

## 1.- Is CHRIST COMING BACK—OR NOT?

Jesus Christ is coming back, and his doing so is one of the dogmas of our faith.

It is one of the more important dogmas wedged between the fourteen articles of faith that we recite every day in the Credo and that we intone when we assist to a solemn Mass. "*Et iterum venturus est cum gloria judicare vivos et mortuos*".

Also, it is a somewhat forgotten one. A splendid dogma, which few people reflect upon.

Its translation runs like this: this world will not evolve indefinitely, nor will it end by chance, as if it were to collide with a fallen star, nor will it end by natural evolution of its elementary forces—or *cosmic entropy* as physics like to say. Instead, it will end by a direct intervention from its Creator.

It will not die from a natural death, but by a violent one; or to put it better—since He is a God of life and not of death—, from a miraculous death.

The Universe does not stem from a natural process, as evolutionists or naturalists think, because it is a gigantic poem, a dramatic poem that God has reserved for Himself with its beginnings, climax and *dénouement*; that theologically are called Creation, Redemption and Second Coming.

Its main characters are all free willing humans. The natural forces at play are its wheel cogs. But the first actor and director of orchestra is God himself.

"*Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven*". So said the two Angels when the Ascension took place.

And so will it be when the story of humanity ends.

## 2.- CHRIST WILL NEVER COME BACK

Modern world's specific mental disease is to think that Christ will never come back; or, at the very least, not to think that He's coming.

Consequently, our modern world doesn't understand what's happening to it. They say Christianity has failed. Intent on saving humanity, they invent fanatical as well as atrocious systems. They are about to beget a new religion. They want to build another Babel tower that will reach unto heaven. They want to win back Paradise with their own forces.

Out there you'll find the world full of prophets that say "I am". Here I am. Here is the program to save the world. The Peace Letter, the Pact for Progress and the League for Happiness. The U.N., the Unesco and the Unicef! Look at me! I am."

As Hilaire Belloc described it, apparently today's heresy doesn't explicitly deny any one Christian dogma, only falsifies them all.

But on second thoughts it manifestly denies Christ's Second Coming; and with that it denies his Regnancy, his Messiahship and his Divinity. In short, it denies the whole divine process of history. And on denying Christ's Divinity it denies God Himself. This is radical atheism dressed up with religious clothes.

While keeping the whole external machinery and all the Christian phraseology, it falsifies Christianity transforming it into an adoration of man; that is to say, giving man a throne in God's temple as if he were God. It exalts man to the point of making him believe that his powers are infinite. It promises man the Kingdom of God and paradise on earth, to be obtained by his own might.

The adoration of Science, hope in Progress and the wild Religion of Democracy are but different expressions of idolatry, the idolatry of man; this is to say the devilish bottom line of all heresies, now in its purest form.

Emerging from Protestant dead debris, galvanized by a spirit that is not Christ's, a new religion is born under our eyes.

It has been successively called Philosophism, Naturalism, liberal Protestantism, liberal Catholicism, Modernism... All those currents now converge and conspire to amalgamate in a new universal faith. Rousseau, Renan and Marx were their predecessors.

This religion has no name yet, and when it will, its name will not be its own. All Christians who do not believe in Christ's Second Coming will yield to it. And the new religion will make them believe in *the Other one* who will come before. For "I

am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (Jo. V:43).

The first Pope wrote about them: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all come to repentance" (2 Petr. III:3-9).

### **3.- MY WORDS SHALL NOT PASS AWAY**

Our world is anxious for prophecy.

Because of the disasters and threats of these catastrophic times, it is only natural to want to know what's next. He who doesn't know where he's going cannot walk a single step. Everybody is wailing, where is the world going?

False prophecies are addressed to this hunger for prophecies. It is necessary to let the right prophecies be known, for it is for that purpose that they were given to us.

Protestants have a pamphlet called "The Voice of Prophecy" that they widely distribute in South America. Argentine magazines such as MARIBEL, MUNDO ARGENTINO, EL HOGAR, assiduously offer prophecies by Nostradamus, Madame Thésés, the Great Pyramid, Malachias...

Some Catholics without much theology recklessly sift through private prophecies from the dangerous field of pious books.

We must, then, go back to the great primordial prophecy, Christ's eschatological

prophecy, Saint Paul's prophecies and Saint John's Book of Revelations.

This world will end. The end will be preceded by a great apostasy and a great affliction. After that, Christ's Second Coming will take place, and of his kingdom there shall be no end.

These prophecies are found firstly in what is known as our Lord's eschatological sermon. Anyone can find them in the synoptics. Here they are, chapter and verse: Luke, XVII:20, Mathew XXIV, 23 and Marc XIII:21.

Current ungodliness takes the main argument against Christ's Divinity from this sermon and its echoes in Paul and Peter's eschatological passages.

In effect, their contention is that Christ was mistaken and that He deluded his Apostles into believing that the world was ending then and there, when he was preaching, or little afterwards. They use the same words that Saint Peter put in their lips: "We have found His Second Coming promise at fault". So Christ, they say, is not whom He said.

For this, they principally rest on one word of His: "Verily I say unto you, that this generation shall not pass, till all these things be done" (Mark, XIII:30). It seems that time has proved mistaken this most solemn oath. So Jesus was wrong.

Except that this precise reference to *time* is the key to all prophetic interpretations.

All prophecies unroll on two different levels and refer simultaneously to two events: a sooner one, known as *type*, and another, remote one, known as *antitype*. How could a prophet describe far off events, for which he would even find himself at fault with words? The only possible way would be to project present cognate circumstances into the future.

The prophet enters into eternity through a door in time; and by *transcendent transparency* he sees in present minor circumstances other indescribable events that will take place in the future. Analogically, it is the same way that great poets have of seeing things.

As Isaiah tells us about humanity's redemption through his depiction of freedom from Babylonian captivity, and Saint John about Christ's Second Coming while he

reports ethnic Rome's destruction, so did Christ, telling us about the end of the world through his account of the fall of Jerusalem and the Jewish People's millenarian dispersion. That's exactly what the Apostles asked Him about, thinking that both things were to happen simultaneously. Telling them, as He walked out of the Temple, that there would not be left one stone upon another, they thought about the end of times and interrogated him: "When will these things be? And what sign will there be when these things come to pass?". Christ however, without trying to undeceive them and make them realize the truth—for their error was inevitable then—answered both questions at the same time and described in a single pantographed painting the Synagogue's ruin, which was the end of an age, and the end of all ages, or, like they used to say, "the consummation of the aeon".

So, "this generation" means both the Apostles present there and then—a reference to the *type*, namely the end of Jerusalem; but also the apostolic descendants and their spiritual generation—a reference to the *antitype*, namely the end of the world. The Apostles saw the end of Jerusalem, the Church shall see the end of the world.

So, after all, the rationalistic objection has resulted in an occasion to stimulate and illuminate the catholic interpretation of Scriptures, now in possession of the key to exegesis. And Heitmüller and Renan's savage efforts to apply every verse from the Book of Revelations to the events that took place in Nero's time—64 AD—have been converted into very useful tools for any true Christian: by their works they illuminated the *type* so that we can better understand the *antitype*.

#### 4.- **THE GREAT TRIBULATION.**

«Antichrist has ceased to alarm us... We know that the end of the world is not so near as the inspired seers of the First Century believed and that it will not end by a sudden catastrophe. It will happen through the coldness of hundreds of Centuries, when our system will not be able to replace its waste any more and the planet Earth will have exhausted its resources drawn from the old Sun's breasts.

But before this bankruptcy, will humanity reach perfection in Science—that is nothing less than dominating all cosmic forces—or will the Earth turn out to be another failed experiment in millions,

transformed into ice before we solve the problem of giving death to death? We cannot say. But with the seer of Patmos, over the tide of vicissitudes, we can perceive the ideal, and we are positive that one day it will be accomplished.

Amidst the fogs of an undeveloped Universe we contemplate the laws of progress of all life, the gradual growing of conscience in all beings pushing ever forward the frontiers of its ends and the possibility of a final stage in which everything will be submerged into a definite Being, God, in the same manner that we find innumerable sprouts and buds in every tree, in the same manner that we find millions of live cells in the living organism of the living. In such a state universal life will be accomplished; and every single individual that has been will live again in the life of God, will see in Him, will rejoice in Him and sing in Him the eternal Alleluia.

