

Chapter 6

In this class of false missions are those that transpose the epochs and want to apply to the political movements of our modern times the various Jewish historical prophecies which included only those peoples linked by interest or rivalry with Judea, according to the secret plans of the Divinity. Now that these plans have been fulfilled, the historical prophecies that served to announce them have returned the spirit they once had, and the Jews themselves will be obliged, in order to reap the fruits which are still promised to them, to ascend to the higher region to which this spirit has withdrawn in order to await them there.

Indeed, let them read Jeremiah 30:24: *“The fierce anger of the Lord will not turn back until he fully accomplishes the purposes of his heart. In days to come you will understand this.”* Let them read Isaiah 60:18-22, where the consolations and joys with which they are to be filled are postponed to a time when *“the sun will no more be your light by day, nor will the brightness of the moon shine on you... your sun will never set again, and your moon will wane no more.”* Let them read Joel 3:1-2, where *“when I restore the fortunes of Judah and Jerusalem, I will gather all nations and bring them down to the Valley of Jehoshaphat. There I will put them on trial,”* (Expressions which compel the mind to raise itself above the notion of an earthly valley). Where finally He said to these same Jews, verse 21: *“For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.”*

And with these last words let us recall the sentence pronounced by St. Paul, 1 Cor. 15:50: *“Flesh and blood cannot possess the kingdom of God,”* and say for the same reason that the kingdom of God cannot dwell with flesh and blood, that consequently flesh and blood must disappear for the prophecies of the peace of the Jews to come to fruition.

Now, if it would be a distortion of these very prophecies to apply them to the restoration of this nation into their earthly and temporal kingdom, would we not be disregarding them today in wishing these prophecies to apply to the movements of our political societies? It would be to force them to take on an expansion which the spirit had not given them, and at the same time blind ourselves to the state of our political societies themselves, which are unfortunately all too abandoned to mere human powers; for what fruit can we expect from these human powers? *The kingdom of man is not of this world,* and the Repairer and our true regulator did not concern Himself with the political order of the kingdoms of the Earth, but left them to all the blind powers that rule them, and which seem to be as if the spirit had withdrawn from them, although nevertheless in their most disordered movements the eye of that spirit can never lose sight of them.

These missions are no less false, even though they are announced under the name of the human Virgin and other privileged creatures. It was enough that, by man's inclination to sanctify all his movements and to deify the objects of his affections, the simple prayers and invocations which he

addressed to these privileged beings would have taken on a higher and more imposing character in his mind.

It was enough for him to have relied exclusively on the help that these beings can indeed give us, when God is willing to favor us enough to allow them to come and pray to Him with us. It was enough to allow them to come and pray with us. It was enough to have so often transposed His worship with as much ease as imprudence, since the more he found in these chosen beings of that peace, that joy and that support of which we all have such a great need here below, the less he felt inclined to seek it in the Source itself.

And indeed, how many people praying to these helpful beings find themselves believing they are praying to the Divinity itself, and end up not knowing how to tell the difference? How many have been surprised into adoring them by not believing they are doing anything other than praying to them: a form of idolatry that is all the more dangerous because it originates in our sensitivity, in our love and even in our virtues, if not in our intelligence.

It is then that the Principle of Darkness, taking advantage of the false steps that our ill-informed sensitivity makes us make, easily leads us into all the other outlying paths that are familiar to him; it is then that, by using venerable names which have become sacred to us, he can prepare, proclaim and operate events and marvels so well-combined, that according to the warnings given to us, they could deceive the very elect themselves.

And why does he strive to give these names such a considerable influence, like divine powers, if not in order to veil to us, as far as possible, the name of the true God who would leave him no movement and who would keep him bound to his abysses? For if it is true that there are fires that simply attract exhalations and clouds, on which the images of all objects can form apparent reflections, it is even more true that there is a living fire which operates in silence and which, always hidden like that of nature, ceaselessly produces the objects themselves, shows them in all the regularity of their forms and makes all distortions flee before it.

Although the Principle of Darkness can, under the names he borrows, operate only illusory or inferior works, he possesses the art of making up for it by the uniformity of these works in a great number of different places and by a unanimity of doctrine which, always drawn from our dangerous sensitivity, leads the heart by seductive sweetness and the mind by the surprise of this conformity of mission and correspondence of facts.

