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THE MYSTERY OF GOD IN WOMAN

AS REVEALED IN THE
16th CENTURY TO

GUILLAUME POSTEL

AND SUBSEQUENTLY TO OTHERS

BY

RACHEL J. FOX

Author of 'Revelation on Revelation,' etc.

PROPHECY ON WOMAN.—"We want to help you through the great Mystery of the Incarnation. To woman, and to woman alone, came this understanding, and it will be revealed again to the feminine in this new age. Woman is having her true place in revelation and in prophecy, and to woman shall the (next) great mystery be made known."

Pamphlet

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PREFACE.

"There are moments in history which have been ushered in by the words "the hour is come"; and if these words are once more sounding on earth, it would be folly not to listen to them because we have not expected the words to recur in our day, or to be spoken by someone as ordinary as ourselves.

All down the ages—"not many mighty, not many noble"—have been called to set forth the form which "the things which are to come" would assume. But prophecy has altered in its outward features, and no longer need the prophet wrap himself in the mantle of hair, or diet himself on "locusts and wild honey"; far from this, prophecy is reaching us in a civilized dress and among the current literature of the day.

It does not take a very clever person to perceive, after the crucial moments are passed, that a stirring of the waters by the Spirit *did* occur, but I want to urge the need for *present* discernment, and a reverence for any signs that transpire to show that the Spirit of Christ is working out to-day, His new and long-promised plans to benefit our race, and that He is bringing to bear the powers of the Unseen upon the Seen, definitely ushering in a new order of things, whether we like it or not, and establishing a new order of life in which heaven and earth will become conscious of their reunion having been begun, whether we think this necessary or not necessary.

We cannot stop its coming, though we may hasten or delay personal participation in it, by refusing the call to work for it, but it is obviously at our doors, and there are some who, like Daniel, are being taught to "understand" it."

I little thought when I wrote these words in 1907* that the spiritual experiences of myself and some friends in the next 13 years would punctuate its statements. They were written some years before I was aware that I was going to be called to speak and to write on "new things", and therefore they seem a fitting introduction to an Essay, by means of which, I am about to make one more effort to rouse some, in all classes of people in this country, to the existence of new facts among us; facts, with their foundations in old doctrines, which are coming into OPERATION in ways hardly foreseen five years ago, and which were certainly not within my range in 1907. Perhaps to avoid misunderstanding,

* In reproducing them I have made a few verbal alterations.

I had better say that I do not refer to the modern developments of a spiritualism which is engaged in assuring us of a pleasant "Hereafter". I refer to a series of events which are in direct connection with prophecies of the Bible, and with the fulfilment of the words and teachings of Jesus Christ, even of Him who declared that "This generation" should not pass away till all He had spoken should be fulfilled. Knowing that the real under-meaning of the phrase "this generation", refers to the race descended from Adam, around which the drama of the Bible circulates, and does not mean only a generation of 30 years, I would urge the need of the re-study of the truth upon "The Fall" of man. It is in strange ways indeed that the words which our Lord spoke with regard to His Second Coming are being fulfilled, and it is with these strange developments that the FACTS I refer to, have to do. These facts unfortunately are at present recognised by comparatively few, but they have been active to my knowledge since 1914, and I make no apology for drawing attention to them. If one found a string of pearls would one apologize for handing them to their owner? Certainly not! Now by apparent accident, I have picked up "pearls" of a religious kind, during a series of spiritual revelations extending over the last eight years, and I feel bound to display them in the hope that those who recognize their value may appropriate them.

Knowing that, in their own country, pioneers and prophets have but a poor reception of their wares, until they have been received in other countries, and having had the good fortune to have been led to find in French territory that some of the same kind of pearls had been displayed there by a 16th century philosopher and mystic, I hope that by setting forth *his* wares, I may stimulate enthusiasm for those that I have discovered in England. I do this the more gladly, as indirectly, I feel that it may lead to a reciprocal interest in the fact that France possesses treasure, in her National Library, of the highest importance to her religious welfare; and that lovers of Guillaume Postel may find that what he "sowed in tears" will bring forth a gladsome harvest.