No matter how you conceive the future advent of the Absolute, the Book of Revelations cannot but rejoice us. Symbolically it expresses the fundamental principle that God is not so much "the one who is", but "the one who will be".»

So says Renan, the Breton apostate, the father of modernism.

Facing this Averroist and atheistic dream of gradual dissolution into God, and this preposterous and perfectly irresponsible Bergsonian evolutionary fable, Christ's categorical word says that the world will end suddenly, that men will be judged, that not all will enter into Life ("like live cells in the living"), for many will perish with their "second death", the definitive one; and that a terrible battle will precede all this in one supreme agony, the ultimate resolution of History's drama.

In their simple brevity, Christ's words are far more fearsome than the fulgurant visions of the Book of Revelations, with its terrific scenes of blood, fire and ruins. Christ simply says that there shall be a great tribulation, such as was not since the beginning of the world to this time, nor ever shall be—and we have seen more than one!—and that except those days should be shortened, no flesh would be saved, and that if it were possible, even the elected would perish. The terrible wars, plagues and earthquakes that must come to pass are but the beginning of sorrows. The Sorrow itself will be even worse. Because, having ripened, the world's iniquity will rise in all its artlessness and will draw from all its

previous rehearsals, this time directed by Satan in person, who will be cast unto the earth having great wrath, because he knoweth that he hath but a short time. Woe unto them that are with child and to them that give suck in those days! Woe unto them that remain to be riddled and winnowed out by Satan himself in the last trial!

The two antagonistic forces that battle in the world since the Fall will reach their maximum tension in their effort to prevail. The saints will be overcome and defeated everywhere. Apostasy will cover the world like the Flood. Iniquity and lies will have a free hand. The most powerful political governance ever seen will not only slaughter Religion with fire and sword, but will dress up as a false religion too. And the few remaining faithful will seem to lose their poise when, separated from the Obstacle, the *Son of Perdition* makes his appearance; him in which God has no part and that Christ not even deigned to name: Antichrist.... the Other one.

To talk about a "tribulation, such as was not since the beginning of the world" is to say a lot. It means that the Christians of those times will suffer as no one ever suffered before; not even like Job, nor Oedipus, nor Hamlet; not like Thomas Moore, Edmund Campion or Saint John of the Cross. And those Christians have already passed away; it is us, or people near to us. Let us welcome such afflictions as long as we see Christ's Coming once again!

«Gentlemen, consider one thing only. In old times tyranny was a ferocious and devastating thing; and yet, that tyranny was physically limited, because the States were small and universal relations were all but impossible. Gentlemen, the paths are ready for a gigantic, colossal, universal, immense tyranny... There is no place anymore for physical or moral resistance. Physical, because with ships and trains there are no more frontiers, with the telegraph there is no more distance... And moral resistance is impossible because all souls are divided and every patriotism dead.”<sup>1</sup>

##### 5.- **SWEET PROMISES.**

The awesome visions of the Seer of Patmos—that Renan calls “deliriums of

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<sup>1</sup> Donoso Cortés, DISCOURSE ON THE EVENTS IN ROME, January 14th 1849.

terror”, and Christ’s words—stronger words in their steely transparency than those used by his disciple—should induce to panic and despair were they not compensated by the most sweet promises.

As the *greatest* tribulation in its short span of years conveys an inordinate terror, in the same way, the conditional “were it possible” expresses the most loving promise. “Were it possible, the very elect would be deceived”, says Christ.

It is not possible, then, for the elect to fall. An Angel seals their foreheads and numbers them. God commands that the great plagues be suspended until everyone is sealed. Out of love for them, God shortens the persecution. Antichrist shall only reign for half a week of years (42 months, 1.260 days). The martyrs shall all be avenged. The ungodly shall suffer countless plagues. Two great saints will defend Christ having in hand prodigious powers. And when they fall, Christ will summon them and they will revive.

Then we who are still alive shall be caught up together with them in the clouds, to meet the Lord in the air. That will be the First Resurrection. And we will reign with Christ a thousand years, that is to say, for a long time, in a restored Jerusalem where one day all the messianic promises must be fulfilled: because not one of the sweet promises from Scriptures will be excluded from its complete fulfilment to a point far over any hope or dream of man, whatever be the real sense of this difficult word, that we here do not pretend to interpret... Blessed and holy is he that hath part in the first resurrection!

But before that, the Mystery of Iniquity must reveal itself, the Two must reign, the Obstacle must be removed, the Great Whore must die.

## 6.- THE MYSTERY OF INIQUITY.



The *Mystery of Iniquity* embodies the hate of God and the adoration of man. The *Two Beasts* represent political powers and religious instinct, both revolted against God and dominated by the Pseudo-Christ and the False Prophet. In our opinion *The Obstacle* is the Roman Order. The *Great Whore* is religion corrupted and surrendered to world powers, and it also indicates ethnic Rome, where the *Mystery of Iniquity* appeared in the first place, and moved St. John to so much awe when he saw it.

The adoration of man and the hate of God have existed always. "The mystery of iniquity doth already work"—says St. Paul to the Thessalonians—"only he who now letteth will let, until he be taken out of the way. And now ye know what withholdeth him".

The Mystery of Iniquity is the foundation of the City of Man that battles against the City of God from the beginning; it is the root of all heresies and the fire of all persecutions; it is "the creature's incestuous imperturbability, settled on its specific difference"; it is the continuous rebellion of sin's intellect against its beginning and end, a multiplied echo through the ages of Satan's first "I will not serve".

The Mystery of Iniquity's peak is the hate of God and the idolatric adoration of Man.

The Mystery of Iniquity tends to embody itself in political machinery that triturates the saints. It sentenced Socrates, persecuted the prophets, crucified Jesus, and then multiplied the martyrs; it is this that will destroy the Church once the Obstacle is retired when it will take the form of a man of diabolical magnificence, the cleverest and most fallacious of plebeians, possibly of Jewish ascendancy, with a superhuman intellect and absolute wickedness, to whom Satan will lend his power and accumulated wrath.

Assisted by the Holy Ghost, the Church obstructs its manifestation and reduces it, grounded on the human order that the Roman Empire organized in one political and legal body; but a day will come when we'll arrive to the end of that age, and when that happens, the Obstacle shall be removed. *Perhaps* the Holy Ghost will then abandon that historical social body, called Christendom, carrying with it the elected to the most absolute solitude, giving it two wings of a great eagle that they might fly into the wilderness. And then the Church's temporal structure will be Antichrist's prey and will fornicate with the kings of the earth—at least with most of them, as has happened before—and the abomination of desolation shall stand in the holy place.

Will it be the reign of an Antipope, or false Pope? Does it mean that Rome shall be materially destroyed? Will a sacrilegious cult be enthroned? We know not. We know that the Book of Revelations, when it describes the Great Whore, indicates with all precision "the city of seven hills", an interpretation that St John received from the very Angel that showed him these things.

#### **7.- THE GREAT WHORE**

Her name is Mystery, Great Babylon, Mother of all the world's fornications and abominations. She sits upon a scarlet beast full of names of blasphemy, having seven heads and ten horns. She is arrayed in purple and scarlet colour, and is decked with gold and precious stones and pearls, having a golden cup in her hand full of filthiness and is drunk with the blood of Christ's martyrs.

The temptation of yielding to the powers of this world, of looking for man's salvation over here, of adoring the tyrannical State, is the supreme temptation. In our own days it has been rationally systematized by a great German philosopher, Hegel. The Synagogue submitted to this temptation when it demanded a temporal kingdom; Christ Himself was tempted with this temptation; and consequentially so is the Church unceasingly tempted in the same way.

Perhaps Christ's three temptations were but this temptation evolving in three different levels. "If thou be the Son of God, command these stones be made bread", this is to say, use your religious powers, the power of doing miracles, as a means of providing to your own needs and to acquire earthly goods. ¿Isn't bread necessary? ¿Did not God make it? ¿Are you not capable of using bread rightly, without glutton? ¿Are you not hungry?

