. Also, are they blasting thunderbolts, hurled from the midst of the Throne at idols and their adorers which may rendezvous in forbidden bowers, in the sacred maizes of those Depths profound. Or emanent missiles aimed at traitors, rebels or victims of arrogance in heaven: even as Michael, armed with those blighting and red-winged quivers, doth exterminate the Dragon and his infernal hosts.

The "Voices" are, first, the voice, of God; also the stentorian cries of mighty angels:* and, at times, of warring combatants of God.† And the "Thunderings" are also the reverberations of the words of the Most High; proclamations of Eternity, Himself, pealed through the dome of the heaven of heavens, from where the King of ages sits. Likewise, 'tis that of the united VOICES OF WORLDS in unison, dwelling in their respective temples; and the antiphones of canticles and the intonations of harps, from the numberless Zions throughout the vaults and empyreans within the folds of that awful Throne Omnipotent.

THE "FOUR AND TWENTY ANCIENTS" described in the fourth verse of this chapter are, first, the souls of the twelve Progenitors of Israel, or the twelve Patriarchs or sons of Jacob: and secondly, the souls of the twelve Apostles of the Lamb.

* V. 11, 12.

† X. 11, 7.

The "SEVEN LAMPS" mentioned in the fifth verse are the Spirits of the Paraclete. These angels of the Lord are the actual creator, preserver, and destroyer of the earth and of all things therein. Behold the seven "Laborers" of the Lord, who created the earth in seven Days! The same mighty Spirits, also, who controlleth the operations of the "Seven Seals." The Archangels are they who shall sound the "Seven Trumpets," and who shall execute the wrath of God in the "Seven Last Plagues." They are heaven's wardens who shall drive out the "Dragon;" Earth's imperial guards, and the angels of the "Seven Churches."

Behold the names of the seven Wisdoms of God :

Gabriel which signifieth	The man of God
Raphael, or	The Healing of God
Ithuriel, or	The Discovery of God
Abdiel, or	The Servant of God
Ariel, or	The Lion of God
Uriel, or	The Light of God
Michael,	Who is Like God

THE FOUR LIVING CREATURES, v. 6, signifieth, as it were, the unified souls of the Saints, who are, during time, being translated up into heaven, where they dwell within the four walls of the New Jerusalem.

Each of these celestial "Centaur's" do mark a distinct division of the human family. For they originate and arise severally from either one of the four grand-divisions of land on the earth's surface. Which spiritual quarto division also corresponds geographically to the "four angels," or river "Horses," who are bound in the great river Euphrates. [IX, 14] But that great "River" simply metaphorizes the oceans of the globe.

"The first Living Creature like to a lion:" was a vision of the colonizing spirit in heaven of that greatest of grand-divisions; namely: Asia.

"The second Living Creature like to a calf;" represented the glorified spirit of Africa. The physical outlines of these continents being, in a way, imparted to the contoural appearance of their respective Cherubs; the celestial "Hippogriffs" seemed to the sacred writer to resemble the forms of these animals, or maybe the forms of their heads.

"And the third Living Creature having the face, as it were, of a man: this was the glorified "Hippogriff" of Europe.

"And the fourth Living Creature was like to an eagle flying:" behold the winged Cherub of the western world. The northern and southern "limbs" of that Hemisphere appearing in the vision, like the wings of a great eagle flying.

The foregoing passages correspond to those of the first and tenth chapters of the prophecies of Ezechiel, except, perhaps, in matter of time; for the realization of the vision as seen by the "river Chobar" shall evidently be when the planet itself is about to be dissolved. This is inferable from the astounding intelligence of that ancient prophet where he describes the

sun, on account of its nearness, "as having the likeness of the firmament, as the appearance of crystal terrible to behold, and stretched out over their heads above." [Ezech., I, 22.]

CHAPTER V.

The book sealed with seven seals is opened by the Lamb, who thereupon receives adoration and praise from all.

And I saw in the right hand of him that sat on the throne, a book written within and without, sealed with seven seals.

2. And I saw a strong angel, proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof?

3. And no man was able, neither in heaven nor in earth, nor under the earth, to open the book, nor to look on it.

4. And I wept much, because no man was found worthy to open the book, nor to see it.

5. And one of the ancients said to me: Weep not: behold, the lion of the tribe of Juda, the root of David, hath conquered to open the book, and to loose the seven seals thereof.

6. And I saw; and, behold, in the midst of the throne, and of the four living creatures, and in the midst of the ancients, a Lamb standing as it were slain, having seven horns and seven eyes; which are the seven spirits of God, sent forth into all the earth.

7. And he came and took the book out of the right hand of him that sat on the throne.

8. And when he had opened the book, the four living creatures and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints.

9. And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and has redeemed us to God, in thy blood, out of every tribe, and tongue, and people and nation:

10. And hast made us to our God a kingdom, and priests; and we shall reign on the earth.

11. And I saw, and I heard the voice of many angels round about the throne, and the living creatures and the ancients; and the number of them was thousands of thousands.

12. Saying with a loud voice: Worthy is the Lamb that was slain, to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction.

13. And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and things that are therein: I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honor, and glory, and power, for ever and ever.

14. And the four living creatures said: Amen; And the four and twenty ancients fell down on their faces; and adored him that liveth for ever and ever.

EXPLANATION.

The Book of Destiny.

"And I looked, and behold, a hand was sent to me, wherein was a book rolled up; and he spread it before me, and it was written within and without: and there were written in it lamentations, and canticle and wo."—EZECH., II, 9.

THE "BOOK" OF THE FOREKNOWLEDGE OF THE WORLD is, according to the foregoing chapter, handed from God the Father, to God the Son; and by the Lamb the seven seals thereof are loosed, and the sacred message thereof communicated to the Evangelist, and by him, through the Church to the world.

It seems palpable that the foreknowledge of these things was not possessed even by Christ himself, until after he "was slain" and had ascended into heaven. After the terrible ordeal of his mission of deliverance of fallen man, he became worthy to receive, and became apprised of the full Foreknowledge regarding the future and fate of the planet, which he redeemed. This is further evident from the fact that when discoursing about the end of the world to his apostles he said: "But of that day and hour no one knoweth, not the angels of heaven, but the Father alone." [Matt., xxiv, 36.] "Whatsoever I have heard from my Father, I have made known to you." [John, xv, 15; also see John, xvi, 13.]

It will be observed that, heretofore, the scenes of the Apocalypse were received from open observation, and actually existing and going on in a measure at the time when St. John wrote the Revelation; whereas, henceforth, the acts and scenes of the great "DRAMA," terrestrial and celestial, will be entirely derived from leaves of that MYSTIC BOOK.

Behold, truly, THIS IS REVELATION; knowledge that is God-given; the true and simple knowledge of all things; but which could never have obtained or discovered by human understanding or the probing power of secular science. Verily, is this the superiority of "divine science" and wisdom; that man unaided could never acquire it; that such must needs be given to us from "above," which is not within the power of the mind of man alone to grasp. No, nor are we even worthy to receive this gratis, but through the merits of the Lamb; for no man was worthy to open that "book."

Herein is given, in pandect and evelation, the grand intelligence of the origin of the earth; the divine purpose of terrestrial creation; its end; the universe of heaven and earth, all told, and of all things therein; the creation of man; his fall; his Redemption; the eternal enemy; the foreknowledge of man's final end; the established laws of God both in nature and in spirit; and all such knowledges which could never have been acquired by the aid of human wisdom and intellect alone.

REVELATION OF TIME.

CHAPTER VI.

What followed upon the opening of six of the seals.

And I saw that the Lamb had opened one of the seven seals: and I heard one of the four living creatures saying, as with a voice of thunder: Come thou, and see.

2. And I saw: and behold, a white horse: and he that sat on him had a bow: and a crown was given to him; and he went forth conquering that he might conquer.

3. And when he had opened the second seal, I heard the second living creature saying: Come thou, and see.

4. And there went out another horse that was red: and it was granted to him who sat thereon, to take away peace from the earth, and that they should kill one another: and to him was given a great sword.

5. And when he had opened the third seal, I heard the third living creature saying: Come thou, and see. And, behold, a black horse; and he that sat on him had a pair of scales in his hand.

6. And I heard as it were a voice in the midst of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny; and wine and oil hurt thou not.

7. And when he had opened the fourth seal, I heard the voice of the fourth living creature saying: Come thou, and see.

8. And, behold, a pale horse; and he that sat upon him, his name was Death, and hell followed after him: and power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

9. 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 the testimony which they held.

10. And they cried with a loud voice, saying: How long, O Lord, (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth?

11. And white stoles were given to each of them one; and it was said to them, that they should rest yet for a little time, till their fellow servants, and their brethren, who were to be slain even as they, should be filled up.

12. And I saw, when he had opened the sixth seal: and behold, there was a great earthquake: and the sun became black as sackcloth of hair: and the whole moon became as blood:

13. And the stars from heaven fell upon the earth, as the fig-tree casteth its green figs when it is shaken by a great wind:

14. And the heaven withdrew as a scroll rolled up together: and every mountain and the islands were moved out of their places.

15. And the kings of the earth, and the princes, and the tribunes, and the rich men, and the strong men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains:

16. And they say to the mountains and to the rocks: Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb:

17. For the great day of wrath is come: and who shall be able to stand?

EXPLANATION.

The Figure-Heads of Time.

THIS REVELATION, that is, of the seventh seal also, furnishes a brief but most condensed history of the world during the entire Age of Man. And is truly an apocalypse of wonders, and symbols and signs.

THE UNROLLING IN HEAVEN of the first great seal presented a symbolical representation of EVANGELISM RIDING THE WORLD. The "White Horse" is the true Church throughout every age and nation; and his name is "Jerusalem." He that sitteth thereon is the Spirit of God incarnated in the body of immaculate Clergy; The Ghosts of the "seven churches" dwelling in the visible ministers of the Gospel. Behold a significant and divine Picture symbolizing a figure of the Saints "Elect" presiding over the Universal Church, particularly the saints "Faithful." The Celibate world in Christ shall constitute the First Resurrection. The name of the rider is "Clement;" a most propitious Sovereign.

The "Bow" which the rider carrieth signifieth shafts of judgement, which are, from time to time, hurled against the enemies of the true Faith; and by which heretics, schismatics, and nefarious teachers are spiritually "killed." [xi, 5.] But the "Crown" which he beareth is the crown of immortal glory, which he is commissioned to bestow on all whom he may "conquer" to the Everlasting Faith.

This Opening was heralded in heaven by the voice of the first Living Creature, because the seat terrestrial of that Cherubim is old Asia. Which continent is not only the birthplace of our race, but is also the place where the "Lord of the earth" dwelt in the flesh and was crucified.

THE HIEROGLYPHIC OF THE SECOND SEAL metonymizes "MARS" RIDING THE WORLD. The Red Horse signifies war, universal strife, and blood, and his name is "Gog." The gallant rider of the War Horse, or the god of discord is a seven-headed army of "kings," who constitute a cosmogony of commanders, and ministers of war and state, bearing the sway in the dominion of the Hexceptions "Mountain" of Time. This fearful Figure represents the general character of the Heads of the Beast; and is a destined child, both rider and horse, of the heaven of the sea.

The period of this predatory Seal dates from the murder of the just Abel. It was thundered by the Voice of Africa on high, because it was in that land that the Children of Israel were first persecuted. Besides, it is

probable that that country of burning sands shall be the center of wars of extermination consequent to the rise of the seventh Head, or the Fourth Beast foretold by Daniel! [Dan. vii,7.] Not but that each Seal, after its era of commencement continues more or less until the end; and each, also, in a measure, excepting the last three, begins at the "beginning."

THE UNFOLDING OF THE THIRD SEAL revealed a mystical figure of "MAMMON" RIDING THE WORLD. This dark and secret horse signifies poverty and hunger, and his name is "Magog." His wealthy rider is another hydra-headed army; an army of Plutocrats exalted by the right hand of Mars upon the ten Horns of the world; his scale weigheth gold vs. produce, and his angel is the god of Famine; a hungry spirit of the fallen Cherub of pride. This inauspicious Epoch begins with the installment of the Ten Thrones, or Horns into which the earth shall be divided at the close of the absolute reign of Mars: not but that Mars and Mammon always more or less reign concomitant. Then the Horns shall sway the world until the "battle of heaven" and the overthrow of Lucifer. [xii, 7, 9.]

The Black Horse is the same as the War Steed, only bearing a deeper hue; for the perpetual yoke of Mammon is more galling than that of Mars. The opening of this, the third Seal, was proclaimed from the great Throne by the Spirit of Europe. The horses of the second and third seal go into the "Nirvana" of the deep; and their Neros are the Chiefs of the "four angels which are bound in the great river Euphrates." [ix, 14.] Behold indeed the "sand of the sea." [xx, 7.] But these are the Mars and Mammon of iniquity. War and Wealth are all demoniacal except that alone for a good or a holy cause. Usury is fraud, for such is ever extorted from which is a helpless world. In Mars and in Mammon and in Apollyon we behold the face of a distorted world, and power and pride increaseth as time runs on: Verily are these the adapted instruments of the fallen angel of light. The first Seal is within the zone of the Law of God: the second and third keepeth within the pale of the Law of the Land: while the fourth Seal, or the zone of infamy, has set boundaries outside the Law of God and man. There is nothing in her but the color of sin, therefore is she pale like death: a colorless, empty soul. This characteristic quality of "color" in the visionary horses shall be PRIMA FACIE evidence for or against on the judgment day: which color is of their own making.

Here is the doctrine that hath wisdom: That it is all in the heart, good or evil: such is bred and nourished in the soul: he that loveth evil seeketh temptation; and he that seeketh temptation shall find it, and shall be overcome: but he that desireth not temptation shall not find it, neither shall he be tempted beyond his strength nor overcome. The first Seal is beatified in the glory of the Lord of heaven; the second in the glory of strife and victory; the third in the glory of wealth, and his throne is the monument of buried Penny and black Despair; but the fourth is beatified in the glory of the flesh, and maligneth the glory or the existence of God, MUNDUS VULT DECIPI.

SO WHEN THE FOURTH PAGE of the scroll of time opens on a main, we behold an emblem of SATAN RIDING THE WORLD. The Pale Horse is the giantess of perdition; for there is not even the color of anything good in her. While the rider is the great "Whore" or "Harlot" [xvii] of Revelation, and the demigod of the "second" and condemned beast. [xiii, 11, 18; xvii, 8.] When the rider "Death" comes, that is, Antichrist, he (or she) shall mount the Serpent of Hell; and shall raise himself above all things: for his steed shall stand upon the Horns of the earth. And he shall set his face in defiance against the "Stars" and the "prince of the Strength." [Dan. viii, 10, 11.] He will adore no god either in heaven or on earth, for he shall exalt himself above all things. Then shall begin a "reign of terror" and "commune" against the royal "House of David," such as was never before seen among the nations.

As the rapacious war monster of the second Seal shall plunder the flesh and fruitful products of the earth; and as the avaricious Beasts of Mammon shall absorb the wealth and the fat of the nations: so now the goddess "of the fornications and abominations of the earth" shall prey on the souls of a world. She shall deal in the traffic of souls, for the desire of her heart is to sit on beasts. Behold, this gay rider is the "FALSE PROPHET" who, concomitant with the second beast, or her horse, on the last day, shall be thrust alive into the fiery pool. [xix, 20.]

The era of this most inauspicious Seal shall follow the overthrow of Lucifer in heaven, that is the "prince of this world;" [John xvi, 11.] which battle shall be fought between Michael and his angels and the Dragon and his angels, in about the year Anno Domino 19,800 [Apoc. xii, 7]; and shall terminate with the peal of the fourth trumpet. It is a noticeable fact that the rider of the pale horse shall have the two previous horses and riders also, under his control. The first is the dominion of the Sword, as mentioned in the last lines of the eighth verse; the second is of Famine; and the third evil seal is of "Death." These three are altogether characterized as "the beasts of the earth." The Pale Horse is the Beast of the bottomless pit; or the second beast; and his rider is the "false prophet," and "angel of the bottomless pit" [ix, 11]. The opening of this vision was heralded by the Cherubim of the "Western World;" though he shall have "power over the four quarters of the earth."

THE FIFTH SEAL OF THE URANIAN DRAMA shall consist in wars of extermination, by the kings of Abaddon against the Church of the chaste [xiii, 15.]; and culminating in the "Abomination unto desolation," or the overthrow of the CELESTA STADI, or the "See" of the "Strength," about the middle of this Seal. The Angel of the Church shall then be abdicated and his throne subrogated by the angel of perdition, during a period of about two thousand three hundred years [Dan. viii, 14]; but, then, again, at the end of that time, "the Sanctuary shall be cleansed."

Behold, this is the time foretold by the Savior when he said: "For there shall be great tribulation, such as hath not been from the beginning

of the world until now, neither shall be. And unless those days hath been shortened, there should be no flesh saved; but for the sake of the elect, those days shall be shortened" [Matt. xxix, 21, 22].

THE SIXTH SEAL OF THE GREAT PROPHECY shall consist in the phenomenal abruptness of our Satellite and the resurrection of the dead. Behold the end of the æonian time of the moon, and of the era of the dead! But the era of this appalling calamity shall be a truce to stricken Israel, long trodden under foot, by terrorizing her foes and frightening the belligerent "beasts." 'Tis the first epoch of divine vengeance against "them that dwell on the earth." The dreadful event and fore-runner of this foreboding Seal shall be hastened by the "cry" of entreaty of the souls of them who shall be slain without number in those days by the sword of "Exterminans," because they will not forsake the word of God and the testimony of Jesus. The dissolution of the ominous supermundane sphere shall be the calamitous token of the beginning of the end of the world, and the signal of the FIRST RESURRECTION.

CONSPECTUS OF THE CHARACTERS OF FATE.

The name of the first rider is Clement.

The name of the white horse is Zion.

The name of the second ride is Mars.

The name of the red steed is Gog.

The name of the third equestrian is Mammon.

The name of the black hippogriff is Magog.

The name of the fourth equestrienne is Death.

The name of the pale serpent is Hell.

Now these world-actors and their equine seats are indeed the paramount Figure-heads on the grand stage of time; the leading Characters in the possession of the great drama of destiny "played in the "Wilderness."

CHAPTER VII.

The number of them that were marked with the seal of the living God, and clothed in white robes.

1. After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor upon the sea, nor on any tree.

2. And I saw another angel ascending from the rising of the sun, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

3. Saying: Hurt not the earth, nor the sea, nor the trees, till we seal the servants of our God on their foreheads.

4. And I heard the number of them that were sealed a hundred forty-four thousand sealed of all the tribes of the children of Israel.

5. Of the tribe of Juda twelve thousand sealed: of the tribe of Ruben twelve thousand sealed: of the tribe of Gad twelve thousand sealed:

6. Of the tribe of Aser twelve thousand sealed: of the tribe of Nephthali twelve thousand sealed.

7. Of the tribe of Simeon twelve thousand sealed : of the tribe of Levi twelve thousand sealed : of the tribe of Issachar twelve thousand sealed.

8. Of the tribe Zebulon twelve thousand sealed : of the tribe of Joseph twelve thousand sealed : of the tribe of Benjamin twelve thousand sealed.

9. After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed in white robes, and palms in their hands :

10. And they cried with a loud voice, saying : Salvation to our God, who sitteth upon the throne, and to the Lamb.

11. And all the angels stood around about the throne, and about the ancients, and about the four living creatures : and they fell before the throne upon their faces, and adored God.

12. Saying : Amen, Benediction and glory, and wisdom, and thanksgiving, and honor, and power, and strength to our God, forever and ever, Amen.

13. And one of the ancients answered and said to me : Who are these that are clothed in white robes ? and whence are they come ?

14. And I said to him : My Lord thou knowest, and he said to me : These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.

15. Therefore, they are before the throne of God and serve him day and night in his temple ; and he, that sitteth on the throne, shall dwell over them.

16. They shall not hunger, nor thirst any more : neither shall the sun fall on them, nor any heat :

17. For the Lamb which is in the midst of the throne, shall rule over them, and shall lead them to the fountains of life ; and God shall wipe away all tears from their eyes.

EXPLANATION.

Resurrection of the Celestials.

“And he said to me : Prophecy to the spirit, prophesy, O son of man, and say to the spirit : Thus saith the Lord God : Come, spirit, from the four winds and blow upon these slain ; and let them live again.” EZECH, xxxvii, 9.

As the opening of the sixth Seal pertains to the explosion of the moon in the upper regions, and the unfurling of that great “banner” of the Day of the Lord : so the “great earthquake” of the same marvelous Seal consists in the rising from their graves of the blessed dead. [Compare Ezech, xxxvii.

THE ANGELS WHO HELD THE FOREWINDS in the vision were peremptorily commanded to not allow them to blow on the face of the earth, nor to permit any violence of the elements or inclemency of the weather during the time of the resurrection was taking place. This period shall undoubtedly resemble the juvenile condition of the earth during the age of the “Paradise of pleasure” when our first Parents existing in a kind of embryo, delicate, nude and unprotected state dwelt in the “garden of Eden.” Even so it shall be with the rising and newly risen dead ; the Lord will “command the elements to be still ;” nor harm nor molest the rejuvenated dead, who are, now, as it were, born over again.

Right here the question empirically arises: Who are they that shall rise in the first resurrection? They are the Saints of God. The word Saints here comprehends the entire meaning. Hence, the question again gravely arises: Who, then, are the Saints? They are those men and women of every time, kindred and nation, who having arrived at the use of reason and the age of free-will, voluntarily consecrated their lives to God in Christ. These are they "who," on that day of wrath, "shall be able to stand." [vi, 17.] *Saints are first - (Thos. IV. 1?)*

Besides being described in many places in holy Scripture, the character of these sanctified people is particularly given in several passages of the Apocalypse. They are mentioned in verse fourteen of the foregoing chapter, by the mouth of the ancients, as: "They who are come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." And in verse four, chapter fourteen, the "hundred forty-four thousand" who are standing on Mount Zion with the Lamb in heaven are described as: "They who are not defiled with women: for they are virgins." "And in their mouth was found no lie: for they are without spot before the throne of God." "In verse fourteen, chapter nineteen, these are metonymised as the "armies of heaven," and in verse four of chapter twenty-two they are epitomized as follows: "And I saw seats (In the Millennium) and they sat upon them: and the souls of them that were beheaded for the testimony of Jesus, and for the word of God. And they lived and reigned with Christ a thousand years."

Those who shall fortunately take part in that most glorious Resurrection correspond to the first portion of the White Horse or the first Seal, and the Rider thereof. Now, the Rider represents the great body of unmarried Clergy governing and ruling the great Catholic Church; while the immaculate Hippogriff symbolizes the subordinate Church itself. The Saints of the first Ascension [xi, 12.] shall come from both Horse and Rider, though principally from the Equestrian with the "Bow" and "Crown." These are they who not only saved themselves, but they are the "salt of the earth," who, also, saved the WORLD IN THE CHURCH; the Fathers and Mothers of the kingdom to come. These souls are strong, whole and entire, through which no fires shall hereafter sweep, "no sun shall fall on them nor any heat;" for they shall not be devoured by the "second death."

THE RIDER OF THE WHITE HORSE represents strictly the successors of the twelve Patriarchs multiplied by the number of the Apostles. Hence they constitute one hundred forty-four cardinal or main branches in all. The names of the twelve Patriarchs are as shown in the present chapter: Juda, Ruben, Gad, Aser, Nephthali, Manasses, Simeon, Levi, Issachar, Zabulon, Joseph and Benjamin. The names of the twelve Apostles are mostly familiar to all, and are: Peter, Andrew, James, John, Philip, Bartholomew, Mathew, Thomas, James, Simon, Jude and Matthias.

HERE IS THE UNDERSTANDING of the term, "Hundred forty-four thousand," to wit: By the originating twelve sons of Jacob, the KINGDOM OF

ISRAEL was divided into twelve genesial tribes or "branches." Then at the beginning of the Christian Era, EACH OF THESE great branches was again subdivided, by the twelve Apostles, into twelve new spiritual lines: thus making twelve times twelve or a hundred forty-four branches in all.

THE NUMBER OF THE FIRST RESURRECTION shall be equal to about one-tenth part of the human family, from the beginning to the end of time, or 1,728,000,000,000 souls. Unlike the natural resurrection, these shall live by the power of the Spirit of Jehovah. For their own souls, as shown by the later part of the chapter, and elsewhere, are in heaven and shall not come down at the resurrection. But these bodies shall ascend into heaven also at the end of time; and shall return again, body and soul, to the planet immediately before the opening of the Millennium, when the "armies of heaven" shall assist the Messiah at his second coming in fight against the resurrected beasts of Babylon in the dreadful wars of condemnation and extermination so tersely described in the nineteenth chapter; which final engagements shall constitute the fatalities of the seventh Plague.

It is evident from certain passages of the Gospel, that the bodies of the saints or many of them who lived and died before the first coming of the Messiah have already arose from their graves. When our divine Lord resurrected, these also resurrected with him. "And behold, the veil of the temple was rent in two from the top even to the bottom: and the earth quaked and the rocks were rent. And the graves were opened: and many of the bodies of the saints who had slept, arose; And coming out of the tombs after his resurrection, came into the holy city, and appeared to many" [Mat., xxvii, 51, 52].

THE DIVINE ACTS OF SEALING the servants of God, in the resurrection of the Immortals, is a kind of sacerdotal ceremony of the ministering angel, or Obsignation for the purpose of eternal validation. Which sign of the Cross, or spiritual mark shall never be effaced; and shall be also a visible warrant against the scourges of the "Woes" and many other distressing consequences attending the ensuing cataclysms.

THE TERM "THOUSAND" so frequently mentioned in this chapter and elsewhere in the Apocalypse has, indeed, a most fundamental signification. The word corresponds mathematically to a thousand "heavens." There are exactly 144,000 heavens in the New Jerusalem i. e. 12,000 on each Cubit;" See explanation to chapter twenty-one. The height of the holy City on high is 1200 furlongs or FLOORS; or 1000 in each "foundation." But each foundation is again subdivided into twelve patriarchal "Sees." Thus it will be seen that the square of 12 multiplied by 1,000 begets a product of 144,000. It is probable that the term, also, corresponds to a thousand generations of the Age of man; one thousand great Days from the first coming of our divine Lord until the middle of the Fifth Seal, when the "Revolt" shall take place. But it is certain that EACH SEVERAL GEN-

ERATION IN ITSELF FROM FIRST TO LAST SHALL BE ARRANGED IN THE ORDER OF THE 144,000 "HEAVENS."

THE "GREAT MULTITUDE which no man could number" denotes a vision in heaven of all who shared in that sanctified resurrection. What a gathering this shall be! What throngs of the dead shall appear on the face of the earth when the Lord shall open their graves! A terrestrial host since the "foundation of the world;" [xvii, 8.] whose names are being written in the "book of life" since the beginning of the creation of God [iii, 14.] O, who are they that shall rejoice in that day, when their graves shall be opened in the East and in the West, and in every nation? Behold the blessed who are asleep in every land, and in the sea, and in every island unto the ends of the earth, and afar off resting under the most distant clouds of heaven: Juda and Jerusalem!

"I will gather together the nations, and will bring them down into the valley of Josaphat: and I will plead with them there for my people, and for my inheritance Israel, whom they have scattered among the nations, and have parted my land." "And I will cleanse their blood, which I had not cleansed, saith the Lord." [Joel iii, 2.]

Lo, the sanctified shall rise up in all the valleys, and from the mountain slopes, and from the deserts and lofty plains, and from the four-winds of all the countries: for the globe of earth in that day shall be but a pillow for them that sleep in its dust. Where are the boundaries of the limits, O dread Necropolis! where the end of thy streets, O City of the Dead? What valley shall not echo to the bugle of the Hunter: What hill shall not respond to His call?

CHAPTER VIII.

The seventh Seal is opened: the angels with the seven trumpets.

And when he had opened the seventh Seal, there was silence in heaven, as it were for half an hour,

2. And I saw seven angels standing in the presence of God: and to them were given seven trumpets.

3. And another angel came, and stood before the altar, having a golden censer: and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God.

4. And the smoke of the incense of the prayers of the saints ascended up before God, from the angel's hand.

5. And the angel took the censer, and filled it with the fire of the altar, and cast it on the earth: and there were thunders, and voices, and lightnings, and a great earthquake.

6. And the seven angels who had the seven trumpets, prepared themselves to sound the trumpet,

7. And the first angel sounded the trumpet: and there was made hail, and fire mingled with blood; and it was cast on the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded the trumpet: and as it were a moun-

tain, burning with fire was cast into the sea: and the third part of the sea became blood,

9. And the third part of those creatures died, which had life in the sea: and the third part of the ships was destroyed.

10. And the third angel sounded the trumpet: and a great star fell from heaven, burning as it were a torch: and it fell on the third part of the rivers, and upon the fountains of waters;

11. And the name of the star is called Wormwood: and the third part of the waters became wormwood: and many men died of the waters because they were made bitter.

12. And the fourth angel sounded the trumpet: and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that a third part of them was darkened: and a third part of the day shined not, and of the night in like manner.

13. And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the three angels, who are yet to sound the trumpet.

EXPLANATION.

The Extirpation of Antichrist.

THE EXECUTION OF THE SEVENTH SEAL shall consist, in general, of calamitous precipitations to the planet, from time to time, of portions of the shattered satellite; and will be accompanied by spiritual transactions of the most terrible and appalling character; such as the killing off of "the tails" of the "Serpents;" the resurrection of the Beasts; and the ascension of the Celestials. For this is the great and terrible day of the Lord spoken of so frequently by the evangelists and prophets.

THE "ALTAR" MENTIONED IN THE FIRST VERSE of this chapter is the throne of the Son of God in heaven; and which is here emblemized as the altar of the sacrificed Lamb. It is the same as the "altar" in Chap. vi, verse 9. The same as the "temple" and "altar" in Chap. xi, verse 1; and is described in various other places. And, finally, it is the New Jerusalem graphically described in Chap. xxi.

THE "PRAYERS OF THE SAINTS" mentioned here are the sublime aggregation of prayers contained in the "golden vials full of odors [v, 8.], which the four living creatures, and the four and twenty ancients hath, and which are here officially offered up in hope, and also in vengeance against the wicked persecutors of the whole world. These prayers shall be recorded in heaven for all ages and nations.

Then in vengeance is the great censer filled with fire from the altar, as it were, in response to the prayers of the saints, and, behold, Antichrist is swept from the face of the earth. For the mighty and consuming charges of that censer lasts through the announcements of the several Trumpets and the several Woes. But the words of the decrees and divine judgements proclaimed by the several Trumpets are not herein given.

"THE FIRE OF THE ALTAR," with which the marvelous censer is filled, is emblematic of the scoriaceous, fragmentary condition of the

plagues

blasted satellite, towards the closing of time. The period of the seventh Seal shall, undoubtedly, comprise very many years. Following the peals of the several trumpets, there shall evidently take place many strange and curious cosmic and supernatural phenomena. Great seismic and baleful meteors, and showers of meteors (or hail) shall periodically strike the sublunary sphere in various places, producing the most disastrous and calamitous results.

THE MYSTERIES OF THE FIRST THREE SOUNDINGS shall consist of precipitations of as many lunar eclats, which ruinous scourges shall kill off a third part of the then living inhabitants. But this portion of the race shall comprise the fell angel of "Death" and his "pale horse;" that is the remnant or "tail" of the Serpent of Perdition. The Second Beast shall then become totally extinct on the face of the earth, and the last soul of they of the fourth Seal shall descend into the bottomless pit. Behold, this is the later end of the Serpent "River" mentioned in the sixteenth verse of the twelfth Chap., where it says: "And the earth helped the woman (the Church), and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth." The first beast shall survive the second in the scourges of the seventh seal.

THE CURSE OF THE FOURTH ARCHANGEL shall be the fulfillment of the prophesy of the "veil of blood," or the spreading out in the upper regions of a dense lunar cloud, obscuring a third part of the day, and shrouding a third part of the lunar orbit. Behold a vision of an universal "Pall" of grief floating high over the remains of the great though most unhappy dead! This æonian prodigy will present a spectacle in nature at once most beautiful, and terrible in the extreme. When the works of creation itself are dissolving and the structure of worlds crumbling to ruin! Behold, this is also a signal of the distress of "labor" of a world about to be delivered, and birth given to the offsprings of her womb; lo, a grave foreboding of the coming Woes. The banner of grievous trouble and damnation raised over a helpless world; a sign raised o'er the nations from afar, its disastrous folds floating on the winds of troubled destiny! 'Tis the standard of the gods borne aloft, who are now about to loose the giants of the earth in the stronghold of their prisons, and bring them forth from their deeps to trial again; and to judgment, to salvation or to execution and fire. Spare, O Lord, spare thy people; have mercy, O Lord, and spare!

THE FIRST "WOE" enumerated in the final course of this chapter pertains to certain scourges attending the emancipation of the kingdom of darkness, that is, the resurrection of the horde of Antichrist. THE SECOND WOE describes certain other scourges following the liberation of the kingdom of the sea, and which shall consist in the execution of the Church. While the THIRD WOE shall consist in the final extermination of all human beings, or the killing off of the last third of the present race of man; and a "Vulture" singeth the "Tenebræ" of the race's end!

A DESCRIPTION of the sounding of the mighty trumpets of God in the

The amount and

Seventh Seal, would undoubtedly be quite the same as that given by Moses, where the leader of the Israelites so vividly portrays the voice of the trumpet on Mount Sinai [Exodus xix, 16, 18]. Only that those heralding the end of time, shall, likely, be many times stronger as their "world-resounding peals will be heard the earth over. Note the description given by the prophet of the Pentateuch.

"And now the third day was come, and the morning appeared: and behold, thunders begin to be heard, and lightnings to flash, and a very thick cloud to cover, the noise of the trumpet sounded exceeding loud, and the people that was in the camp feared. And all the mount was on a smoke, because the Lord was come down upon it, and the smoke arose from it as out of a great furnace, and all the mount was terrible. And the sound of the trumpet grew by degrees louder and louder and was drawn out to a great length. Moses spoke and the Lord answered him."

CHAPTER IX, 1-12.

Locusts come forth from the bottomless pit.

And the fifth angel sounded the trumpet: And I saw a star fall from heaven upon the earth; and to him was given the key of the bottomless pit.