But it is this very uniformity that should cease to amaze us if we were less reckless. Indeed, if it is the same agent who influences these missions and who directs all these wonders, if in both of these he is animated by the same sights whose purpose is to dazzle us rather than enlighten us, and if he always has to operate in us on the same bases – that is, our weakness, our greedy curiosity that so often takes on the color of our true needs – it is natural to recognize that he must always get the same results from this.

For, though he may bear a resemblance to the sacred authors in the uniformity of these prophecies and missions, who all have also announced one and the same thing and spoke one and the same language, this is no proof that he cannot deceive us with these apparent colors and that error cannot, like truth, have a unanimous language and uniform testimonies.

There are signs that we should at least be on our guard against such pitfalls: firstly, to see the praise which the agents of these various missions shower all those who are called to them, and how much they promise them that they will all have brilliant roles to play in them; while the true prophets were little praised by the spirit which employed them, and the Repairer promised his apostles nothing but contempt and torment.

Secondly, it is when these extraordinary missions are even further removed from the character presented to us by the mission of the Repairer, which is the only one on which all true missions can be modeled. Now, modern missions depart from the mind of the Repairer when they *localize* on Earth the focus of the divine graces He promised to the nations, and for which he fixed no specific place, according to the words he spoke to the Samaritan woman, John 4:21: “*A time is coming when you will worship the Father neither on this mountain nor in Jerusalem... A time is coming and has now come when the true worshippers will worship the Father in the Spirit and in truth, for they are the kind of worshippers the Father seeks.*”

They depart from the spirit of the Repairer when they subject their agents to childish human and monastic rules which the Repairer did not institute and which, being drawn only from conventional or figurative establishments, leave us free to opine on what we wish to make concerning the hidden Principle which directs these missions.

For if it is not the Principle of Darkness himself who directs them, and who employs these puerile rules to stifle true piety; it may be that it is individuals who have already left this world, who during their earthly life were incorporated into these conventional or figurative establishments, who are still detained in inferior regions and have not yet ascended to the regions of their perfect renewal, who can maintain earthly *relations* in the order of inferior piety, and only know how to teach in these *relations* the reduced and limited doctrines in which they were instructed on Earth, and from which they have not yet had time to cleanse themselves.

A third sign which may warn against these extraordinary missions is to see how women, in view of their sensitivity, are chosen in preference to men in order to be showered with all the glorious favors which these missions promise their agents, and to reign in this kind of empire: for Isaiah sheds enough light on this point when he reproaches the people 3:12 *for allowing themselves to be ruled over by women.*

Now, for the few men who play roles in many of these wonders and manifestations clothed in the name of the Virgin and several other privileged creatures, women indulge in them in droves and are

almost everywhere employed to be its organs and missionaries.

I am talking here of religious institutions, which ignorance, superstition, or bad faith have formed under these same names, and into which coarse people are so often dragged beyond measure; the harms they do to themselves cannot be compared to that which results from a similar abuse in the order of manifestations.

To be convinced of these abuses, we only need to look at the principles we have already outlined. Firstly, we are called to be the sign and witness of the Divinity, and not to be the sign and witness of any other being. Moreover, the Holy Scriptures, which are the faithful records of our titles and destinies, tell us of the Repairer in Acts 4:12: "*Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.*"

In vain do the supporters of these new names rely on the words of the Repairer Himself, who in Revelation 2:17 promises: "*to the one who is victorious, I will give of the hidden manna. I will also give that person a white stone on which will be written a new name that no one knows except the one who receives it.*" These very words are absolutely directed against them; for they do not wait to be victorious before giving themselves these new names, which proves that it is not about these manifestations that the promise speaks.

Moreover, these 'new names' are known not only to those who receive them, but even to those who don't, while the new name promised by the Repairer *is known to no-one other than to the one who receives it.* This same Repairer says, in Revelation 3:12: "*The one who is victorious I will make a pillar in the temple of my God. Never again will they leave it. I will write on them the name of my God and the name of the city of my God, the new Jerusalem that descends from heaven coming from my God; and I will also write upon them my new name.*"

These promises announce that there are still favors to be hoped for in the future for those who have put to good use the gifts already brought by the Repairer; they consequently announce an increase to this liberating name that He has already taught us. Now, as soon as these manifestations give us only the names of creatures for this supposed increase they deceive us, they contradict the true principles of our being, they insult the Scriptures and they abolish the promises, falsely claiming to fulfill them.

As for those manifestations and missions which announce themselves under the name of the Repairer Himself, not only do they not give us the new name, but they lend this Repairer a role and a language which it is more than likely He would not recognize Himself.