Belloc the historian, calculated that when Protestantism broke out in Europe, the Church in England owned a fifth of the land and a third of the country's income. In most cases, this wealth was not undue or badly managed; but they were earthly possessions and were possessed with too much attachment. England's Church sank with the weight of this wealth, the instrument or occasion of its ruin. The goods of the Church are not the Good of the Church. Unfortunately, sometimes these possession act like a tail dragging on earth, the tail that made that saintly man, Don Orione, jokingly observe: "Some of these ecclesiastics are like dumb dogs: you have to cut their tales if you wish to loosen their tongues". Unfortunately, this encouraged so many heretics during Reformation, Crammer and Mortimer; so many apostates in times of the French Revolution, Sieyés and Talleyrand. We freely admit this. And if not, would things stand differently because we silenced or denied it?

The second temptation is: "If thou be the Son of God, cast thyself down, so men, seeing you fly, will adore you". This is to say, use your religious powers to obtain distinction and power; to be renowned, acclaimed, honoured, and obeyed; to shine as the light of men and all people. If religion is not venerated, if it is not obeyed, what's the use of it? Why, do you perhaps covet your own glory in that? No, you pursue the glory of God, the glory of the Church, the high repute of your Order, of your convent; you aim at the honour of all priests, of the Curia, of the Pontificate. "Show thyself to the world!" just as his relatives and friends said to Him later. Make yourself the admiration of the masses! Make fire come down from the sky! Make a sign in the clouds! Come, that we want to make you our King!

The excess of pomp, even religious pomp; too many ceremonies, too much exteriority, *propaganda*, as they would say today; the excessive deference towards science and its gadgets, the attachment to *heavy temporal instruments*, the secularisation and worldliness of religious activities, the excessive and inert Church bureaucracy, the pragmatic and not charismatic priests, the general agitation and sacramentalism replacing contemplation; all things said, what Péguy used to call "the descent of mystic into politics" are in the Church "*fermentum phariseorum*" that stuffs the lump, and the second temptation is made up of this.

The first temptation was human; the second one pharisaic; the third one is satanic.

“All these things will I give thee, if thou wilt fall down and worship me”. That is to say: obtain for religion a kingdom of this world; and look for one with the best means at your disposal, that are the devil’s. Now, in our opinion the Militant Church is not Christ’s Kingdom in this world, only the instrument of Christ’s spouse, a congregation to be caught up and meet the Lord in the air. <sup>2</sup> But, just as the Jews coveted a temporal King, the Church is also tempted with the desire to reign in this world, in an avuncular way to worldly kingdoms. “Come on, oh Church! Crush the Albigenses, burn all heretics, extirpate the Huguenots, expel the Jews!”.

If Belloc was right, when the Reformation exploded in Europe there was an excess of material pressure, of ruling coercion: to say it all, of religious violence, as well as too much wealth and pomp. This would be the truth that the Reformation took away and held in captivity and that we must recover. <sup>3</sup>

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<sup>2</sup> However, I freely admit that this is a difficult, delicate and debatable question. St Gregory the Great, for instance, says that the Kingdom of God and the Church are *not always* interchangeable; even when sometimes they can be.

<sup>3</sup> The Inquisition is an intricate historic topic if there ever was one and can only be resolved with serious historic research devoid of the usual recourse to anachronisms: one must be able to travel to other ages and *live in them* with the imagination. Of course, the clumsy accusation to the effect that in those days “free thinking was persecuted *qua* free thinking” and that the Church used violence to “convert people to the Faith” is false, historically untrue and simply absurd. In every case the Inquisition was not a Church creation, but one belonging to the political powers of the day; and if the Church as a body collaborated with it, its main purpose was to alleviate its hardness or impede its excesses. As the name itself indicates, its purpose was to *investigate* if those accused by the civil powers were or not real *heretics*, and if such was the case, to persuade them with reasons, or as a last resource, to obtain from them a public recantation that would *reduce* them (or guide them back) to the social consortium to which they originally belonged. The clearest instance of this is illustrated in the Donatists' case, who were repressed by the Empire mainly by force: at first St Augustine disapproved, but later tolerated such state of affairs. In this Institution, as in any other, one can find abuses, some of them perpetrated by the ecclesiastic authorities. The first one to suffer from this was the Church herself, as one can see in Cauchon’s case, who, with no jurisdiction over Joan of Arc, collaborated with the English feudal politics, perhaps out of crass ignorance—an awful failing in a Bishop—and not out of cruelty or wickedness. Caiphas exists, and will always do so. In our opinion, the Galileo Galilei and Giordano Bruno cases hurt the Church; but the reaction to such injustices put an end to the Roman Inquisition itself. The Pope suffered more with the Galilei affair than the Tuscan himself; who, some say, didn’t have such a rough time after all, gaining instead European renown, his moral character reinforced by the process. “*I torti e le ingiustizie che l’invidia e la malignità mi hanno machinato contro, non mi hanno travagliato ne mi travagliano*” he says in a letter written on the 7th February, 1634, to Elia Diodati. As to Giordano Bruno, quite apart from his philosophic talents, was an anarchic and unsociable character. His theological errors—shared by others when the Church was at the height of its powers—would have never been enough to take him to the stake: his dissocial activities (*anarchist* we would say nowadays) were the main reason for him being executed. Even if *modern mentality* cannot perceive it, some ideas can be as dangerous as bombs, and being a philosopher in no way can excuse anyone for trying to destroy legitimate authorities. Be that as it may, the role of the ecclesiastic bureaucracy in both cases was not without failings: it was myopic and even cruel. It had to open its eyes when the reactions of Europe’s intellectuals made itself felt, beginning a new age, for better or worse. “*Ce vilain tribunal de l’Inquisition sous lequel presque toute la chretienté gémit*”, wrote Pascal in 1656. Just as their elder brothers and sisters, Joan of Arc and Boethius and so many others, these *rude martyrs*, do not prove much, except that political doings are a real and necessary thing, that the Church stands on them—sometimes getting muddied feet—and that this is a serious and risky business which should not be taken lightly.

The Greek schism has always accused the Roman Church of having succumbed to this supreme temptation of obtaining Christ's Kingdom in this world through worldly, deceptive and even perverse means. In his terrible apologue, the Great Inquisitor from Dostoiewsky's *Brothers Karamazof* formulated not in a categorical manner, but hesitatingly, this complaint from the East towards their Western counterparts. But only at the end of this, our age, will the accusation fully hit its mark.

If we keep in mind that until the end of this *aeon* the tares will be inevitably mixed up with the wheat, then we can understand that the borders of the Promised Princess's skirts shall always be defiled; and that her heel shall be bruised by the serpent. Luther's mistake was to ignore this and to try and purify the Church impatiently rooting up the tares now, forgetting that Jesus Himself had warned that they were reserved till the Time of Harvest. And for the reapers, that are not men.

By untimely trying to uproot the tares, Luther scattered them.

#### 8.- THE TWO BEASTS.

When the Church's temporal structure eventually loses the Spirit's effusion and the adulterated religion will become *The Great Whore*, then the Man of Sin and the False Prophet will make their appearance, a King of Universe who shall be at the same time the Most High Priest of the World; or perhaps he shall have at his bidding a false Priest, which in the prophecies is called the False-prophet. <sup>4</sup>

Only recently President Truman and the King of England decreed a Day of Thanksgiving to God, because He conceded victory in this war—but this understood as if it was God's duty to do so, since before that they *ex cathedra* had infallibly defined that they were fighting for God.

If this isn't assuming functions from Pontiffs and Kings, then I don't know what is. Now, so will things be at the End of Times, even when in a much more universal and compulsive manner, when the Beast of the Sea and the Beast of the Earth will make their appearance.

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<sup>4</sup> This paragraph should be read carefully: it doesn't mean that the Church will lose the faith, as the Synagogue didn't lose it either when the First Coming. "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do..." The Great Apostasy predicted by Christ and Saint Paul must be understood without exaggerations, in an orthodox way.

Antichrist shall be both a corporation and an individual that will incarnate and govern it.

1. A corporation, because so does St John defines him: "spiritus qui solvit Jesum" (I John, IV:3) , "spirit of apostasy", meaning a *spirit*, which is to say a certain manner of being that informs lots of people.
2. An individual, because St Paul calls him "The man of sin, the son of perdition who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thessalonians, III:3-4).

It is impossible to apply this last text to a corporate body such as Freemasonry or eighteenth-century philosophism. Lacunza (in his book "The Coming of the Messiah in Glory and Majesty") skilfully tried to do so, but the results are unconvincing. Like many a talented researcher he draws freely from his intuition but rarely sees anything that could lead him away from such insights.