2. And he opened the bottomless pit; and the smoke of the pit ascended, as the smoke of a great furnace: and the sun was darkened, and the air with the smoke of the pit:

3. And from the smoke of the pit there came out locusts upon the earth: and power was given to them, as the scorpions of the earth have power:

4. And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree; but only the men who have not the sign of God in their foreheads:

5. And it was given to them that they should not kill them: but that they should torment them five months: and their torment was as the torment of a scorpion when he striketh a man.

6. And in those days men shall seek death, and shall not find it; and they shall desire to die, and death shall fly from them.

7. And the shapes of the locusts WERE like unto horses prepared for battle: and on their heads WERE as it were crowns like gold; and their faces as the faces of men.

8. And they had hair as the hair of women: and their teeth were as the teeth of lions;

9. And they had breast-plates as it were breast-plates of iron: and the sound of their wings WAS as the sound of chariots of many horses running to battle:

10. And they had tails like unto scorpions, and stings were in their tails: and their power was to hurt men five months: and they had over them

11. A king, the angel of the bottomless pit; whose name in Hebrew, is Abaddon, and in Greek, Appollyon; and in Latin, Exterminans.

12. One woe is past; and, behold, there come two woes more hereafter.

EXPLANATION.

Resurrection of Antichrist.

Although this division of the race is generally called the Second Beast, because of his posterior position in the human Cosmogony; yet in the

quality of true beastliness he is certainly the most prominent, and therein holds the position of real supremacy. He is indeed the beast of beasts. It may be well to remind that although in the context we styled the "ASCENSION" of the spirits from the sea and from the pit, Resurrections, it is nevertheless doubtful but that the BODIES OF ALL THE DEAD arose on the opening of the sixth Seal: the saints first and then the rest; the bodies celestial first, then the bodies terrestrial. In the "tempest" of the sixth Seal is seen the "storm" of the Resurrection proper: THE FIRST RESURRECTION OF THE WORLD [xx, 5].

THE "STAR" MENTIONED IN THE FIRST VERSE of this chapter was a vision of an immense lunar mass of great density and momentum, which, on the cry of the fifth trumpet, shall fall from a great altitude with such tremendous force as to be able to penetrate the earth's solid zone. The celestial "paraselene," or "key" shall break an ample hole down into the infernal regions; when shall follow the phenomenal releasement of all the souls up out of the abode of hell and death!

THE "LOCUSTS" DESCRIBED IN THIS CHAPTER metaphorizes the vision of the real resurrected beings themselves. They shall be a diminutive, vicious, obscene and most malicious class; a naturally diminutive race in the main, with a spirit aborted by sin. These possess no power only to torment and sting during the "five months" of their exit from the lower abyss. But it will be seen hereafter how they shall have power to instigate and arouse the enmity of their superiors in the First Beast, when their dismal ubiquity shall prevail in having a third part of the living race massacred by the power of their "horses."

The more general character of this most unfortunate and lamentable people, who shall raise from the dead at the call of the fifth Spirit, is summarily given in various places in the book of mysteries. For instance consult Chap. thirteenth from the eleventh to the eighteenth verse. Also the description of the great "Harlot" mentioned in the seventeenth Chap. The infernal Beast who shall at that time issue out of the hot and smoky orifice shall be, as it were, A BODY composed of the souls of all the most vile, ungodly, corrupt, and vicious people, who shall be born and die on the earth during the entire age of the race. Verily, the offscouring of the planet.

Lo, the bottomless void shall be opened and the bowels of the mighty globe shall gush forth in the form of an immense horde of distorted and wicked spirits, who shall soon forget the sorrows of darkness, and the "gnashing of teeth," for they shall be then, immediately, encouraged and inspired anew by the spirit or spirits of the Dragon, who shall now re-enter into them and dwell in them again. Behold the awful power of the Devil over his souls: the awful boldness of his seductions with the unfortunate beings whom he once governed, and in whose spirits he had formerly made his abode! The souls in the pit are well aware of their abject condition: of their woeful fate; yet as soon as they become released, and

come under the influence of the god of Death, once more, they forget, and deny, alas! They become spiritually blinded as of yore.

These ill-fated ghosts of destruction shall go forth over the four quarters of the globe seeking their grave-yards and places where their wonted bodies are. Then, Satan in the flesh will swarm the face of a tortured world with anguish in their "bite" and torture in their "stings." Their abhorred presence shall infest the then living nations, and tribes, and tongues, (except those of the resurrection who wear the sign of the Cross, and whom the locusts are forbidden to torment,) until death itself is a boon desired. O, the rottonness of the corruption of the depth of the belly of hell!

KING ABADDON, or the Angel of the bottomless pit is Antichrist or the False-Prophet who is yet to come. Not but that there are antichrists now-a-days, for the Horns of the Arch-beast are already come before him: But his head cometh not yet. This is the false prophet mentioned in Chapter nineteen, verse twenty; and in Chapter thirteen, verses thirteen and fourteen. Also in Chapter twenty, verse ten, and elsewhere. Behold, indeed, the imperious rider of the pale horse of the fourth seal. The eternal fate of these is sealed: "they are slain by the sword of God." [Ezech. xxxii.]

THE TERMS "ABADDON;" "APPOLLYON;" "EXTERMMANS" mentioned in verse eleven of this chapter, does more strictly pertain to Antichrist after his resurrection when he shall promulgate "war of extermination" against the last generation of the Church. These words signify "extermination," and "utter destruction." Not but the terms, also, allude, in a moral sense to the utter depravity of the "second beast," and the pronounced annihilation that awaits himself at the final end.

CHAPTER IX, 13, 21.

The vision of the Army of horsemen.

13. And the sixth angel sounded the trumpet; and I heard a voice from the four horns of the golden altar, which is before the eyes of God.

14. Saying to the sixth angel, who had the trumpet: Loose the four angels, who are bound in the great river Euphrates.

15. And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year; to kill the third part of men.

16. And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

17. And thus I saw the horses in the vision; and they who sat on them, had breast-plates of fire, and hyacinth, and of brimstone, and the heads of the horses were as the heads of lions; and from their mouths proceeded fire, and smoke and brimstone.

18. And by these three scourges was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For the power of the horses is in their mouths, and in their tails. For their tails are like to serpents, having heads; and with them they do hurt.

20. And the rest of the men, who were not slain by these scourges, have

not done penance for the works of their hands, that they should not adore devils, and idols of gold and silver and brass and stone and wood, which neither can see, nor hear, nor walk:

21. Neither have they done penance for their murders, nor for their sorceries, nor for their fornications, nor for their thefts.

EXPLANATION.

The Resurrection of Limbo.

WHEN THE SIXTH ANGEL sounds the trumpet of heaven 'neath the threatening and blood-red firmament, then shall the four sea-bound angels of rest be aroused from their slumbers; who shall come ushering forth from the briny waters of the deep.

THE "VOICE" WHICH THE PROPHET HEARD "from the four horns of the golden altar," was the voice or voices, thundered in heaven, of the four living Creatures, from the four walls of the New Jerusalem.

THE FOUR ANGELS" WHO ARE BOUND in the "Great River Euphrates" are severally, the spiritual "Cormus" of each of the "four quarters of the globe;" and correspond geographically to the Four Living Creatures enshrined in the golden City of the Lamb in the Sun.

THE TERM "GREAT RIVER EUPHRATES" is a splendid figure metaphorizing the great waters of the planet; particularly, the oceans which separate the Hemispheres, as described in the book of Genesis. [Gen. II, 14].

The maxium length of time required for the consummation of this the third part of the resurrection shall be a "year"; after which all the then living Saints, who had not, as yet, tasted death, shall be executed by the malicious Beasts: THE LAST GREAT ORDEAL OF THE CHURCH OF THE PROPHETS.

THE "HORSES," which the holy Penman saw in the vision were the resurrected multitudes or dragons of the Red, Black, and Pale horses of the second, third, and fourth seals. They of the White Horse shall also be there; and all the earth shall hear the Two Great Prophets! When we rise from the dead, we shall all resume our dispositions, proclivities, relation and general character, in the main, which we hold and develope in this life.

EVIDENTLY, THE "RIDERS" WEARING BREASTPLATES OF FIERY CATAPHRAT are also identical with those "Locusts" mentioned in the ninth verse, who "had breastplates as it were breastplates of iron." Iniquity begetteth jealousy, and revenge in retaliation. Notice also, that as the prayers of the saints were instrumental in causing the fearful cataclysms of the mighty "golden censer" which put an end to the first existence of Antichrist; so now, he, principally, insiduously summoneth the atrocious perfidy of the giants of Limbo, to utterly annihilate the then living, unresurrected remnant of the Church.

THE HORSES AND THEIR RIDERS, verse 16, are the nations, tribes, and tongues of the whole earth, outside the pale of the Church, before or after the

resurrection; that is, speaking of the BELLIGERENTS of the Horses. For the four Angels who are now loosed, together with the "Locusts," do comprehend THE WHOLE WORLD outside the absolute Saints who are "sealed." Behold, respectively, the related bands, tribes, families, clans, etc. of the entire race of both natural and spiritual consanguinity, multiplied by a thousand generations; 10,000 lines of kin multiplied by 20,000 generations equals 200,000 great "Cities." But each insulated City or brood may, in itself, comprise a great multitude, say 86,000,000. One-third of the BELLIGERENTS are riders or Locusts, while two-thirds of the ARMY constitute the figurative "horses." The whole world is now resurrected and dwelling on the earth, (except such remnant of the race as has not yet died) and these first, second, and third resurrections, as we technically styled them, do altogether but comprehend the FIRST RESURRECTION OF THE EARTH [XX, 5, 6.] THE TERM "THOUSAND" as used in this chapter has, undoubtedly, a similar signification to that used in connection with the resurrection of the 144,000; and, also, signifies a thousand generations or "Days" of the race from the first coming of the Savior until the time the Abomination unto desolation shall be set up.

THE GENERAL CHARACTER OF THOSE PEOPLE whose souls repose in the Lethean shades of the Watery Deep, may be summarily divided into four great Groups as follows:

FIRST: THE COSMOGONY OF STATE. This grand-division includes the great Stock or Parents of the human "Cormus." That is, they who are bound in the deontological Law of loyal and holy matrimony, and who knowingly deny not God. These rest in the repose of hope, awaiting in the bosom of the deep.

SECOND: THE ERA OF LIMBUS INFANTUM. This grand-division comprises the children and all persons who die young. These sleep sweetly 'neath the smile of heaven, "rocked in the cradle of the deep."

THIRD: THE ERA OF INFIRMITY. This grand-division comprehends the physical and mental unfortunate of the earth; such as Idiots, Lunatics, the Blind, the Deaf, the Dumb, etc., and those who had not the faculties of acquiring the knowledge of good and evil. These repose in joy in the symphony of the sea awaiting the resurrection.

FOURTH: THE LIMBUS OF UNIVERSAL IGNORANCE, Wherein the people are not instructed in the way of the Lord. These shall not be appalled with the "blankness of darkness" till they come forth to life again. Behold the Kingdom of Abeyance in the "heaven" of the sea.

All who have not, as yet, sufficiently merited the Kingdom of eternal Life: nor who have deserved a place in the Kingdom of everlasting Death; all these sleep in the arms of the sounding Main. All these numberless hosts of God's earth, old and young, great and small, taken together, do form the Thaumaturgis of the sea!

We shall not undertake to enumerate exceptions to these general rules and decrees of Fate, of which there may be many. Mars and his steed of

see Enthal on p. 238

red shall here recline their war-like limbs; and greedy gods shall stand transfixed 'neath the waves of the wide, wide sea. But the Flood shall rave 'round the lance of Mars, and much disturb the Prince of War: and Mammon's pillow shall a whirlpool be, robbing the shallows of the the hungry sea.

ON THE LAST DAYS at the summons of the Sixth Trumpet the World of "Oblivion" shall rise out of their graves, whole and sound in body, mind, and limb: perfected, and matured in time, or, as one would say, "glorified," if we may use that term. But the generations of the earth shall then be again required to go through another full, complete and final course of Probation.

The souls of those who dwell on the earth during this genesial Age of ours, are but the "ignited" beginnings of Spirits, which shall fill the great beings who shall live after the resurrection. But they will then proceed to resume, as it were, the "work" and furtherance of the susceptible development of their individual natures, more or less, according to the character of the embryo "works," good or evil, commenced in this life. An ideal constitution of the resuscitated beings of that "Gargantuan" race, might be, that they shall possess unequaled head and stature in the fullness of physical perfection, "Giants of mighty bone; men of renown," defying even the powers of heaven. For the Horns shall fight with the Lamb and His armies [xvii, 14; xix, 19; xvi, 14]. They shall resurrect invincible to the ordinary destructive forces of nature, neither can they be put to death, until the end of the days of that "great and mighty City," when Christ and His array will come down from above and destroy them [xi, 18]. But the saints shall rise truly "glorified;" that is, "changed" into the appearance of extraordinary form and beauty [1 Cor. xv, 51]. Behold in these, there shall be left none of the beast, nor beastly qualities.

DURING THE WONDERFUL DAY OF THE LORD no new beings shall be created nor born of woman on the earth. But the people shall have full power to sin every way, just as they have in this life; and, indeed, they shall be severely tried by the strongest temptations. This, undoubtedly, shall be the "HOUR OF TEMPTATION" spoken of in the tenth verse of the third chapter [See also Dan xii-10. Zach, xiii, 9, 10. Apoc. xiv, 9-12], from which the ELECT SHALL BE EXEMPT; but "which shall come upon all the WORLD to tempt them that dwell upon the earth." There shall, likewise be during this fearful time, great convulsions of nature, celestial and terrestrial; earthquakes, and meteors and plagues, and earth-shaking showers of brimstone; and visions, such that if it were possible by terrorizing the wicked, to convert them to penance and a fear of the Lord.

THE WHOLE NUMBER OF HUMAN BEINGS now dwelling on the face of God's earth, may be fairly estimated at seventeen trillion two hundred and eighty billion. By computing the average population of the globe, during all time, subsequent to the era of Redemption at 13,714, 285,714, and then

by multiplying this number by the whole number of generations or 1,260 we have in round numbers 17,280,000,000,000. Which enormous figures represent the sum total of the Æon of mankind. This calculation is based on the revelation of there being 1,728,000,000,000 apartments in the "Palace" of the earth in the sun [xxi.], which number of apartments corresponds to only one-tenth of the resurrected City of the World. [xi,13.] The world prior to the age of Redemption, or the "beginning of the kingdom," is undoubtedly included in these figures.

These numberless people, and hosts of people shall raise and fill the great BABYLON of the prophecy. An universal City of Cities, which shall be then constructed under the supervision of the king of the bottomless pit; and which shall consist of many stories, whose exalted domes shall rift the clouds, and covering, perhaps, the whole land era of the globe from shore to shore. They shall dwell in a state of terrestrial splendor and glory; needing nothing necessary to the comfort of life and worldly happiness; and many shall probably be fed by manna, as were the Israelites in the wilderness. And each person shall live without dying for fifteen hundred years. This period shall comprise the rise and fall of the Empire of Babylon the Great [Dan. xii, 12]. BUT THE SECRETS OF THAT "MUNICIPALITY" ARE NOT REVEALED IN OUR DAY; SUCH ARE SEALED UP UNTIL THE TIME OF THE "LITTLE BOOK" [Apoc. x, 10] WHICH THE PROPHET DEVoured.

IT IS INFERABLE THAT THE CONSTITUTION OF THE RESURRECTED BODY will not be quite as is that of our frail and mortal natures. They, as we, shall live by eating and drinking (except the saints) and feeding on all the fat and goodly things of the earth [xvii, 14]. Yet, the resurrected body even of the beast will not be a body of "waste and repair." As the psychodynamic energy of the soul shall at that time sustain, out of the petrified slime of the globe, the resurrected corporation of a living, tangible being; so shall that same Life force afterwards be able to assimilate all the elements of food entering into the system, by converting the same for nourishment whole and entire into the living tissue of the organism: as one would say: absolute METENSOMATOSIS, no waste, no excrementation. Only a small quantity of food, comparatively, will suffice to, therefore, sustain and nourish that gargantuan race. The whole race, then, EN MASSE, will, of necessity, consume perhaps less food and nourishment than does a SINGLE GENERATION during the days of the Wilderness: BUT THE BEAST SHALL EVER EAT, DRINK, etc., the Beast is ever the World in excrementation; ET MUNDA EXCREMENTUM PERPETUALIS.

THIS IS STILL THE FAMILY OF GOD, speaking of the children who resteth in "many waters." None of whom are yet condemned, because there is a chance of hope and eternal life for them all, would they only receive it. Yet, it is foreknown by heaven that many of them shall "default" in that great "Trial;" but until then not one of them shall be "sentenced." Woe to the "felons" of the sea who shall take up arms against a holy cause:

against the Servants of the Omnipotent. The Horns of insubordination shall fail ignominiously and fatally; even as did their god Lucifer, when he boasted that he would overthrow the Omnipotent! Alas! Alas!

BUT THEY THAT "OVERCOME" IN BABYLON shall be, also, the saints of the Most High; and for all eternity shall shine like the stars of a second magnitude in the empyrean firmament. Lo! their glory shall be perpetual, except that some of them shall bear the scars of their ancient failings, until healed by the salubrious "leaves of the tree of life." Which leaves do grow in Paradise for the healing of the nations. [xxii, 2.] The honor and glory of the earth shall all be saved, and shall walk in the light of the brightness of the Holy City, by and by. Great honor and glory to the kings of the earth, who leadeth their people aright: and they who leadeth the nations in honor. Their reward shall be exceeding great forever and ever. Amen.

GRAND TOTALS OF THE DESTINIES.

Assuming that ~~only about one-half~~ the population of the globe do, before death, attain to the certain Category of Understanding and Free-will.

Whole population of all time	17,280,000,000,000
Average population for all time about	13,714,000,000
Number of first Resurrection	5,760,000,000,000
Number of the Bottomless Pit	2,900,000,000,000
Number of Sand of the Sea	12,714,000,000,000

The number of seventeen trillion two hundred and eighty billion souls is the whole number representing the $\mathcal{A}Eon$ of Man. The consolidation of this $\mathcal{A}Eon$ into one being, whole and intact, results in the cosmic production of a mighty Serpent, characterized in the mysterious Beast with seven heads and ten horns. The size and symmetry of the serpent beast is equal to the product of each world or generation multiplied by all time. Indeed, the geography of the beast is the geography of the world taken a thousand and two hundred and sixty times; or, perhaps, more technically speaking, three hundred and eighty times, that is, from the creation of man until the end of time.

CHAPTER X.

The cry of a mighty angel; he gives John a book to eat.

And I saw another mighty angel come down from heaven clothed with a cloud, and a rainbow upon his head; and his face was as the sun, and his feet as pillars of fire.

2. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the land;

3. And he cried with a loud voice as when a lion roareth. And when he had cried out, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven, saying to me: Seal up the things which the seven thunders have spoken and write them not.

5. And the angel, which I saw standing upon the sea and upon the land, lifted up his hand to heaven;

6. And he swore by him that liveth forever and ever, who created heaven, and the things which are therein: That time shall be no more;

7. But that in the days of the voice of the seventh angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as he hath declared by his servants the prophets.

8. And I heard a voice from heaven speaking to me again saying: Go and take the book that is open, from the hand of the angel standing upon the sea and upon the land.

9. And I went to the angel, saying unto him, that he should give me the book. And he said to me: Take the book and devour it; and it shall make thy belly bitter; but thy mouth shall be sweet as honey.

10. And I took the book from the hand of the angel, and devoured it; and it was in my mouth sweet as honey: and when I devoured it, my belly was bitter;

11. And he said to me: Thou must prophesy again to nations, and peoples, and tongues, and to many kings.

EXPLANATION.

Vision of Michael the Arch-Angel.

THE MIGHTY ANGEL SEEN IN THIS CHAPTER is Michael, the great warrior in heaven who shall outcast the Dragon. He is the Angel of the seventh Church and Protagonist of Zion. He shall come and reign on the earth at the end of time. Behold the seventh Spirit of God, who shall reign in 'Laodicea' for the seventh Church shall be contemporaneous with the mighty City of Babylon, and shall constitute, as it were, the Eighth or the unwritten "Seal."

THIS BEING IS ONE OF THE SEVEN LAMPS burning before the Seat of Eternal Majesty in heaven. He is simply one of the many and great denizens of glory dwelling within the solar empire of the Throne Empyrean.

This is he of whom Daniel spake: "At that time shall Michael rise up the great prince, who standeth for the children of thy people: and a time shall come such as never was from the time that nations began even until that time." [Dan. xii, 1.]

Then shall the Messenger celestial, whose "feet are as pillars of fire," and whose head is obscured in a lofty nimbus, announce, by Omnipotent decree, the awful proclamation of the End of Time. For God will foresee that the number of the children of salvation, then created, shall to refill the vacant seats of heaven lost by the Dragon and his adherents.

HE OF THE VISION also gave to the Evangelist, as it were, another secret and prorogued "apocalypse," and which was intended, specifically, for the Church and world after the resurrection. For the prophet was forewarned by a voice from Zion in heaven not to disclose the revelations of the "Little Book," which the seven Thunders or Spirits had spoken, like in prosopopœa to the "seven churches" anew.

It will be observed that the Apocalypse itself, containing all the other things, which John had heard and seen on the island of Patmos, was FORBIDDEN to be sealed: but to be immediately divulged to the world, especially to the Church of the New Testament, which infant "Sees"

were at that time originating in Asia Minor. For we see in the tenth verse of the final chapter, where the prophesying spirit commanding John said: "Seal not the words of the prophecy of this book: for the time is at hand."

JOHN WAS COMMISSIONED, in the final verse of the current chapter, to prophesy again to the nations: that is, when the proper time for the revelations of the mysteries of the LITTLE BOOK had come; and which was evidently after the great waking in the resurrection of the dead. Then John shall unroll that Scroll of the new Gospel of Evangelism to the world, without subrogating anything in the old. Therein, also, shall be seen the wonders and judgments of that great and future city, that fearful and marvelous city Babylon! For this is he; the Boanerges; the "beloved disciple," of whom Jesus said: "So I will have him to remain till I come." *John XXI 21-24*

LIKEWISE DANIEL, the great Son of Thunder in the Old Testament. This is he also, to whom it was said: "But thou, O Daniel, shut up the words and seal the book even to the time appointed. [Dan. xii, 4.] And: "Go, Daniel, because the words are shut up and sealed until the appointed time." [xii, 9.] Finally: "But go thou thy ways until the time appointed: and thou shalt rest, and stand in thy lot unto the end of the days." [xii, 13.]

It is, therefore, shone that the souls of these two "Eagles" of the Lord are not ascended unto the Empyrean of the Lamb, but are purposely left to "remain" and "rest" on the planet, until the fearful end of time; when they shall prophesy and preach in the New Regeneration, to them who sleepeth in the dust of the earth; holding fierce parley with the Beast. Speaking, they shall foretell of fearful and wonderful things ere the Second Coming of our Lord. Perhaps, Daniel shall speak in the Orient, and John in the Western World. Daniel shall be a warrior of God in the "Egypt" of revelation; and John shall fight in great "Sodom." [xi, 8.]

CHAPTER XI.

He is Ordered to Measure the Temple: the two Witnesses.

And there was given me a reed like unto a rod: and it was said to me: Rise and measure the temple of God, and the altar, and them that adore in it.

2. But the court, which is without the temple, cast out and measure it not, because it is given to the Gentiles: and the holy city they shall tread underfoot forty-two months:

3. And I will give to my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth.

4. These are the two olive-trees, [Zach. iv, 3] and the two candlesticks, standing before the Lord of the earth,

5. And if any man would hurt them, fire shall come out of their mouths, and shall devour their enemies: and if any man would hurt them, in this manner must he be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all manner of plagues as often as they will.

7. And when they shall have finished their testimony, the beast, that ascendeth out of the abyss, shall make war against them, and shall overcome them, and kill them,

8. And their bodies shall lie in the streets of the great city, which spiritually is called Sodom, and Egypt, where also their Lord was crucified.

9. And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half; and shall not suffer their bodies to be laid in sepulchers.

10. And the inhabitants of the earth shall rejoice over them, and make merry: and shall send presents one to another, because the two prophets tormented them that dwell upon the earth.

11. And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet: and great fear fell upon them that saw them.

12. And they heard a great voice from heaven, saying to them: Come up higher. And they went up to heaven in a cloud: and their enemies saw them,

13. And at that hour there was a great earthquake, and the tenth part of the city fell: and there were slain in the earthquake, names of men seven thousand; and the rest were cast into a fear, and gave glory to the God of heaven.

14. The second woe is past; and, behold the third woe will come quickly.

15. And the seventh angel sounded the trumpet; and there were great voices in heaven, saying: the kingdom of this world is become our Lord's and his Christ's, and he shall reign forever and ever; Amen.

16. And the four and twenty ancients, who sit on their seats in the sight of God, fell upon their faces, and adored God saying:

17. We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come; because thou hast taken thy great power, and thou hast reigned.

18. And the nations were angry, and thy wrath is come, and the time of the dead to be judged: and to render a reward to thy servants the prophets, and to the saints, and to them that fear thy name little and great; and to destroy them who have corrupted the earth.

19. And the temple of God was opened in heaven: and the ark of his testament was seen in his temple and there were lightnings, and voices, and an earthquake, and great hail.

EXPLANATION.

The Oracles of the Hemispheres.

THE "TWO WITNESSES" mentioned in this chapter are the same transcendent Personages who stood before the "Lord of the Earth," or our Savior in the "Transfiguration." [Luke, ix, 20.] "And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And, behold, there appeared to them Moses and Elias talking with him." [Mat., xvii, 23] These also manifested themselves again at the "Ascension." "And when he (Jesus) had said these things, and while they looked on, he was raised up: and a cloud covered him out of their sight. And whilst they were beholding him going up to heaven, behold, two men stood by them, (the apostles) in white garments. [Acts I, 9, 10.]

THESE TWO TRANSLATED BEINGS are, therefore, the fathers of the prophets throughout all time: and are ordained of the Lord the guardian angels of all Israel. They are witnesses before God who constantly report the merits of the saints and the condition of the affairs of the Church. They are again witnesses of Christ to the Church ever communicating to that body such relations and things as they are authorized. "For the testimony of Jesus is the spirit of prophesy. [Apoc., xix, 10.]

It is, undoubtedly, one of these who gave St. John the visions, and testimonies of the Apocalypse. But the Church is more than the Bible. These Eagles of heaven are commissioned to inspire the Church by the light of Pentecost until the end of time. The bible contains but the rudimentary outlines: or the bible is but the foundation on which the infallible Church is built. Not scripture alone, but the "testimony of Jesus" perpetual in the Prophets is the guarantee of the Church. "For, behold," said He: "I am with you all days even to the consummation of the world," [Mat., xxviii, 20.] It is, therefore, evident that the Bible, itself is not co-extensive with the Institution of Pentecost, or rather the Bible is but the FOUNDATION of the SUPERSTRUCTURE of the Church: for the Church is more than the Bible. The Bible is the RESERVATUM containing the Oil of the Lamps; but the Oil of the Two Olive-trees faileth not, ever during all time, to flow into and constantly replenish the divine seven-starred Lamp. Hence, the FOLDS of the Book of books multiplieth with the SCROLL of time: yet, the eternal Word shall never change. "Heaven and earth shall pass away," said our divine Lord, "but my word shall not pass away."

THESE TWO CELESTIAL PREACHERS are also called the "Two Olive Trees;" and are the same as the "Olive Trees" described in that beautiful, illustrative vision in the fourth chapter of the prophesies of Ezechiel. They constantly stand over the "Two Candlesticks," or the sea-divided Church on the "Hemispheres;" while they watch and perpetually replenish the Æons of the "Seven Lamps" therein, with the divine Oil of law and truth, by receiving the inspirations and prophetic visions directly from Heaven, and, thence, convey the theopneustic Word to Zion on the earth. Thus is the Oil of the Lamps furnished and replenished. But the Lights of the Lamps are the Seven Stars of God. [Apoc. i, 20,] burning in turn day and night on the earth."

THE "TWO CANDLESTICKS" represent, as aforesaid, the two great grand-divisions, or branches of the Church of the Covenant, burning on both Hemispheres of the planet. Which organization of divine origin receives, through those "Middle Voices," the entheastic potential, in the form of visions as well as inspirations in taciturnity. THE CHURCH, consequently, even in as much as she preaches Christ and instructions in the Law of the Redemption, IS, ALSO, THE "TWO PROPHETS" IN THE FLESH. But more essentially the great body of the Saints, and, more emphatically, the entire ecclesiastical Authority concentrated in the Voice of Rome.

Rome is the visible Head of Zion on the earth, the supreme terrestrial and divine Court of justice, destined to conduct the ministry of religion on this lower world of ours. Lo, she is the omniscient Scepter of the planet, whose voice is the ruling of God. Behold the Strength of heaven; The Strength of the Stars! [Dan. viii, 9-10] And he that is couched therein is Prince of the Strength: Prince of the Covenant! [Dan viii, 11 : xi, 22.] To thee 'tis given, O awful City, the Keys of life and death, to loose or bind the Horns of the earth.

THE "FIRE" WHICH COMETH OUT OF THE PROPHET'S MOUTHS, verse 5, signifieth rebukes, denunciations, bolts of excommunications, anathemas, and the blasting "thunders of the Vatican." These killing "Fires" are ever directed against heretics, schismatics and devils: and all enemies of the true Faith. Thus, these dreadful Prophets have power to cut off withering "Limbs" from the "Trunk" of the "Tree," or any diseased branches from the sacred "Vine;" and to purge the Church of all uncleanness by the proof-sword of the Spirit. This is what is meant by "devouring" and "killing" their enemies.

THE PLAGUES, verse 6, with which the prophets are empowered to strike the earth at will, signifieth those grievous visitations in the form of tempests, dearths, droughts, wars, conflagrations, plagues and pestilences, and all such instruments of divine malediction and chastisement sent against the wicked, and obstinate and unbelieving generations. But these Plagues are hopefully intended for the conversion of sinners: and which like the "Fires" of anathema must come either directly or indirectly from the Celestial Prophets themselves. Such power is not originally vested in the carnate Church,

Yet it is quite certain that many of the powers and mighty performances of the prophets as cited in this chapter are to happen not until after the resurrection. These prophets shall then appear in their natural form and flesh, and shall labor during three and a half years to reorganize the universal Church of the whole world again. And which time and last great exploit shall correspond to the three and a half years during which the "Lord of the earth" himself preached and taught and originated the Church at the "beginning of days." Then they shall be likewise put to death even as He; and shall remain dead during the tenebrous "three days and a half;" and then shall resurrect.

Not only the two celestial Prophets themselves, but, also the entire body of the elect and faithful of the last generation of all time, shall, in his or her capacity and order, go through the sacerdotal and functional work, martyrdom, and labors of all kinds, necessary to re-establish the Church. And mighty arguments shall then be heard between the beast and the prophets, when the powers of eternity are in combat. Behold, verily, the eternal Breach between the Church and the beast ever widens with time, and their characteristic "theomachy" becometh more and more pronounced. The province of the Church is to save: that of the evil

beast, to destroy: Hence the latter always assumes the aggressive, the hostile, the belligerent. But the Church provoketh the beast, inasmuch as the grave Monitor perpetually imputeth to the reprobate monster the levity of his sin. Thus it is said: She "tormenteth them that dwell upon the earth." Yet the rigor of divine "Phosphorus," is not that of intolerance, but vigilance, that she might save her children from the dragon's tooth.

"THE BEAST THAT ASCENDETH OUT OF THE ABYSS", VERSE 7, includes the Warriors and Belligerents of the abyss of the sea as well as he that ascendeth out of the awful chasm of darkness from the hollow "womb" of the planet. But Antichrist shall be the willing instigator of the egregious squadrons which will then put to death all the living saints who shall not have already died. This will undoubtedly include the area of the whole Church, which according to verse 18, of chapter ix, will comprise a third part of mankind. That is, BOTH PASTORS AND PEOPLE; the shepherds and their flocks. These shall all be slain like in the previous days of the same Antichrist in the Fifth Seal. These are they of whom it was said to the complaining souls of the former persecution when they raised the cry of vengeance in heaven, "that they should rest yet for a little time, till their fellow servants and their brethren WHO WERE TO BE SLAIN EVEN AS THEY, should be filled up." [vi,11.] When these are killed the number of Saints and Seats in heaven shall be equal, for the prophet is ordered to measure the temple, when the end of time is at hand.

But this last fight of the Church shall not be with flesh and blood alone, but with the "Powers and Principalities of darkness. The Devil shall prompt and conduct the wars, and portentious arguments shall then be heard between the beasts and the Prophets. For, the two Eagles of thunder shall at that time return again to earth to preach the gospel of the kingdom to all the nations; and clothed in mortal flesh shall dispute their cause, and suffer the universal doom of death. Because all men are conceived in sin, even the just must taste of hell, and death is one of the sorrows of hell.

"THE GREAT CITY WHICH IS SPIRITUALLY CALLED SODOM AND EGYPT," verse 8, alludes to the utopian Cities of the great and stupenduous Babylon which shall be reared by them of the Sea and of the Pit; and shall be situated respectively in the Western and Eastern Worlds; the Occident and the Orient!

"THOUSAND TWO HUNDRED SIXTY DAYS," verse 3, includes the whole range of time from the first coming of our Lord until the end of time. This vast Æon of the Lord shall be accomplished as soon as the two Prophets are slain. The hidden meaning of these great Days, mentioned both in the Apocalypse and in the works of Daniel [xii,11] is, that they are, in fact, genetical days of the ordinary life of a man; which infers, that they are short periods of time corresponding to the several and

DISTINCT GENERATIONS of the world. Each day includes $33\frac{1}{3}$ years, or the time spent by our Lord in the flesh. He who is also called the "Ancient of days." [Daniel vii, 13.] There shall be 1260 generations, after the beginning of the Christian Era.

These Days again are destined periods of time fixed by the Creator, during which the living race shall successively duplicate itself. It is the average length of life; perhaps including such persons only, as arrive at a certain age of maturity. Every new era of generation, or great "Day" produceth, as it were, the world anew or an additional "Somite" or Ring on the heads or horns of the beast; which series shall comprise in the aggregate one thousand two hundred sixty segments from head to tail. For the beast grows in length by new and complete additional "Metamer-*es*" from head to tail. But the age of each serial ring is thirty-three and one-third years. Thus at the close of each genesial Day there cometh on a long "night," when each succeeding generation of the earth in turn falleth into a deep sleep; from which slumber the cannon of Mars nor the penury of Mammon can not them arouse, nor threats of vengeance nor the thunders of the firmament: till the sphere-shaking Trumpet of heaven calls they shall not awake nor be aroused from that awful sleep.

IN DRAWING A PARALLEL BETWEEN THE LAND-MARKS OF TIME, which bound the respective prophesies of the two greatest Vaticinators of Holy Writ; namely; John and Daniel: it is rather conclusive that the reckonings made in the Apocalypse date from the beginning of the Christian Era: while those of that more ancient writer date from the dedication of the renowned Solomon's Temple. The latter being the first House of Zion that was built to the Lord on the earth; as it were the beginning of His "most firm throne forever." [III Kings, VIII, 13; also see Acts VII, 46.] John prophesied 1260 days; Daniel 1290 days; that is until the seventh trumpet is tolled. The difference of time, therefore, between the initial dates of the two distinct records of "Wonders" is thirty Days or 1,000 years. While the whole period of the generations of man may be computed at 46,000 years.

AT THE RESURRECTION OF THE PROPHETS who were slain, is John ordered to measure the temple. [~~X~~/1.] The Temple is indeed the New Jerusalem in heaven, wherein are now all the souls of the saints. This inquisition is commanded to be made by the prophet in order to ascertain and prove to the world before the last trumpet is sounded, that all the rooms in the City of Light are represented, and the heavens of Zion are filled as was preordained by God when he judged the Prince of Perdition, and established the new Kingdom of Life on the earth. And the number of the seats of bliss is an hundred forty-four thousand legions; these Stars arose out of the Kingdom of Christendom, from every nation, and tribe, and tongue, since the foundation of the world.

BUT THE "COURT" THAT IS WITHOUT THE TEMPLE, VERSE 2, is not included in this measurement. By the great court of the Gentiles is under-

stood all the world outside the Church of the City of the Saints in heaven. The "Gentiles," or the temporal Powers of the earth, shall have power to sway the world, and shall, more or less persecute the Church during all time. Thus shall the Holy City or they who now dwell in that City on high, be trodden under foot during forty-two months; which chronologically corresponds to the 1260 days from the prophecy of the desolation of the Jerusalem of the Jews; during which time they shall prophesy and preach on the earth, "clothed in sackcloth," verse 3. For "Abaddon" and his "Horns" is the "Prince of this world," in the flesh; the nefarious prompter of the powers of State; and the inveterate enemy of the Church. Whose royal Horns sitteth on the earth since the beginning of the world, though his Head has not come. And because these two Prophets tormented (or continually torments) them that dwell upon the earth:" That is, by their denunciations, and unremitting opposition to all things evil and nefandous. The term "Holy City" is also a solemn title for old Jerusalem. [Matt. xxxvii,53.]

THE GREAT EARTHQUAKE MENTIONED IN VERSE 13, was the result of a violent terrestrial concussion produced by the universal Ascension of the bodies of all the saints from the earth when they at the summons went up to heaven in a cloud, verse 12. The earthshaking flight of which body Corposant caused a "tenth part" of the great city of Babylon to fall not unlike the walls of Jericho, for a tenth part of the entire race ascended in that Cloud. The crash of the falling city killed seven thousand numbers of all the people who yet had not died. One thousand for each Angel of the "Seven Churches." The rest of those who had not as yet died "were cast into a fear;" and in their terror "gave glory to the God of heaven," and became converted. These, it will be understood, are comprised in the final Third of the living race, which shall be destroyed by the cataclysm of the third Woe as soon as the seventh trumpet is sounded. That is by the lightnings and earthquake, and "hail" mentioned in the last verse of the chapter. For it will be remembered that the first third, or the sons of perdition were massacred and otherwise perished when the first three trumpets were blown: the second third or the sons of God were slain after the peal of the sixth trumpet: and now, the destruction of the last third and "middle class" constitutes the mystery of the third Woe.

"THE TEMPLE OF GOD" WAS NOW OPENED IN HEAVEN VERSE 19, purposefully to receive, and let into the New Jerusalem, the CLOUD CORPOSANT. And the "Ark of His Testament" seen in the Temple signifieth the SOULS of the saints and the SPIRITS OF GOD which were already within the Temple. Then resoundeth the reboant antiphone of the last Trumpet, thundering: The End of Time.

END OF THE REVELATION OF TIME,

REVELATION OF THE END OF TIME.

CHAPTER XII.

The Vision of the Woman Clothed with the Sun; and of the Great Dragon her Persecutor.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars.

2. And she being with child, cried, travailing in birth, and was in pain to be delivered.

3. And there appeared another wonder in heaven; and, behold, a great red dragon, having seven heads, and ten horns; and on his heads were seven diadems.

4. And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman, who was ready to be delivered; that, when she should be delivered, he might devour her son.

5. And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God and to his throne:

6. And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred and sixty days.

7. And there was a great battle in heaven: Michael and his angels fought with the dragon; and the dragon fought and his angels.

8. And they prevailed not, neither was their place found any more in heaven.

9. And that great dragon was cast out, the old serpent, who is called the devil, and satan: who seduceth the whole world: and he was cast forth unto the earth; and his angels were thrown down with him.

10. And I heard a loud voice in heaven saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto death.

12. Therefore, rejoice, O ye heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you having great wrath, knowing that he hath but a short time.

13. And after the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man child.

14. And there were given to the woman two wings of a great eagle, that she might fly into the desert to her place, where she is nourished for a time, and times and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth, after the woman, water as it were a river; that he might cause her to be carried away by the river.

16. And the earth helped the woman; and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his month.

17. And the dragon was angry against the woman; and went to make war with the rest of her seed, which kept the commandments of God, and have the testimony of Jesus Christ.

18. And he stood upon the sand of the sea.

EXPLANATION.

The New Lucifer.

Although the title of this Revelation is headed the Revelation of the End of Time; yet it is obvious that this, like the preceding chapter of the Apocalypse treats of the theologies and geneologies of the Church of the Testament, during the grand-division of Time.

THE WOMAN CLOTHED WITH THE SUN, VERSE 1, presents, hypothetically, now, at the end of time a beatific vision of the Church Triumphant in heaven or in the sun. Here are the Saints of the universal "Covenant," including all those holy people whose lives were sanctified and consecrated to God in Christ. They constitute a thronging host, "a great multitude which no man could number!"

Behold this ultramundane convocation standing elsewhere than on any terrestrial habitation; for their transcendent position raised them high above all earthly creation, even to the heavens of God; and the moon itself is far beneath their feet. This glorious Vision is called a Woman, first, because she gave birth to the Son of God; and secondly, because she hath many children: and still she remaineth a Virgin.

The Church is correlatively the Mother of God symbolized in our blessed Lady, the immaculate mother of Jesus. As the Virgin Mary gave birth to the Immanuel through the co-operation of the Holy Ghost: so, likewise, in a spiritual manner, the Mysterious "Woman" gives birth to the souls of salvation conceived of the Spirit of God; who are "born again and not of the flesh, nor of the will of man but of God." Behold, now the intended Bride of the Morning, clothed in immortal youth, whose beauty is a new wonder in heaven!

Excepting the second verse which pertains to the Church before the Christian Era: the remainder of the chapter furnishes an historical account in consecutive order, of the Church Militant on earth, and her conflicts with the great Dragon during a thousand two hundred and sixty generations. But the Dragon executed his power through the agency of the beasts.

In the writings of the Apocalypse we find no words of explanation or elucidation with reference to the extreme and vivid changes of scene, time, or circumstance which may occur in the course of any of the chapters. It is safe to say, there is not a solitary circumlocution in the whole book. The meanings has everywhere to be caught by inference, and

we find that the descriptions and historical scenes, particularly, in Chapters xi, and xii, always commence with the end of time, in the initial verses and from thence break off suddenly, and go back to the beginning of time; and then, go on giving a recondite and condensed history until the end of time again.

THE "GREAT RED DRAGON" MENTIONED IN THIS CHAPTER, VERSE 3, and so notably spoken of in the future pages of these prophecies, is a fallen angel of light commonly called "LUCIFER," "and his host of rebel angels." He is the ancient occupant, and still in a measure occupies Fort Zion or the City of Jerusalem in heaven; his granted stronghold; but, alas, his confiscated heritage. Though his powers are broken, [Jude i.6,] the great though most unhappy leader still reigns at least in part within the four walls of the golden City of the Sun; our promised kingdom. That is, except such supplanted numbers of his numberless legions as he is constantly from time to time sending to the earth, to here seduce mankind and militate the Church—his destined successor—and by every means in his power to lead souls astray and to bring them with him to perdition and deter them from attaining and taking away his glory. For he knows that the saints and faithful of the earth are the intended heirs to subrogate his lost crowns and kingdom, and the place of his unfortunate followers. He is the prince of this world's destruction, "who is already judged." [John xvi, 11.] Therefore is his wrath the wrath of desperation, for he is utterly without hope.

THE "MAN-CHILD" WHOM THE WOMAN BROUGHT FORTH, verse 5, is the great Redeemer that was promised, in whom all nations are blest; and whom the servants of the Lord in earlier days longed so zealously to see. Behold, this is the "Star that arose out of Jacob with healing in his wings." He is also called the "Orient;" the "Lion of the tribe of Juda;" the "Root and Stock of David;" the "Bright and Morning star." This is the original and divine Archetype of Salvation; the Creator and Redeemer of the earth! Even as He ascended and "was taken up to God" into heaven, so likewise shall all the subsequent sons and daughters of the Lord.

"THE WILDERNESS" INTO WHICH THE WOMAN FLED AFTER HER SON WAS TAKEN UP TO THE THRONE, verse 6, was, as it were, out of Old Jerusalem, the once "holy city;" and into the pagan world at large, over which the Church spreadeth. The term "Wilderness" not only means a world everywhere inhabited with beasts and enemies of Christianity and the true faith of God; but rather, the great "Wilderness" or "desert" comprehends THE WHOLE WORLD DURING ALL TIME UNTIL THE RESURRECTION; the era of procreation and the "Labor" of the race, when the world is but preparing to live after death. For during this grand Æon, the earth is so exceedingly thinly populated, in comparison with the after world, during the age of Babylon, when the planet will constitute one or two most densely populated Cities, that the whole earth is now in these days only regarded,

by the prophets, as an abject and desolate wilderness.

THEY SHALL FEED HER A THOUSAND TWO HUNDRED AND SIXTY DAYS : That is, it is ordained by God, who prepared "certain and more special places wherein his Church shall dwell during the seals of time, that the world shall "feed" and support her gratuitously. "He that preacheth the gospel should live by the gospel," as St. Paul enjoins. And as our Savior himself, alluding to the same fact, said: "The laborer is worthy of his hire." But these allusions pertain more particularly to the Rider of the White Seal.

Now, behold, this is at least in part, the original derivation of the number one thousand two hundred and sixty Days; the circumscription of the one hundred and forty-four divisions, or Arch-confraternities of Zion; and the science of the theogony of the Church; to-wit: That the genesial *Æons*, or spontaneous evolutions of reproduction in the race, shall correspond in number, and the spiritual Fruit thereof in magnitude, to the reciprocal generations and fallen Principalities of the great red Dragon. So that the divine Production of the whole earth shall exactly suffice to refill the vacancy in heaven caused by the expulsion of Lucifer and his numberless angels.

We see from the Holy Scriptures that the divine "Victim" of the "beginning of the creation of God," and the beginning of the "Continual Sacrifice" of the Church, prayed, preached and suffered, during half a "Week;" [Dan. ix, 27.] which is in reality three years and a half; which period comprised 1260 common days. Or one common day for each genesial "day;" one to one of each. When His testimony was completed, he was put to death by the "beast;" and his body laid in the heart of the earth for three days and a half; when he arose from the dead and "was taken up to God and his throne."

Notice in all these sacred proceedings a simple and clear prefiguration of the great work which the "Lord of the earth" himself had begun. He was the great Prototype of the Church and of all the structural designs and mutual dependencies therein: the Architect of the building of that Church. Consecutively, the universal Prophets are commissioned to render the Oracles of Time during one thousand two hundred sixty great "Days." At the end of which time the beast shall slay them also, and they shall remain dead likewise for three days and a half, at the end of which time they also shall be called up to God and to his throne.

Christ was to labor one week [Dan ix, 27.] or during seven years: "Seven Labors" corresponding to the labors of the seven Spirits of God. But one half of His labors were performed on earth, while the other half were subsequently done in heaven. You cannot come, said he to his disciples, unless I go first and prepare the way. This preparation which our Lord was to make, undoubtedly, consisted in clearing out and compelling certain of the Dragon's powers to evacuate the Holy City, so as to make way for the souls of the saints, who were destined soon to come. For

what soul of earth could make its way into a celestial City filled with mighty Demons and hated enemies, unless the Savior should first see that the great way was prepared? How could a frail human being gain entrance to the stronghold of an adverse eternal power? It is evident from the tenth verse of the foregoing chapter that there is constant theomachy and fierce opposition in heaven by the spirits of the Devil, there, against the encroachments of the souls of the saints of the earth; until the day that Michael and his powers shall utterly expel that condemned empire. But until then the dependent children of this world are defended and protected by the all-powerful Spirits of God.

AT THE END OF TIME when the "mystery of God is finished," the 1260 Æons of the Testament shall quite suffice to represent and fill the 144 "galleries" of the New Jerusalem. For, behold, in that City of Serenity on high, there are 144,000 heavens! Now, notice, a grave discrepancy arises: towit: That instead of there being 144 multiplied by 1260 heavens; it is 144 galleries by 1000 sees in Paradise. What of the 260 generations of the earth which are not in the reckoning?

The solution of the question is this: That as Antichrist shall destroy the living Church after he resurrects out of the bottomless pit: even so, during the fifth, sixth and seventh Seals of time, immediately after the Dragon is forced out of heaven, Antichrist shall all but extinguish the saints of the earth entirely. Therefore, during a period of 260 generations or 8666 years, there is no regular or distinct reckoning made of the Church in the chronicles of heaven. On the manifest opening of the wrath of God in the Sixth Seal, and the universal miracle of the first resurrection, the Church shall be gradually restored and re-organized; for then the world shall be terrified to penance, and shall be, as it were, reconverted; when they shall again "give glory to the God of heaven."

THE "BATTLE OF HEAVEN" DESCRIBED IN VERSE 7, vividly portrays an actual and most fierce conflict, which shall yet take place in the kingdom of Lucifer within the regions of the Sun, between the Seven Spirits of God under Michael "the great Prince" raising holy war on one side: and the Briarian dynasties of the Dragon commanded by the condemned Lucifer on the other side. The immortal fight shall end in the utter defeat of the great Dragon, when his disobedient forces shall be banished from heaven forever. The dreadful siege shall be made on or before the century, Anno Domino Nineteen Thousand Eight Hundred. But this is only the "Tail" of the contumely train of his fallen powers, for it consisted of only "the third part of the stars of heaven" verse 4; as the other preceding two-thirds were already gone forth into the earth. But their last hope and claim in that Empire of Light was now utterly and forever lost!

The celestial relegation of the great Adversary and Arch-slanderer of eternity shall be a grand source of universal rejoicing among the heavens of Zion; but on the earth it shall be the cause of infinite woe; for the event shall give rise, on the planet, to the beginning of the great Anti-

christ. Then shall the persecutions and exterminations of the Church commence as described in the latter part of the chapter, beginning with the thirteenth verse.

The culmination of this the FIRST PERSECUTION shall, as previously stated consist in the absolute overthrow of the Head of the great apostolic See, about the middle of the fifth Seal. Which Papaphobial and inimical malediction shall, as the ancient prophet foretells, result in St. Peter's Chair becoming the throne of that king of Abomination. The "Sanctuary of the Strength" shall be defied; even, "so that he sitteth in the temple of God, showing himself as if he were a god." [Thes. ii, 4.] Which fell desecration of the House of God shall probably continue during an ecclesiastical silence of 2300 years. [Dan. viii, 14.]

THE "TIME AND TIMES AND HALF A TIME" mentioned in verse 14, [Dan. vii, 25.] during which the Woman shall hide in the desert, signifies the Epochs respectively of the Sixth, Seventh and latter half of the Fifth Seals. The final and subdivided epoch of the seventeenth "Corridor" of time itself, being alluded to as the era of "Times." This great, later portion of all time taken altogether is the remaining division of the world subsequent to the "Revolt:" [Thes. ii, 3.] The great Revolution of time.

Yet many saints will spring up, and fearlessly preach and teach Christ despite the terrible persecutions of the time. For as the prophesy reads: "But the people that know their God shall prevail and succeed. And they that are learned among the people shall teach many: and they shall fall by the sword, and by fire, and by captivity, and by spoil for many days." [Dan. xi, 32-33.] Again, the same sacred writer, relating about the vision of the "Little Horn" [Dan. vii, 25.] (which metaphorizes the Antichrist) in which were the "eyes of a man and a mouth speaking great things," said: "And he shall speak words against the High One, and shall crush the saints of the Most High: and he shall think himself able to change times and laws: and they shall be delivered unto his hand until a time, and times and half a time." Antichrist shall be the apt instrument and visible embodiment of the wrath of the fierce Dragon, after the CELESTIAL "Revolt." Which wrath shall consist first in seduction, and secondly in persecution; by putting all "out of the way" whom he cannot seduce, or who oppose his iniquitous power. And his power will be such that we now could scarce believe or understand. For then ALL the powers of fallen heaven shall be on the earth.

THE "RIVER" WHICH THE SERPENT CASTETH OUT OF HIS MOUTH AFTER THE WOMAN verse 5, signifieth a figuration of the "Pale Horse" of the fourth Seal, including all the generations of Antichrist during a great Æon of 22,200 years. That is, from the opening of the fourth Seal until the finish of time. But the earth swallowed up that infernal River; for it shall all be drained away from the waters of the sea.

THE REMAINING TWO VERSES of the historical chapter relates to the SECOND PERSECUTION, or the final War of extermination in the great and

mysterious city of Babylon which cometh to pass when the same Beast ascendeth out of the awful Abyss again; and sitting on the war Felons of the resurrected Sea shall utterly extinguish the last remnants of the then living Church. Thus shall be accomplished the scattering of the band of holy people, when all things shall be finished. [Dan. xii. 6.]

The Solar Serpent.

THE FALLEN LUCIFER AND HIS POWERS, who is called the Dragon, is a mighty, composite, angelic being, for that he is composed of legions and legions. He is, as it were, a numberless being of satanic hosts. Truly is this one of the cardinal properties of spirit nature: that a thousand spirits of equal rank may unite and become as one; or one great being may, again, resolve itself into as many primitive ones.

In order to more adequately conceive a true idea of a mighty Angel, let us consider the magnitude and intense structure of those Cherubim in the first and tenth chapters of the prophesies of Ezechiel. But when one of these flaming Cherubs of the vision, or rather the entire four of them together will scarcely suffice to constitute so vast a Prodigy as the Dragon; then, what must the extent of his potency be? His seven heads are seven cherubic Princes, sitting on the thrones of as many Empires: and his horns are a constellation of ten seraphic Chiefs. While his disastrous "tail" drew after him a third part of that galaxy of heaven's stars. Now imagine a faint image of him to whom the nations of the earth must bow in humble adoration before the greatness of his power!

THE ORIGIN OF THE DRAGON is, that he, like all other great spirits within the solar kingdom—except that of the Eternal God himself—became derived from ancient planets, long since lost. Indeed the originating cause of the alleged Revolt itself and which the Apocalypse fail to reveal, undoubtedly must have taken place at a time long before the earth was born in Chaos. Lucifer's glory was then very great; when the brightness of his beauty "outshone myriads though bright," and dazzled the Lights of heaven.

But, alas, being overcome by the allurements of such supereminent bliss, he adored idols in the shrines of Paradise; when becoming proud with transcendent lust he set himself up to rival holy Peers, and ambitiously besought to become, himself promoted and beatified into the supreme Effulgence of the God-Head. Which final, angelic Apotheosis or divine Beatification do take place, from time to time, with perfect orders of celestial Hierarchy, during periods of infinity and the generations of God.

Whereat, being frustrated in his rash design the great protester of heaven; Lucifer, in jealous rage, renounced allegiance to the Omnipotent Throne, and indignantly withdrew himself apart. And, with presumptuous hope, declared his seat to be henceforth, a separate and independent Monarchy in heaven, opposite that of Eternity's Almighty King! But he now, woe the doom, awaits the great day of battle which is yet to come. And being thus voluntarily drawn away from God's sustaining power, the

defiant Bolter fell from sin to sin, from foulness to foulness, until he has, long ere now, exhausted the great catalogue of sin and crime. But he is doomed to defeat: "the Prince of this world is already judged:" [John xvi, 11.] and his name shall be confounded with the thunders of his overthrow. Condemnation awaits him, him and the number of his name, for for they all adored him, and are stamped with the mark of his condemnation.

Behold a fearful mass of spiritual corruption, awaiting the combustion of fire! It is awful to contemplate, that these residents of heaven and partakers of glory unspeakable, should thus be consigned to endless destruction. How terrible are thy ways, and dreadful thy judgments, O King of eternal Justice, and God of eternal Righteousness! Many are the Sons of Perdition that would have thus corrupted and despoiled Eternity and eternal Life, but that such were slain by the fire of thy Sword. When the Lord saw that the angels of Lucifer were fallen beyond recovery, for that they had so great mischief already done, he pronounced them condemned: and ordered the earth to be made. Glory to God on high who dwellest in the Lights.

Praise the Lord God forever; not that Lucifer fell and is condemned to perish: but that the sons of men are created for heaven and bliss; and the Lord hath sworn his justice and power. The heavens of Zion shall not be vacant forever. Alleluiah, Alleluiah! Even though the children of men must die, and pass into glory through the portal of the "king of terrors;" yet the God of all mercy and goodness hath shown his mercy to Israel, and his love to Jacob, and to all that fear his name both little and great. In consideration of the joys of heaven never ending, the terrors of death are reduced to naught: "O Death, where is thy victory, O grave, where where is thy sting?" The death of the just shall not be like to that of Lucifer; Lucifer hath no hope; Lucifer shall not rise again. No, not in all the days of heaven and God, Lucifer shall not see heaven again!

It is a noticeable fact, that, although the original and true appearance of the celestial spirits is that of shining brightness and whiteness, yet, the color of the Dragon is that of ominous Red. Which decline is indubitably the disastrous sequel of his sin. For the ruined Angel and his cohorts of infamy are all unclean spirits and fated outcasts of destruction. His fate he may read in the portentous hue of his gathering horizon, and in the floating waves of his troubled standards, and in the decaying flames of his foreboding red.

ON THE OPENING OF THE FOURTH SEAL OF TIME, at the end of five hundred ninety-four great Days, when time of his sentence is come, then the Seven Thunders of God, riding swift winds of vengeance, will execute most violent battle against his daring heads and horns, and shall clearly rout his menacing hosts from the empyrean of the Sun. Being thus cast outside the vault of heaven's rejoicing walls, the Angel of despair and his dismal train shall come down to the earth. O! what a fall is this!

“Woe to the earth and to the sea;” for now Lucifer and his giants cometh: his thrones and his lightnings glaring afar. He falleth in shattered state and torn ensigns even down to this low world of ours! In despair and rage while yet afar, he calleth across the shivering deep; “Ho Sodom; ho Egypt; my children why sleepest thou? Ho Gog, and Babylon haste thee, call up thy slumbering gods! Woe me: His angry shafts, ‘een yet, doth pierce my thundering crest. Awake, redress, avenge! Babylon awake, thy lord in battle strife, and thou at rest and sleepest? O hell.”

And the wings of his wounded Falcons flashed madly in the heights; and his routed dragons blasphemed in fierce despair; and the stars of his constellations fled from the serried hosts of God. “Yet again” he sayeth, “my legions; once more, let us brave their heats intense. O me, I fain in heaven would stay!” But their dismal ranks gave way in hot haste fleeing. Blurred are their crowns of shame; their stars shone dim like blood. Their igneous crests and charred ranges blaze nigh unto the Solar Throne. O, the remorse of their frightful tails! Their mountains glow with horrent heats; and their red hot thrones! O, the agony of the conflagrations of their burning thrones on high, and the Almighty’s consuming wrath! And the dragon resisted with the utmost power of his being.

Thus, I beheld the flight of Lucifer in the vision of his fall. And when I saw the Tempest going out from the Sun, and the number of the empyreans that were made void, and the magnitude of the Flight coming down, my soul within me was appalled at the convulsion of heaven; and I exclaimed in dismay: ‘can those regions of bliss be refilled; or can the earth contain the fall? And Michael, seeing what was done, cried with a loud voice: “O God shall we strip the heavens?” And God answering said: “Even as it now is, so let it be.”

And the great deep roared with the sound of the falling hosts, and the noise of the tumult of the mighty and the bulls of destruction bellowing in the madness of despair! And Chaos resounded with the spasms of the confusion of their weeping; and the grief of the heats of their overthrow; and the sorrows of eternal doom. Now this was a vision of the fall of him whose uncouth spirit is legions. Lo, this is the gruesome burden of heaven that oppreseth the whole earth: ’tis the arch-slanderer of heaven, who, day and night, slandereth and accuseth the goodly and holy of all the earth: the proud Blasphemer of hell who ceaseth not to blaspheme the name of our God and his Christ and his Church. But his name is Death, and his angels are the infinite weight of death. And the clouds of the firmament thundered mightily, and the sea roared with the wrath of the dragon. And they dwelt in the sand of the river Acheron.

Now doth the heavens above beam with victory, and the restoration of new joy and peace, when the thunders of battle have subsided, and the lances and lightnings are hung again in the lofty domes, and banners of triumph are floating afar on the towers of Paradise! But the children of

darkness are stirred up, they who slumber in the bottomless pit far beneath; and the giants and the kingdoms of the deep are stirred up; and the serpents that recline on the gravel of the plains of Cocytus doth raise their lofty heads to greet their father with infernal joy. For the abyss of hell is in an uproar to meet him at his coming!

And he made war from Babylon, a great city on the banks of his river, and against the Woman Beauty, who dwelleth in Jerusalem. And he that sitteth in Babylon was exceedingly wroth with the Virgin of Jerusalem and her numberless seed. And during thousands of years he laid perpetual siege to the House of the Woman, whose name is Youth, because her children liveth always. Whose sons are born successors to the angel of pride who fell, and usurpers of the thrones of his legions, and heirs to his palace of light! And his persecutions were seductions and deaths. Those whom he slew he could not destroy; but whosoever received his Mark on their foreheads or on their hands, he knew they were his own.

THE SOLAR SERPENT with his celebrated Heads and Horns, as is somewhere reiterated, is the metaphysical father and antitype of the great Beast. For the god of destruction infuseth himself into each and all the generations of mankind: which generations, taken integrately as a world do constitute the famous Beast or Beasts of Revelation. The power of the Devil in a human being, speaking individually, is that of consciously or unconsciously perverting the Freewill of man. But no power is given him outside of human flesh, wherewith to use any force or violent compulsion to hurt or seduce anyone. That is, except such power as is in him to give to the Beast. Yet in all his power he cannot compel anyone to sin against his own will. For such, indeed would not be sin. Sin is the consequential result of voluntary act and deed on the part of the perpetrator against the will of his Maker.

Notice the power of the devil in the Beast, and speaking through their throats, how he uttereth incessant curses and reproaches and threats—woe the day—and numberless unclean blasphemies, when they vaunteth in defiance against Omnipotence!

The invisible, impalpable power of the Angel of Death, acting in us, produceth quite the same active force and psychal impulse as does the proneness of the naissant and inborn spirit itself, only much intensified. In this way the Spirit of the Dragon in a manner controls and subverts the Spirit of Man. But, generally speaking, the Devil knows his own, that is those souls whom he may rest in more, and most securely, and which are inclined to be adverse to Godliness. These he goeth into, and dwells in them, and making his abode therein bringeth them to destruction with him. Even like the herd of swine, spoken of in the Gospel, into which Jesus commanded the evil spirit to depart; and which (a peculiar example of satanophany) caused the drove of brutes to rush headlong into the sea and become drowned. "And behold, the whole herd ran violently down a steep place into the sea, and perished in the waters." [Mat. viii, 32.]

THE SEVEN HEADS OF THE DRAGON became incarnated in the seven heads of the Beast; and the seven horns of the Dragon, when they come shall give rise to the ten horns of the Beast. Likewise, after the battle in heaven, when the fullness of the Angel of perdition comes to the earth, he shall incarcerate himself into the flesh of the great FALSE PROPHET, WHO IS ANTICHRIST. At that time, the number of devils in the world, in proportion to the living population of the human family, shall be about one thousand to each grown human being. No wonder that Satan shall then have great power. His False Prophets [xix, 20. xiii, 14.] shall have power to successfully antagonize that of the True Prophets; [xi.] and shall deceive the world by miracles which they shall have power to work.

The Holy Ghost is the great Protagonist of the evil Adversary on the earth, and but for the Spirit of God on the earth Satan would destroy the whole world. Between the two, the evolutionary World lies. The power of the two is mightier than can be imagined; and there is naught in all humanity that shall not be thoroughly tested and proved. The World is the "mill of the gods" wherein the "grinding" is superfine, and the "bolting" thereof is etern.

Correlatively, the number of rings on the Dragon's trunk from "head to tail," is the same and corresponds in number to the genesial "metameres" in the growth of the trunk of the beast. For, both the first and second Leviathans of time, do, taken in united cosmogony constitute the single consolidated Python of the human race. The relative distinctions and parts thereof are due to corresponding and contemporaneous "Floods" of the emanations of the Dragon, along the several Seals or Corridors of time. The number of rings on the great Beast after the opening of the first seal in the rise of the Sixth Head shall be 1260; but the number of the days of Antichrist or the second Beast shall be 666: that is, the last 666 generations shall be under the rule and reign of the False Prophet.

It is computable that the whole number of human beings, created of the entire race, shall be nearly equal to three times the total number of the angels of Satan, or spirits in the great Dragon. These people shall be tested like gold in a furnace; and shall be sifted and fanned as wheat. Then shall the clean sound grain be gathered into the "barn" and saved. But the worthless chaff and straw thereof shall be given to the waste, and "burnt with unquenchable fire." [Luke, iii, 17] Everyone's strength shall be tried to the utmost, and no dross shall be left to remain in the pure gold: for the temptations of Satan are terrible. Behold society how it falls numberless to his snares!

THUS THE DEVIL "SEDUCETH THE WHOLE WORLD." And all the misfortune and woe that has befallen our hapless race, that has caused the heavens to weep since that wily serpent tempted and overcame our dear mother Eve: all is the grand consequence of Satan's revenge and wrath against the Holy One and the prospects of His Church.

He seeketh to destroy God's world! Behold what sort of property doth

the Dragon seek on the earth; what kind of gain doth he strive to win? Truly he desireth that which of all things on this terrestrial planet is alone of any eternal value; namely: the human soul. He striveth not for the wealth, nor land, nor money, nor horses, nor cattle, nor swine, nor trees, nor fame, nor houses, nor gold. Satan desireth not any of these things; for in any of these things there exists no real value whatever: naught in all the earth but the soul of man: this he seeks to destroy by the weapon of sin.

But in this manner has All-Wise Providence made the Old, the all-prying Test of the New. Falling Æons of eternity proving the Rising ones. The red Son of Rebellion and his tribes of infamy have theodically and voluntarily become the apt tools of probative justice, to test all who dwell on the earth as to whether they be "wheat" or "chaff"; good or evil: the Devil is the Lord's pruning-knife. For whosoever of rising eternity will not resist—and the Lord permits no one to be tempted beyond his or her strength—the temptation of the Devil, who fell, how much less might they presume to overcome the allurements in a heavenly kingdom, where ardent glories overcame the strength of angels and caused the "stars" to fall? Since they too should be liable even as Lucifer.

THE DRAGON, HIS ORIGIN, and the history of his fall, is an history, theophilosophic, of the origination and cause of the existence of our planet, and of all the strange and marvelous things wrought hereon. An instance, indeed, of creation's universal history repeated. For the cosmogony of the earth is the theogony of the dragon; and the cosmography of other earths that can nowhere be found!

CHAPTER XIII, 1.10

Of the beast with seven heads and ten horns.

And I saw a beast coming out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.

2. And the beast, which I saw, was like to a leopard; and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his own strength, and great power.

3. And I saw one of his heads as it were wounded to death; and the deadly wound was healed. And all the earth was in admiration after the beast.

4. And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with it.

5. And there was given to it a mouth, speaking great things, and blasphemies: and power was given to it to act forty-two months.

6. And he opened his mouth in blasphemies against God, to blaspheme his holy name, and his tabernacle, and them that dwell in heaven.

7. And it was given to him to make war with the saints, and to overcome them: and power was given him over every tribe, and people, and tongue, and nation:

8. And all that dwell upon the earth, adored him, whose names are not written in the book of life of the Lamb which was slain from the beginning of the world.

9. If any man have an ear, let him hear.

10. He that shall lead into captivity, shall go into captivity: he that shall kill by the sword, must be killed by the sword. Here is the patience and the faith of the saints.

EXPLANATION.

The Human Python.

THIS STRANGE CHAPTER of the mysterious "Epic" presents, in the figure of a monstrous Serpent, an astounding view of the entire stock of the race of mankind, combined, and, as it were, cohered into one mighty being. We here, behold, indeed, a vision of the World coming in the Resurrection: the products and offspring of the Wombs of the planet. For, at the end of time, earth shall give birth to these monsters. The first and greatest Child shall come out of the profundity of the Sea: and the second One shall ascend from the Bottomless Pit.

This chapter is like an inverted repetition and amplification of chapter ix; foreshadowing herein, a transcendental history of the entire human family during its present and future ages of existence. For all things of the world are reflected in the soul and being of man, and shall be mirrored in the resurrection. There can be but little doubt, but that the history of the "beasts," as given in the thirteenth chapter, of Revelation, pertains quite solely to the time after the resurrection of the dead, though many allusions refer to the present time.

HERE ARE THE DIMENSIONS OF THE BEAST; TO-WIT: "And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them." [ix.16.]

The solution of the problem, or the genesiology of the Beast is thus: The original "circumference" of the World is 20 Lines of Kin. The beginning of which Lines were the first progenitors of the race immediately after the Flood; for the lineage which existed before the Flood was cut off. The names of these Progenitors are as follows; to-wit: Noah, and his three sons; namely: Japeth, Cam and Sem, and their sons; namely: Magog, Madai, Javan, Thubal, Mosoch, Thiras; and Chus, Mesraim, Phuth, Chanaan; and Elam, Assur, Arphaxad, and Aram. "These are the families of Noah, according to their people and nations. By these were the nations divided on the earth after the flood." [Genesis x,32.]