Lacunza contended vigorously in favour of the thesis that maintains that Antichrist shall not be a man in particular but a moral body with a unified doctrine and an apostate spirit; thesis that some Fathers conceded. But it was exaggerated by the Protestants and is now very common among modern exegetes (for example Hallo, in "L'Apocalypse"). Lacunza was rightly bothered by the sort of picture that came down to us from old days, of a kind of Jewish Emperor, from the tribe of Dan, who would reign in Babylon or Jerusalem, destroy Rome and govern the world, imaginative and picturesque stories like those found in Maluenda and Leonardo Lesio's long works. <sup>5</sup>

## 9.- THE LEGENDARY ANTICHRIST.

Antichrist is the biggest mystery in human history, as well as the key to its metaphysics. Not surprisingly it has powerfully stirred men's curiosity, and foreseeably enough the short and obscure texts in the Bible about him would seem insufficient to nosey and fabulist exegetes (some of them quite famous, like

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To the question, man or spirit? we can answer in the following way: Antichrist shall be *both* things. Cornelio Alapide, for example seems to concur with that opinion (see his commentary to II Thessal., II:3) and even believes it to be a certain thing. So do we: that Antichrist shall also be a social body, a collective entity, an objective spirit, stands to reason, as anyone can infer from what we've been saying.

Ambrosiaster). They started to pick up any sacred text in any way referred to the perverse and apostate ("A naughty person, a wicked man, he walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers" in the Book of Proverbs, VI:12-13) and gathered any apposite coincidence (like Dan's tribe being omitted in the Book of Revelation—VII:5) using for their purpose any wicked King in the Scriptures. With this data, mingled with private revelations or simple imaginations, they composed quite pious novels, not unlike the New Testament Apocrypha.

Antichrist would be a Jew, from the tribe of Dan, born from a Jewish but converted nun, his mother, and of a Bishop!—if not from the Devil himself. He would not have a Guardian Angel. He would be born with teeth and blaspheming. He would swiftly acquire knowledge of all sciences. Satan would be his constant companion, etcetera, etcetera.

These obliging commentators have depicted his court, his conquests, armies, women, wicked and serpentine doings, his magic prodigies, one of them being to rise in the air mocking the Ascent of the Lord, who suddenly blows him back to earth where his definitive downfall takes place ("*interficiet spiritus oris sui*").

Briefly put, they prepared the ways for Hugo Wast's novel "Juana Tabor-666", which at least only professes to be a novel, and is not a bad one at that; it reads better than Maluenda, whose book is made up of not much more than clumsy interpretations of Scripture under the guise of a boring novel.

Bossuet, followed by Calmet and others, in his explanation of Revelations which he makes only relevant to the history of the Church during the first centuries—system that wasn't his either but one drawn from Juan de Mariana and Luis de Alcázar, and later botched by Renan—identifies Antichrist with the Roman Emperor Diocletian, the last persecutor, decoding the number 666 from the name Diocles Augustus.

But Bossuet, to whom we are in debt for convincingly explaining the method of *type* in interpreting Revelations, sagely observes that in his system he doesn't exclude "quelqu'autre sens caché": this is to say that there is place here for the anti-type; e.g. the anagogic sense, the primal and transcendental meaning in all prophecies. This is what Renan suppressed, watering down the last book in the Bible into a mere poetic chronicle, and, surely, a delirious and fraudulent one. What I mean is this: that he treats St John as if he were a deranged and deceitful

man, one who new things that would come to pass soon and who deliberately deferred them to later times.

#### 10.- **ANTICHRIST IN HISTORY.**

The later Middle Ages saw Antichrist in Mohammed; and didn't hesitate to calculate the number 666 with the letters of his name, an easy enough charade. The terrible danger that the Muslim empire represented for Christianity in those days and the historical menace that at times seemed quite unanswerable explains this appropriation. Of course, it's true that Mohammed impersonates one of Antichrist's types and figures the Son of Perdition, one of the Scarlet Beast's head: as far as we can see, he's the Second Beast in Daniel, the Bear.

This notion is quite common among quite a few writers culminating these days with Hilaire Belloc whom, in "The Crusades" and "The Great Heresies", holds this opinion and opens up a new, more daring—but not rash—one in the latter book: that Islam may be reborn as an Antichristian Empire, a more powerful and awesome one than before, in a similar way to that head of the Scarlet Beast that was mortally wounded and yet resurged in the last days, much to the whole world's amazement. This prophecy is found twice, in St John and Daniel.

This is by no means impossible: and there are more than a couple of reasons to believe it. On the 4<sup>th</sup> of March 1945, in Egypt the Arab League was silently established. In 1823 the insightful writer Joseph de Maistre enigmatically predicted the actual catastrophes founding them on this theological fact, that he subtly elucidates: Protestantism, he says, having taken a Socinian turn, now denying Christ's divinity, is in fact a Mohammedanism of sorts, not only in its dogma—something quite manifest in his times—but also in its morals, as is clear after the Lambeth Conference in 1928. All this means that Western Civilization has assisted to the sudden withdrawal of its religious foundations; or to put it better, its essential adulteration.

So the West has been, so to speak, "Muslimmed" or "Muslimized".

Without Christianity, our world is not essentially different from Mohammedanism, except for its Christian atavisms, and the desperate resistance from surviving Catholic ramparts (see the last chapter in Chesterton's "The Flying Inn").

And so, perhaps resurrected Mohammedanism would be more of a cultural phenomenon and not necessarily a political one; like the Beasts in Daniel, that



more likely represent cultures and religions and not political empires (that are better represented by the Statue). Today we can plainly see a cultural and political Mohammedanism, that de Maistre thought to be Protestantism's decaying outcome.

Taking for example books that aptly portray common thinking among Americans on moral and religious issues (say, "Babbit" and Sinclair Lewis' "Elmer Gantry", Erle Stanley Gardner's score of widely read detective novels or Kenneth Fearing's clever masterwork "The Big Clock") one can conclusively verify that this big and powerful nation has very lively people who are not amoral or immoral as resentful Latin Americans would have it but, instead, actually have morals and religion (and perhaps more severe and energetic than the weakened Catholic morals in South America); but that those morals and religion correspond, trait by trait, more to Mohammed's and not Christ's, never mind who they actually invoke. One can easily draw the same conclusion from any other Protestant country's literature—something I'll refrain from doing here, out of fear of becoming tiresome. De Maistre's prophecy has been accomplished in its Moral and Dogmatic concerns.

This is to say: the belief in an inaccessible God, the suppression or falsification of true mysticism, denial of Incarnation and, in a nutshell, of the *mysterious* itself; naturalism, anti-sacramentalism, appeals to emotion and action, socialization of all religion... So much for dogmatics; but consider the morals: polygamy, slavery, sacred wars, the cult of riches, a barbarous energy in *struggleforlifers*... I leave off, for there are many who know America better.

The actual mentality of degenerate Protestantism is in fact a cultural and religious Mohammedanism. Nowadays their "*weltanschauung*" and *message* do not essentially differ from Islam.

#### 11.- **PROTESTANT'S ANTICHRIST.**

With the arrival of Protestantism mainstream interpretations on Antichrist suffered a substantial variation. Luther, for one, applied the terrible scatological tag to the Pope, and was that way the first to explicitly kindle two important questions—that one can find in some Fathers, like the Blessed Liebana—: Firstly, that Antichrist is not an individual, but an institution of sorts; and, secondly, that the Church founded by Jesus Christ can be corrupted and in fact so she will be, at the end of times.

Evidently, this last thesis is a delicate one for any Catholic—for instance, Lacunza is very cautious when dealing with the subject; and many theologians have thought it simply nefarious. The way Luther proposes it is simply heretical and against Holy Scriptures. There stands the great promise on the Gates of Hell. The expression "*Ecclesia de medio fiet*" from the first Revelation's commentator, St Justin the Martyr, must be interpreted as referring to an almost, but not quite complete, extinction, not to an absolute corruption. "When the Son of man cometh, shall he find faith on the earth?"