But each one of the great Lines in the Heads of the Beasts shall be again subdivided into the ten Horns; thus making 20 times 10, or 200 lines in all. As the DIVINE lineage of the Church is reckoned as 12 times 12 lines: so here the NATURAL lineage of the World is computed as 20 times 10 lines; each, and both being 1,000 generations long. Hence, the "circumference" or breadth of the World field is 200, while its length is 1,000, giving a product of 200,000 Broods, or Cities or "Horses."

The number 200,000 is, therefore, the amplitude of the World. But each Brood, or "Horse," or "Horseman" may comprise a great number of

people, say an average of 86,400,000. The DENSITY of each "Thousand" as here given is greater by three fold than is a "Thousand" of the Chuch; for the 200,000 horsemen do comprehend the entire rare: good and evil; while the 144,000 comprises but one-third of the race. The 200,000 contains the three-thirds of the whole World: for Antichrist's share or the "second beast" is also in these; and constitute, indeed, the riders of the Horses in the vision.

This reckoning again like that of the "hundred forty four thousand" is consolidated from the beginning of the Christian era, and as before said, excluding the 260 generations of the kingdom of the bottomless pit. For the hosts of Death, in that day, shall chiefly constitute the gallant riders of the monstrous hippogriffs of the sea; even as such is symbolically represented in chapter seventeen of the sacred Poem. But the 200,000, both Horses and Riders, circumscribes the total output of the Æon. Yet, it is obvious that this Foundation of the first beast supports and comprises the whole race by taking in the minor protuberances of the ANTECHRISTIAN ERAS, which serve to square the elimination of the later halves of the three horns. [Dan. viii, 8.] Truly the entire race is here summed up in the beast with seven heads and ten horns; (and the city and streets of Babylon shall be constructed accordingly) as the head and two horns of the second beast are everywhere a part of and more or less diffused (and more especially after the resurrection) throughout the whole mass from first to last. However, until the head of Abaddon comes, he shall cause no separate nor distinct progenies to rise up in the Wilderness: no distinct tribe or state.

IT MAY SEEM APOLOGETICALLY NECESSARY to offer some explanation for the frequent and epithetical use of the term "Beast" in the hermeneutical pages of this work. It might be somewhat satisfactory to say it appears that the English language itself is deficient here to a certain extent. We must confess that the appellation is to us, at least, an egregious one and is perhaps such in reality. The word as generally applied in the Scripture signifies the whole human family in the resurrection, outside that small portion of the race as becomes transformed in body and changed or glorified as saints. All the rest, good and bad, great and small, young and old, who shall, after they rise from the dead, still remain "UNCHANGED;" [Cor. xv, 51.] but who shall in that life, as in this, still continue to eat and drink and sleep and sin and possess those organs of the animal creation which they use during the age of "Days;" in short all except the beatified saints are promiscuously classed in the great mass of the universal Beast. However, the Church shall, henceforth, sever itself from the beast.

We must again admit that the title is not nicely appropriate; yet it is the best one we can find. It is the term which translators themselves reluctantly admit they are obliged to use: the only one available that would metaphrase the true meaning of the original. It is a term that is almost universally employed in both Catholic and Protestant versions of

the Bible, in both the Old and the New Testament. It is, in fact, the only word in the whole range of our vocabulary that will anything like accurately fit the requisite case. At first we felt a kind of instructive repugnance against the free use of the epithet, and sought after other generic terms such as *Æon*, *Gog*, *Power*, *Mouster*, *Creature*, *Being*, *Race*, for substitution. But here, again it is plain, that in any one of these nouns, there exists a too serious deficiency of meaning to render it applicable in every issue.

And, as the many translators and sacred writers of that holy Book of books saw fit to use the appellation to describe and designate the general character of our fallen and unglorified race; and as the prophets themselves used a similar epithet in the original Hebrew and Greek: it would certainly be rather a trite and false delicacy on the part of our taste to forego the same time honored word. Besides, in the Protestant authorized versions of Revelation which we have examined, we find that even the "Four Living Creatures," or the unified souls of the saints themselves in heaven are also called Beasts. [IV, 6.] But this is certainly a literal corrigendum of the translator.

The term *Beast* as used in the Apocalypse RELATES SOLELY TO THE WORLD AFTER THE RESURRECTION. Before that time there is no such term used; although in Daniel the term applies before the Resurrection. When the beast rises from the dead, it is evident that he will acquire such attributes of physical and organic formation as shall render him beastly in appearance: his works shall be shown in his face and features. Whatever may be the character of a man during this life, such shall be virtually and actually the quality of his soul and such shall be the nature of the being which that soul shall cause to resurrect on the last day. The inordinate life shall be manifest in a depraved formation.

THE TERM "ADORE," as "they adored the dragon;" "they adored the beast;" etc., means inordinate admiration for any finite being. No one should be idolized, but the Infinite Creator alone should be adored. The dragon of course is idolized in the carnate form of human beings. Homage of this kind consists in ignoring the Sovereign Being, by paying undue devotion to any creature for the sake of obtaining influence, aggrandizement, wealth, power, gain, love and all worldly respect. But the term, more explicitly, implies the actual and real IMPARTATION OF SPIRIT. As the saints, by adoring the Divine Being, receive of the Holy Spirit within them: so they who adore the dragon, his idols, or his works, do also receive of his evil spirit in their souls: so, likewise, they who adore the beast do partake of the foreign human spirit into their respective beings through the copulative medium of the sexes. In the two latter cases, the living TENANCY becomes a source, little or much, of corruption, tending to defile and confound the spirit of man.

Therefore is the whole World defiled,—for this is the universal exponent of the soul, and index of the spiritual character of the being: that such

as evil would, shall corruption be,—inasmuch as they exchange and partake of the spirit of the beast and the dragon. But more especially when they “eat and commit fornication,” [ii, 14] by “eating” of the “Tree of knowledge” outside the Law. Then doth their souls become an abomination of the knowledge of little, if any good, and of much evil. Hence the said term Beast in its worst sense, applies more strictly to those conditions of deplorable and damnable depravity in human nature, wherein the Will of man becomes subverted to the flagitious desires and instigations of the nefarious Second Beast; which is also emblemized as the “dragon.”

This is the great blessedness of the Saints, that they adored neither the dragon nor the beast after they became entirely proselyted, and therefore preserved their souls undefiled. [xiv, 4.] Their spirits are pure, sound, whole and strong souls; for that they are “leavened” by the Spirit of the Eternal Lord. Hence, these are not of the world.

ALL THOSE WHOSE NAMES ARE NOT WRITTEN IN THE BOOK OF LIFE, verse 8, shall evidently entertain such admiration for the great Beast, and shall place such implicit confidence in his might, after the resurrection, as to blindly assume and believe that the Powers of the earth shall be able to protect and defend them from all adversity and hostility, either in heaven or earth; temporal or spiritual. Indeed, the beast shall be their god, even as it is now with many on the earth. And they shall willingly adore him by paying to him the homage of their body and soul.

THE WHOLE RANGE OF HUMAN SOULS, classed in order, from first to last, from best to worst, may be likened, in a manner, to the variegated colors of the rainbow, or to the tints of the solar spectrum, all lighted and shaded, iridescently, according to the hues and discolorations of imperfection, and the various degrees and bearings of virtue or vice; beginning with the white soul of a saint, and going down the rank and file of red, black and pale, even to the livid and death-like cast of the soul of an Antichrist, or the dull red of the dragon.

CHAPTER XIII, 11–18.

The Second Beast.

And I saw another beast coming up out of the earth: and he had two horns, like to a lamb's; and he spoke as a dragon.

12. And he executed all the power of the former beast in his sight: and he caused the earth and them that dwell therein, to adore the first beast, whose deadly wound was healed.

13. And he did great signs, so that he made even fire to come down from heaven upon the earth in the sight of men.

14. And he seduced them that dwell on the earth, by the signs which were given him to perform in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and lived.

15. And it was given him to give life to the image of the beast, and that the image of the beast should speak; and should cause, that whosoever will not adore the image of the beast should be slain.

16. And he shall make all, both little and great, rich and poor, free-men and bond-men, to have a mark in their right hand or on their fore-heads:

17. And that no man might buy or sell, but he that hath the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. He that hath understanding, let him complete the number of the beast. For it is the number of a man; and his number is six hundred sixty-six.

EXPLANATION.

The Power Behind the State.

THE TERM ANTICHRIST is well defined, as; A denier or opposer of Christ, Specifically: A great antagonist, person or power, expected to precede Christ's second coming." [International Dic.]

THE KINGDOM OF HELL comprises all the souls of perdition from the beginning to the end of time, as well as those of the nations of the great Antichrist himself, EN MASSE. They are those people of every nation, sect and creed who deny and oppose the doctrine of Jesus Christ. The grand pathway down to hell is ANTICHRISTIANISM. Hell and damnation is all summed up in that one word. These sin against the Holy Ghost by wilfully and knowingly deny the Son of God or his power. [Mat. xii, 28-32.] For Christ is conceived of the eternal Spirit of God. They most grievously offend by impugning the known truth and by seducing others to infidelity and everlasting death. Which sin is unpardonable, "and shall neither be forgiven in this world nor in the world to come." For who else shall forgive us if we deny the Holy Ghost? All of the second beast are in fact Antichrists of greater or less ^{size} ~~distinction~~.

TWO HORNS LIKE THE LAMB'S, verse 11, signify the horns of the Great voluptuary or second beast, and which resteth full length in the second beast. They are composed of those of the FIRST STOCK, who, prior to the "Head" go down into the dismal abode of the Pit. For the world laboreth already under the ban of the horns of the Abaddon resting antichthon on both sides of the globe. When the beast ascendeth out of the nethermost abyss, his horns shall be, as it were, pendant on his own head; drawn up and curled like to a sheep's or a lamb's. They are "like to a lamb's," from the fact, also, that their constituents are apparently meek; and are mock-representatives of the Lamb and his prophetic ministers. Inasmuch, as they should be, and are always, devoted pretenders to religion and justice; apparent zealots; hypocrites; ministers of vice for selfish ends and gain's sake; inculcators of pernicious and malicious doctrines; truthful seeming, but inwardly most deceiving. For they speak according to the dictation of the Father of Liars. They are, in reality, visible angels of iniquity walking on the face of God's earth. They are the sleek desecrators of both Church and State abroad, and in the domestic and social world they are the polished hornets of discord and crime. Likewise, after the resurrection in the great Babylon, the natural and super-

natural seductive function of the dragon incarnate shall be a most dangerous and trying proof in those days to test God's people. THE HORNS OF THE FIRST BEAST DOETH FOLLOW HIS HEAD, in the order of time; but those of the second python GOETH BEFORE HIS HEAD; and their length is twenty-three thousand eight hundred years.

IT IS PROBABLE THAT THE INITIAL CARNATION and forerunner of the Kingdom or Head of Antichrist, which is to comē, shall be a Man who shall be, as it were, a nefandous antitype of the Immanuel. That he shall be conceived of Baalzebub, an arch-angel of darkness, and born of a meretricious woman; in the same manner, paradoxically, as Christ was conceived of Gabriel an arch-angel of light, and was born of a holy Virgin. Further, that Antichrist shall be a monarch, noble, powerful and a polygamist of the fiercest type. That this mock-lamb and 'false-christ' shall otherwise, apparently live and die as did our divine Lord; that he shall also have power to rise himself from the dead, and actually vanish into seeming elysian, appearing at times again and again. Thus, as it were, conquering death itself; for power shall be given him to deceive the world by all possible means, and to persuade them that dwell on the earth that himself is the true Christ [Matt. xxiv, 23.] Finally, that he shall be the real and originating parent of many children beginning that numerous and infernal race. The successors of his "apostles" shall in body constitute the famous "False Prophet; and his kingdom or "horse" shall constitute the Beast of perdition, which two shall be thrust alive into the fiery pool on the last day. [xix, 20.] The False Prophet is the rider of the pale horse of the fourth Seal; while the kingdom of perdition is the pale Serpent itself. But the horde of Antichrist shall be lenial descendants of the first beast, except that they shall be utterly soul-destroyed by the power of the fallen Lucifer. The second beast shall be, in fact, the rottenness, and spiritual corruption IN MASS of the great World-Beast.

"AND HIS NUMBER IS SIX HUNRED SIXTY-SIX" verse 18. The prime signifi-
cance of this teratical number is of Days, i. e., the number of generations of the Second Beast and shall be 666. This shall commence with the opening of the fourth Seal, and closing with the end of time, shall comprise a period of 22,200 years.

He shall also be a third part of the whole human family. This is deducible from the fact that a third part of the living race shall be slain by the cataclysms following the first three trumpets. Again, the "Circumference" of the World is 200 lines of Kin. [ix, 16.] The contents of each of the ten Horns is therefore 20 Lines. Abaddon's share being one third, his number out of each Horn shall be six plus; and his number of Lines in the ten Horns shall be equivalent to sixty-six plus. But his number in the "army of horsemen" out of each Horn will be 66,666 plus, for the number is an infinite Decimal.

It is remarkable that before the resurrection the Pale Horse is the Abaddon in both Rider and Steed; while after the birth of the Beasts, the second

and third Seals carrieth the fourth. Thus the Dragon "stood upon the sand of the sea." [xii.18.] So that the devils incarnate are comprised exclusively as RIDERS after the resurrection and exalted on 200,000 human horse. The same as is emphatically expressed and symbolized in Chapter seventeen.

Again, regarding the ethnology of the kingdom of Tartarus, although the King of Death shall originate on the opening of the fourth seal, yet it is inferable that he shall sway the world, prior to the resurrection of the Pit, only 6,666 years; or 200 Days. For the length of the lines of genealogy of the "first beast" subsequent to the beginning of the Christian Era is computed at but 1,000 Days. The other 2,000 years of Antichrist, or the 60 Days shall evidently succeed the exit of the pit.

THE DISCREPANCY OF THE 260 DAYS exists both in reckoning the length of the generations of the first beast, and those 144 lines of the saint's resurrection. For during this, all but absolute BLANK, of anything good in power, the Great Bawd shall sit supreme on the throne of earth. But as the "former Beast" is his menial throne of servitude; one-third of the entire FIELD shall mount and "drive" the other two-thirds. Now this 260 Days comprises the period called the "time and times and half a time," during which portion of Time, the earth and all things therein shall be committed into the hands of the second beast.

IT MAY BE APPROPRIATE TO HERE INTERPOLATE, as somewhere else stated, that the 260 days is the measurement of time comprised in that mysterious era designated as the "time and times and half a time," [Dan. vii.25; Apoc. xii.14.] during which Antichrist shall sway the world during TIME. Now the esthetic reader will perhaps notice, that, as this refers to the durations, respectively, of the sixth, seventh and the latter half of the fifth Seal, THE TIMES COMPRISED IN THOSE SEALS ARE SHORT. The average length of each CHURCH, or Seal is 7,000 years; or one-sixth of 42,000 years. Yet it appears that the actual length of time allowed to the latter two and a half seals shall be only 260 "days," or 8,666 years, instead of 17,500 years.

It is deprehensible that the reason of this divine discrimination lies in the fact of the prophesy of our Savior himself where He said: "For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be, AND UNLESS THOSE DAYS HAD BEEN SHORTENED, THERE SHOULD BE NO FLESH SAVED; BUT FOR THE SAKE OF THE ELECT THOSE DAYS SHALL BE SHORTENED." [Mat. xxiv, 21-22.] It is, therefore, inferable that those later seals are shortened, and the difference added to the former ones. Abaddon shall have only 260 days, clear and exclusive. Finally, it may be computed that there shall be relatively 1,000 days from the first coming of Christ until the "abomination unto desolation;" 200 days from the abomination until the resurrection of the Antichrist; and 60 days from the resurrection of the bottomless pit until the end of time.

But we know that the second beast of the wilderness shall be killed off before the end of Time, or before the cataclysm of the fourth trumpet. It

is, therefore, deducible, at least, that the time of the first and second woes shall together be 60 days, or 2,000 years. Antichrist, himself, after he ascends out of the hot and smoky Gorge, will be an original source of the first two woes. Therefore, the whole number of years during which abaddon shall sit on the earth as supreme king, and prior to the end of Time, shall be 8,666 years; 6,666 before, and 2,000 after his own resurrection.

NOW, THAT THE LENGTH, as it were, of the first beast is 1,000 generations, it might appear incongruous to some readers, that the second beast, although constituting a third part of the human family is in the reckoning of "days" only allowed 260 out of the 1,260. The true count in the calculation is demonstrated thus: the combined aggregations of BOTH HIS HEAD AND HORNS, if placed together at either end of the field would amount to one-third of the 1,260 days or 420 days. While the 260 days towards the end of time may be commonly regarded as belonging QUITE EXCLUSIVELY to the Head of the second beast. So that the number of Antichrist, head and horns, prior to the Revolt, may be estimated at 160 days, or the difference between 260 and one-third of 1,260.

The second beast shall chiefly comprise the "tail end" of the whole World: the Uraeum of the Cosmogony; the posterior part of the Serpent. Behold, he is destined to bear away and carry down the excretion of a world; the purgation of a fallen race. He shall be destroyed that the faithful might be saved. His proud flesh shall absorb the corruption of the Trouble of heaven, that the new Mistress of zion may be clean. He drinketh the foulness of the belly of hell, that the head and heart of our creation might be the more pure, whole and sound. The Dragon cometh in "great wrath," and he shall devour his share, and the kingdom of Exterminians is his sure prize.

CHRISTIANITY SHALL BE SAVED hereafter, as it were, by the abolition of its counterpart: ANTICHRISTIANISM. And the empires of Mars and Mammon sways lustily betwixt the two. The Beast of beasts is the visible shrine of the old and cast out Lucifer and his irate hosts: the Church is the temple of the Holy Ghost; the Mother of the Bride of the Sun, or the new Lucifer that is to be. Behold, her head is born in the heads of time. Her body is conceived in the horns of time. But the feet of the shining Lady are the remnant parts of the Church, delivered and saved on both Hemispheres during the reign of Extermians. For the head of the great destroyer shall originate, like, at the BESTIAL region of the world, and the shame thereof he shall bear away from the Holy; but in her the beast shall have not anything.

THE INAUGURATION OF THAT MIGHTY FUTURE KINGDOM, which is destined to appear after many centuries, shall undoubtedly herald the advent of a New Race of human beings on the earth, which extraordinary people shall at all events, descend from the original and present Stock, but shall constitute a very different and degenerate type, both mentally and physically,

from the more common order of mankind. However, we may behold his horns even now, for these resteth on the face of the earth since the beginning. Perhaps, in these, in a manner, we may see the image of the head. They, in fact, sit upon the honorable World. They sit in the saddle with Mars; and they prompt the Driver of the black Horse also as he treads and stamps on the poor. They sit in the houses of libertines, and bazaars in the commerce of souls. They blasphemeth like dragons, saying: "How inhuman is Christianity that preacheth there is a hell!" For the progeny of the Devil is ever a horde of idle, unprofitable, venturesome, troublesome wantons, who make their way by cringing and preying on the gratitude of others, and in the traffic of the abundance of their shame.

It is certainly inferable from several passages of holy Scripture that the general character of that yet far off empire (THAT IS, SPEAKING OF ANTICHRIST BEFORE THE RESURRECTION) is that they shall be very attractive, though smaller in stature than the ordinary race; but endowed with an intellect of the most formidable and diabolic poweress; and no doubt possessing an ultra-faculty, or a "second sight" for being in direct league with the invisible powers of Lucifer.

The spiritual function of the second beast shall ever be, head or horns, to militate the Church. This the Lord permits, during the "Seals" and the "Woes," in order to try how much pure metal is in her. Thus saith the Lord: "I will sit cleansing and refining the silver." It shall be given to the demon in the flesh to seductively subjugate the kings and rulers of the earth on both sides of the globe, and make them his vassals of defence and instruments of "malicious prosecution."

In the book of Daniel are many passages foretelling and portraying the the character of the fierce and mighty kingdom of Antichrist. Strictly speaking, this imperious and infernal "creation" is called ANTICHRIST BEFORE THE RESURRECTION; while, AFTER HE RISES FROM THE DEAD, HE IS DESIGNATED AS THE SECOND BEAST. We shall now undertake to present among other things, certain extracts from the prophesies of the Babylonian Prophet concerning this wonderful race, particularly before the resurrection.

"I considered the horns, and behold, another LITTLE HORN sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof; and, behold, eyes like the eyes of a man were in this horn and a mouth speaking great things." [Dan. vii, 8.] "And the ten horns of the same kingdom (first beast) shall be ten kings; and ANOTHER shall rise up after them; and he shall be mightier than the former; and he shall bring down three kings." [Dan. vii, 24.] "And out of one of them (the ten horns) came forth a LITTLE HORN: and it became great against the south, and against the east, and against the strength. And it was magnified even unto the strength of heaven (the Church militant) and it threw down of the strength and of the stars, and trod upon them. And it was magnified even to the prince of the strength (the Sovereign Pontiff) and it

took away from him the continual sacrifice (the unbloody sacrifice of the Host and the Mass) and cast down the place of his sanctuary, (in the "abomination of desolation," or overthrow of the head of the Church by Antichrist about the middle of the fifth seal.) And strength was given him against the continual sacrifice because of sins (the false prophet seducing the people of the Church itself,) and truth shall be cast down on the ground, and he shall do and prosper. [Dan. viii, 9, 12.]

"And after their reign (ten horns) when iniquities shall be grown up, there shall arise A KING OF A SHAMELESS FACE, and understanding dark sentences. And his power shall be strengthened, but not by his own force: and he shall lay all things waste, and shall prosper, and do more than can be believed. And he shall destroy the mighty and the people of the saints, according to his will; and craft (sorcery) shall be successful in his hand: and his heart shall be puffed up: and in the abundance of all things he shall kill many: and he shall rise up against the prince of princes, (St. Peter's successor) and shall be broken without hand." (Dan. viii, 23, 25.) And arms shall stand on his part: and they shall defile the sanctuary of strength, (the Hieron of the Vatican) and they shall take away the continual sacrifice: and they shall place there the abomination unto desolation." [Dan. xi, 31.]

It is conclusive from divine text that the Scepter of the Principality of Rome, or the head of the Church is destined to become the greatest temporal power and stronghold of the planet. For in the prophesies this LOCUS STANDI is designated as the "Holy Mountain;" the "Mountain of the Lord." In Daniel it is the "Strength of Heaven;" the "Strength of the Stars." And the visible Ghost who sits in the Tower is called the "Prince of Strength;" "the Prince of princes." Besides, it is evident from the same divine source, that the taking of the Vatican and its Angel of Strength shall be the last great exploit and triumphant achievement of Antichrist. But this he could never accomplish trusting to his own exclusive power, but by the power of the World; for in that day the procrustean monarch shall have the world beneath his feet.

First of all let it be remembered that this famous though most inauspicious monarch shall be a prophet. As the true Prophets receive their inspiration from the Spirit of the God of life; so these, or this antagonistic prophet shall, and doth receive from the spirit of the god of death. He shall, indeed, be a true prophet of Satan; foretelling things that shall, also, surely come; and working an abundance of great signs and miracles. "And he did great signs, so that he made even fire to come down from heaven upon the earth in sight of men. And he seduced them that dwell on the earth by the signs that were given him to perform. And it was given him to give life to the image of the beast, and that the image of the beast should speak." [xiii, 13-15.]

"And the beast was taken, and with him the false prophet; who wrought signs before him, wherewith he seduced them, who received the mark of

the beast, and who adored his image. These two were cast alive into the pool of fire burning with brimstone." [xix, 20.] The last quotation above relates to the time of the execution of the beast of death in the seventh Plague; and corresponds to Daniel's vision where he said: "And I saw that the beast was slain, and the body thereof was destroyed, and given to the fire to be burnt." [Daniel vii, 11.]

That, yet, far off Reign shall evidently be a reign of supreme terrestrial grandeur and magnificence. Such as would surpass even the wildest fancy of the sumptuary. Extravagant wealth; dazzling society; unbridled pleasure; and worldly aggrandizement culminating in unparalleled LATITUDINARIANISM and unrestrained LIBERTINISM and HETARISM. Behold, indeed, a kingdom with all the "isms" of "free love" and absolute Cenogamy. This shall be a most attractive and luring people. Even demanding sympathy, as it were, in behalf of their charming delicacy and physical helplessness. These gaudy "angels" shall array their dignified and licentious urbanity in the gayest and richest attire of "purple and scarlet, and gilded with gold and precious stones and pearls." [xiv, 18.] And bearing the golden Cup of pleasure nakedly and ostentatiously in their hands, they shall enjoy, till that Cup is full of the abundance of wine of iniquity and prostitution, and the clusters of the "grapes thereof are ripe." [xiv, 18.] "They shall worship with gold and silver and precious stones, and things of great price." "And he shall increase glory, and shall give them power over many, and shall divide the land gratis." "And he shall have power over the treasures of gold and of silver, and all the precious things of Egypt." [Daniel xi.]

The meretricious Demigod himself shall not be a king, "nor shall he be worthy of kingly honor;" neither shall he be a warrior; and yet, he shall have power to subjugate the princes of the nations, and command the armies and boycott the powers of the earth! All this, neither by the might of his effeminate arm, nor by virtue of any worthy trait of character, nor of any official disposition. But a kind of personal and doctrinal enchantment, and the delusion of a kind of demoniacal optimism; and by the sole authority or magnetism of living flesh, male and female; and in which is obscurely enshrined the fatal power of the proud god of Death. Behold, verily, the final power of a fallen Cherubim acting in the Archencephalic Race of a planet! To him is given the treacherous depth of a hidden, mental eye, and the exuberant diction of a dangerous tongue; whose mouth is filled with honied words, dropping sweetness; wonderful sentences; infernal oracles; wise saying! 'Twas this blazing diction and blasphemous magniloquence that astounded the ear of the holy prophet in the vision when he said: And, behold, eyes like the eyes of a man were in this horn and a mouth speaking great things." And: "I beheld because of the great things which that horn spoke." The deepest and most hidden things of dark futurity shall be laid open to his scheming and portentuous mind; but his secret and manifold designs shall ever be shrouded in a cloud of

dense equivoque. Lo! "he shall lay all (holy) things waste, and shall prosper, and do more than can be believed."

The mammoth Inpostor shall, at convenient times, even deign to worship the true God. [Daniel xi,38.] But this he shall do for policy's sake; so as to increase influence and dominion, and to "fortify himself." "Likewise, shall he devise against them who have forsaken the (holy) covenant of the sanctuary." And the great pretender will surreptitiously don the robes of prelates, and bishops, and ecclesiastical dignitaries of the Church; and then with shameless and unexampled ambidexterity he will put on the garb of magistrates and peers of the realm. For he shall dominate alike over Church and State; over synods and senates; over conclaves and parliaments; and the creation of laws and times, and the legislation of assemblies shall be all conveniently framed and created after the manner of his choice.

Then, in pompous and assuming zeal, will he ostensibly upbraid the "Holy See," for that, as it were, it is not more holy; until he snatcheth away the "triple Crown," and bestoweth the Tiara on his own head. The fairest kings he will accuse of unfaithfulness to their subjects; and the people of the Lord he will charge with infidelity; nay, and the chaste generations of the house of Israel will be chide with alarming facundity. And no one in those days, of the wrath of the "dry-wood," shall be able to escape the atrocities of that polluted and dismal head; save by flight, hidden in the desert; [xii,14.] or else by death in the testimony of the Lamb. And many shall be led astray; for this "Archimagus," and mock-saint shall assume a most gifted granduer and apparent truthfulness, so "as to deceive (if it were possible) even the elect." [Matt. xxiv,24-]

"But he shall worship the god Maozim in his place: and a god whom his father knew not, he shall worship with gold, and silver, and precious stones, and things of great price. And he shall do this to fortify Maozim with a strange God, whom he hath acknowledged." [Dan. xi, 38, 39.]

THE GOD "MAOZIM" whom that degenerate "man of sin" shall worship, and shall under pain of death cause to be worshiped, is, possibly quite the same as the "image of the beast," so pronounced in the current chapter of Revelation. But as it shall be a new god whom his fathers (people of the first beast) knew not, it is certainly something the like of which has not yet existed on the earth. It will, perhaps, be an artificial idol, or rather a progeny of them, filled with the spirit of a demon; which spirit shall give it real life, and cause it to become a living being able to act and talk. A "Teraphim" of oracles, probably representing our first parents, as it were resurrected; or Cain and Abel, Henoah and Mathusala and many others of antediluvian fame; and which shall be able to know and relate of things, whatsoever happened on the earth during the entire age of man. It is further supportable that the race before the Flood was far more imposing in stature and a much more beautiful type of manhood and womanhood than that which peoples the postdiluvian world: whose power of

beauty would overcome (as it was overpowering the world) unless itself were destroyed. [Gen. vi, 27.]

And with the voice of the spirit of Baalezebub the uncouth Gorgon shall mutter the most opprobrious reproaches against Eternal Justice, for that God, in his day, cut off the first head of the first beast. That the Creator destroyed their descendants and wounded their seed by the "sword" of the waters of a Flood. Thus imputing to the race of the first beast that they are eternally hurt by that cruel wound. Behold a stumbling block for the children of Israel, to shake the faith of the just, and to disturb their confidence in their maker. And it will require the utmost labor of the great "Prophets" to save them.

It is further probable that the supernatural Teratoid shall also represent the god "Phallus." That is it shall emblemize both the god "Linga" and "Sakta." And the second beast will cause and compel them to worship and adore this unnatural and infernal "Catamite." He shall also chafe the "stars," answering: "In what manner was the Babe of the sea healed whose head was wounded to death?" And the inhuman Aparition cannot be killed; and shall be quite indestructable in war and battle; appearing and reappearing in dreadful aspect, in many shapes and forms to terrorize all who are not fortified with the Holy Ghost.

Doubtless, the god Maozim shall be set up before the resurrection, and so shall the Image of the beast be created after the resurrection of the dead. But as to whether these Idols are in any way identical, it is difficult to say. The image of the beast which is foretold in the latter part of Chapter thirteen, and in connection with the second beast, SHALL CERTAINLY EXIST AFTER THE RESURRECTION, and its origin shall be somewhat thus: The universal city of Babylon which shall be built on the face of the earth in that day, will be constructed after the manner of the formation of the great beast of the sea with seven heads and ten horns. That is, the general configuration and profile of the city itself, and its trend and streets, shall be according to the natural contour and contiguation of the heads and horns of the beast, and their respective, connected lines of progeny. The "heads" of the city shall fit the heads of the beast, and the horns of the city shall be mighty continuous lines of streets. The city shall fit the beast, naturally; and the beast the city. There shall be no city nor blocks of city for the second beast, for he shall sit in with and escort the first beast into the great City.

But in regard to the Image, or Oracle of the beast: As the first head has been cut off from the beast by the waters of Noah's deluge, excepting an extremely narrow street joining the beast by our second progenitor of the race; namely: Noah and his sons and their wives: it is evident that the city of the first head shall be quite isolated from the rest of the great Babylon. Consequently, shall the knowing king of the bottomless pit, who shall be the architect in general, take special precaution to expose in some malicious manner the aspect of the wrath of

God on the original race which was, as it were, blotted out. The nefarious false prophets shall also go to diligent rounds to parade the fact, and to show his sympathy for their uncouth destiny, which was so similar to his own, during the several cataclysms of the first part of the seventh seal: and in this manner he shall succeed, to a great measure, in awakening the pity of the world for this ill-fated race: the Head of the tribes of the land of Cain.

In his plans in laying out the city, he will take great care to see that the first beast is everywhere accommodated, and pleased with the originality of the designs of the stupendous city, Babylon; wherein himself shall reign as king. And finally by the assistance of the powers of darkness shall cause to be erected a progeny of false-gods or images of certain noted personages of antediluvian fame: "Giants of mighty bone," the fair women of the race of Cain, and ancient people of renown. The false prophets shall then decree that the world shall honor and worship these artificial demi-gods. Then shall Moses and Elias come to the earth in time to save the Church from perdition, and by their tremendous labors shall convert the children of the Lord from the powers of the king of hell, and from the heinous sacrilege of their damnable idolatry; whence, the remnant of the wilderness of Prophets, pastors and people shall be killed by the Gog and Magog, or the servants of the king of Babylon. But this, not until their timely work is completed; and the Universal Church of all nations, tribes and tongues is re-instituted on a permanent and firm basis.

Then shall the holy Prophets, along with the whole Church of the last generations of the earth be utterly slain. The beast shall slay them. But all outside the true Church shall, to a greater or less extent, succumb to to his wily seductions and will adore the beast and his image. "And the rest of the men, who were not slain by these scourges, have not done penance for the works of their hands, that they should not adore devils, and idols of gold and silver and brass and stone and wood, which neither can see, nor hear, nor walk." [ix, 20.]

IT IS AN IRREFUTABLE THEORY, that the world is ever growing "wickeder and wiser" toward the evil days of the EIGHTH HEAD. That is, more especially after the fullness of the world comes in. The science of the theory is this: The angels and powers of the great, red Dragon are constantly being come to the planet. The devils strength is, therefore, increasing with each and every succession of these condemned emanations; and will so continue to multiply until that "BEAST" OF HEAVEN is totally driven out on the opening of the fourth seal. Then, soon, the world becomes all but entirely his own. Then will he make gods, and show signs and wonders, such that we, of the beginning, could neither understand nor believe.

Hence, shall that gorgeous "reign of terror" so notably foretold by the prophets, in its day, present a spectacle of tyrannical magnificence such

as shall not be witnessed among the nations until the "Abomination" is set up. A kingdom of fallen gods come down to dwell with men! As if Lucifer, of Celestial fame, being banished from thrones Empyrean doth, henceforth, deign to re-establish his stars on a planet. Though still aspiring to attune his harps to melody celestial: for his is a kingdom of powers and principalities "of a mightier world in exile, whose siren lures the turgid thrones of earth, and the enchanted Horns of a lower world become transported into his menial pillars of state, to support the exalted seat of his majesty! "Who opposeth, and is lifted up above all that is called God, or that is worshiped, so that he sitteth in the temple of God, showing himself as if he were God." [II Thes. ii, 4.]

DRAMATIS MUNDANÆ.

ACT I.

The Reign of Mars.

Come with me, Friend, awhile, and I'll show thee among the Terrors. The seven Heads of the Beast are the first seven great Nations, which in turn riseth up and rule the world. They are spiritually presided over by seven fallen Cherubs or Heads of the Dragon, and Mars is the mountain stature of the earth!

The First Head was a Mammoth and his name was Cain. This mountain was reared in days of old, for he reigned before the Flood. But he early renounced allegiance to the will of Heaven; and opening his profane mouth against the divine decree he said: "I shall not die the death." But in regretful indignation for that He created the wayward giant of yore, the Lord drew a great sword and severed that revolting Head; and wounded the beast to death. He lived a thousand years and sleeps in the the river Phison.

The Second Head was a Lioness and her name was Babel. Behold the mother of Confusion and the Nations! From this Head the great War-horse went out. "She had the wings of an eagle, and she stood upon her feet like a man." Who arose after the Elood, whose lofty tower is buried in the sand? For a thousand years this mountain stood in the land of Hevilath; and she sits at the bottom of the roaring deep; for her angel pointeth her to the river, and the number of the wave 'neath which she should rest.

The Third Scene in the Beast was a Bear, and his name was Egypt. "In his mouth were three rows of death, and they said to him; arise: devour much flesh." The shadow of the man-eater darkened all the land of Ethiopia. He, it is, who burdened the House of Israel with a heavy yoke, during four hundred years. The Bear arose nigh contemporaneous with the Beast of Confusion, and reigned two months. He slumbers in the bed of the stormy Gehon.

The Fourth Head was a mighty Ram, and his name is Assyria; and the title of an angel of wrath is 'Assyria.' This Cloud of the desert is a wing

of Confusion, who, also, arose out of the lair of Babylon. And turning away from the face of Heaven, he adored the Dragon, and thrust the Prophet in the lions' den; but the brutes durst not hurt the Prophet. The Fourth Head prowled in the Wilderness a thousand years, and rests in the flood of the Gehon.

And the Fifth Head of the Sea was a Stag, and the name of his Cherub is Greece: a lusty red-winged angel whom Lucifer sent. This swift Serpent had the horn and the strength of a Rhinoceros; and he gored the monsters of the Orient, and the earth grew quiet before him. And the blood of his enemies, carcasses reddened the Lybian sands. And on his blasphemous Crest 'twas written: "I adore thee O Jupiter king of the gods." His Mountain towered in the East full a thousand years; when he went into the wilds of Chaos, and stands in the ford of the Tigris.

Mars is a youthful hero; and his trumpet and lance are the square and chisel of a World in the operation of adjusting itself in construction. War is the awakening voice of a new Creation: the mandatory demonstrations of regular periodic suppression of new and rising waves of power; all laboring, as victims under the impulse of the perpetual Idol. When the theatre of the Seal of blood is deposed, then shall the world be set.

Thus, Mars goeth down amain, and the poetry of his thundering heads submerging in the abyss of the past; but the reverberations of his mutinous guns, resounding on the pages of history, shall go ever clattering down the restless ages. And the pages shall glow red with the ravages of his fires and blood and rapine and murder and plunder and spoils and the honors of the god of war. Lo, the records of the earth roareth out with the song and fame of the strifes of Mars, like the voice ushering up from his sunken dead, and the earthquake of his victories and the cries of his slain.

The Sixth Head of the Serpent was a flying Leopard, and her name was Rome; and the Throne of a great and gloomy Angel is: Rome the fallen. Ho, thou, that slain the true God! This Beast had four wings, and four heads; and she flew o'er the rivers of the earth, and her heads nestled in the four winds. She arose 'neath the rising of the sun; lo, the loftiest of the Daughters of the Orient: for her Eagle soared above the Mountains of all the eastern world. But on her glittering sails was the sign and signal written: 'By the gods I shall live.' She put to death the JUST ONE, and forsook the Mount of the Lord. Whose brow is stigmatized with a crown of regaled thorne? Call up Rome, up out of the deep, and see if her head is not wounded with the wound wherewith she wounded the Lamb!

The vibrations of her powerful Throne shook the East a thousand years; and then they ruled on the shores of the Tigris for a month and a month. What are the powers of Europe to-day but the shattered fragments of Cæsar's broken Throne? An hundred thousand million souls are welded in that spotted Head! But the volleys of her Cherub's wrath are well

nigh spent, and his forces sunk in the murmuring deep. I conjure thee, Rome, in the name of them thou hast slain, that thou rest and sleep soundly till the morn of Eternity hails thee awake. But Rome the Deicide went down to perdition, and her gods of iniquity could save her not!

And the Seventh Head is a Behemoth, and his name is Columbia the mighty. And Columbia is the signal of a great Star which like Hesperus fell in the West. Under the sunset he ariseth on the Occident, and his lair is bounded by the polar seas. This is the Lion of the thicket, who loves to roar in his forest home: and monsters of the earth shall sue for peace on bloody sands, with the foot of the conquerer on their necks!

This is the portentous Beast which Daniel saw rising out of the sea, in the vision, where he said: "After this I beheld in the vision of the night, and ho, a FOURTH BEAST terrible and wonderful and exceeding strong: it had great iron teeth, eating and breaking in pieces, and treading down the rest with his feet: and it was unlike the other beasts which I had seen before it, and had ten hands. [Daniel vii,7.] This is also the "Iron Age," or most potential Head of Mars, as spoken by the same prophet, where he, interpreting the king's dream said: "And the fourth kingdom shall be as iron. As iron breaketh into pieces, and subdueth all things, so shall that break and destroy all these." [Daniel ii,40.] Again this is metaphorized by the prophet Zacharias, as the "Chariot of grizzled horses and strong ones." "And they that were most strong, went out, and sought to run to and fro through the earth. And he said: Go walk throughout the earth: and they walked throughout the earth." [Zach. vi,3,7.] After the progeny of the fourth Continent, and last Head the measure of the globe shall be full. This is also the same Head which the angel described to the Evangelist at the beginning of the Christian era, as the one that is not yet come: and when he shall come, he must remain a short time." [xvii,10.]

We now see this young Prodigy, with its clear steady eye, fast swelling within the shores and deepening around the mountains. But the lightnings of his Star has scarce began to flash; for the winds of heaven are hushed till his thunders break anew. Let the Eagle scream! Arouse, thou that sleepest on thy arms, O puissant Son of Mars! Go, walk to and fro throughout the earth! Great are the ruins of thy Cherub's throne, O red Prince of war, and the fragments of his golden chariot wheels! Behold a great Empire of Confederation ariseth: What are the Constellations of the Western World to-day, but constituents of the Seventh Head awaiting amalgamation? Aye, the shadow of this war-cloud shall cover all the earth!

Hemisphere against Hemisphere; the Seventh Head against the World! Then rising up, and going forth from his lair, on the banks of the Euphrates what foe will encounter him, and not quail before his voice; "till their stubborn necks doth yield, and the rebels bend the knee?" The ground shall tremble neath 'Moloch's heavy feet, and with carcasses bursting to the air, the graves of the earth 'll groan with the burden of his slain.

This stout Ox of the western desert is scarce three hundred summers; yet, already does his eye askance the Lion of the Strength on the Holy Mountain; and he openeth his mouth in blasphemies against the Tabernacle and Tower of Peace, vaunting denunciations and threats from either shore: "I abjure thy Hill, O Zion, and defy thy dreaded Chief."

ACT II.

The Horns of the Earth.

"And thus he said: The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

And the ten horns of the same kingdom shall be ten kings: and another shall rise up after them; and he shall be mightier than the former; and he shall bring down three kings." [Dan. vii, 23, 24.]

The Ten Horns of the Great Serpent ARE TEN KINGDOMS into which the world shall be parceled after the fall of the Seventh Head. They correspond to the Horns of the Dragon and are to be spiritually dedicated to that decemvirate of rebel thrones in Heaven. The Horns shall then govern the world until the rise of the Eighth Head when three of them shall fail. The remaining seven shall then continue to rule, though in subordinate form, until the end of time. These famous Dynasties of time shall probably spring from as many martial and plutocratic Chieftains at the close of the career of the last warring Head; and who shall be rewarded with the power to divide the spoils of earth gratis. The Seventh Head will naturally and voluntarily RESOLVE ITSELF INTO TEN HORNS; which shall thenceforth constitute the prodigious Trunk of the Beast.

The phenomenal Horns shall, therefore, comprise two Constellations of perpetual empires situated on as many Hemispheres of the globe. Six Satellites reigning in the Eastern, while four Dynasties shall shine in the Western Limb of our Star. Which powers, Æonian, are the predicted King of the north and King of the South, remarked by Daniel, who shall martial certain wars, like between the Hemispheres, and who shall, later on, eventually under the dominion and malice of Antichrist, wage war against the Covenant and the Strength.

For, engraven in their aged Thrones and in their Idols of silver and gold and the things which they adored the motto: 'We'll oppose the Stars of Heaven, and the power of the Horns of the Lamb.'

Mammon and his fighting Limbs shall sway the ranks of time during many great days until the end of his appointed time: and shall rest between the banks Euphrates Flood, till the bulk of his mighty magnitudes shall fill that river bed.

The First Horn, FOR ILLUSTRATION, shall stand on the south wing of the Seventh Head and the name of his angel is Hesper, which means; I fell in the West; or I rest in the Palace of the evening.

The Second Horn shall also fall in South Columbia, on the road of ships

near the sea; and his name is Neptune, which means; The god of the storms of the waters; or we'll plunder the spoils of the sea.

The Third Horn shall grow on the northern end of that greatest Head, and the title of his god is Necropolis, which, being interpreted, signifies; A city where the poor lies buried; or the treasury of the slain. The multitude of this thundering Horn shall go into his river descending the eastern coast.

The Fourth Horn of Time shall also grow in North Columbia, whose celestial King is Saturn, which means: the god of time and years and days; or we'll haunt the earth while the moon shines.

The Fifth Horn of the planet shall rise up in Assyria, and the call of her goddess is Lucula; which signifieth: a Luster, or a ray of light; or a robe of diamonds for the Queen. She shall dwell in the sand of the Tigris.

The Sixth Horn shall stand up in Europe, and the name of her seraph is Areopagus, which means, A warring angel; or the scepter of Mar's hill; or a place of arms.

The Seventh Satellite shall sway in Havilath in the bend of the river Phison. And the name of that fallen kingdom on high is Montezuma, which means: an orbit of wealth; or a throne on a mountain of gold.

The Eighth Arm of terrestrial power shall also loom o'er the land of that "Head, which was wounded to death," and the seal of his ambitious star is Argent, which means: we'll divide the mountains of silver at will; or we'll rule in the land where the fathers of the ancient Beast were cursed.

The Signet of the Ninth Power of the Python is Gambrel; a war-horse; and the hoofs of the grizzly steed shall stand in Ethiopia. He shall share in the glory of the islands, and shall feast during the ages of the black seal.

And the Tenth Region of the cosmic serpent shall likewise tower in the East, and shall drink of the wealth of Egypt. And the name of a dark angel is Umbra, which signifies: a black and threatening cloud. He shall rise in the zone of a torrid sun, where the third Head fell: and his meteors shall sink in the flood of Gehon.

ACT III.

The Idol of the Earth.

"And he shall speak words against the High One, and shall crush the saints of the most High; and he shall think himself able to change times and laws: and they shall be delivered into his hand until a time, and times, and half a time." [Dan. vii, 25]

The Eighth Head of the Beast, that is, the Head of the Second Beast, which the Eagle of the Apocalypse saw in the vision, was a fawning Medusa; and her name is Sodom the Great. She goeth down the road to Avernus by way of the floods of Acheron, where she seeth the Wrath of God in the deep fire of the river, foaming with heat and wrath. And the name of a great and fallen star is Lucifer: which being interpreted means:

a great Light; or a fallen angel of light; or Pandemonium come down to earth.

And I heard the cry of her angel in the wilderness lamenting in defiant though pitying canticles of despair; saying: "I, Lucifer the beautiful, I, but O, how fallen! Don't I hate the Son of Heaven? Shall I sue for peace before his shrine again? No: I'm not fallen: they lie who sayeth I am. Wonders shall be mine; magnificence shall flow unto me. Then let his glories bite their tongues, when they, themselves to me compare. O, t'was beauty made me vain: they scarce durst look on Lucifer, as we led in beauty's throng. How'll they think of us in heaven, the day the sword was given? And how the great did plead for me, till their loving eyes grew dim: and the angels wept for Lucifer as they'll never weep again. But our banishment was thus: the stars did envy Lucifer."

Then, thus shall fawning Sodom prate: "I'm the herald of the sun: Believe me ye mortals: I'm the star that precedeth His coming. Come: we'll mount the Horns of this orb, and sit on a throne such as they never dreamed could be raised on a world like this. We'll scorn the threats of their scummy kings, and laugh in the face of their law. We'll set a new fix on the rim of this star, and doctor the mix of their law. We'll sit on the Horn of their lofty God, till they adore us in reverence and awe!"

Then shall she swarm the earth in her day, and overcome the other beasts by the power of her adoring charms: and they shall yield spell-bound before the fire of her glowing wit, and the beauty of her lascivious eye. Behold, this is Satan, who shall speak like a goddess, till the miracles of her mortal signs and the music of her wondrous voice wins a world. Lo, the great Orator who is to come! A mighty caliber of wrath; and mischief dire; and malignant mirth. Who shall stand afore her, or debate the fairest cause? Nay, not the Stars: for truthfulness itself shall quail before the magic of her mighty words. But 'tis Lucifer, the great, the fallen, who then addresseth the world speaking in the flesh. That angel by whom the angels of heaven were deceived.

And the great "Whore" shall bedeck herself most gaily, and shall dress the earth, and cause the nations and groves and cities to show like a paradise so fair. For her's is a reign of splendor in that day, as if t'were possible the earth had a touch of glory heaven's own. And the infernal damsel shall set her face against the Strength of heaven and it shall be consumed. And the force of her potent thunders shall shake the thrones of many kings: and none shall be able to overcome the Eighth Head save those whose names shall be written in the book of life of the Slain. But the foundation of her throne shall go down to hell, and her naked soul, burning with shame before the face of the Lord, hieth deep into the ground.

And I saw a vision of hell and its rivers afar below. And I saw there that the order of nature is reversed. In life the species grade upward: but, alas, 'tis here all the other way. In hell nature is forever going backward! Thus it was in the vision in the day soever when the Beast

and his angel shall be confounded in Second Death. I saw angels and idols that they were transfixed into gorgons, and hydra-headed monsters of Erebus. And sons of men were there transformed into locusts and scorpions and groveling serpents and burning beasts. And the reptiles of hell fought each other day and night, and they stung each other, and spat on and bit each other in hellish spite. For in hell is all things changed into grewsome hate and wrath; eternal hate and immortal woe. And they bit and fought and stung and burnt their traitors. And they that seduced them were tormented exceedingly, for that they had deceived and seduced them. And they writhed and twisted and groaned most vehemently; and rankled in the madness of the pain of their accusing tormenters, who ceased not day or night to accuse and torment them in fiendish joy.

And I saw in all things there below, naught but which would harrow up ones blood, and make the flesh to creep! Serpents and beasts and fiends and scorpions and many-headed adders, and fierce furies and lizards and harpies and satyrs and poisonous insects and spiders, and raving dragons and shapeless moving monsters, and sights that would appall the devil! And they tormented their seducers without ceasing; and the misery thereof was most terrible to behold. And they fought each other in the raving of despair, and they stung and bit in hellish spite. All these things are in the fiery pool, or lake: nor can imagination fancy things so evil. Yet, fools will stand up and say: "There is no hell!" But this the great devil, their prompter, who is within them, persuades them. But the prompter himself knows there is a hell. And he would, likewise, make believe that there is no death either; as he did in the beginning, ere the children of men had seen death. [Genesis, iii, 4.]

Snakes and centipedes and tarantulas and ravens and vultures of the sands of Tartarus, and toads and sharks and swordfish of the fiery flood, and spiders and devils and asps. All these things were in the vision. And sulphurous bogs, and the blaspheming dragons, and seething pythons. All things that do hurt are in the pool of the damned. And all kinds of venomous insects, and intense heats, and ferocious things, and clouds of pestilence, and demoniac madness, and gripes and spasms and pains and ulcers and wounds that never heal. Behold this is the portion of liars and hypocrits and slanderers and terrors and they who breed poison in the soul. These tribulations and woes and sorrows do surely exist in the dread abode of hell. All these torments unspeakable are there forever, until existence is cancelled. And racking qualms and sighs, and the gnashing of teeth, and the biting of tongues, and awful darkness, and restless visions. And they fought and clawed and stung each other day and night forever and ever; for this is the region of the Horribles; the Unspeakables!

And I said, O, that the children of men should know to pray in awful fear, day and night, that the Lord would deliver them from the dreadful place. No rest is there, and they craved for rest; nor the sweet return of

morn or dewey eve, nor the joy of blessed light. But torture without end. And they cursed and damned their traitors with the oaths of hell, and foul, infernal hate: "You damned lying burning beast! why did you bring me here? You foul deceiver; you consuming lying fiend; you minister of death; why did you deceive me thus? Why did you say: There is no hell, no devil, no heaven, no God, no All-powerful Judge? O you wretch! you burning agent of perdition. Receive my stings, my burns! there! I'll torment you while hell lasts, there, there, there! I'll fasten my thorns in thee forever, O thou worm, O, O, O!" And they rested not day nor night but fought and spat and stung and bit and burnt and clawed and groped in madness for revenge. And they strove in desperation with the teeth of lions, and the fangs of adders, and screamed in the horror of their woe.

And night-hags flapped their folding hides as they preyed on marauding dogs and the victims of the morgue; as 'twere possible to fill their hollow skins. And when their fell maw belched, mortal things expired, and dragons hied in the burning mire to 'scape the qualms o' the smell. And when Hell bellowed, the mountains of the planet smoked, and voices muttered. And men fell on their faces, and walls and cities fell; and ghosts and vampires screeched and hooted in the streets. And when the groan of Moribund went forth, the rocks were rent and chasms yawned, and the dead turned about in their graves as 'twere the word of doom; and the earth gasped and shuddered in dismal dread! And I said: what ailed thee, O earth, that thou thus leaped in fright at the voice of Acheron?

ACT IV.

The Terrestrial Serpent.

And I went forth into the Wilderness and saw there that great Beast with seven heads and ten horns. And I wondered in astonishment at the magnitude of his dimensions, and the exuberance of his power. There was no strong wall that could him stand, nor hill he could not throw down: and as he stood upon the earth, his horns loomed over the mountains. And I cried: 'behold the heads and horns of Creation!' And I beheld the inhabitants of the wilderness, how they admired the beauty and symmetry of his statue; and he magnetized their eyes on the whole earth, and they adored at his feet and many sighed out their lives crying for the beast: for behold, this is the generation to whom it was said: 'Ye are likened unto children piping in the streets, and lamenteth for that the passersby danceth not to your tunes.' And the whole world was in passionate labor, because of the image of his lusty presence, and the charms of his gaudy eye; and I scarce could withstand the importunity of the beast, that I should adore him.

And roundabout his absolute kingdom I saw a plain, ample and vast; and 'twas filled with the bones of those whom he had slain of old, and the

ridge of his trunk was smeared with the blood of all who were slain on the earth, even to his topmost crest. And a great voice of vengeance arose from the troubled plain, and the cries of the wounded and dying, and of those whom he had distressed; and shouts of murder filled the air. And I heard a noise, like the voice of a great multitude in tumult, and the cries of mighty weeping; and knowing who were they of whom were the bones I had seen, I sing this canticle of lamentation for their woe. And 'twas given the beast to utter great things, such as no other being on earth could utter; and threats that bind with death. And in his exulting pride he mocked the name of heaven's King and Lord God Omnipotent! And I saw his pompous horns, that they were studded with earth's brightest gems; and his lofty diadems were filled with stones of fire, whose brightness vied with heavens stars. And he sat upon the earth his solitary throne of thrones, the titulary Prince of Erebus. Disperse, ye clouds! ye glooms of heaven give way; let glory clear the view, till this new-born god beholds a Flame beyond: another Seat of Majesty!

And I saw some of the tribulations of hell: for hell hath many sorrows on the earth and in the air and on the sea. And these were the things which I counted: Violent deaths and storms, and the vengeance of the clouds and conflagrations that lay waste. And earthquakes, and meteors, and fierce winds, and the scourges of the air. And wars and curses and dire calamities ever threatening the sons of men; warnings of destruction hanging over their heads. All these things brought the Angel of Death; and he caused them to be established in the wilderness. Disasters on sea and land, and waters swallowing up many lives. Devouring passions and crimes and hates and penalties and murders. Wars and ravages and famines and floods. And sores and diseases and miseries and walking graves, and eating griefs. Yet, all those, all those I say are but puny messengers of the Second Death. "Birds" of the flood Erebus crying: beware, beware! They are but the whispers of terror. So, these "grievous judgments" are but the beginnings of sorrows; the mild whisperings of the desolation of hell! [Matt. xxiv, 8.] And knowing who they are for whom the signs are given we sing this psalm of lamentation o'er their grief.

And I saw in the archives of time, and in the pages of the holy volumes, that the Beast is a corruscation which ascendeth out of infinite chaos: as it were, the sixth "resurrection" or resuscitation of the planet. Nay an issuing angel he; or a defiled glorification rather: consumed by enemies of the sun, and defiled by excretions from that orb of power. And the Prophet saw the beast in the vision at Patmos; and the amplitude of his comprehension entire, and in magnificent display of state. And his power is such that no other being, nor race of beings bred on the planet, or no strong animal, nor brute of the forest, nor race of quadrupeds, could at all contend with, or deliver itself from this mighty Worm that encircleth the earth. Indeed, their might was as nothing to his: for the beast is the

sovereign power of the globe : the head and spirit of the sphere ; the greatest might the planet is capable of producing.

And I beheld the great Involute as he began to unroll his flattened folds : and lo, there spread out over the east and over the west, over the south and over the north an innumerable horde of nations and kins and bands and clans and families and peoples and cities and states and tribes and tongues. And a progeny of empires and powers, and of kingdoms and thrones swarmed the face of the whole earth. Yet I understood that all these were but the potential beginnings of its bestial train ; the initial pages of his vast and convoluted scroll ; or, as it were, the snout of the endless beast : and the name of the great serpent is Babylon !

And I saw that in all the regions of the wilderness wild and wide, there was no other being which could at all be compared with the beast in action, magnitude, form or power : and in great surprize I exclaimed : ‘O Lord is there no limit to the greatness of thy creatures, since the earth itself can scarcely nourish the generations of the beast?’ And, his mountain bulk ranged far into the hazy distace, and his trending horns half hidden seemed in threatning clouds enrolled ; and all the hills resounded to the tread of his fearful march.

And I saw his warring heads in combat, how in Cerberian wrath they raged over land and main. Now they cut away their ranks and thin their file, and then constrain their murderous steeds till their furies wrath revives. And his horns stood up like monuments of shining gold, or tombs whose brightness lures to death. And I saw his Code, and I understood the ponderous tome that it contained the commandments of the beast : for the wills of the beast are the laws of the planet ; the girders of strength which underlie the commonwealth, and the beams which support the law of state. And its voluminous seals were oaths, and armed giants, and threats, and scrolls of mutiny, and penalties, and strifes and stripes, and wounds and deaths. And the Code defended the beast in all the desires of his heart, and supplanted the Book of the law of God. And the signets of its brazen clasp was : ‘Liberty to all and equality of rights.’ But it was writ in the blood of Mars, and weighed in the scale of Mammon ; and ’twas filled with courts, and covenants of mock-justice, and clouds of vain levities riding winds of reason ; nor said it to Mars : ‘redress those wounds :’ nor to Mammon : ‘lift up the poor :’ nor to Apollyon : ‘destroy thou not :’ She who hagged and blurred the beauty of the mark.

And I saw in all the earth, that the beast defended Mars, and he secured Mammon, and he protected Apollyon ; but Clement, the beast maintained him not : for if the “Word” offended the “State,” His throne was plundered without shame. But “the Lord hath sent the Scepter of his power out of zion : rule thou in the midst of thine enemies.” Have not they of the earth as yet learnt that Mars is a god? Or that Mammon and Appollyon are gods, born of the earth to be adored? Aye, verily, these are deities reigning in the desert, and they that pass that way shall pay homage to these

or perish. Who shall deny them or malign their power? None save they who are regenerated and born again of the Spirit.

And the inhabitants of the earth feared the beast, for his size was truly terrible, and his might was something to be dreaded, and they exclaimed: "Who is to be compared to the beast, or who shall be able to cope with him?" And I saw when the beast roared that the giants of the deep raised up, and kings grew pale at the oath of his proclamation. And he denounced the great Covenant 'twixt heaven and earth; and swore against the stars. And he faced the annulling thunders of the Strength, till Promethean lightnings scathed and scorched his menacing front. And he swore by heaven and the powers of life, and he swore by hell and the powers of death: but the might of his oath is the omnipotence of the sea. And when he stomped his foot the pillars of the earth trembled; and when he stomped again the nations were on fire. And when he waved his regal scepter, empires sprang up, and races vanished; and when he shaketh his shaggy mane, kingdoms fell to the earth like meteors from a cloud.

And I saw his queen, as the goddess of death sat on the beast: for the giantess of perdition sitteth upon the sand of oblivion all the days beneath the moon. And she bewitched him with the pleasing ardor of her lusty love, and the charms of her gaudy wings. And looking on the monster with tempting eye, said she: "Let us make our heaven here; be thou my giant; how I love to ride the winds of the swift!" And he said: my idol, my darling, I'd give my soul to thee: sit thou upon my gallant crest 'till each other we adore; and here we'll dwell in amorous bliss on this paradise of earth." And the rider put to the reins, till the weight of the beauty o'ertaxed the beast for forty thousand suns. And the world beneath their bower moved according to their wills; and each other they embraced in the elysian of pleasure, till the God of gods came down from the heaven of heavens, whose name is "Jealous."

And I saw in the midst of the wilderness, where the beast had passed through, how he filled the forest in his wake, and the groves he leveled down like a tempest. And where he ripped the mountain side and tore out its iron heart. And with the fire of his breath he cleft a great rock; but he hath no power wherewith to harm the planet. And he made a highway through the mountains, and high o'er the valleys he rode, and his flyers swooped the wilds; for there was naught on land or sea to stop his course. And he stalked throughout the length and breadth of the land, his pulse beating high and strong. And I beheld the great beast as his generations flew through the wilderness with a noise like thunder, till the strength of his wheels shook the desert; and I scarce could withstand the wind of his commotion. And his dark mane, riding the wind streamed far behind, like the hair of a woman, or of a lion bounding on his prey. And the creatures of the forest, and the lowly and creeping things which abode therein flew from his path, and hid themselves in the darkness and in the ground.

And I saw the hydra-headed monster that he swam the great oceans from shore to shore, and adown the slope of the globe he gamboled on the bosom of the briny deep, and basked in the sun of every clime. And with the might of his brazen arms he lashed the surging main, till its billows foamed like yeast in his wake. And the great whales, and the things that abobe in the unsounded world beneath fled trembling from his sight, and hid themselves in the caverns and haunts of the deep. For his eye was to them as a glance of destiny, and by a single act of his imperial will, their lives he set at naught.

And I saw his cave, for he dwelt in a cave on the face of the earth on all the mountains between the seas. And he subsisted on the fruit and flesh of the earth, and he ate of the fish of the sea; and the earth brought forth her fruits each year to feed the desert steed; and he sowed and tilled the soil of the globe till the countries shone like an Eden. And he made for himself a den of clay and wood and stone: and when I beheld the multitude of piles, and cities and battlements and towers in the wilderness: "Ah well," said I, "hath the beast made for himself a neat commodious lair." And therein he laid himself on a bed of down, and clothed himself with a soft texture of fur and cotton and fleece; and he surfeited therein in ease and in the glory of his own voluptuousness. And he built the tower of Babel, and therein a temple to the goddess of pleasure, and worshiped afore the idol at the shrine of love and feast. And looking into his den, I heard much confusion of voices and tongues and instruments and songs, and when I heard the noise of tumult, I said: "Lo, 'tis the hubbub of Babylon." And opening his profane mouth, his heart swelling in the pride of luxury and power, the beast declared: "See how I prosper on the face of the earth. Consider the wealth of the planet, my hand hath done all things, and not the Lord; indeed there is no God; where is he? I shall never be disturbed." And they worshiped the god Mars, and the god Mammon, and Apollo the god of beauty, and Juno the goddess of love; and the vain deities of oblivion.

And the androgynous Monster adorned himself in gorgeous colors; and in robes of pearl and gold; and bedecked his charms in plumes of rarest hue. And he plundered the birds of the air and the beasts of the field; and the land and sea he robbed of all their choicest treasures. And the inhabitants of the wilderness and the generations of the earth were subdued in adoring servitude by the power of his tyrannical beauty, and the grace of his comely form; and their spirits were distressed in his presence. And he sayeth: "Who shall dare to look on me and not deign to thirst for my charms?" And in the consumation of carnal adoration, the joy of their youth they delivered to the beast, and, henceforth became like worldly gods knowing good and evil: for they drank of the spirit of the flesh. Wedlock is the bond of the honorable world, but lust is the law of the dragon. And the many are devoured by the beast, for the beast is the

ZION OF NATURE. But I saw that a chosen few were free, and escaped pollution in the beast. Their faith had made them free, who findeth the narrow way in the modesty of the Word: ZONAN SOLVERE: and the fortress of their emancipation is the Zion of God.

And I saw in the midst of the wilderness the LADY OF THE SUN who fled in the vision from the "face of the serpent;" and I said: "Behold a Lily in the valley of thorns. How beautiful, O Lord, are thy chaste generations since the beginning of the creation of days. These are also the just of the earth, who in their wisdom feareth the Lord in all their works, for the judgments of the Lord are dreadful, and his name is terrible." And the beast warred with the woman. Now these two were the only inhabitants of the wilderness; namely: the woman, and the beast. And I addressed the beast, saying: "What doest thou here, O beast?" And he answered: "I am here to enjoy the earth; for when I die I may not live again." Then turning to the woman, I said: "What doest thou here amid the wilds, O Israel?" But she said: "I am awaiting the second coming of the Lord." And I exclaimed: "Who is like to thee among the fair, O thou who revelest in the ecstasy of the joy of the Lord, and puttest on the robes of immortal youth? Who art thou above earth's wonders, who wast purchased with the blood of creations God; who is like to thee among the conquerors, O thou, that laughest at the slaying scythe of time; for nature herself is thy victim, slain beneath thy feet! Thou shalt not want forever; nor hunger nor thirst shalt thou feel, nor shalt thy nakedness be an emblem of shame." And I noticed they of the earth, that inasmuch as they adored the beast, they blasphemed the Lord; and as much as they adored the Lord, they ignored the beast.

AND THEN I SAW ANOTHER BEAST! and her name is MEDUSA, THE TERRIBLE! Behold now the ARCH-HEAD of the former beast, and the huge world Python became a serpent of eight heads. And I shuddered at the sight of that terrific Head, and the sound of its mouth; for the eyes of the Medusa turned every way, seeing behind and before; and there was nothing on the face of the earth, nor on the deep that could escape her vision. And she bore aloft a golden cup, the chalice of iniquity, and she spoke of unknown things, such as never fell on the ears of men. And they burned incense to her idols, and profaned the groves and temples, and blasphemed upon the hills. And the folds of her fatal locks flown far and near on the breathless breeze. And she became great against the south and against the east, and the winds of the west and north were hushed. Behold this is a being; a mystery; Medusa Belvedere; a most sinful charmer; a false prophetess; a wicked Idol, who infesteth all the earth.

And I saw she administered most facetious to the wants of the monster on whom she sat, and she comforted his anxiety and beguiled him by the power of her signs, and her dark and knowing words. And I saw too that she had changed his Code and the name of the Lamb of God was blotted

out, and the name of Jesus was renounced under penalty of death, and many died in the testimony of that name. For 'twas writ therein; "I'll denounce as a traitor him who lets a Christian go." And she declared to them that dwell on the earth, that their Lord was not an omnipotent God, and that the glitter of His blazoned Throne is feigned. She argued that old earth is a rock imperishable, and that its permanent security is perpetual rest. And she dared the omnipotence of the God of light; for she said: "He has done the worst He could." And then she scoffed at the worshipping beast on whom she sat; saying: "He killed thy ancient head, O sovereign king, but in His mercy he spared thy life, ha, ha, ha!"

And I heard one of her angels speaking who was a prophetess, and she prated much about miracles and oracles, and holy things. And she sayeth: "The god who sitteth in the moon, whom she knew and saw, holdeth ever in his hand a scroll of many seals, which, every now and then, in the course of his vagarious cycles, he lets fall into the sky a page of destiny. Which oraculum droppeth at the feet of some good person who thenceforth becometh a prophetess." And then about things to come she talked; of shady bowers and amaranthine coverlets in paradise. And then of the past: of the anathemas of God; of cursed races of the past, and tribes that disappeared from the face o' the earth; of churches and voiceless congregations; of wicked cormogenies, and headless roving monsters whom God slew; and of silly convents and unsound clergys and impure monasteries; for she knew that holy celibacy was an impossibility; a thing unnatural! And she talked blandly about destroying angels, and cabals, and prayers and omens, and sooth-sayers, and grave yards where dead bodies are heaped together; and what a time they would have rising up on the last day. And she said that they who dwell on the earth should make a living image to Apollo, and to Venus, for these deities hath saved the world from destruction, and made the race to exist. And then she discoursed with voluble blandiloquence on deontologies and morals; and pondered with imposing gravity on ancient lores, and wisdoms and beatifications, and in all her countenance seemeth as demure as a babe asleep; and she weepeth, O how plaintively, when "accused in the wrong??"

And I heard many blasphemies issuing from the mouth of the fallen angel, and lies, and reproaches, and impure oaths; saying: "Behold, what penitent fools religion makes of men; how these hunger and thirst after justice, but are never filled; and mercy or fortune they never see. The poor of the earth are cursed, and the meek are the scum of confusion; old bachelors and spinsters whom the world forgot, whose flesh is dried up and whose bones are withered; and their names are confounded in death. For she knowest not that the poor, and the unfortunate, and the miserables are the first fruits of the earth; whom the Lord hath loved, and thus preserved them from the foam of the blood of the beast. And then she vaunteth excuses for sin, saying: 'The wine of the chalice of pleasure is as pure as that which flows on the altars of Zions.' And she had a lure;

and many men were entranced with the music of the lure, and the strains thereof had power to soften steel and stones and "make wild beasts tame, and huge Leviathans forsook the unsounded deep to dance on sands." And I saw her worshipers transformed into monsters and shapes, and groveling serpents spitting fire and brimstone. And her idolators had each a mark in his (or her) right hand or in his forehead: and 'twas the brand of the sword of death. And the touch of the enchantress' flesh, and the fumes of her gilded carcass filled the earth with death sores, and men could not be healed.