For a whole century Protestant interpreters were bitterly intent on applying the thirteenth vision from the Book of Revelation—The Great Whore—to the papacy. Doubtlessly the city there referred to by the Angel is Rome. The necessarily evasive commentaries to this fragment can only choose between two alternatives: to a Rome exclusively in the past, or else to a Rome in the future, imagined and transformed; this is to say ethnic Rome, that St Peter called Babylon or else a renegade Rome, Antichrist's headquarters that some novelists, following Lacunza, did indeed imagine.

Lacunza freed a truth captive to Protestants. It is well known that the pretext and "pathos" that grounded Luther's superficial dogmatic framework and Calvin's more rigid one, was Rome's corruption and worldly papacy in Renaissance times. To the point that Chesterton could well define Anglicanism as a negative mixture of anti-clericalism and anti-Romanism, this is to say, Northern racial proudness and anti-sacerdotal rage.

In 1933 I visited London's Tate Gallery and in its first hall I bumped into at least four pictures by great contemporary painters that colourfully translate this statement: a scene by Gil Blas depicting dissolute friars in a Spanish tavern; a fantasy on the invincible Armada's defeat; a glorification of Elizabeth, the unclean virgin; and a brilliant "historic" picture by Sargent, with a "historic" text by Sannazaro underlying it, where Lucrecia Borgia the popess is seen sitting on the papal throne, a stunning mermaid beauty, with two Franciscan and Dominic friars disgracefully kissing her clog.

The whole of the dissident's apologetics and current dogmatic fits in this picture, a "capolavoro" of pre-Raphaelite painting: anticlericalism and Northern racial haughtiness.

Lacunza has freed from this arrogant Protestant horror the bitter truth found in the tares parable, that remains mixed up with the wheat and cannot be gathered

up until the Angels do so at the end of times. Luther stumbled on these tares, and wanting to gather them up, he actually scattered them.

## 12.- LACUNZA'S ANTICHRIST.

Lacunza was a South American jesuit, very learned in Holy Scriptures, of a saintly and prayerful life; his lot was to suffer the terrible luck of belonging to a Society that was struck by the expulsion from America, first, and the total extinction of his order later, King Charles III and Pope Clement XIV joint decision.

Undoubtedly the effect of this disaster raised in his soul of renovated Christianity the wonderful intuition—not impugnable because of a few partial blunders—that underlies his admirable book “The Coming of the Messiah in Glory and Majesty”, a classical exegetical work that honours South American letters, and that our Manuel Belgrano and his brother the ambassador arranged to be printed in London, inspired by “pure American patriotism” as they used to say in those days.

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Lacunza thought that Antichrist was eighteenth-century Philosophism—a statement not very off the mark, as we shall see later. Terribly hurt—*et pour*

6

What we say here about Lacunza does not represent a justification nor a defence of this theologian skilled in Holy Scriptures, but a critical reference to his work, that I draw from Marcelino Menéndez y Pelayo. In his monumental “History of Spanish Heterodoxy”, Volume VI, appendix to chapter 4, the great Spanish critic puts forward his opinion to the effect that this edition in London was provided by José Joaquín de Mora, “a well known fact” says he. It isn’t possible: for our copy includes an anonymous letter “from the Publisher to all Americans” where he ponders “his loss, not being able to verify the book’s circulation in his loved Buenos Aires”. This assertion gives better credentials to “the other well known fact”, namely that the edition was provided by the Belgrano brothers, Manuel and Mario the ambassador. The book comes in four splendid volumes with beautiful typography inscribed in rich paper, though with many misprints, printed by Charles Wood, Poppin’s alley, Fleet Street, 1816”. It is not the first edition. The editor assures that the book “has been translated already into all the cultured languages of Europe”, and circulates in manuscript form through the United Provinces of the River Plate, being promoted—even if in a abreviated edition—by the Oriental Army’s first General Vicar, Bartolomé Muñoz. The editor’s motives are not only scientific, his intentions seem to be more patriotic than anything else—to show the continental Spanish that “if South Americans are animals, he would like to know in what species do they include them for classification”, as a deputy to the Courts of Cadiz had recently inquired. These motives are of great value to us nowadays, apart from our natural scientific interest, which is great. It doesn’t seem reasonable, either, that this book should still figure among the forbidden books listed by the Index. Critical studies, including Menéndez y Pelayo, show that the listing of this book has nothing to do with the author’s orthodoxy and science—instead, that it obeys to circumstantial reasons that caused quite an uproar in those days; for example, his “lack of reverence and harsh insinuations concerning Pope Clement XIV, who’s Brief decreed the Society’s extinction”. Nowadays such reservations would make no sense to readers who wouldn’t even detect the puns unless previously warned. The rest of the objections lean on his fired and reckless language—and aims not at the substance of his doctrine. Such censures could be summarized as a general objection to what they called “shades of Jewishry”, because Lacunza wrote under the guise of a Jewish Rabbi—we know not why—signing as Josaphat Ben-Ezra; himself being from Spanish ascendancy, though perhaps a “new Christian” by a Jewish mother.

*cause*—in his heart he was horrified by the premonitory symptoms of the French Revolution; Pope Benedict XIV corresponding with Voltaire; and dissolute Cardinal de Benis (*Babet la Bouquetière*), Choiseul's disciple and a friend of the Pompadour prostitute, intriguing in Rome, he didn't hesitate to apply to Rome the terrible vision of the Great Whore, drunk with sacrilegious wine and fornicating with the kings of the earth; not to the Ethnic Rome of the past, but to a renegade Rome in the future, obtained by projecting the lines of the city of his days.

What I have to say is this, Lacunza—without scandal nor excited passion, but with quite a bit of humility and patience—set free from Protestant theology one of the Gospel's truths; one can if one feels like it reject his opinions as an exegete, but no one in his senses can deny his genius for apologetics. In effect, to the poor Protestant with no more excuses for his schism than "the terrible scandals in the past" he peacefully answers back: "That is nothing compared to what—perhaps—we'll see someday. That is nothing else but the tares sowed by the enemy in the householder's field—an argument that proves better than disprove that the Church has been Divinely established..." A good case of "retortio argumenti", St Augustine's, the King of Apologists, elegant manner of arguing. "Do you mean this or that? Well then, I freely grant you this or that, and yet much more—except that in this or that you'll find a hidden key to all that shocks and bewilders you." That's the method he uses in "De Civitate Dei" against the heathen.

Antichrist is probably eighteenth-century Philosophism, a projection of the protestant pseudo-Reform, and a type of the new religion that's taking shape today under our eyes, call it what you will (modernism, aloguism, anthropolatry), that shall doubtlessly be the last heresy, for one cannot go further in this matter.

And Antichrist shall also be a singular man, since every objective *spirit* cannot exist or act except incarnating itself, and that every historic movement causes a man to rise above the rest. All great sociological movements provoke the appearance of a head to guide it; like, for instance, Mussolini, who created and at the same time was a creature of Italian nationalism.

This is an obvious historical law that Carlyle exposed in his book "Hero and Heroworship". This synthesis between the old patristic thesis of a personal Antichrist and Lacunza's anti-thesis is probably—not to say surely—the right solution. That's the way things happen in human history.

### 13.- THE ARTISTIC ANTICHRIST.

Such a synthesis has been illustrated by that great novelist and psychologist that was Robert Hugh Benson in his admirable parable, "The Lord of the World",<sup>7</sup> that I have translated in 1958 for Itinerarium, the Buenos Aires' publisher.

It is one of English literature masterworks, undoubtedly his best book, a theological poem at "Paradise Lost" and "Pilgrim's Progress" heights. In it, the author contemplates the transformation of modern humanitarianism into a positive religion that in those days, 1910, is proposed by one socialist leader, Gustave Hervé, a disciple of Auguste Comte; and projecting the lines of contemporary apostasy he incarnates it in a mysterious plebeian of devilish greatness, Julian Felsenburg, an orator, a linguist, a statesman who in the twinkling of an eye attains the world's throne with the title of "President of Europe".

As belongs to an artistic work, this imaginary picture of the *Man of Sin* leaves out all the prophetic aspects of the Second Coming except one; and this is all for the better as it gains in concentration and unity—something that we miss in other, similar novels of this kind.

So Antichrist will be, a Universal Secular Empire associated to a New Heretic Religion; incarnated in a man, or perhaps two men, the *Tyrant* and the *False Prophet*.

For a short while these two *Beasts* shall wield the instruments of the most gigantic extortion and persecution that has ever existed: the Machiavellian mechanics of a brutal Cosmopolitan International State. Such an instrument will reproduce line-by-line Nero's sacrilegious Empire, the one John had before his very eyes when writing Revelations.

The Prince of this World's apparatus and his cruel short lived victory, shall be destroyed by the Lord Jesus with the brightness of his Coming and with a single word of His that will kill the sacrilegious King and annihilate the double Beast.

But before that the Elect will be percolated by the Supreme Tribulation, the one that leads up to Judgement Day; that will probably not be a 24 hour day, but a

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<sup>7</sup> Having written this, I have stumbled over another work of this type, more closely fitted to the Book of Revelation than Benson's. It is "Three Dialogues" by the Russian mystic, Wladimir Solovieff, written little before his death in 1900; and a more *prophetic* novel—even if less artistic—than the later work by the English bishop.

long stretch of time, like the days of Creation.

#### 14.- **IS THE SECOND COMING A LONG WAY OFF?**

St John in the Book of Revelation says that Christ's Second Coming (this is to say His appearance with all severity in human history) is to be soon; from the very beginning, when he titles his book as "Revelation... to shew unto his servants things which must shortly come to pass" to the end where he says "Surely I come quickly" and also "I stand at the door and knock. Be patient. I come now".

Now? This disconcerting statement upon which today's (and all time) infidels stumble verifies itself in three ways: transcendently, mystically and literarily.

1. *Transcendentally*. The historic period known as "the last days" (meaning the current dispensation that runs from the First and Second Coming) shall be very brief, when compared with the world's total duration.

An old Hebrew-Christian tradition, and a very respectable one at that, holds that this "age" (the Adamic cycle, from Adam to Judgement Day) lasts seven thousand years matching Creation's seven days, for "one day is with the Lord as a thousand years" (II Petr. 3:8). And that in this space of time, Natural Law governed for two thousand years, then the Mosaic Law was in force during another, similar, span, after that two millennia were ruled by the Christian Law; and the last thousand years, Sunday, are reserved for the universe's joyful transformation under the Throne of the Word ("I shall make a new heaven and a new earth") a great event to take place after the Second Coming.

So, in this transcendental sense, Christ could verily announce that his Second Coming was near.

2. *Mystically*. The Judgement of all men, not less than that of all nations, is always close at hand because of death, something that can take place any moment; and death always unexpectedly occurs when man is in the middle of that eternal haze and distraction that seems to be his lot. All through the Gospel Christ's method of teaching seems to be made up of a constant warning to men about their imminent and unexpected death. "Thou fool, this night thy soul shall be required of thee: then who shall those things be, which thou hast provided?"

From our own experience we know that even when hopelessly ailing, death

surprises old men with its suddenness: in the sense of its unexpectedness; so what? Who really expects it? I happened to be present when a saintly religious man was dying. He was angry when a Superior referred to the last rites. "I am no man to dye without the last sacraments," he said, "but these young superiors are so rash and precipitated that as soon as they hear of someone suffering this or that they rush with holy oils to their bedside". He received them however, because he was a docile man; and that very afternoon he was dead.

Well then, things will be the same at the End of Times, "for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage"; "for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be". So it is a sensible thing to think that the end is close at hand, because in fact it could be indeed today, when our lamps are without oil, like the foolish virgins; we must think the end to be nearby, not however as a certain thing—because that would paralyse all human activity as happened with the Thessalonians—, but as something possible, foreseen and expected. And also piously hoped for. Even so, come, Lord Jesus!

3.- *Literally*. The *types* that Our Lord and St John resorted to depict the end of times (this is to say, the end of a cycle), were immediately fulfilled with Jerusalem's destruction, first, and then, later, with the fall of the Roman Empire: in its first phase this prophecy was fulfilled for those that had heard Jesus Christ's preaching; and perhaps it is us who think less than the first Christians about the end of times who will see its full accomplishment. And without doubt we are nearer than them to seeing such things!

This is so because History's drama unrolls on different levels, like any play that unrolls in different scenes, all of which include the same fundamental idea that finally shines in all its brilliance with its denouement. So as we have seen the calamitous downfall of every great Empire that persecuted Christians, because we have assisted to great resurrections of Christianity and seen how God sweepingly destroys entire apostate and degenerate races, we can consider all these events as partial and figurative fulfilments of His Presence ("*paraousia*") in History and of His definite Revelation (apocalypses). <sup>8</sup>

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<sup>8</sup> *Pre-phasic realizations*. See this topic admirably explained by Bainvel in his article "La Parousie" in the "NOUVELLE REVUE APOLOGÉTIQUE" magazine, Paris, 1928; and in Louis Billot's book on the same subject, from where Bainvel draws freely.

## 15.- THE SIGNS OF THE TIMES.

All prophetic books are necessarily obscure and are only completely clear once the prophecies are fulfilled. For instance, the Book of Revelation includes a prophecy of every persecution the Church would suffer, typically in the first (Nero's) and the last one (by Antichrist), followed by God's timely punishments and Christ's victories.

Two thousand years after the First Coming, being as we are closer to the prophecies' fulfilment and in that sense better placed because of our position in time, it is only natural that we should understand them improvingly. "Shut up the words—says the Angel to Daniel—even to the time of the end". But an Angel says to St John: "Seal not the sayings of the prophecy of this book: for the time is at hand".

So it is not rash to think that Holhauser or Lacunza have deduced certain things from Revelation that the first Fathers did not understand as clearly, all the more so when they interpret the book in perfect harmony with all the Saintly Fathers; not *inventing*, but unrolling and getting to the bottom of matters, which is the proper method of developing Christian Doctrine.

Anyway, the first Christians clearly understood eschatology in their own terms and times—the proof being that the believing Jews fled from Jerusalem to Pella as soon as they felt Armageddon was upon them when they saw that Titus' Second Army was laying siege to the city. After that the book was shut for them. The interpretations and commentaries multiplied in such manner that to read them all and try to compose them is a real pain in the neck—as anyone can find out reading Alcázar o Cornelius Alapide for instance, as I have been doing these days.

Infidels have always thought these prophecies to be delirious nonsense. Lukewarm Christians avoid them. And yet, the Book of Revelation makes a special promise to those who keep them: "Blessed is he that keeps those things which are written therein".

But when a prophecy is fulfilled, then those who have kept it in their hearts—and only them—easily see that this is their realization and cannot be anything else. So happened to Gamaliel and every Jew who came to believe in the First Coming. "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the



signs of the times?"

Bossuet's remark to the effect that "a prophecy may be fulfilled without its contemporaries knowing it" is all right as long as one understands it properly. If it's taken to mean "without *all* contemporaries acknowledging it" it would be nothing but balderdash so long as it would, in fact, be tantamount to saying that "*the Church* wouldn't know it". If such a thing were true the prophecies would be quite futile, nothing but mummery, or at the very least, unworthy of God's wisdom and compassion. "Now learn a parable of the fig tree. When his branch is tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at doors".

#### 16.- **THE ACTUAL REVELATION.**

The Book of Revelation is becoming very up to date. Leon Bloy wittily remarked with "When I want to know what's the latest news, I read Revelation". Not a century ago Renan could mock the Apostle John and make fun of his "delirious and inordinate oriental imagination", miles away from the serene balance and elegant composure one can find in Greek imaginations. An army of two billion soldiers, all of them horsemen!—that may be no more than a modest war expedition by the Parthians along one of the Empire's frontiers that wasn't even properly verified, the blasphemous Breton exclaims. A darkened sun, a bloody moon and the stars falling from heaven!—that surely were no more than a couple of inoffensive eclipses, comets and meteorites....—Whole cities collapsing in an instant and becoming ruins! A third of mankind perishing!... Renan savours these absurd impossibilities in the Age of Progress, Civilization and Modern Science. He knew nothing about the atomic bomb that modern science was already begetting. In those very days, Victor Hugo was already saying, what he knew not: "*Je songe a tout l'enfer qui tient dans un atome*", this is to say, predicting the atomic bomb like Balaam's ass.