And I saw her bed. Behold this is she who is appointed since days of old, to go down with her horns in darkness to "sleep in the bull's nest," in the heart of a boulder of fire, where her wickedness is always before her eyes. Is not thy bed, O Jezabel, a symbol of warm reception? And I heard the greedy gurgle of many craters in seething demonstration around about the victim's bed, and 'twas like to the revelings of reeking voluptuaries o'er a promised feast: and I marveled at the uproar that came from the chimneys of hell. And turning to Urania, that is, she who is the Daughter of the sun, I said: "Consider, O thou who wast delivered, "the rock from whence thou art hewn: and the pit from which thou art dug out." And they sang: "Praise the Lord, O Israel. He hath compassion on the humble and the needy, and hath delivered from the jaws of death all that fear His name. He hath broke the chains of them that are in fetters: He hath released the children of the slain." And the whole earth rang with the voice of halelujahs.

And thus she inflamed the mutinous beast on whom she sat, saying: "I hate the chaste and their robes of white; verily, they are mine enemies in the desert." And he espoused her cause, saying: "Damn the plague of the white robes, I'll rue their Chief by hell." And the words were echoed back by them that boat below on the Styx; "Damn the plague by hell." For Magog understood not that the God of Israel is a hidden God, and that the army of the white robes bear away the palm. And I marveled at the fierceness of the beast, and the stupendous blasphemies of her that sat; for who is like to the beast in exploit, or so savage in attack? In bellipotent rage his horns did combat and bit the dust. On a sudden turn he faced the battlement of God; Medusa riding gallant high! And I saw his timorous eagles who commanded from a lofty wing, while his over-running multitudes clouded the mountains of God. Fearful was the noise of tumult, and the rush of revolting arms; like to a vision of the battalions of the pit. And the valleys resounded far and loud with the echo of his rapid horns, till his yelling serpents, rushing through infernal smoke, took the beloved City, and, overthrowing the enthroned Prince of Peace, they set up the prince of hell.

Behold now a DRAGON IN STATE, and the firmament swelled with the smoke of his ire, till the zenith of his star was gained. Now that the Throne of the Lamb is thus for a time allowed to be cast down (for

the earth has become anathemised) the fragments thereof were scattered to the four winds under the eyes of heaven, and a complaint for vengeance arose on high. The gleam of the perpetual Lighthouse being thus extinguished, they fled from the face of the beast of darkness, seeking refuge in the wilds of the desert; and they cried aloud that heaven might hear: "How long, O Lord, how long shall the Holy of holies be trodden under foot, and the Tower of David be a broken reed?"

And Medusa sat in the Tabernacle of the Lord of Hosts, and the See of the Covenant became indeed the great council hall and head of Pandemonium, and the earth she put under her feet. And she scanned the wilderness far and wide, and she saw earth's rivers as they meandered around the sphere. And she admired the glory of the mighty rolling globe, and the grandeur of the shores, and the beauty of the rivers; for the tresses of her bestial train now waved o'er land and sea. And I marveled at the orthodromies of her fleets and sails, and the circumvection of her ways and roads; and they wandered through the tireless wilderness a thousand thousand times. And she coursed in prosperous grace o'er the earth, nor fearing nor faltering till the cycle of her days were run, when meteors from a falling moon blockaded the way of her roads.

And I saw Time that it was now, far advanced into the future, and the age of the world was well run unto the evening of the great Day. A thousand and more generations of men and women were born, had lived and died and that vast space of years were sunken in the past. And I saw too that dame nature herself was now much changed. The sun had descended from his highest stand and approached the planet, till the force of his power had increased to a two-fold measure; and the beams of his brightness illumined the earth with a double radiance. And the great beast stretched out on the terrestrial orb below, summered in lazy ease 'neath the glory of the solar smile. And the tumid moon—old mundane's last and aged mate—had swollen like the beast and ominous grown; as if threatening a lower world, to inundate the earth.

And I noticed, too, that the years rolled 'round with accelerated speed, and the seasons chased each other on with fast increasing haste. And the tide of time went by on rapid wheels; as if the gudgeons of the universe had raised their pressure; but it sounded with a murmuring and troubled role, for 'twas filled with the sound of crumbling thrones; since Abaddon reigned, the thrones of the earth were fast falling afore power of the second beast. And I noticed, too, that the land had gained on the sea, and the shores were pushed far out. And the countries of an aged world shown in the surpassing perfection of their timely grandure; for the face of the earth was a network of streets and walls, and her cities were very fair. But these were among the later days, when the generations of the wilderness are about to end. And at that hour there was a great earthquake, and the sun became black as sackcloth of hair, and the moon as a veil of blood; and the slumberers of the earth awoke in Necropolis, and they hid themselves

in the rocks and in the dens of the mountains, and the beast fled in terror through the smoke of his havoc.

ACT V

The Beast and the Magi.

And I saw four heavens: as they opened in the visionary scroll and I admired the vision of the wonders of the heavens. The first is the sun: the heaven of the heavens of God; the elysian of the undefiled. And I heard within, the voices of exultation and song, forever praising creation's all merciful God, and 'twas filled with the sound of mighty harps and musical thunders: for music is the voice of universal eloquence. And I saw that they, the rebellious ones who went out, went out in pomp and wrath, but they returned not again. And the pilgrims who went in, went in, in faith and weeping: no pride nor hate could enter here, for heaven's returning gate is e'er bedewed with the memory of the repentant sighs and tears. And travelers were transported o'er weary ways by the beams of the star of Hope; and in the ecstacy of their transport they waded destruction unto death; and then sighed in great astonishment that the persecution was so fierce.

And the second heaven was in the earth: the "paradise of fools." And I saw here the souls of murderers and adulterers and suicides and vampires and blood-suckers and tyrants and fornicators and destroyers and beasts and hissing creatures and squealing ghosts and furies and the scum of the earth. And they had over them a king: the angel of the bottomless pit whose name is Judas; a betrayer; who kisseth our Lord, and denieth that he is the Son of God. And the happy family danced and reveled in "ghoulish glee." And knowing that the lot of the unrepentant and unbelieving is that of destruction and despair; and seeing that the dark abode was hidden away from the countenance and light of all creation: I cried: "Abandon hope all ye who enter here."

And I beheld within Captivity, till a thunder-stone of hell flung down athwart the gorge: a reminder, this; a gentle hint; a state on fire fell through. And when they spied the flaming sod tumbling adown the darkest deep, I heard the echo: 'O-ho o-ho o-ho,' from them that sat on the walls beneath. And 'twas answered from all sides round: 'O-ho o-ho o-ho! And the great pit trembled with the force of the murky plug pushing its way towards the t'other end. And then the monitor voice of the Gorgon arose, that is, he who hath command in the bottomless pit; and he shouted with a terrible voice that all the birds in the earth could hear: "Hie to the point whence the fire-brand cometh! Hie to the point whence the fire-brand cometh!" And the immense horde took to their wings for rapid flight, and made for the hole whence the meteor cometh. And the tremor of their dusky wings resembled the noise of a mighty tempest lowering at night on a heavy sea: and the moving cloud of locusts ascended to the goal.

Par. misphered

And the third heaven was in the firmament: and I saw Acroceramus, as his protean powers sat on the mountains, and their lightnings laughed among the peaks. And his thunders billowed in lofty caves, the voice of the earth's past dead: the dead of the beasts of the field, and the fowls of the air, and fishes of the sea. And the sea reflected back the voice of the god of species, and the deep spake and the sounding shores: "Hear ye, hear ye, the rising voice of immortality." And the god of the firmament strove with the mountains for empire on high. And I saw that Saorta and Teneriff and Shasta shook, and the burdens of Atlas were troubled with the might of the angel's strength. And how Obi and Volga and the Congos of the East, and the Amazons and Niagras of the Occident were o'er loaded with the freight of Neptunes ire. And when he casteth down a throne from that jarring jumbo heaven, the winds did rave and roar and tore the plains where the plague of the firmament fell.

And the fourth heaven was in the sea, and the souls of many men resteth in the elysium of the deep. And I saw that the time of the labor of her delivery was come, when the earth gave birth to the offspring of her wombs; for the babe of the sea was now matured and filled the ocean's bed. And a serpent with seven heads was delivered from the depth of the revolving hydrant; all nations thrifty and thriving again under the glare of the sun: and the angel was loosed from the grasp of the mane, and shook off the hold of the deep. And behold, a subterranean chasm yawned, and a gorgon-child came out of the hollow globe, and sat on the breast of the sea. And the loud abyss roared like an open grave, or a lion bereft of his prey: and the greedy eyes of hell peered out from the gripe of his hungry maw. Behold the fruit of the womb, to which mother earth gave birth, and her robust Babes were prosperous and thriving again under the heat of the sun. And I saw that the gorgon was very bold since the gorge itself could not her keep, and her crowns were brighter grown, as in golden sun-beams steeped. And the number of the tribes of her train were six, six, six, and she mounted the "god" of the sea.

And I saw two Prophets descending by way of the east, and they stood upon the hemispheres: and addressing the beast they spake: "The Lord rebuked thee, O Babylon; behold a brand plucked out of the fire." Then the beast replied: "The depths are sounded, and there is no terror in the heats; nor could thy God detain us there."

The Prophets: "The torments howl for thee, and hell yearns for the fat of thy flesh; and for the spirit of thy image, O thou most vile!

The Beast: "I defy thy threats, O Moses, thou who made an abomination of Egypt in thy day, and thou, O Elias, I defy, who hath devoured my people in days of old; I hate thee, and all thy seed who tormented the earth since the beginning of days."

The Prophets: "I come and swear by heaven and Him who dwells therein, that thou art judged. Thou art doomed to abide in a fire that cannot be quenched; and chains which cannot be broken shall bind thee, O

thou who confounded the earth in all the days; and made the habitation thereof a desolation unto my kingdom Israel." Suppose earth's crust should break and thou should sink—!—!

The Beast: "Thou art come to shower thy threats on my imperishable head, O thou who hast seen the Almighty's power, but thou shall find my flesh imperishable to the edge of His consuming sword. If there be a God, and that he be bent on our destruction, as thou protest, why did not he keep us fast in the hold of the pit when he had us there? Behold we are here again on the face of the earth as independent as thou, though we came from beneath and thou sayest thou came from heaven!"

The Prophets: "The floods afar off doth roar for thy carcass, O angel of sin, who denied the power of eternity's God; and thy imperishable flesh shall burn for aye in a place where the fire is hot: But thou shalt be an instrument of persecution for a time."

The Beast: "I'll show signs and wonders as great as thou, and I'll prove thou liest by the testimony of the mortal deaths." And the beasts slew the prophets. And thus they argued for full many days, and my soul within me was astounded at the voice of the great words which the beast and the prophet spake. About eternities, and things that were, and enemies of light who perished. And victims of the anger of God, and the wrath that maketh waste, and stars that sank into oblivion. And divine decrees, and All-powerful judgments, and two-edged swords, and the depth of the deaths. And the constitution of the resurrected dead, and invulnerable cosmogamies of the earth, and things which I could nowise understand. And loud and long the Prophets breathed vengeance against the wickedness of the world and they who walked in the paths of sin; and when "the Gospel was preached unto all the nations for a testimony," their labors were done; and the beast rose up and fell upon them, and stifled their voice with death; and the Sons of thunder got off the earth.

And the harlot enraged the beast and his wrath against the kingdom of Israel, whose remnant still lingered in the latter cycle of time; for she hated the house of the prophets. And there was no reckoning of her condemnations, and her sentences, and her vanities, and her treacheries, and her sorceries, and her lustful laudations, and her debaucheries, and her incests, and her leaping glories, and her lies; and the wilful inclinations of the voices of the the great devil in her, who resumed anew the abode of her soul. And the beast espoused her cause; and the ancient wrath of the desert arose.

And I marveled at the might and aptitude of the beast; and the dense hide of his prodigious trunk; and the solidity of his form; and his cohered and jointed generations. And I feared lest the planet might not be able to hold his colossal bulk, and the hollow globe should cave neath the earthquake of his tread. For now the earth did shake neath the manœuvres of the propelling serpent; and the array of his fires did flash out on

every side, till the revolving-volume shone like a fiery wheel. And I saw, too, that the words of the great adversary flew across the continent on the wings of lightning; and his big voice reverberated through the mountains. And, again, I feared lest the ponderous beast, on angry lunge, should bend the gudgeons of the globe; and the unbalanced world should giddy grow and detour the planet. Eor the flying orb did nicely spin around the living Throne: conveying her freight, in circles safe, outside the pale of threatening heats.

And I trembled at the aspect of Medusa, as she rode the beast in haughty state; for the beauty of her purple robes, and the sparkle of her gorgeous train entrammeled the world again. She "spoke like a dragon," for she is indeed the veritable offspring and new-born-child of the dragon; and the great, red Demon of hell is her legitimate sire. And when I beheld the gorgeous Terror in the vision, I exclaimed: "Save, O Lord, and deliver thy servants from her idols, and her vultures, and the womb of hell!" And she alarmed the turbulent beast anew, against the sons of her erst-while foe: the peaceful armies of Zion and the thundering Tower of Strength. For the Tower spake thunders, and threats and vengeance against the beast of sin; as it were, the thunders of the warnings of damnation and hell. And in the vagary of exultation of strength, the beast opened his enraged mouth in blasphemy against the heaven of heavens, and the eternal one, and the stars on high; and against the pillars of Zion, and all things great and good. And in stentorian tones like loud thunder, he swore: "I defy thy heats, O solar Throne, and the name of thy consuming God."

Lo, 'twas then I heard the bellow of his iron horses, and his horns plundering the holy Mountain; and their voices roared like the sea. His armament was of heavy brass, and fire and steel were the ultimatum of his forces. And the chorus of his hideous war-whoops aroused the giants of the earth. And when I saw the gathering forces of Erebus; I cried: "Ho, for a great sword to slay the beast, even as his head was slain in the first beginning!" And his horses maneuvered according to the beckon of his cherubim which commanded above in the clouds; and his horses were serpents, like roving mountains, armed with a thousand stings. And the war of extermination was easy within his power.

But attacking with the madness of the dragon, he flew into the air; and soaring above Andes mountain peak, he cast down wrath from his wings against the earth on the beloved City beneath, and great were the conflagrations thereof. And, anon, upon the sea he fought; a briarian serpent in arms, till he overawed the waves with the sound of his contending irons. And again, upon the land, where the battle raged since morn, till the beast grew furious on the plains, and he prowled among the hills, where the ascent of his woeful engines made the valleys quake! O Israel, now 'tis come again, when thou must 'bide the scorpins dire embrace! And when the day was done, an hundred thousand dead men lay strewn

upon the sand. These were the last defenders of Zion; and their bodies were left unburied; and they withered in the streets of Egypt, with their faces upturned to the sun.

And a mighty angel came down from the sun, and proclaimed by the living God that time should be no more. And he reaped the harvest of the earth; and the "grain" of the just he gathered and garnered into the barn of the Orient on high! And another angel came down from heaven having power over fire, and he bound the Gorgon and her scarlet steed on the western limb of the planet. And the name of the place is Heccedama, which means a field of blood; for blood flowed as high as the horses bridles around that city of blood: so fierce was the wrath of the angel. Behold the city of the seven plagues; for the angels of the Lord poured down wrath on the city; sevenfold destruction and endless death.

And when the last vial of wrath was thrown, as it were, the heavens fell, RUAT CÆLUM! And the desert shook like a palsied hand, the wilderness fled away; and the cities of destruction fell never to rise again. When the Apostles tombs riseth into thrones beneath the sun, then shall perdition be vanquished. Behold the cataclysm of Babylon and the desolation of the armies of heaven:—A flying continent, a messenger of vengeance from the moon. Apalling visions in the land of gog. Nations in wild dismay. A serpent bound in the valley of gog, a dragon on the brink of the deepest hell. An army of giants on high. A crash of the universe; a roar of confusion tearing the regions high and low. Volcanic smoke and battle fires, in all the land of gog. O, awful desolation in the ruins of fallen Babylon: and the serpent vanished before the face of an angry God.

REVELATION OF BABYLON.

CHAPTER XIV.

Of the Lamb and the Virgins that Follow Him: Of the Judgments that shall Fall on the Wicked.

And I saw : and behold, a Lamb stood on mount Zion, and with him a hundred forty-four thousand having his name and the name of his Father written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder : and the voice which I heard, was as of harpers, harping on their harps.

3. And they sung a new canticle, before the throne, and before the four living creatures, and the ancients : and no man could say the canticle ; but those hundred forty-four thousand, who were purchased from the earth.

4. These are they who were not defiled with women : for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, and the first fruits to God and to the Lamb.

5. And in their mouth was found no lie : for they are without spot before the throne of God.

6. And I saw another angel flying through the midst of heaven having the eternal gospel, to preach to them that sit upon the earth, and over every nation, and tribe, and tongue and people :

7. Saying with a loud voice : Fear the Lord and give him honor ; because the hour of his judgment is come : and adore ye him, who made heaven and earth the sea, and the fountains of waters.

8. And another angel followed, saying : She is fallen, she is fallen, that great Babylon ; which made all nations drink of the wine of the wrath of her fornication.

9. And the third angel followed them, saying with a loud voice : If any man shall adore the beast, and his image, and receive his mark in his forehead, or in his hand :

10. He also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath : and he shall be tormented with fire and brimstone in the sight of the holy angels, and in the sight of the Lamb.

11. And the smoke of their torments shall ascend up forever and ever ; neither have they rest day nor night, who have adored the beast, and his image, and whosoever did receive the mark of his name.

12. Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.

13. And I heard a voice from heaven, saying to me : Write : Blessed

are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors: for their works follow them.

14. And I saw: and behold, a white cloud, and upon the cloud, one sitting like the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out of the temple, crying with a loud voice to him that sat upon the cloud: Put to thy sickle, and reap, because the hour is come to reap; for the harvest of the earth is ripe.

16. And he that sat on the cloud, put his sickle to the earth; and the earth was reaped,

17. And another angel came out of the temple, which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, who had power over fire: and he cried with a loud voice to him who had the sharp sickle, saying: Put to thy sharp sickle, and gather the clusters of the vineyard of the earth, because the grapes thereof are ripe.

19. And the angel put his his sharp sickle to the earth, and cast it into the great wine-press of the Wrath of God.

20. And the wine-press was trodden without the city: and blood came out of the wine-press, even up to the horses' bridles, for a thousand and six hundred furlongs.

EXPLANATION.

The Eternal Gospel.

THE TIME AND SITUATION OF THE WORLD AS DESCRIBED IN THIS MONITOR CHAPTER is the last hour, when the Harvest of the earth is to be reaped. Now is the Fruit of the world about ripe. The Church of the resurrection is ready and fit to be harvested: so also, is the School of iniquity graduated and its course completed. Behold it is now manifest to all who the good and who the wicked are; who the believing and God-fearing are: and, likewise, who are the wicked and obdurate.

THE FIRST JUDGMENT OF HONOR is imposed by the angel in verse 7 on the virtuous world, which portion of the race remained holy and faithful since the resurrections. These are the communicants of the Church of Christ throughout the days of the Wilderness, and their seed, old and young, and all who afterwards became converted. This body constitutes the greater portion of the white horse of the first Seal; and comprises about one-third or nearly, of the entire *Æon* of man. These are all out of the "first beast:" and come out of the Limbus of the sea.

THE SECOND ANGEL IN VERSE 8 pronounced the sentence of damnation on the infernal School of Satan and eternal perdition. This body of mankind shall, also, comprise about one-third of the whole race; and is symbolized in the rider and horse of the fourth Seal.

AND THE THIRD EXHORTATION AND JUDGMENT is propounded to the school of the midway class: Gog and Magog of the red and black Seals of iniquity. These are neither wholly good nor wholly bad: for they are partially inclined and given to go both ways: that is, partly leaning to the side of the Lord, and partly towards the side of the Dragon. These may be

characterized as the mongrel class of destiny. They are, therefore, contaminated with the beast little or much.

It should be borne in mind, that up to the presentation of the words of this monitor chapter, and since the world arose from the dead is a long period of time, perhaps compassing an era of two thousand years. During which eventful time, the great world has been developing and progressing in the way of virtue and perfection on one hand; and on the other hand in the way of teaching and practicing vice and ungodliness. Immediately after the resurrection of the First Beast the two mighty Prophets shall descend to the planet; and they, through the medium of the remnant Church of the Wilderness and its ministry, as previously explained, shall reorganize and reestablish the resuscitated Church of Laodicia. This is what was foretold in the last chapter of the prophecies of Malachias, where he foretells: "For behold, the day shall come, kindled as a furnace; and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord of hosts; it shall not leave them, root nor branch.

2. But unto you that fear my name the Son of justice shall arise, and health in his wings: and you shall go forth, and leap the calves of the herd.

3. And you shall tread down the wicked, when they shall be ashes under the sole of your feet, in the day that I do THIS, sayeth the Lord of hosts.

4. Remember the law of Moses my servant, which I commanded him in Horeb for all Israel, the precepts and judgments.

5. Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord.

6. And he shall turn the heart of the fathers (the Clergy) to the children, and the heart of the children to their fathers: lest I come and strike the earth with anathema." [Malach. iv, 5.]

The term Children here means the entire body of the resurrected communicants of the Church of Christ.

But, even as the Prophets of the Lord shall be empowered to show wonders and work miracles of the most extraordinary and convincing character before the eyes of the people; it is likewise evident from the text of Scripture, that the False Prophet of the School of perdition shall also have mighty power to show pranks and wonders, cure diseases, and perform miraculous stratagem; which power shall be given him by Baal. Thus there shall be a great conflict. But the Beast possessing the greater strength shall slay the prophets, and their temporal adherents: thus in a way showing superior power, such as shall undoubtedly confound the faith of many.

NOW, AT THE TIME OF THE CURRENT REVELATION, the False Prophet has at length consummated his power of carnal fructification of his share of the whole world. And his clusters of grapes, which so long fattened on the subordinate world have at last become ripe.

BUT TO COMMENCE AT THE BEGINNING OF OUR CHAPTER: Mount Zion, or

Sion, verse 1, wherein standeth the Lamb, and with him the hundred forty-four thousand, signifies the New Jerusalem, or the city of the blessed in the Sun. THESE ARE THE SAINTS OF THE FIRST RESURRECTION; the translated immortals who are already glorified, for there is no trace of the beast left in them. They are not defiled with women [See Matt. xix], for both themselves and their women are virgins.

A DEFINITION: Marriage, Fornication, Adultry, Incest, Bigamy, Lewdness, etc.—MARRIAGE, FORNICATION. *Marriage* is the lawful connection between man and wife. *Fornication* is a term often used in Scripture to denote any unlawful fusion of spirit between man and woman. There can be no doubt, according to verse 4, but that sexual fusion of any kind produces state of impurity in the soul, to a greater or less extent; but that of matrimony being of such a light, lawful and ordinate character that such shall become easily eradicated and sanctified during a long period of time after the resurrection of the dead; by then voluntarily maintaining a life of perfect chastity and holiness, adoring God alone. While the unlawful (because heinous and unnatural in the soul) amalgamation induced by FORNICATION, ETC., breeds, as it were, a permanent seat of corruption within the soul of man.

Imagine the soul of a woman filled with the images of many hostile men; or the soul of a man adorned with the stigmatism of many jealous women! Such a spirit is in itself a composition of hate and destruction. And unless such is eliminated by Penance before death, it is rather conclusive that the abominable images of unchaste idols cannot be hereafter wiped out of a soul except by the purgation of fire. For the reason, also, (not, but that there are exceptions to almost every rule) that the conversion of such persons hereafter is doubtful; for unlawful spiritual fusion becomes the preempted stronghold of the angels of Satan: a microcosmic Pandemonium! But they of law-abiding and holy marriage shall surely be saved, as the second fruits of the earth in the "Kingdom." For to these do the Church owe much; nay, the very existence of its people.

It is not for us to attempt to prescribe any general rule of beatification, nor to add to or take away from any of these things established in the divine "constitution" of the Apocalypse. Yet, we think it is evident beyond question that there are others who are saints of the first resurrection outside the pale of absolute virgins. For instance, all martyrs "for the testimony of Jesus and the word of God" are certainly "Stars of the first magnitude." Likewise, any and all who perform extraordinary acts of virtue during life, or otherwise become supereminent in sanctity; such as renouncing the world, the flesh, and the devil, at any time in life, during health, maturity and strength; as did the Apostles themselves, for example. Faith in Christ is stronger than the wisdom of Solomon, and many there are whose robes shall thus be washed and made white in the wisdom and blood of the Lamb.

IT IS CERTAIN THAT THE DOCTRINE OF VIRGINITY IS RECOMMENDED, though

not commanded, by Christ and his Church to the children of the wilderness and the generations of reproduction, [Mat. xix, 11-12.] But the state of celibacy is evidently COMMANDED to all after the resurrection, and is styled: "The eternal gospel." [See also Matt. xxii, 30.] It shall be the same to the people then, as is now acroamatically commanded to the Clergy of the divine lineage of the Apostles. But the ordinance of saintly, sanctity and beatification prohibits alike all kinds of intemperance, gluttony, avarice, impatience, falseness, concupiscence and cupidity; which sensual qualities are all legitimate children of the beast. Not to speak of atheism, fornication, blasphemy, adultery, idolatry, etc.; but such as these are attributes more especially of the second beast. In the commission of these sins, or in the perpetration of any sin we dishonor God, and destroy his glory in us.

THE BLESSED "DEAD who die in the Lord," as mentioned in verse 13, refers as before said, to the second and mightiest body of the Church of the saints, or the first Seal. And who are now, at the hour of reaping the harvest of the earth, verse 6, destined to ascend, body and soul, up into the empyrean heaven. Behold the Second Ascension of the saints of the earth! Their faith and good works shall follow them which saved them from Babylon, in the Lord. Their holy patience and perseverance enabled them to forbear and overcome the trials, temptations, seductions and fearful allurements of the world and the beast, since the days of resurrection; and their reward is very great.

These are they, who, while sojourning on the earth in the days of the "Wilderness," fed on the trans-substantiated "Manna" of the Word; that is, the Morsel of the Mystery of Salvation; the perpetual Sacrifice of divine Blood which was shed for the whole world; which is the Bread of Eternal Life. Which Bread so strengthened them as to cause them to overcome the power of the Demon of Darkness; who is the Prince of this world, and of the Principalities of the Beast. Now is "Jerusalem" risen up into life at the morning "hour" of the last day! "He that eateth this Bread;" saith the Lord, "shall live forever." Not, but that very many others also in that day, after the resurrection, shall come to be baptized in the name of Christ; and become proselyted in the great Church; thus joining the salvation army of the Lord.

IT MAY BE WELL TO HERE STATE that the foregoing chapter, in connection with the next two following, also treats of the first General Judgment. Notwithstanding the fact that the final, or the General Judgment proper, does not take place until the time of the extinction of the planet itself, after the "Thousand Years" are finished; as described in the latter verses of Chapter XX. It may be well also to say that the proportion of salvation of the first General Judgment is one third; while that of destruction is two thirds. This is probably the Judgment referred to by the prophet Zacharias, where he said: "And there shall be in all the earth, saith the Lord, two parts in it shall be scattered, and shall perish: but the third part shall be left therein. And I will bring the third part through the

fire, (of temptation and persecution) and will refine them as silver is refined: and I will try them as gold is tried. They shall call upon my name, and I will hear them. I will say: "Thou art my people:" and they shall say; "The Lord is my God." [Zach. xiii, 8-9.] But in the second and last Judgment, when the earth is no more, it is probable, (though we are unable to ascertain any divine data for the assumption), that about one-half of the so-called MIDDLE class shall be also saved: though they shall be severely hurt by the "Second Death," so that it will require ages of eternity to heal them. The leaves of the Tree of Life are for the healing of the NATIONS. [Apoc. xxii, 2.] According to such calculation, it is computable that about one-half of the world shall be ultimately saved. But, this, of salvation is all out of the First Beast, for not any of the Second Beast shall be saved: neither she nor her progeny, nor any who joins her, by falling in league with Camp Number 666.

FROM THE SIXTH TO THE FOURTEENTH VERSE OF THIS CHAPTER is pronounced the tenor of the gospel of the great Church after the resurrection. Herein, also, is signalized the tocsin of the General Judgment; and of the plagues which are about to ensue. The good shall be separated from the bad: the Lord's people shall be taken away from among the beasts. Then again, shall the two beasts themselves be separated; the sheep shall be separated from the goats. From verses 14 to 17 the faithful world is symbolized in the term "Harvest" which the angel reapeth. This body compositant, as before noted, are taken up into heaven.

THEN FROM VERSES 17 TO 20, INCLUSIVELY, is described the awful dispensation of the two Beasts. The mighty Gog and Magog shall, by the powerful hand of the angel and his fiery sickle, be driven into the eastern Hemisphere of the globe. This people shall comprise whatever portion of the original first beast is left still remaining on the planet: that is, except such portions thereof as fell in with the camp of the great Harlot, as foretold in verses 9-11. Behold, now, in these, the blasphemous Heads and Horns of the first Beast, issuant of the Red and Black Seals of the prophecy; the mighty and stubborn recusants and fighters against the Lord and against his holy Church; and the active instruments and menial servants of the second Beast. Yet, there are still many people in these who are repentant and goodly inclined; even though they have more or less all defiled their garments, and received corruption in their souls. Hence, they are classed among the fornicators, not of the second, but of the first beast; and must, therefore, endure the plagues according to the number and enormity of their sins, and shall remain in the beastly state and unglorified condition until another trial, another time and another resurrection. [xx, 7.]

Gog and Magog of further probation, (for the merciful Lord giveth every possible chance to the world to save itself) shall now remain in the word Orient, until the cosmic result of the sixth plague doth rise up. The ten horns of the beast shall then usher out and, (by the renewed seductions

of the second beast at that time,) gather together in the newly-risen Continent, called "Armagedon," which being interpreted means a hill of robbers, or "Mars hill;" where they shall fight with the Lamb [xvii, 14.] and his armies of heaven. This dreadful battle, and awfulest war in all the days of the earth shall be executed in the seventh plague. But the Lamb shall overcome them, and will compel the warriors bold to turn their fierce weapons against the second beast, [xvii, 16.] whom they shall now, for a moment, understand was their foul traitor and universal deceiver, who traduced them during all the days.

AS THE FIRST BEAST SHALL BE DRIVEN INTO THE EAST, so, consecutively, shall the second beast, or the great world-harlot, be violently expelled unto the Western Hemisphere; that is, unto the region of the setting of the sun; for her sun shall soon set forever. Here shall she be commanded to sit in seclusion until the sixth plague, and quite so until the terrific cataclysm of the seventh plague, when the World-distress and hers shall be banished from the face of the world forever; and the clusters of grapes of the vineyard of the wrath of God shall be made to live body and soul down within the subterranean fires of the globe; and which is alluded to in holy scripture as the FIRST spiritual death, or the FIRST "pool of fire burning with brimstone." [xix, 20.] She shall constitute, now, at this time, as described in chapter fourteen, about one-third part of the entire Æon of the race of man; for she is much mightier now than she was when she dwelt in the womb of the bottomless pit. There is added to her, HER OWN PROGENY, rather foul seed who slept in the sea; besides many of the RACE OF THE FIRST BEAST have been drawn into her fatal snare, and succumbed to the membership of her camp and the number of her name.

CHAPTER XV.

They that overcome the beast glorify God: Of the seven angels with the seven vials.

And I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues: for in them is filled up the wrath of God.

2. And I saw, as it were, a sea of glass mingled with fire, and them that had overcome the beast, and his image, and the number of his name, standing on the sea of glass, having the harps of God:

3. And singing canticle of Moses the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God Almighty: just and true are thy ways, O King of ages.

4. Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations shall come, and shall adore in thy sight; because thy judgments are manifest.

5. And after these things I saw: and, behold, the temple of the tabernacle of testimony in heaven was opened:

6. And the seven angels came out of the temple, having the seven plagues, clothed in clean and white linen, and girded about the breasts with golden girdles.

7. And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the majesty of God, and

from his power: and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

EXPLANATION.

Jacta est alea.

THE SEA OF GLASS MINGLED WITH FIRE, VERSE 2, is a great "plain" in heaven surrounding the four walls of Zion. Those whom John saw standing therein was a vision of the Saints of the Second Ascension or the harvest reaped in the preceeding chapter; for at present they are unable to enter the City until the seven plagues are fulfilled, verse 8. The temple was filled with the smoke of the wrath of God, and the terrific conflagration of the vials or seven-fold censor. [viii, 5.] And the gates of Zion were thronged with the fumes and flames, which were afterwards from time to time cast down against the wicked on the earth.

It seems that this fumigation of the temple was a necessary work of celestial cleansing of the City itself, in order to clean and expurge out any taints of the pollution which may have remained therein after the expulsion of the unclean angels of the Dragon. It is further most probable, that the temple was then entirely evacuated by the saints of the first Ascension also, along with the seven angels, verse 6. As soon as the heavens of Zion are thus cleansed the saints shall enter; when the seven vials of wrath are successively emptied out on the earth. There is here a certain distinction between the "seven plagues" and the "seven vials." The first are in a way monitionial and prior to the second. The second is at least somewhat governed by certain "findings" of the angels, in the course of scouring the interior of the great Temple.

THE SEVEN LAST PLAGUES prepared in this and executed in the following chapter are undoubtedly a series principally of lunar cataclysms, together with the offscourings of the temple, or seven scourges of the Lord and ordained to be inflicted on the second and first beasts according to the iniquities of all sinners. This period of dire calamities shall continue until the era of the opening of the great Millennium. Spare, O Lord, spare thy people!

CHAPTER XXI.

The seven vials are poured out: the plagues that ensue.

And I heard a great voice out of the temple, saying to the seven angels: Go, and pour out the seven vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth: and there fell a sore and most grievous wound upon the men, who had the mark of the beast, and upon them who adored his image.

3. And the second angel poured out his vial into the sea: and it became as the blood of a dead man: and every living soul died in the sea.

4. And the third poured out his vial upon the rivers, and fountains of waters: and they became blood.

5. And I heard the angel of the waters saying: Tho art just, O Lord, who art, and who wast, the holy one, who hast judged these things:

6. For they have shed the blood of the saints and prophets: and thou hast given them blood to drink; for they deserved it.