In his literal comment to Revelation, (a Lacunzian summary published in Rome with an *imprimatur*), Bishop Eyzaguirre identifies the sixth angel sounding the sixth trumpet as a prediction of a great world war, divided in two parts, with a twenty year interval between them, which we have witnessed and suffered. It is premature to say that both World Wars are a literal fulfilment of such a prophecy because the Prophet indicates two billion horsemen *at the front* (this is the cavalry, the storm troopers of other times) and numbers its victims up to a third of all humanity. Of course, in World War II, if one counts all those involved in the

war-effort one could perhaps say that two billion people were involved. And a third of them died or were injured in the conflict—but a third of those involved, not of all mankind.

But many respectable military critics such as Capt. B. H. Liddell Hart and Iturrat, for example, deem perfectly possible, and even probable, a Third World War, after a shorter truce than the last one, and that this time the conflict would be between whole and *unified continents* and not *unified nations*.<sup>9</sup> Fulminant Air Forces, explosive robots, mass conscription, including women, and compulsively drawing small nations into these wars (a modern technique that has already been tried successfully and that nowadays definitely belongs to warfare art), make possible—at a modest estimate—the extermination of three times more people than what we've already witnessed.

Antichrist has now found his tool. It's only a matter of time before "what withholdeth" him, *the Obstacle*, shall be removed, and then Him, Who is to Come, will come.

#### 17.- EXEGETICAL CONJECTURE.

If then, things stand like we've said, perhaps one could surmise for the near future the following:

- 1.- The assembly of all Jews in a single national fold, the reconstitution of the Kingdom of Israel in their ancestral home, a pre-condition of their mass-conversion to Christ. "They shall look on him whom they pierced".
- 2.- A swift concentration of political and economic power (totalitarian capitalism) and the constitution of great international groups, anticipating a Universal Antichristian Empire, or First Beast.
- 3.- Juliano's persecution, the establishment of a false religion similar to Christianity, the making of the Pseudoprophet, or Second Beast who, not impossibly an Anti-Pope, or a great religious genius of some sort, or perhaps simply Freemasonry or Socialism. In Italy Christian Socialist parties have been founded.

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<sup>9</sup> One must bear in mind that Castellani wrote this *circa* 1950. [Translator's note].

4.- Nero's persecution, this is to say a persecution under the law, imprisonment, Nuremberg-like trials, killings and execution of those who do not have the mark of the Beast upon their foreheads (apostatic faith profession) and on their hands—perhaps handling coins with sacrilegious inscriptions, as reportedly happened in Nero's time.

5.- Diocletian's persecution, this is to say the economic oppression of all the faithful to Christ, who may not buy or sell or trade impeded to do so by way of black lists controlled by a world power.

6.- Two witnesses showing up who fight Antichrist wielding divine powers, maybe the chief of old Christians (Enoch) and the chief of converted Jews (Elijah)—possibly the last Pope and Israel's last Viceroy—both of whom would be martyred.

7.- The defeat of all saints everywhere amidst a universal apostasy, for "whn the Son of man cometh, shall he find faith on the earth?" (Luke, XVIII:8).

8.- A brief period of international peace, of a horrendous peace made up of terror and injustice, presided by the Lay Emperor of the Universe, Antichrist.

Writing about the atomic bomb, a LA NACION journalist in the 18<sup>th</sup> November 1945 edition of that newspaper says that thanks to President Truman's "Christian inspiration" the atomic bomb is the instrument that will bring peace to the world. Wish it were so! But more probably the atomic bomb will be the technical instrument through which the world will be unified in terror just as the Christian Socialist Party represents the means of unifying the world through falseness. Following the prophecies, both elements cement the Great Lay Emperor's power and make possible the mysterious *Obstacle's* withdrawal.

All this, unless we witness a great reaction from Christianity's side (Europe's conversion such as Belloc, Dawson and Meinvielle hoped for) with a great victory for the Church (such as great theologians like Holzhauser and Billot predicted) initiating the last golden period in history before the end (the *Church of Philadelphia* or Love between brethrens) and postponing the times of the last church, the *Church of the Laodiceans* or Judgement of all Peoples.

Having said this, these are not truths to be blindly believed as if coming from our Faith, but only as conjectures of the things to happen; these speculations are but

private interpretations that any Christian can licitly try. And more so, if he's a Divine.

### 18.- **THE SEVEN PLAGUES.**

In these times when the Church will have to suffer so much from the world, the world will not have it easy either; on the contrary.

The City of God and the City of Man, whose strained relations over the centuries will have reached their peak, will both suffer as much as human creatures can bear, and yet a bit more; the difference being that while the Church's pains will be parturient ("I saw a woman clothed with the sun, and the moon under her feet and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered [...] And she brought forth a man child, who was to rule all nations with a rod of iron"), the infidel's pains will be of everlasting death, the beginning of the fires of that furnace reserved for those who are to be lost.

The Book of Revelation figures the pains reserved for infidels through Seven Vials poured upon earth by Seven mighty Angels who administer God's wrath by way of those Seven Trumpets that the seer precedently describes. But the difference between the Trumpets and the Vials is this one: that the Seven Trumpets signify the spiritual causes of all these pains (such as we see them: the barbarian invasions, Islam, the Greek schism, Western schism, Protestantism, world wars and Antichrist), while the Seven corrosive Vials that the other Angels simultaneously pour out upon earth represent the woe and punishment due because of such spiritual destructions.

If Eyzaguirre's interpretation to the effect that the Sixth Trumpet and the Sixth Vial represent world wars is right, it naturally follows that the other six are those that I've numbered.

The Seventh Trumpet and Seventh Vial are evidently the very End of the World—invariably, the manner in which the twenty Visions in Revelation close. But it must be understood that these Visions do not follow a linear progressive sequence (natural to epic or narrative poetry) but as a concentric plot, or better still, a helical winding up, a typical scheme in all oriental prophecies. Each one of these Visions set out a step forward from its precedent but all of them finish

depicting the Second Coming, the Book's main subject. <sup>10</sup>

So, from our point of view, the First Plague figures syphilis; the Second one, international discord and war; the Third one, the poisoning of social and cultural life and the rift between classes; the Fourth, modern science's perverse and destructive deviation; the Fifth depicts the destruction of all politics and the statesmen's helplessness; the Sixth is nothing but a World War; and the Seventh, the Second Coming. <sup>11</sup>

Similarly, the way we see it, the White Horse in the Third Vision figures Christian Monarchy that ruled from Constantine up to Napoleon's times; the Red Horse symbolises the Great War and a whole period of "wars and rumours of wars" and of "armed peace" periods such as those that followed Napoleon's wars; to my mind the Dark Horse figures our tender times after World War II, with its Crisis and Shortages; and finally the Pale Horse—why pale? Is it death's colour or the colour of Antichrist army's race?—signifies the Perfect Closing.

#### 19.- **THE GRIEVOUS SORE.**

As a way of illustration, let us take a look at the First Vial, because this is no treatise, only a sketch; and we cannot explain everything, only briefly indicate. He who has eyes to see, let him see. We have another book in the making; not yet published.

The First Plague is "a noisome and grievous sore" that afflicts all of those with the mark of the Beast upon them and who have worshipped his image. The Greek text suggests a terrible and dreadful ulcer (*élkon kakón kaí ponerón*; see Zeller's Dictionary). Syphilis is one of the worst diseases in modern times, it is cruel and disgusting and nearly always afflicts sinners, not saints (Oh my God! Only yesterday I've seen on the train a little six-year old girl with a harelip, a perforated palate—a monstrous jellyfish).

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<sup>10</sup> Those who cannot quite follow my meaning—and this is no place to abound any more—can consult Kenneth Fearing's novel *THE BIG CLOCK* to which I've referred before. His is an original style, similar to the one we've been explaining: a winding progression. Ibsen's technique in his play *JOHN GABRIEL BORKMANN* is not dissimilar.

<sup>11</sup> One should be cautious when applying the Vials to our times and only as a strictly personal interpretation—even when this one certainly coincides with other contemporary interpreters such as Holzhauser, Eyzaguirre, Paul Claudel and André Suarès.

Syphilis as a plague makes its appearance in our times. We don't say that it hasn't always been epidemic, but in the sixteenth century it became endemic. Its appearance was so sudden that people believed that it was a new disease. Every nation attributes it to its neighbour. The Spanish call it the "Indian pustule" thinking the American Indians had originated it and that it had been brought over by the conquistadors. Englishmen call it "the French disease". The French call it "the Sicilian pest". Italians have it as "the French ailment", Polish as "the Russian infection" and the Russians as "the Persian malady". It is also called "lues" which means pestilence or "avariosis" signifying degeneration. Syphilis is a devilish and astute pest. If it is left to its own devices it goes straight to the nervous system and the generative plasma, attacking the individual's vital nucleus and the species. Just like original sin, it also hits man's descendants producing a chain-reaction that causes awful havoc around the patient's world and incalculable repercussions in his future. A single man with this ailment could infect the whole of humanity. A single prostitute's shoal of spirochetes could spread buboes, tabes and syphilitic ulcers to every Uruguayan and Argentine inhabitant. As some contemporary biologist have it, possibly tuberculosis, cancer and neurasthenia.

Of course, we're not saying that the terrible *treponema pallidum* immediately cause these three ailments. It is a well-known fact that such is not the case. All the same, if André Suarès it to be believed, it is quite probable that parental syphilis predisposes people to these scourges—that are *degenerative* as well as infectious; and, that without this proneness would but rarely occur.

Up to date no specific cure has been discovered for these three sicknesses; and modern science will never find one. Those dazzled with the invention of penicillin and all the devotees of the New Religion of Science will wait in vain for a miraculous vaccine for the treatment of cancer, tuberculosis and neurasthenia. They haven't paused to reflect that penicillin and the rest of modern medicine's remarkable breakthroughs can stay infections—only in robust organisms; but in no way strengthen, let alone regenerate them.

Carrel says that modern medicine diminishes infectious illnesses but increases degenerative ones. The outcome is that modern medicine will only increase the number of feeble, valetudinarian, ailing and senile people. Read if not "Lysistrata" or "The Woman of Tomorrow" by Ludovici, the English physician.

Generally speaking syphilis attacks those who worship the Beast's image and have their forehead stamped with its mark. Every Argentine magazine these days

systematically publish an *artistic* photography displaying a barely dressed Hollywood prostitute—even “Don Fulgencio” a magazine that professes to be adequate for the Christian home.

That’s one of the Beast’s images, proposing them to our adoration with the evidently sacred name of *stars*. The proper name in plain speak is the one I’ve just used.

May the wrongdoing they do to innocence fall one day upon their heads: the millstone hanged about the neck.

The curse isn’t mine, it belongs to Holy Scriptures.

## 20.- **THE NEW JERUSALEM.**

Enough with visions of curse. You can interpret the six other plagues; it’s easy to do.

Revelation closes with a vision of the New Jerusalem. There are two new Jerusalems, the heavenly and the earthly one—the latter being our mother.

Heavenly Jerusalem is the actual congregation of all the saved; this is to say what we call Heaven, wherever that is. The Prophet sees them under an altar, crying for vengeance against the unjust and murderous powers of both hell and the world; *not* as the French poet Victor Hugo saw them, praying to God to have pity on scoundrels like himself.

“And I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on earth? [...] And it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled”. Heaven is a vision of God and a unifying and coalescent possession of the soul by the deity. However, in a certain manner, holy souls cry out for their bodies, their substantial forms.

But this heavenly Jerusalem, which exists since Christ “descended into the lower parts of earth” the very day of this death, is not the earthly Jerusalem that the Prophet now sees descending from heaven “prepared as a bride adorned for her husband”. This other one is “a new heaven and a new earth”. It is the “tabernacle

of God with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God [...] because He (God) said Behold, I make all things new". It is not God's spouse but the Lamb's *bride* that comes down from heaven with a light like a jasper stone, clear as crystal. It is a measured and fortified city with great and high walls, with twelve doors and twelve foundations with a perfectly cubic form. The sun that shines on it is none other than the Lamb's light, a pure river of water of life runs through it and on this side of the river and on that a tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree are for the healing of nations.

The Seer describes it in corporal terms and promises it for the End of Times, after the Second Coming. Therefore it is an exegetical error to identify it with heaven where the blessed souls dwell and are perfectly happy for ever and ever. These two cities are described differently, the earthly and heavenly one.

I would very much like to describe it. But who could do it better than St John could? I wish I had Fr Golia's eloquence.

In Rome, 1930, on Easter I listened to a homily about Heaven, preached by Golía, in those days a celebrated Jesuit. (It was said that Mussolini was there too in unrecognised guise, but I didn't see him. All the same, the Church was full of military and Roman aristocrats). Golía preached a long, loving and pleasing sermon on human nature's final perfection in the future life—that and nothing else, is heaven—that made us laugh and cry at the same time. He said that only with the removal of all earthly evils it would be paradise. He described the main earthly evils such as heresies, disagreements, lies, war, travails, uncertainty, sorrows, sicknesses, old age and death. And after that he wittily and lyrically glossed—and at the same time, jestingly remarking on the old pious old women who wouldn't stop murmuring and fidgeting, moving their chairs around and not letting the rest of us listen properly—the Prophet's promise:

*"And God shall wipe away all tears from their eyes  
And there shall be no more death,  
neither sorrow, nor crying:  
for the former things are passed away."*

For my part all I can say is that if they only took off my back my weekly neuralgias, the newspaper's sub-editor and this hot and sticky weather, it would be heaven for me. Although it's also true that as soon as that happened I'd feel



discontented again and would begin to dream with other heavens and loves: because that's the way we are. But upon that day, while I listened to Golía I must say that my eyes were swimming with tears.

After that Golía began to number every earthly joy, purifying and subliming them, just to show how the new things in the earthly Jerusalem shall be, where *Christ will reign with his saints for a thousand years*.

After the *First Resurrection*, there is a period of a thousand years in which Christ shall reign with his martyrs. Some interpret that this shall happen before Christ's Second Coming (the so called *evolutionist* exegetic school) but other think that this will only take place after that (the so-called *millenarist* school of thought).

Millenarism is a divided school. Those who interpret the millenium in a carnal or Jewish sort of way—technically called *Quiliasts*—have been condemned by the Church.

#### 21.- TAG.

I must be silent now because I feel quite incapable of describing Heaven. In my present circumstances I feel deeply inspired to describe hell, or in the best of cases, Purgatory. My description of Heaven would be a dark night, my solitude in it and a bronze dome around it. Right now, if I were to write a theological poem, it would be more like "Les Fleurs du Mal"—in which a poor reprobate and martyr of our times described his inner hell—never mind the "Divine Comedy", third part.

Suffice it to say that the New Jerusalem is a hundred times better than the best thing that has ever existed in this world.

Following Boetius, St Thomas says that everlasting life is "a perfect possession of all things for ever and ever". Man's life is dual, although not double; a life of the soul (the soul is body's sense) and life of the body (the body is the appearance of the soul); even when these lives are not quite separated or superimposed, in this life one frequently finds them at odd ends, violently contrasted and torn between each other because of man's vicious oscillation between them: a mystery that made Aristotle groan.

The world's Redeemer who "reformed our bass nature, configuring it to the light

of his own body", delivered for our sake to the torments, has saved the whole of man, body and soul, and with that the whole of nature, created for man.

In a sense, Christ owes it to Himself to restore Earthly Paradise, if it's true that He was to repair improvingly, as it is written, the whole of the serpent's damage. And what's more, perhaps that is why the Book of Genesis says that Paradise was "shut down" after the fall, and not "destroyed".

Paradise lives on as an unsaciable homesickness in all Adam's sons, prompting them to the conquest of all elements, inducing them to march forward, inspiring their feats; and in present times, having them in a frenzy and making them rave with new towers that would reach the heavens.

Every love poem evokes Eden. I know quite well that *divines* don't like it to be so; but that's the way it is, and so is it stamped on Holy Scriptures. All great poems should be titled like Milton's, "Paradise Lost". Without Beatrice, Dante would never have been able to imagine heaven.

During their seminary studies, *divines* used to imagine heaven as a place full of palm trees and birds, without cold or hot weather, where one could sleep excellent "siestas". When I was young, I used to represent it to myself as a beach by the sea and nearby a house with horses and metaphysical books, an image I now find not so good as the former one—the one with palm trees. But as I'm sure that if I forge a better image I'll be in hot water with Censorship, I much prefer to go to my betters and remember the accursed Charles Baudelaire's famous images in "Les Fleurs du Mal" (I *Bénédiction*).

E N D