7. And I heard another from the altar, saying: Yea, O Lord God Almighty, true and just ARE thy judgments.

8. And the fourth angel poured out his vial upon the sun: and it was given him to afflict men with heat and fire;

9. And men were scorched with great heat: and they blasphemed the name of God, who hath power over these plagues; neither did they penance to give him glory.

10. And the fifth angel poured out his vial upon the seat of the beast: and his kingdom became dark; and they gnawed their tongues for pain:

11. And they blasphemed the God of heaven, because of their pains, and wounds, and did not penance for their works.

12. And the sixth angel poured out his vial upon the great river Euphrates; and dried up the waters thereof that a way might be prepared for the kings from the rising of the sun.

13. And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs.

14. For they are the spirits of devils working signs; and they go forth unto the kings of the whole earth to gather them to battle against the great day of the Almighty God.

15. Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

16. And he shall gather them together into a place, which is called in Hebrew Armagedon.

17. And the seventh angel poured out his vial into the air: and a great voice came out of the temple from the throne, saying: It is done.

18. And there were lightnings, and voices, and thunders: and there was a great earthquake, such as never hath been since men were upon the earth; such an earthquake so great.

19. And the great city was made into three parts: and the cities of the Gentiles fell; and great Babylon came in remembrance before God, to give to her the cup of the wine of the indignation of his wrath.

20. And every island fled away, and the mountains were not found.

21. And great hail like a talent came down from heaven upon men: and men blasphemed God because of the plague of the hail; for it was exceedingly great.

EXPLANATION.

The Iconoclast.

THE "GREAT VOICE" WHICH WENT OUT FROM THE TEMPLE, verse 1, and which said to the seven angels: "Go and pour out the seven vials of the wrath of God upon the earth," was the united voice of resentment of the saints in heaven, who are after entering the purified heavens of zion. It is the united curse of vindication of the martyrs, the wronged, the persecuted against a cruel world. These had suffered in their day at the hand of the atrocious and murderous beast; now they judge the judgment of God on their enemies on the earth.

The scourges of the seven plagues shall fall on both of the beasts who are here called the "Gentiles;" but more heavily on the more wicked; and most terribly on the generations of Apollyon. The plagues shall, as be-

fore stated, consist of lunar precipitations principally; not but they will probably also, contain the dregs of certain DRAGONIAN CONTAMINATIONS described in the cleansings of Satan's ancient Place. But the world-destroying shock of the seventh plague shall, also, be connected with the universal havoc perpetrated by the armies of Christ. The next three chapters; viz: seventeen, eighteen and nineteen are but scenes magnificent, or amplifications of the work of desolation and wreck in the seventh plague. And showing the tribulations of the deaths, and the eternal wars more minutely in detail.

CERTAINLY ONE DIVINE OBJECT OF THE PLAGUES is to scourge, and terrify the stubborn heart of the wicked and if possible reduce them to conversion and penance. It is a noticeable fact that the misery and anguish of the several scourges do increase in violence from the first to the last. But after all the signs and manifestations and pangs, the obstinate will still remain obstinate, and only the more firmly cling to their waywardness and league with the Devil. Yet, it is obvious that from among the gentiles, there will millions and billions of them turn to God and finally be saved. Yet, it is no less evident that probably the majority of the remains of the first beast ~~now on the earth~~ will never yield, but forever adore idols and devils and become lost and destroyed.

THE SIXTH PLAGUE shall terminate in the grand upheaval, by a powerful seismic shock, of a new Continent up out of the Atlantic ocean bed, so as to actually connect and unite the landed areas of the globe into one vast continent. This will then be an everlasting trap! Then will the Harlot or the second beast on the Occident send his diabolical missionaries into the "Nations" and "Kings" of the Orient, as described in verses thirteen and fourteen; to there entice and persuade Mars and his Horns and their immense armies "from the rising of the sun." These shall come with the presumptive hope of being able to contend with the invincible batteries of heaven in the great day of Almighty God, on the second coming of Christ. Those who shall be foolish enough to heed the slogan of the wicked War-heralds of Exterminations and their lavish and wealthy inducements shall move west and encamp on Armagedon, or the city of the newly risen battlefield. But the King of kings will come down "like a thief in the night" and when least expected; for the day or the hour of the coming of the Son of man is not known even by the angels in heaven: "none but the Father." Matt. xxiv, 36. Hence the solemn warning to the good people, who, being once converted, are cautioned not to violate the tenets of the eternal gospel, nor desecrate their garments by exposing and committing shame. They are cautioned not to encamp on Mars hill, for there the two beasts are in league.

THE WHOLE TIME OF THE PLAGUES shall probably comprehend a period of about 500 years. Six of the scourges of God are now inflicted, and the seventh shall come on soon; "for the indignation of the Lord is not yet turned away, but his hand is stretched out still."

NOW, FOR THE SAKE OF ELUCIDATION ; it is rather deducible, that, since the divine "ostracism," by the sickle of the second reaper, [Apoc. xiv, 17-20.] of the second beast, no international communication has existed between the Hemispheres until subsequent to the result of the sixth plague. Whence, is the power of Satan limited quite to the region of the Western World ; for the dragon dwells chiefly in the flesh of the second beast, and more particularly in that of the great Harlot. It is she whose number is 666, and the same is the number of the Dragon. Yet, the dragon is still unsatisfied and craves for new conquest. Up to this time, also, since the Day of the Reapers, the nations of the Orient being, more or less, emancipated from the subverting power of Satan and his beast, have acquired much advancement in the way of religious conversion and true repentance ; whence myriads of this people are become holy, and do constantly give "glory to the God of heaven ;" and many others of the East shall also be canonized in the book of life. Such are the holy people addressed in verse 15, also in xviii, 4, and xix, 5.

BUT NOW SINCE THE NEW LAND of the ocean bed is risen, for some reasons, the Lord permits, to a certain extent, a resumption of intercourse in the way of correspondence to be again opened between the "New" and the "Old" Worlds. Hence, are those infernal messengers, verse 13, sent abroad into the lands of both Hemispheres to arouse the warriors of the whole earth ! And by all possible means to induce seditious powers to encamp on the nefarious hill of battle, and there prepare for the day of the coming of the armies of God ; which they are aware shall come ere long to destroy them. These "Frogs" have power to produce the most deceptive signs and wonders, and shall offer great and showy arguments ; even thus : "That the Lord has done his utmost to destroy us ; but it is manifest that the force of His vengeance is now quite spent, and yet, not a soul of us has he finished. Nor has he sufficient power in reserve in all His heights and depths to deprive us of existence on the earth. He has power to torment us for a time only, and then finding that His attempts are futile, He will give up the task of destruction in despair.

First, he has in days gone by, afflicted us with grievous sores and horrible wounds and putrefaction in our undying flesh, and caused us to gripe and ache and groan with excruciating agony : yet His torments were without avail, and His ulcerous shafts are spent. He then tried another plan, and transformed the waters of our rivers and shores into death-blood, which we were for many months obliged to drink ; but which, after all, did no serious harm. Then did that "God of mercy" scorch us with all his might by the heat of His fiery Throne ; and then in His malice and contempt for us, for that He accounted us weak and therefore miserable. He strove, by all the powers of intense cold and intolerable darkness to freeze us up and to make us to perish : till we gnawed our tongues for pain. Lo, then seeing that all His other plagues had ignominiously failed, He thought to sink us and our whole land in the depth of the sea. But

instead of accomplishing our destruction even in this way, behold, another new and glorious continent has arisen! A beautiful land between us and thee, and on which we may build, and join our mighty array of forces. I have been sent here among you to ask and invite you to come and unite with us. Come and let us together prepare to defend ourselves, if He should come. How shall they dare meet you? Its a preposterous absurdity: they can't. Their files are composed of shrinking men reared in the hotbed of monasteries, lazy monks, idle ministers, effeminate communities who were always afraid of the world. A kingdom of hypocrites whose heads you were wont to so easily remove in their day! How shall such a progeny of cowardly foundlings of the Lord be any match for you, or at all be able to cope with you, brave champions of the earth?" Thus shall those visible devils and prating villians stir up the blood of much old time valor in those Hard Shells of cruelty and bloodshed, who shall thereunto consent to encamp in Armagedon to there await the glory of new war!

THE CITIES OF THE GENTILES MENTIONED IN VERSE 19 alludes respectively to the continents of America and Armagedon. Hither shall flock the belligerent warclouds of Gog and Magog, or the Horns of the earth, from both Hemispheres; where they shall plant their batteries and artilleries and magazines and all the inventions and implements and weapons and defenses and engines of war. But they shall take especial precaution to provide strong coast-works and a powerful retinue of battleships. For they are aware that the Messiah and his armies shall come out of the holy City of the Orient. The great Harlot shall spread herself all over these terrestrial powers of the Gentiles. Now, behold the position of the great Harlot and the Beast on which she sits, as so eminently portrayed in the verses of the following chapter.

SOON SHALL THE CELESTIAL WAR-HERALD OF GOD; a mighty angel come down from heaven, and proclaim with a loud voice unto all the earth that the end of the world is at hand! And another from heaven shall utter the judgment and malediction of Babylon, which mighty city is about to be fallen: as is so vehemently and melancholily described in the context of chapter eighteen.

THEN SHALL THE SEVENTH ANGEL POUR OUT HIS VIAL OF WRATH UNTO THE AIR: when a most terrific earthquake shall tear the earth asunder, splitting the crust into three great parts; viz: the Orient, the Occident and the middle city of Armagedon; and shall the whole land of the Gentiles be utterly broke up into fragments floating on an ocean of fire. The force of seismic concussion shall level to the ground the western Cities, for the cities of the Gentiles fell, and the Orient alone shall stand. The prophet saw, in the vision, the city of the Western Hemisphere fall; and the other city of Mars on the Euphrates.

LO, THEN WILL THE "HEAVENS OPEN" and the Son of man be seen coming in the clouds of heaven attended with legions of angels, and with great power and majesty:" the same as is so amply portrayed in chapter nine-

teen. Then shall the armies of the Orient join forces with those of the Messiah. There shall be nothing to stop their course, and the voice of their commanders "shall roar out in Zion and shall utter from Jerusalem even to the uttermost parts of the earth." They shall make open war against the Heads and Horns of the Leopard of the sea. The armies of the ten horns shall, after a most fierce struggle become utterly overpowered and defeated. They shall sue for peace, and imploring beg to be saved from the lightning lances of the troops of God. But they shall sue still more vehemently to be spared from the burning lake beneath! This shall be granted them on conditions that they now turn their weapons against the great Harlot who seduced the whole earth. This shall they willingly (for they plainly see now that they were seduced), and gladly volunteer to do; [xvii, 16] and shall utterly and completely rout the immense multitudes of the second beast off the earth, and down into the fiery pool!

THUS SHALL GREAT SODOM GO DOWN ALIVE into destruction, for that she was ever an enemy to the Lord and all that was good; and her "indestructible flesh shall perish for aye. Then shall the beast complain with the voice of the dragon from beneath, and most vehemently blaspheme the justice of God and heaven. Lo, she shall be sunk body and soul into the subterranean fires of the globe, and dieth not. The bowels of the earth shall fresher glow, with new vigor and life; and the smoldering volcanoes of Erebus shall swell and roar anew with the thunders of damnation and hell! How awful, how terrible are the judgments of God!

CHAPTER XXII.

The Description of the Great Harlot, and of the Beast upon Which She Sits.

And there came one of the seven angels, who had the seven vials, and spoke with one, saying: Come, and I will show thee the condemnation of the great harlot, who sitteth upon many waters.

2. With whom the kings of the earth have committed fornication: and they who inhabit the earth, have been made drunk with the wine of her prostitution.

3. And he took me away in the spirit into the desert. And I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was clothed round in purple and scarlet, and gilded with gold, and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication.

5. And on her forehead a name was written: A mystery: Babylon the great, the mother of the fornications and abominations of the earth.

6. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And when I had seen her I wandered with great admiration.

7. And the angel said to me: Why doest thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.

8. The beast which thou sawst, was, and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants of the earth (whose names are not written in the book of life from the

foundation of the world) shall wonder, seeing the beast, that was, and is not.

9. And here is the understanding, that hath wisdom. The seven heads are seven mountains, upon which the woman sitteth, and they are seven kings.

10. Five are fallen; one is: and the other is not yet come: and when he shall come, he must remain a short time.

11. And the beast that was, and is not, the same is also the eighth, and is of the seven, and goeth into destruction.

12. And the ten horns, which thou sawest, are ten kings; who have not yet received a kingdom, but shall receive power as kings one hour after the beast.

13. These have one design; and their strength and power they shall deliver to the beast.

14. They shall fight with the Lamb; and the Lamb shall overcome them; because he is Lord of Lords, and King of kings; and they that are with him are called, and elect and faithful.

15. And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations and tongues.

16. And the ten horns, which thou sawest on the beast; these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.

17. For God hath given into their hearts, to do that which pleaseth him; that they give their kingdom to the beast till the words of God be fulfilled.

18. And the woman which thou sawest, is a great city, a kingdom which hath dominion over the kings of the earth.

EXPLANATION.

Hell Rideth Purgatory.

THIS AND THE TWO CHAPTERS NEXT FOLLOWING presents, as before said, a king of dilated magnification of several passages of previous chapters, particularly those of the seventh Plague. For the great Millennium opens shortly, or immediately after the fulfillment of the last plague; and the wrath of God is appeased. Besides, we see, in verse 8, that the impenitent and remorseless monstrosity of perdition, or the epithetical Harlot is now (for that she was made to disappear from the face of the earth) called "THE BEAST THAT WAS AND IS NOT."

THIS REVELATION FURNISHES a figurative representation of the two beasts, and the relation which they reciprocally bear to each other after the resurrection; and, likewise, mirroring therein, their mutual positions during the Æon of the wilderness; and, in fact, during the entire age of man. It is simply a true vision, symbolizing the position of the World-Harlot sitting upon and living and subsisting on the first beast, her perpetual supporter and defender. The vision shows the dominant position of Antichrist and his two horns, who ever maketh the first, or giant beast his menial and luxuriant servant; and the kings of the earth his grand vassals, and instruments of his abominable service, and malicious persecution against the Church. Behold an emblem of Hell sitting upon Purgatory! The QUEEN OF PERDITION doth ever ride the HORSE OF OBLIVION.

VERSE 12 ALLUDES TO THE TIME of the resurrection of the beasts. The Kings of Limbo shall begin to usher from the "nepenthe" of the deep, at the end of one hour after the consummation of the fifth trumpet and the resurrection of the bottomless pit; when the Horns shall become the "kings" of the earth.

VERSE 2 INTIMATES THAT SINCE THE RESURRECTION, all save those who took part in the second Ascension or the Ascension of the "Reaping," were somewhat tainted with the infamy of the pollutions of the second Beast. It seems that not any of them entirely escaped her. Therefore, is the property of this chapter, in a manner, the Chaff and Straw of the earth. The contradistinction between this and chapter thirteen is this: That the Wheat of the harvest of the whole earth is now, and was not then, threshed and winnowed and stowed away in the "barns" of Zion. Therefore, no Wheat is here, except such scattering grains as are in the straw, (certainly not a few) and which is yet to be garnered. The number of Babylon and her blood-red steed shall probably include two-thirds of the entire stock.

Behold here the æons of the second, third and fourth "Seals;" for the æon of the first and white seal is risen on high; and are not on the face of the earth. The entire multitude of the Church is beautified before the presentation of the vision, and translated into the Kingdom.

BUT THE NAMES WHICH ARE WRITTEN in the book of life from the foundation of the world, verse 8, alludes to those of the first Ascension. These are they whose souls are aloft in heaven since the time of their death, where they are apprised of all these things. Therefore, when that beast comes up out of the pit, these shall not wonder nor be surprised. Not but that, before their demise, also, they are well versed in the lore of the Lord, and have in a manner, pre-apprehended these things. While they whose names and good works are recorded in that "Book," as referred to in chapter twenty, verses 12-15, are also all those who become canonized subsequent to the resurrection of the dead, by overcoming the beast and her image and the number of her name. Among all the "Books," there is but one "Book of life;" within which stellated folds shall be the names of all the "stars" of every magnitude.

THE VISION OF THIS FAMOUS CHAPTER presents a striking emblem of a distorted race, and sin-stricken world. A whore clave to a serpent. Behold the work which Satan hath done; a fair race transformed into that horrid thing: the Dragon's own image and likeness. What shall we call it? Unto what shall we liken it? A terrigenous Gorgon? A human Basilisk? An æonian Teratoid? A hideous World-monstrosity? The arch-enemy of terrestrial creation hath done this. O, that the heavens would weep, and the earth grieve in pitying groans, at the sight of her perverted offspring! O, that the world might blush! This thing, alack, shall burn in great heat for aye; and the elements of new light and heat shall vanish from the fumes of the smoldering brew.

CHAPTER XVIII.

The fall of Babylon: kings and merchants lament over her:

And after these things I saw another angel coming down from heaven, having great power: and the earth was enlightened with his glory.

2. And he cried out with a strong voice, saying: Babylon the great is fallen, is fallen; and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird:

3. Because all nations have drunk of the wine of the wrath of her fornication: and the kings of the earth have committed fornication with her: and the merchants of the earth have been made rich by the abundance of her delicacies.

4. And I heard another voice from heaven, saying: Go out from her, my people; that you be not partakers of her sins, and that you receive not of her plagues.

5. For her sins have reached unto heaven: and the Lord hath remembered her iniquities.

6. Render to her as she hath rendered to you: and double ye the double according to her works: in the cup, wherein she hath mingled, mingle unto her double.

7. As much as she hath glorified herself, and hath been in delicacies, so much torment and sorrow give unto her: because she saith in her heart: I sit a queen, and am not a widow; and sorrow I shall not see.

8. Therefore shall her plagues come in one day, death, and mourning, and famine: and she shall be burnt with fire; because God is strong who shall judge her.

9. And the kings of the earth, who have committed fornication, and lived in delicacies with her, shall weep and bewail themselves over her, when they shall see the smoke of her burning.

10. Standing afar off for fear of her torments, saying; Woe, woe, that great city Babylon, that mighty city; for in one hour is thy judgment come.

11. And the merchants of the earth shall weep, and mourn over her; for no man shall buy her merchandise any more.

12. Merchandise of gold and silver, and of precious stones, and pearl, and of fine linen, and purple and of silk, and scarlet (and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of precious stone, and of brass, and iron, and marble,

13. And cinnamon) and of odors, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men,

14. And the fruits of the desires of thy soul are departed from thee: and all fat and goodly things are perished from thee; and they shall no more find them.

15. The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning.

16. And saying: Woe, woe, that great city, which was clothed with fine linen, and purple, and scarlet, and was gilded with gold and precious stones and pearls.

17. For in one hour are so great riches come to nothing; and every ship-master, and every one that sails into the lake, and mariners, and they that work at sea, stood afar off;

18. And cried out, seeing the place of her burning, saying: What city is like to this great city?

19. And they cast dust upon their heads, and cried out, weeping and mourning, saying: Woe, woe, that great city, wherein all were made rich,

who had ships at sea, by reason of her prices; for in one hour is she made desolate.

20. Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath judged your judgment on her.

21. And a mighty angel took up a stone as it were a great mill-stone, and cast it into the sea, saying: With this violence shall Babylon, that great city, be thrown down, and shall now be found no more.

22. And the voice of harpers, and of musicians, and of them that play on the pipe, and on the trumpet, shall no more be heard in thee: And no craftsman of any art whatsoever shall be found any more in thee: And the sound of a mill shall be heard no more in thee:

23. And the light of a lamp shall shine no more in thee: and the voice of the bridegroom and bride shall be heard no more in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy sorceries.

24. And in her hath been found the blood of the prophets and of the saints, and of all, who were slain upon the earth.

EXPLANATION.

Sentence of Doom.

THIS CHAPTER REVEALS, in a sublime canticle of woe, a poetic description of the downfall of wicked Babylon, or Sodom the great. It is the cities or united city of the "Gentiles" which fell in the earthquake of the seventh plague.

VERSES 12-14 REVEALS THE MARVELOUS WEALTH which shall enhance that future City, for the kings of the "Mammon of iniquity" are in her and belong, by visible mark, in either their right hand or in their foreheads, to Camp No. 666. The great Harlot, therefore, hath great and almost unbounded influence over the empires of the earth in that day, by reason of her affluence, and her prices, and the extraordinary abundance of her favors and delicacies, A terrestrial paradise! A state of grandeur and worldly magnificence such as we lonely pilgrims of the "Wilderness" could scarcely conceive or understand. For Babylon hath robbed and plundered the nations, and despoiled the earth of its treasures.

THE PEOPLE OF THE LORD, who are at this time in the fated city, as referred to in verse 4, are perhaps missionaries from the City of the Orient; laborers in quest of souls and the conversion of whom they may "conquer" to the Lord. They are by a voice from heaven thus forwarned of the impending wrath and desolation hanging over the City of Confusion; and are divinely charged to quit the hated and wicked place.

THE PEOPLE OF THE WICKED shall also see and hear, but they will not believe, neither shall they understand, for their senses shall be calloused by sin, and obdurate pride. Nay, that sin-hardened race shall not be capable of heeding the signs and warnings of the threatened danger. "As it was in the days of Noah, so shall the coming of the Son of man be. For as it was in the days before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered the ark; and they

knew not until the flood came and took them all away : so shall the coming of the Son of man be." [Matt. xxiv, 37, 39.]

THE GREAT "MILL-STONE" which the mighty angel took up and cast with such violence into the sea, signalized an earth-splitting "thunderbolt" from the moon, and which shall fall in the last plague with such cosmic violence as to literally burst the planet into three parts; thus dividing and separating the Cities by fearful, yawning chasms, like on the "banks" of the river Acheron! Lo, then shall they of the realms of Mars behold, from afar, the smoke of the wreck of a world swallowed up, and in the distance hear the uttering voices of the Commanders of Zion condemning the second beast; which fleeing from the lightnings of the legions of God, and the heat of the "spirit" of judgement, hieth into a cooler fire.

CHAPTER XIX.

The saints glorify God for his judgments on the great harlot. Christ's victory over the beast and the kings of the earth.

After these things I heard, as it were the voice of many multitudes in heaven, saying: Alleluiah: salvation, and glory, and power is to our God:

2. For true and just are his judgements, who hath judged the great harlot, which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands.

3. And again they said: Alleluiah. And her smoke ascendeth for ever and ever.

4. And the four and twenty ancients, and the four living creatures fell down and adored God that sitteth upon the Throne, saying: Amen: Alleluiah.

5. And a voice came out of the throne, saying: Praise ye our God all his servants, and you that fear him, little and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying: Alleluiah: for the Lord our God the omnipotent hath reigned.

7. Let us be glad, and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself.

8. And to her it hath been granted, that she should clothe herself with fine linen, glittering and white. For the fine linen is the justification of saints.

9. And he said to me: Write: Blessed are they, who are called to the marriage supper of the Lamb: and he saith to me: These words of God are true.

10. And I fell before his feet to adore him. And he sayeth to me: See thou do it not: I am thy fellow-servant, and of thy brethren who have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of the prophecy.

11. And I saw heaven opened, and, behold, a white horse: and he that sat upon him was called Faithful and true; and with justice he judgeth and fighteth.

12. And his eyes WERE as a flame of fire, and on his head many diadems, having a name written, which no man knoweth but himself.

13. And he was clothed with a garment sprinkled with blood; and his name is called the WORD OF GOD.

14. And the armies which are in heaven followed him on white horses, clothed in fine linen white and clean.

15. And out of his mouth proceeded a sharp, two-edged sword; that with it he may strike the Gentiles. And he shall rule them with a rod of iron: and he treadeth the wine-press of the fury of the wrath of God the Almighty.

16. And he had on his garment and on his thigh written: King of kings, and Lord of lords.

17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, and gather yourselves together to the great supper of God.

18. That you may eat of the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men and bond men, and of little and great.

19. And I saw the beast, and the kings of the earth and their armies gathered together to make war with him that sat upon the horse, and with his army.

20. And the beast was taken, and with him the false prophet; who wrought signs before him, wherewith he seduced them, who received the mark of the beast, and who adored his image. These two were cast alive into the pool of fire burning with brimstone.

21. And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birds were filled with their flesh.

EXPLANATION.

The Second Coming of Christ.

When Israel went out of Egypt, the house of Jacob from a barbarous people: Judea was made his sanctuary, Israel his dominion. The sea saw, and fled: Jordan was turned back. The mountains skipped like rams, and the hills like the lambs of the flock. What ailed thee, O, thou sea, that thou didst flee; and thou, O Jordan, that thou wast turned back? Ye mountains, that ye skipped like rams, and ye hills like the lambs of the flock! At the presence of the Lord the earth was moved, at the presence of the God of Jacob: who turned the rocks into pools of water, and the stony hill into fountains of water. [P. cxii, 1-8.]

AS THE ALARM OF THE APPOINTED DECREE of the destruction of Babylon the mighty, as proclaimed in the previous chapter, takes place immediately prior to the cosmic catastrophe of the last Plague; so now, the foregoing celestial vision of the second visitation of the Lord shall immediately follow the event of the terrestrial collapshion.

THEN SHALL BE MANIFEST THE AWFUL ADVENT OF THE "SECOND COMING OF CHRIST," as so frequently foretold by the prophets and evangelists; when the glory of His most distant Majesty shall at first appear like a pearl, or a dewdrop of light, hung from the edge of the Sun. Until coming, perhaps, in the course of many days across the journey of the void, when the Co-beam of His immortal troops shall, at length, show like in supernatural enchantment; and the whole earth beneath shall be enlightened with the lambent flood of empyrean splendor! For, lo, the Creator cometh to a world which he had created, and died to save; yet, behold, it knew him not. Indeed 'tis a visit of him by whom the earth was made in days of Æonian Antiquity ere time began to dawn: as de-

scribed and foretold in that "Apocalypse" of the Past, which Moses wrote.

THE ARMIES OF HEAVEN ARE THE SAINTS of both Ascensions, who are here described as coming with the Messiah to remain and permanently dwell on the planet during the blissful period of the Millennium or the Thousand Years mentioned in the following chapter. But they shall first assist in destroying and slaying off the belligerent beasts. The rider of the white Horse, verse 11, is the Immanuel. The Rider and horse here corresponds to those of the first Seal. The RIDERS of the armies which followed him are the "hundred forty four thousand" of the first Ascension. [xi, 12.] While the horses thereof correspond to the Æon of the second Ascension. [xiv, 16.] This is the true "Valkyria" of the sun; the Bride of the Lamb, more awful and beautiful than that celebrated maiden of Oden, who, it is said presided over battle, and marked out those who were to be slain. This is the "Woman clothed with the sun." [xii, 1.]

FROM THE ELEVENTH TO THE SEVENTEENTH VERSES is given a beatific vision of our Redeemer's "second coming". Compare the description given here with that which so graphically appears in the verses of Daniel: "I beheld till thrones were placed and the Ancient of Days sat: his garments were white as snow, and the hair of his head like clean wool; his throne like a flame of fire: the wheels of it like a burning fire. A swift stream of fire issued forth from before him: thousands of thousands ministered to him: and a thousand times a hundred thousand stood before him, the judgment sat and the books were opened." [Dan. vii, 9-10.]

THE EXHORTATION BY A VOICE FROM HEAVEN, verse 5, is addressed to the people of the Lord on the earth, and who became converted and renounced the beast. They are, as it were, secondary saints, who are not as yet glorified, and dwell in the Orient. These are of the second and third Seals and belonged to the beast, and became since the resurrection more or less defiled and tainted by him. These, however, shall die and resurrect again. They are here exhorted by their friends in heaven to persevere firmly in the way of truth and holiness; and not to be overcome any more by the beast, nor dismayed on the awful event of the opening of heaven and the coming of the Great Judge.

THE PROPHESYING ANGEL, verse 10, is Moses or Elias. He is one of the two Prophets described in chapter eleven; and is mentioned again in chapter twenty-two. He declared to John that he is his fellow-servant; and of his brethern the prophets; and of them who keep the words of the prophecy of this book. "For," he saith, "the testimony of Jesus is the spirit of the prophecy." Indeed, this is the translated man who gave to John all the various visions and things which are recorded in the Apocalypse.

VERSE TWENTY OF THIS CHAPTER OF THE GREAT WORLD EPIC illustrates the manner in which Antichrist shall at last be punished. THE BEAST THAT WAS TAKEN is the second beast or the great Harlot. And the "false prophet" is the same as the "king of the bottomless pit." He is to the

fourth Seal, in a manner, what the true prophets, or the ecclesiastical body of the Church is to the first seal; namely: the Rider. He, or his progeny is also in the saddle with the Riders of the second and third Seals. In these, the great Liar and destroyer seduceth Mars and Mammon. In these he also constituteth the Horns of the second beast: for in HER hath been found the blood of the prophets and saints, AND OF ALL WHO WERE SLAIN UPON THE EARTH [xxviii, 24], whether by the sword or by famine. For it is she that ruleth the world in all these things. "And the smoke of their torments ascendeth up forever and ever," for the fumes of volcanic craters shall dim the azure with the smoke of living destruction till the terrestrial cosmos ceaseth: O, "neither have they rest day or night" who dwelleth in the regions of death below.

THE CONCLUDING VERSE PERTAINS to the destruction, or extermination of the second and third Seals of time. In these, as before stated, are the iniquitous Mars and Mammon: Gog and Magog. Before the planet itself it destroyed, these two shall be given another great trial. But, now, they are to be killed by the "two-edged sword" of God, for no common or ordinary weapon would be able to slay them. The first edge of that Omnipotent "sword" or commanding "Word" of the Most High slayeth the body; while the second edge woundeth the soul, and disableth the spirit for a "thousand years." The soul of the beast with seven heads and ten horns which supporteth the harlot, [xvii.] shall sleep again in the river "Euphrates." All that dwell on the earth at the time of the second coming of Christ shall be destroyed. "With desolation shall the earth be desolated." Thus shall perish the last remnants of our frail and sin-beaten race. Fallen man and his Babel of confusion shall thus disappear from the face of the earth that nourished him and gave him birth; neither shall his likeness reign on the planet again.

REVELATION OF THE MILLENNIUM.

CHAPTER XX.

Satan is Bound for a Thousand Years: The Souls of the Martyrs Reign With Christ in the First Resurrection. The Last Attempts of Satan Against the Church; the Last Judgment.

And I saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2. And he laid hold on the dragon, the old serpent which is the devil and Satan, and bound him for a thousand years :

3. And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished : and after that he must be loosed a little time.

4. And I saw seats and they that sat upon them : and judgment was given unto them : and the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and who had not adored the beast, nor his image, nor received his mark in their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years.

5. The rest of the dead lived not again, till the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection : in these the second death hath no power : but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years shall be finished, Satan shall be loosed out of his prison, and shall go forth and seduce the nations, which are over the four quarters of the earth, God and Magog, and shall gather them together to battle, whose number is as the sand of the sea.

8. And they ascended upon the breadth of the earth, and surrounded the camp of the saints, and the beloved city.

9. And fire came down from God out of heaven, and devoured them : and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast

10. And false prophet shall be tormented day and night forever and ever.

11. And I saw a great white throne, and him that sat upon it, from whose presence the earth and heaven fled away, and there was no place found for them.

12. And I saw the dead, great and small, standing before the throne ; and the books were opened : and another book was opened, which is THE BOOK of life ; and the dead were judged by those things which were written in the books, according to their works.

13. And the sea gave up the dead, that were in it : and death and hell

gave up their dead that were in them: and they were judged every one according to their works.

14. And hell and death were cast into the pool of fire. This is the second death.

15. And whosoever was not found written in the book of life, was cast into the pool of fire.

EXPLANATION.

The Great Sabbath.

"SO THE HEAVENS AND THE EARTH WERE FINISHED, and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done. And he blessed the seventh day and sanctified it because in it he had rested from all his work which God created and made. [Gen. 11, 13.]

THIS IS THE SIXTH ACT of the world drama, when the earth is at peace, and the Enemy is vanquished. The seventh Act of the tragedy of the planet shall be in the last judgment, when the earth is no more. Then shall be seen the holy City and they who shall dwell therein.

SCENE I.—VERSES 4, 6.

THE DRAGON IS BOUND and incarcerated in the bottomless pit, and the age of Probation ceaseth on the earth for a "thousand years." No more sin or death until the end of that time, and the whole earth is at rest.

THE "MIGHTY ANGEL," whom John saw in the vision coming down from heaven, and who laid hold of the Old Serpent and bound him fast is, undoubtedly, the same as he who sounded the fifth Trumpet. For, "to him was given the Key of the bottomless pit."

Within that hollow deep shall the ancient Enemy abide in darkness during the age of peace. How art thou now fallen from heaven, O Lucifer, star of the morning once so bright! Who can loose thee from thy prison goal, bounded by iron bars and guarded by arrows of fire? O foolish angel, didst thou provoke a God?

SCENE II.—VERSES 4, 6.

The Millennium.

44. "But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed: and his kingdom shall not be delivered up to another people: and it shall break in pieces, and shall consume all these kingdoms: and itself shall stand forever.

45. "According as thou sawest, that the stone was cut out of the mountain without hands, and broke in pieces the clay and the iron, and the brass, and the silver, and the gold, the great God hath shown the king what shall come to pass hereafter: and the dream is true, and the interpretation thereof is faithful. [Daniel 11, 44, 45.]"

THIS DIVISION OF THE WONDERFUL CHAPTER gives a brief though condensed history of the rejuvenated earth, during the Seventh Age of the planet's existence; or which might be styled the Sabbath of the Mundane

Week. This vast period circumscribes the whole time, or nearly, which shall intervene between the proscribed "End of the World," and the final extinction of the globe itself. And is in fact, an era of greater duration, than is that of the entire and aggregated existence of the planet prior to that time. The "Thousand Years" of this revelation virtually implies a thousand years of Great Days of thirty-three and a third years each; and which involves about 12,000,000 "period times" of the planet; equivalent to at least 1,000,000 common years. The Thousand Years comprehends an era of one "year" for each one of the thousand heavens.

DURING THIS GRAND ÆON the earth shall be moonless, even as the "inferior planets" now are. Behold the moon and the dragon shall disappear together. Then will the earth enjoy a most beautiful and genial climate. Aye, she will bloom like a "Paradise of Pleasure," and more and more become a world of flourishing beauty and splendor as she gradually approaches the solar Throne. For when that future Day dawns, her new citizens will find the earth far within the present orbit of "Hesperus." Then "the mountains shall drop down sweetness, and the hills shall clap their hands for joy." The trees and groves of the valleys shall grow green in the verdure and bloom of perpetual spring; "and the desert shall rejoice and blossom like the rose." Lo, then shall the joy of Israel be magnified above all her days. Christ the Savior shall reign with the saints in person, and the name of the City from that day shall be: "The Lord is there." And by, yet, unrevealed gospels and divine teachings of the God-man himself these developing souls or embryo spirits shall rapidly advance in the highway of celestial perfection and eternal knowledge, so as to fit them, at length, for the society of the heavens of God and the companionship of the ever blest: with whom they shall dwell for ever after the thousand years are finished and the earth is no more.

THE "SEATS" MENTIONED IN VERSE 4 were visions of an hundred forty four thousand sainted thrones (once a Priest, a Priest forever according to the order of Melechisdec), perhaps more particularly of the twelve Apostles, or judges of the twelve tribes of Israel. [Matt. xix, 28.] Which ecclesiastical ancestors and fathers of the "Kingdom" of our Lord shall have power to rule during the Millennium as chief magisterial branches of the realms of the Lamb: and whose Hagiarchal form of government shall be purely Theocratical. Behold, the Apostles tombs risen into thrones beneath the sun, and Israel henceforth from thralldom released. Behold, indeed, a survival of the fittest, cosmogonical or otherwise; for the war-horse is bound in the depth of his rivers, and death and the tyrants are vanquished.

Behold verily these are the Elect and Faithful of the Church: the Church which Christ and his apostles established, and which fled into the Wilderness and prophesied during the "thousand two hundred and sixty days." All these are the bones of the house of Israel who fed on the Continual Sacrifice, (which is a mystery; a morsel; the body and blood of our

Lord and Saviour, Jesus Christ, who said; "He that eateth my flesh and drinketh my blood hath everlasting life: and I will raise him up at the last day"—John vii, 55). "All these are the bones of the house of Israel: they say: our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy and say unto them: thus sayeth the Lord God: Behold, I will open your graves, and will bring you out of your sepulchers, O my people: And shall have put my spirit in you, and you shall live, and I shall make you live upon your own land; and you shall know that I the Lord have spoken it, saith the Lord." [Ezech. xxxvii, 11-14.]

None but those described in the fourth verse of this chapter, and who lived and died during our age of generation and death in the Wilderness shall dwell on the earth during the Seventh age of the planet. For there shall be no new saints born in that time, or no new beings shall be created of man during that non-procreative period of an organic world. Each and all of these resurrected saintly beings, of whatever high order of physical formation and noble type of life they shall assume, shall live without dying throughout the whole course of the "Thousand Years." And then at the close of that mysterious and wonderful life, they shall be translated, soul and body, without the penalty of death, into heaven. "How dreadful is thy salvation, O Lord: and who can sound the depth of thy ways?"

THAT NEW EDEN SHALL BE VERY DENSELY POPULATED, is conclusive from the fact, that the planet shall then be inhabited by a third part of all the people who shall be born in the entire race of man, during a total period of 46,000 years. Lo, billions and trillions! "Who can count the dust of Jacob? For the Lord said: I will multiply thy seed like the stars of heaven: and I will give to thy posterity all these countries; and in thy seed (the kingdom of Israel) shall all the nations be blessed. [Gen. xxvi, 4.]

Although the dimensions of the terrestrial globe must necessarily be, by that time, much reduced on account of the condensing process of internal heat evolution; yet the concrete sphere will be again somewhat replened by the acquisition of the satellitic mass, besides the mountains shall have in a measure disappeared and her aqueous area shall be much reduced through the diminishing agency of many thousands of years of organic life. So that, probably, the morning of the Great Sabbath will find the land area of the globe much more than equal to that of the water surface. Thus making greater way on the planet, than doth now exist, for the thronging multitudes of the posterity of Abraham. And who shall then be gathered there in that "seventh heaven" amid the heartiest rejoicings and most joyous greetings of a blessed sodality and sisterhood. "How beautiful now are thy tabernacles, O Jacob, and thy tents, O Israel." They shall be filled with the welcome of the Lord of joy, and shall "leap like the calves of the herd;" they shall be like the roe or the young hart upon the mountains of Bether, and O, they are glad.

Undoubtedly, the densest population inhabiting the globe at any time during the age of the wilderness shall be but a mere handful in comparison with the swarms and myriads who shall live and reign with Christ on the future earth; and a fruitful world shall feed them on the choicest "mannas" and "nectars" and the food of the gods. For during that cosmic era the frigid effects of the "superior of planets" on our atmosphere shall be much abated; and the stormy morn shall have ceased to trouble and harrass the sub-lunary sphere with her endless cycles of floods and drouths and winds and tempests and violent dearths. But with the richest soil prevailing in the regions of the gardens of the gods, old earth will yield gratis and in greatest luxuriance and abundance her never-failing crops of ambrosial grain and fruits, and shall be filled with the richest sweetness, and redolent with the fragrance of the spring of the Lord. No want shall be there, neither shall there be any sorrow nor death, nor pain there, nor weeping nor mourning: for the Lord will wipe away all tears from their eyes.

AN IDEAL PICTURE of these happy and transported people is that they shall assume a state of glorified perfection of the human form. All beastly or sensual qualities shall be eliminated or transformed. The animal propensities shall give place to a divine nature. They shall, however, constitute the acme of physical and organic perfection also, while their general appearance will be that of imposing dignity and loveliness. For the souls that dwell on the earth in our time of the "days of the Wilderness," are but the embryos, or, as it were, the partial beginnings of the evolution of those potent spirits which shall reign on the earth in that Day. Indeed, they shall assume, to a certain degree, the power and glory of angels; and which is not for us to be able to understand. Consider the "beauty of constant Ruth;" or "the glory of King Solomon in the days he wore the diadem of Israel, when his mother crowned him:" Yet, verily, these are but the shadow of pomp and beauty, when compared with they who shall reign in the heaven of the Thousand Years. Could we mortals but behold a vision of the dynasty of those seraphic beings, and that far away and happy land: then, would our world at once become a dull and dreary heritage, and the remainder of our years would we spend in hopeful longing to greet that charming sight again.

"THIS IS THE FIRST RESURRECTION," verse 5. That is, they who remain of the FIRST RESURRECTION OF THE WORLD. The cabalistic signification of the term "Resurrection," and "First Resurrection," as here used in this chapter for the first and only time in the whole course of this Book of mysteries, has undoubtedly, a wider and more comprehensive signification than that in which the same term is commonly understood. In the first place it refers to the sainted resurrection of the sixth Seal; but in the second place it alludes generally to THE FIRST RESURRECTION OF THE WHOLE WORLD. Notice that one resurrection is now past while another is yet to come. These are they, then, who suffereth one Death and only one Resurrection.

They are the all of the risen world, and the once dead, who liveth and can be found: for all the rest are now, on the opening of the seventh Day of the planet, numbered with them THAT WAS AND IS NOT.

But, again, there is evidently a contra-distinguishing line drawn between the respective orders of "Stars" of the First and Second Ascensions. It is apodeictical that the saints of the first ascension are they who shall REIGN with Christ. These are the prophets, ministers, apostles, disciples, evangelists, martyrs, and who adored not the Beast EITHER BEFORE NOR AFTER the resurrection. The same are the riders of the horses of the armies of heaven. They are the "Fathers" of the regeneration of the Church originally created in the desert, and in the "wilderness" during the thousand two hundred and sixty days. These are the great saints who saved the "Children" or the other saints also.

SCENE III.—VERSES 7, 10.

The Second Resurrection:

of the Sea

THE THOUSAND YEARS ARE FINISHED: The Dragon is loosed from his prison in the bottomless pit; and Limbo ariseth again from the sea; the seven-headed "Leopard" ariseth again out of Euphrates, and his long sleeping spirit is free to reassert itself once more. The deeps again giveth forth their dead, and the face of the earth teems anew with the bristle of the steeds of Mars. The old Serpent now sitteth exclusively on the PRONENESS OF THE BRINE, and the Red and Black seals of old prepare once more for battle and glorious strife. These are the battle steeds; the giants of the earth on whom the Harlot sat in other days. After all these hath learned and seen of perdition and hell and fire and eternal torments, of seduction and deceit, of plagues and woes and destructions in times past, not to speak of the glorious prosperity of the universal blessed, which they have also witnessed, after all, these signs availeth nothing to those petrified fools of aggression; ancient tyrants and blood-spillers, who are now willingly seduced again. How deplorable, deplorable! Consider the almost unlimited power of that Angel of death who was cast out of heaven, and the incorrigibleness of human nature. Save us, O Lord, or we perish; none can save us but thee; to thee shall we pray at all times; never ceasing to call upon the name of the Lord.

NOW, BEHOLD THE TWO GIANTS OF LIMBUS, as they once more clomb upon the sunny side of the globe, fanned by the zephyrs of Eden. How gallantly they ride the swift flying sphere traversing the solar void so cool and fair around the Throne, till the smoke of the giants dimmed the air. And they saw the sun, that it canopied the sky like a jasper firmament terrible and high. And they saw the glare of the abyss of hell shining far below, aye, that whirling, molten pool to where the earth is falling! A fire where no cool breezes fan the flame; lo, "the great, great, hot, hot hell:" but the venturesome beasts knew not the second death. And they stalked about the ball terrestrial contemplating the favorable

prospects of conquest and glorious disaster to the children of rest. But their fate shall be, alas— —!

LO, THEN SHALL THE CÆSARS, ALEXANDERS AND NAPOLEONS OF DESTINY raise truculent war, as of yore, against the camp of the saints; and inflamed with the rude desire of conquest, and the eloquence of demons, the beasts shall violently assail the rich Capitol of the City of the Lord. But this time it shall not be as it was in the "second woe;" for they shall not know that Israel sits secure, till they are repulsed with fearful agony; when they shall be devoured alive by a tempest pouring fire! Their reeking flesh shall fill the valley of the multitude of Gog. And their carcasses shall fall upon the plains and mountains, and the hills shall be a mass of corruption with the abundance of the monsters of blood. O, wicked generations when shalt thou find the end of thy sins? When thou hast worn out the patience of Eternity itself? The inhabitants of the earth shall come forth to bury the giants; and they shall labor full seven months, and the burden of their carcasses shall be laid on the east side of the sea, in the valley of the multitude of Gog. And their blood-thirsty souls of the spotted "Python" and his nations and horns and tongues and kings shall return again to the sea.

AND NOW HAS THE TIME OF SATAN COME, for he hath finished his work well done? And an angel shall again lay hold of him and bind him, and he shall be cast down into the lake of subterranean fire: that region of everlasting destruction where his innumerable victims dwelleth. This is the power which is permitted to Satan to test all who dwell upon the earth; for as gold is tried by fire, the souls of men shall be tried by the fire of the temptations of the eternal Seducer. Now, that his work is done, and the great trial of man is over, and the age of all probation on the earth is ended, for no more could be made: the Enemy himself shall be destroyed last, when he has put all things refractory under his feet. But he was doomed from the beginning of his fall; long ere the earth was made.

THE FAITHFUL OF THE SECOND RESURRECTION of the Nations shall, undoubtedly, live now without dying again. These are they whom Death failed to seduce during the last trial: therefore, they shall not die again, but their bodies shall also be glorified by the sickle of the Reaper. [xiv, 13.] However, it is evident from verse 6, that, all save the original saints, and those of the others who never adored the beast, nor the dragon, nor the image of the beast; nor received the mark of the beast, or the number of his camp; or who never had the mysterious name of "Babylon" written in their foreheads, or his number written in their hands; all others shall be more or less hurt and at loss by the searching heat of the second death, according to their works. For no corruption nor pollution, nor any defiled spot or mark, or no mixture or contamination of spirit shall be able to withstand the purging test of eternal fire and judgment; nothing save the immortal Shadrach which the most potent heat can neither reduce nor destroy. "Nothing defiled can enter heaven."

SCENE IV.—VERSES 11, 15.

Dissolution of the Planet.

AS THE MOON DISSOLVED AND FELL TO THE EARTH at the end of time and the fall of Babylon: so now shall the earth dissolve and the ruins of its meteors and fragments shall gradually descend to the surface of the sun in the form of innumerable meteoric rings. Then shall the people of all the earth stand, as it were, suspended in space before the sun, and there await the coming of the eternal City which shall soon be let down from the sun to receive the worthy. "And they were judged EVERY ONE according to their works." The saints shall be judged as truly as the sinners. The Blessed shall be rewarded by various degrees of bliss according to their respective merits: while the sinners shall be "fined" according to their demerits by various and corresponding modes of punishment: But all GREAT SINNERS shall be cast into the hell of fire.

THE "GREAT WHITE THRONE before whose presence the earth and heaven (the terrestrial firmament—Genesis i, 8.) fled away" was a vision of the solar sun, which at the close of the seventh æonian "Day" shall be within such juxtaposition of the earth as to actually dissolve the planet with the vortical force of its awful presence. Thou art, O sun, the voluptuous monarch of time and times, and the all-devouring conquerer of worlds! Terrestrial creation shall pass away with great violence, and the elements shall dissolve with fervent heat. Then readily the solid zone of the globe shall cave; the east shall be sundered from the west, and the mighty domes of hemispheres and continents and lands shall float away in tremendous haste and dissolve before the heats of the thundering Throne, till earth and her heaven shall nowhere be found. Thus shall our planet fail, Icarian-like, and our temporal bark shall be stranded and wrecked on eternity's shore. This is the last of earth. O, for a mournful psalm, a melancholy dirge; a song of sadness and low refrain: the history of a world ends.

REVELATION OF MOUNT ZION.

CHAPTER XXI.

The New Jerusalem Described.

And I saw a new heaven, and a new earth. For the first heaven and the first earth was passed away; and the sea is no more.

3. And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men; and he will dwell with them: and they shall be his people: and God himself with them shall be their God:

4. And God shall wipe away all tears from their eyes: and death shall be no more; nor mourning, nor crying, nor sorrow shall be any more: for the former things are passed away.

5. And he who sat on the throne said; Behold, I make all things new. And he said to me: Write, for these words are most faithful and true.

6. And he said to me: It is done: I am alpha and omega; the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, gratis.

7. He that shall overcome, shall possess these things: and I will be his God, and he shall be my son.

8. But to the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their portion shall be in the pool burning with fire and brimstone; which is the second death.

9. And there came one of the seven angels, who had the vials full of the seven last plagues, and he spoke with me, saying: Come, and I will show thee the bride, the wife of the Lamb.

10. And he took me up in spirit to a great and high mountain; and he showed me the holy city Jerusalem, coming down out of heaven from God.

11. Having the glory of God; and the light thereof like unto a precious stone, as it were to a jasper stone, as crystal.

12. And it had a wall great and high, having twelve gates; and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13. On the east, three gates; and on the north, three gates; and on the south, three gates; and on the west, three gates.

14. And the wall of the city had twelve foundations; and in them, the names of the apostle of the Lamb.

15. And he that spoke with me, had a measure, a golden reed, to measure the city and the gates thereof and the wall.

16. And the city is situated four-square; and the length thereof is as great as the breadth: and he measured the city with the golden rod for twelve thousand furlongs; and the length, and the height, and the breadth of it are equal.

17. And he measured the wall thereof a hundred forty-four cubits, the measure of a man, which is of an angel.

18. And the building of the wall thereof was of jasper stone; but the city itself of pure gold, like to clear glass.

19. And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation, jasper; the second, sapphire; the third, a calcedony; the fourth, an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates are twelve pearls, one to each: and every several gate was one several pearl; and the streets of the city was pure gold, as it was transparent glass.

22. And I saw no temple in it. For the Lord God Almighty is the temple thereof, and the Lamb.

23. And the city needeth not sun nor moon to shine in it: for the glory of God hath enlightened it: and the Lamb is the lamp thereof.

24. And the nations shall walk in the light of it; and the kings of the earth shall bring their glory and honor into it.

25. And the gates thereof shall not be shut by day; for there shall be no night there.

26. And they shall bring the glory and honor of the nations into it.

27. There shall not enter into it anything defiled, or any one that worketh abomination, or a lie; but they who are written in the book of life of the Lamb.

EXPLANATION.

The Throne of the Lamb.

This chapter presents a rapturous vision of Mount Zion in heaven, or the promised City of Israel in the Sun. At the time of the last judgment and final dissolution of the planet, as described in the latter verses of the preceeding chapter, this auriferous City shall be let down from the highest empyrean suspended on the deep-toned cables of heaven. It shall descend to the place of the deleted earth, millions of miles outside the surface of the sun, to where the dead great and small shall be standing before the throne awaiting; and there the City shall receive and take in all whose names are written in the book of life. Undoubtedly, the prophecies of Ezechiel, chapters one and ten particularly relates to this awful and eternal event.

The shape of the holy City, of the Lamb of God, is that of a perfect Cube of equal dimensions of length, breadth and height; twelve thousand furlongs, or fifteen hundred miles each of the three ways. That is, (if the translation is literally correct) it is 1500 miles long; 1500 miles wide; and 1500 miles high! This cubical City is a most stupendous structure, consisting of twelve stories or "Foundations;" composed of pellucid and shining gold; and is bounded on all sides by a solid wall of twelve varieties of precious stone.

Each of the twelve Gates of pearl reaches, in ample width, from base to summit; and leads into each and all of the twelve "Foundations" which are situated one above the other. Into the City, through the Gates, shall the universal Church of Christ, or the Bride of the Lamb enter. Into each one of the Gates shall each one of the tribes of Israel enter; and shall take its abode in the city according to its respective number, place, and time. But each tribe shall be itself divided into twelve portions corresponding to the twelve APOSTOLIC FOUNDATIONS. Thus making in all by these divisions and sub-divisions a complete series of one hundred forty four "Cubits." The "four and twenty ancients" are therefore, the great Monitors and Guardians in chief of the celestial City, having special charge over the twelve Gates.

There are a thousand "Floors" in each foundation, each Floor again consisting of 144 "Blocks." There are four main Circumferences, or division lines, or partitions, or "streets" circumscribing the entire City from its exterior to its interior boundaries. There are likewise, thirteen main Radii, or cross lines, or partitions or streets running from the central, with the square of the distance, to the exterior wall. Thus making 36 blocks in each QUARTER of every foundation and also in each floor; or 144 in all. But each block is again divided into two parts by three SECONDARY circumference lines; thus making six half-blocks from the outer to the inner sides. These half-blocks correspond to the "six wings" of the four living Creatures. "And the four living creatures had each of them six wings." [iiv, 8.] Which six Wings again correspond, chromatically, to the six grand divisions of time, or the six Seals; for the seventh Seal is in and runs throughout the other six. From the outer to the inner sides, the City is 1260 "Days" deep.

It will be observed that not only the area of the "furlongs," but, likewise, that of the Wings themselves do gradually diminish in latitude if not in longitude from the outer "suite" of blocks even to the inner one. The same corresponds, cosmographically to the gradually contracting orbit of the earth through a space of 42000 years. And corresponds, ethnologically, to the gradual diminishing size of stature of the beings of our race during a period likewise of 42000 years. The exterior suite of blocks constitute the grand apartments to be filled from the "seven Mountains" [xvii, 9.] or "heads" of time. That is, the people of the first seven thousand years, whose stature and size are large and most mighty. Commencing from the outer side, the City fills toward the interior.

The distance through the City from the outer to the inner sides is in fact 4,000 furlongs, (but which is divided into only 3,000), for there is within the City, the Sanctuary, or the Throne of the Lamb; the dimensions of which, are 4,000 furlongs by 4,000 by 12,000. And yet the number of Blocks in each foundation is 144; for, why, the size of the blocks are made to diminish in area inwardly.

The dimensions, therefore, of each block, its length, width and height

being 1000, its capacity is 1,000,000,000 seats. The capacity of each foundation is 144,000,000,000 seats. The capacity of each cubit is 12,000,000,000 seats. While the capacity of the entire City is 1,728,000,000,000 seats. This is the number of souls of the first Ascension who sit and reign during the Millennium, [xx, 4.] and constitutes a tenth part of the human race. [xi, 13.]

Behold, indeed, the promised kingdom where the "many mansions be." All hail to thee, blest Nirvana, sweet place of rest, where the wounds of the nations shall be healed! O celestial Odin, and abode of the blest; filled with intonations of the harps of the Lord, to soothe the sorrows of Israel, singing praises and hosannas forever to eternity's everlasting God. TE DEUM LAUDAMUS.

What a beautiful design, too, this cubical City; this immortal City of cities! What vast dimensions, and majestic proportions this throne of the Lamb in heaven! Yet, its magnitude within the empyrean Dome of the Paradise of God is but as a little drop in a bucket, or a nugget in the mine.

The city itself is the Temple; but the great central "Nave" is the Tabernacle, or Sanctuary, wherein reigns the sacrificed Lamb, and the seven Spirits of God. This awful chamber within is, as it were, the Vine or Stock of David; while the other hundred forty-four are the great branches. The City magnificent is, as it were, lighted externally by the brightness of great heaven's God: but internally it is illuminated by the "Morning Star," that is the Lamb and his "seven Lamps."

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CHAPTER XXII.

The Waters and Tree of Life. The Conclusion.

And he showed me a river of water of life, clear as crystal, proceeding from the throne of God, and of the Lamb.

2. In the midst of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree for the healing of the nations.

3. And no curse shall be any more: but the throne of God, and of the Lamb shall be in it, and his servants shall serve him.

4. And they shall see his face: and his name shall be on their foreheads.

5. And night shall be no more: and they shall not need the light of a lamp, nor the light of the sun; for the Lord God shall enlighten them; and they shall reign forever and ever.

6. And he said to me: These words are most faithful and true. And the Lord God of the spirits of the prophets sent his angel to show his servants the things which must be done shortly.

7. And, behold, I came quickly. Blessed is he that keepeth the words of the prophecy of this book.

8. And I John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the angel, who showed me these things:

9. And he said to me: See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the words of the prophecy of this book: adore God.

10. And he sayeth to me: Seal not the words of the prophecy of this book: for the time is at hand.

11. He that hurteth, let him hurt still: and he that is filthy, let him be filthy still; and he that is just, let him be justified still: and he that is holy, let him be sanctified still.

12. Behold, I come quickly: and my reward is with me, to render to every man according to his works.

13. I am Alpha, and Omega, the first, and the last, the beginning and the end.

14. Blessed are they that wash their robes in the blood of the Lamb; that they may have a right to the tree of life, and may enter in by the gates into the city.

15. Without ARE dogs, and sorcerers, and the unchaste, and murderers, and those that serve idols, and every one that loveth and maketh a lie.

16. I Jesus, have sent my angel, to testify to you these things in the churches, I am the root and stock of David, the bright and morning star.

17. And the Spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, gratis.

18. For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add upon him the plagues written in this book.

19. And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from these things which are written in this book.

20. He that giveth testimony of these things, sayeth: Surely I came quickly: Amen. Come, Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

END OF ALL THE AGES.

Since writing certain passages of this book we discovered the fact that it was a mistake to say that the souls of the faithful rest in the Sea after death; or that the whole world shall rise in the first Resurrection.

The Faithful of the Church (i.e. outside the pale of absolute Saints, who go into the great outer Empyrean) resteth in the lofty, cloudless, azure dome of the terrestrial firmament, which place in the holy Scriptures is called "Heaven"—Gen. 1, 8. Here generation after generation is, as it were "folding" together like a Book apoc. vi. 14, which mysterious book, on the opening of the sixth seal, shall "withdraw" and unfold itself into the first Resurrection, which Res. is of the Church only and shall consist in a third part of the race of Man. The Res. of the Pit shall take place on the sound of the fifth trumpet, in the seventh Seal, and the "Sea" shall rise last and resurrect on the call of the sixth arch-angel. Each Res. containing one third of the race.

All errors shall be removed and straightened before reprint.

John Macneil
Author

APPENDIX.

For the convenience of the reader, there is given in the closing pages of this work, among other things, a digest of some of the leading facts and theories, as handed down by scientists, relating to the principles of Astronomy, Geology, etc.

THE SOLAR SYSTEM.

The Solar System consists of

1. The Sun at the great center.
2. The Planets, whose order outward from the center is as follows: Vulcan, Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune.
3. The Satellites, which revolve around their respective planets ^{are} in numbers as follows: Vulcan not any; Mercury not any; Venus not any; Earth one; Mars two; Jupiter four; Saturn eight; Uranus four; only one moon has been discovered on Neptune.
4. Comets, nine of whose orbits have been computed and hundreds of which but little is known.

THE SUN.

Sign, a buckler with its boss.

The Sun's distance from the earth according to more recent calculations is about 95,000,000 miles. Its diameter is about 865,000 miles or more than an hundred times that of the earth. That is, it would require 100 globes like the earth laid side by side to make a line that would reach through the body of the sun. It is 1,300,000 times as large as the terrestrial sphere; and more than 700 times as great as all the planets together. If the earth were placed at the center of the sun, not only would there be room for the moon to revolve in its regular orbit within the enormous shell, as is shown in the accompanying cut, but the limb of the sun would stretch out in every direction 200,000 miles beyond. The area of the sun's surface is about 125,000,000,000 square miles. By contemplating these figures one will readily appreciate the fact that the Sun is truly the Monarch of the Solar System.

The mean apparent diameter of the sun as seen from the earth is 32 minutes, 4 seconds; the recently accepted solar parallax is about 8.85 seconds. The sun revolves on its own axis once in $25\frac{1}{3}$ days. Its mean density is about one-fourth that of the earth, or 1.41, that of water being unity. Its luminous surface is called the PHOTOSPHERE, above which is a rare envelope consisting partly of hydrogen, called the CHROMOSPHERE, which can be seen only through the spectroscope, or at the time of a total solar eclipse. Above the chromosphere, again, and extending sometimes out millions of miles, are luminous rays or streams of light which are visible only at the time of a total eclipse, forming the solar CORONA. The light of the sun at the earth is said to be equal to that of 800,000 full moons or to 3,000 lamps held at a distance of one foot from the eye.

The sun appears to be about a half a degree in diameter, so that 720 disks would be required to complete a circle of the CELESTIAL SPHERE. The amount of heat we receive annually from that mighty luminary is sufficient to melt a layer of ice 40 yards in thickness, extending over the whole earth. Yet the sunbeam is only one three hundred thousandth part as intense as it is at the surface of the sun. The heat of that body at the region of the perihelion orbit of the comet of 1680 was estimated by Newton as 2,000 times that of red hot iron. Of this vast flood of fire principle pouring off into space in all directions, only one twenty three hundredth part reaches the earth. It is said that if the heat of the sun were produced by burning coal, it would require a layer ten feet in thickness, extending over the whole sun, to feed the flame a single hour. Were the sun a solid body of coal it would burn up at this rate in 4,600 years. Herschel estimated that a solid cylinder of ice 45 miles in diameter and 200,000 miles long, if plunged into the sun end first would melt in a second of time.—Steele.

Of the physical constitution of the sun very little is definitely known. Many theories have been advanced, but none has been generally adopted. Some have supposed the heat is produced by condensation, whereby the size of the solar volume is constantly decreasing. The dynamic theory accounts for the spots by assuming that there are vast numbers of meteors revolving around the sun and that these constantly rain down upon the surface of that luminary. Their MOTION being stopped and changed into HEAT, feeds this great central fire. Were Mercury to strike the sun in this way, it would generate sufficient heat to compensate the radiation for seven years. Many suppose that the heat of the sun is diminishing.

VULCAN.

Vulcan is the nearest planet to the sun. Many astronomers claim to have seen this planet. It is claimed by these gentlemen that during the total eclipse of July 29, 1878, the planet Vulcan was undoubtedly seen by Prof. Watson, of the Ann Arbor Observatory and by Mr. Lewis Swift, of Rochester. However, as yet, the existence of the body is not universally

conceded. Its distance from the sun has been estimated at 13,000,000 miles, and its periodic time (its year) at 20 days. Certain French observers also claim to have detected this doubtful member.

esX MERCURY.

The fleet-of the Gods. Sign, his wand.

Mercury revolves about the sun at a mean distance of 36,000,000 miles. Its greatest distance is 43,347,000 miles, while its least distance is 28,570,000 miles away from the great central orb of day. Being so near the sun its motion is correspondingly rapid—30 miles a second! It travels around the sun in 88 days or nearly three months. He revolves on his axis in about the same time as the earth. His diameter is 3,000 miles. His greatest distance from the earth is 138,000,000 miles; least distance (or perigee) 48,000,000 miles. Among the planets, the density of Mercury is the greatest. The sun on this planet appears seven times as large as it seems to us, which must illuminate every object with insufferable brilliancy.

VENUS.

The Queen of beauty. Sign, a looking-glass.

Venus, the next in order to Mercury, is the most brilliant of all the planets. When visible before sunrise, she was called by the ancients Phosphorus, Lucifer, or the Morning Star. And when she shone in the evening after sunset this "Queen of Beauty" was styled Hesperus, Vesper, or the Evening Star.

Her mean distance from the sun is about 66,000,000 miles. She makes a complete revolution around the sun in about 225 days of an average rate of 22 miles per second. The planet revolves on its axis in about 24 hours: so the day does not differ in length essentially from ours. Its diameter is about 7,500 miles. Like Mercury Venus is also moonless.

THE EARTH.

Next in our outward journey from the sun we come to our own planet, the Earth. The mean distance of this orb from the great solar Center is 95,000,000 miles. The earth's diameter is a little less than 8,000 miles, or less than an hundredth part of the sun's diameter: or the volume of the planet is less than one one million two hundred forty thousandth that of the central solar orb. The velocity of the earth in her orbit is equal to a rate of about 18 miles per second. The average density of the earth is computed at 5.67, water taken as the standard.

MARS.

This planet is the fourth in order from the sun, or next beyond the earth. Mars has a diameter of about 4,200 miles; his periodic time is 687 days, or nearly two years. The mean distance of this planet from the sun is 141,000,000 miles. It is conspicuous for its redness of light, and enjoys

a companionship of two satellites. Mars is reputed as the mythological god of war.

JUPITER.

Jupiter, or Jove, is regarded in mythology as the supreme deity, king of gods and men, and is reputed to be the son of Saturn and Rhea: he corresponds to the Greek Zeus.

This planet is the brightest except Venus, and the largest of them all, its mean diameter being about 85,000 miles. It revolves about the sun at a mean distance of 475,303,000 miles, its periodic time is nearly 12 years. Jupiter has four moons.

SATURN.

Next in our uranian journey receding from the solar Center we come to the "god of time." This planet is next in size to Jupiter, its diameter being about 70,000 miles; its mean distance from the sun is nearly 880,000,000 of miles, and its year or periodic revolution around the sun is nearly 30 terrestrial years. This wonderful planet is surrounded by a remarkable system of three rings, and has eight satellites.

URANUS.

Uranus or Herschel is a large planet whose mean distance from the sun is about 1,800,000,000 miles; its diameter is about 36,000 miles, and its "year" is equal to about 84 of our years. Uranus has four moons of which but little is known.

NEPTUNE.

Neptune or the "god of the sea" is the far-off sentinel at the very outpost of the solar system, being the most distant planet of which we have any knowledge. It is invisible to the naked eye, and appears in the telescope as a star of the eighth magnitude. Its mean distance from the sun is about 2,775,000,000 miles, and its great year is equal to nearly 165 of our years.

MISCELLANEOUS.

We shall in these concluding paragraphs endeavor to give from certain literary and scientific works, a few interesting ideas and speculations on various cosmical subjects.

NEBULAR HYPOTHESIS.

This is a theory which was advanced by Laplace, to show how the solar system was formed. In the "beginning," all the matter which now composes the sun and the various planets, with their moons, was in a gaseous and highly heated state. It filled all the place now occupied by the system, and extended far beyond the orbit, of Neptune. In other words, the solar system was simply an immense nebula. The heat, which is the repellent force, overcame the attraction of gravitation. Gradually the mass cooled by radiation. As centuries passed, the repellent force becoming weaker, the attractive force drew the matter and condensed it toward one or more centres. The nebula then presented the appearance of a

nebulous star—a nucleus enveloped to a great distance by a gaseous atmosphere. According to a well known law in philosophy, seen in every-day life, in a whirlpool, a whirlwind, or even in water poured into a funnel, wherever matter seeks a centre, a rotary motion is established. As this rotary motion increased, the centrifugal force finally overcame at the exterior the attraction of gravitation, and so threw off a ring of condensed vapor. Centuries elapsed, and again, under the same conditions, a second ring was detached. Thus, one by one, concentric rings were separated from the parent nebula, all revolving in the same plan and in the same direction. These different rings, becoming gradually consolidated, formed the planets,—generally however, in this process, while still in the vaporous state and slowly condensing, themselves throwing off rings which were in turn consolidated into satellites. In the case of Saturn, several of these secondary rings did not break up, and so condense into globes, but still remain as rings which revolve about the planet. Mitchell naively remarks, “Saturn’s rings were left unfinished to show us how the world was made.” The ring which formed the minor planets broke up into small fragments, none large enough to attract the rest and thus form a single globe. The central mass of vapor finally condensed itself into the sun, which remains the largest member of the system. According to this theory, the sun may yet give off a few more planets, whose orbits will not exceed its present diameter.—STEELE.

SECULAR DAYS.

The word “day” is of course considered not as a literal day, but as symbolical of a long period of time—ages, during which God was fitting this earth as a home for man. The idea of exact days of twenty-four hours each is neither required by the original nor by the scope of narration. The word “day” itself is used in four senses in the description. The Christian fathers did not interpret it as a common day. Augustine, in the fourth century, called the days of creation “ineffable days,” and described them as “alternate births and pauses in the work of the Almighty—the boundaries of periods in the vast evolutions of the worlds.” How glorious the idea which we here obtain of God, as, through measureless ages in which he is rich, resting not, hastening not, but slowly and by the steady operation of His own laws, He works out to the merest detail His mighty thought of a world. Moses gives but the grand outline of this creative act, an outline which Geology is filling up rapidly and surely, The Mosaic account is a hymn, full of poetry and grandeur, not a close, exact, scientific record of events. Yet its truths were inspired by the same God who made the world. As such we receive the records of both revelation and nature, and gladly notice their harmony in all their grand teachings. As yet Geology is in its infancy, and we are often able only to suggest and intimate what may hereafter be, firmly believing that God’s truth must stand whether it be revealed in the rock or in the book.—STEELE.

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