It seems fitting also that, as France and England have laboured together for the deliverance of Europe from the domination of one

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man's mind, that they should work together to redeem the world from the power of the devil, the author of its sin, whose 6,000 years' reign is nearly ended. So, as there seems good reason to conclude, from watching present-day events, that the prophecies of Scripture, to use a common proverb, are "coming home to roost," I gladly accept the silken thread, and some of the pearls which Postel has gathered for our inspection, and to them I have attached from our seldom-read literature of more recent religious experiences, a few of those with which I have been entrusted.

We are apt to call each fresh perception of truth to which we awake, a *new* truth, when the fact is it has been in embryo, developing its capacities all the time, though we fail to see the new truth till some forcible expression of it, by word or deed opens our eyes. The mystery of God in *woman* has been a truth to which the "god of this world" has blinded our eyes, because the discernment of it by the race, would mean his undoing, and his total deposition from his present domination over Christendom.

RACHEL J. FOX.

Falmouth, April 1920.

THE GREAT MYSTERY OF GOD REVEALED
TO GUILLAUME POSTEL,
JOANNA SOUTHCOTT AND OTHERS.

MY attention was first drawn to Guillaume Postel, the 16th century French philosopher and mystic, by a sentence in Vaughan's "Hours with the Mystics" in which he referred to a mad Frenchman who believed in a female devotee who would be named Johanna, and that she would be the second Eve through whom humanity would be regenerated.*

Knowing that the same ideas were being revived in the present day, I asked a friend in London to let me know if there were any writings by Postel in the British Museum, and their titles. He replied that there were over 100 works in all, and that one in French seemed to point to the subject of the second Eve. By his advice I asked a French scholar, a friend of mine, to look into the Paris National Library. He found that most of Postel's works were in Latin, but that there were two small books in French and one in Italian which he thought would furnish the particulars we required. My friend, Monsieur Morard, became deeply interested in what he found, and made most careful reproductions in modern French of the archaic French. He has not yet translated the Italian book which is called "La Vergine Venetiana" which sets forth the wonderful life of a certain Johanna of Venice, whose character and work gave rise to Postel's belief that she would be

* "Hours with the Mystics," Vol. II. p. 350.

the woman who would fulfil the role of the second Eve. An excellent portrait of Postel is to be found in an edition of this book in the British Museum, which shows him to have been of noble features, with the long beard and broad square brow of a General Booth.

Six months ago neither Monsieur Morard nor I knew anything of Postel but his name, but our investigations have convinced us that, though these little books may contain much that is superfluous or which has been superseded by later revelations, there is in them matter of tremendous theological value to our day and generation.

No life of Postel can be written independently of the story of the Virgin of Venice, for it is clear that she exercised as remarkable an influence over his career and over his books, as the blessed Beatrice of Florence exercised over Dante and his *Divina Comedia*.

In a biography by l'Abbe Ladvoat in 1760, and from a French Encyclopedia (1900) we find that Guillaume Postel was born in the Province of Avranche in 1510. Both parents had deceased by the time the child was 8 years old. He seems to have been such a book-worm that at the age of 14 he was made a village school-master. Eventually he came to Paris where he carried on his studies in mathematics and languages in the University. His gift for oriental languages caused Francois I. to send him to the East, where he travelled extensively, adding largely to his store of general knowledge.

It is said that his fame was so great that when he returned from his travels and became a professor in the University, such crowds flocked to hear his lectures that the hall could not hold them, and that he addressed them in a court-yard from a window. Charles I. used to request him to translate all kinds of foreign letters, and it is reported that one day he said to the king, "Sire, I can interpret all the languages of the realms between your kingdom and China, the tongues of all peoples are as well known to me as is the Truth". This sentence taken by itself might seriously detract from our appreciation of Postel, but the innate humility which shines throughout his writings, shows that this was probably a simple statement of fact.

But it is one thing to be a philosopher and another to be a prophet or recipient of revelations from Heaven, as Postel found to his cost, and in what he calls "Rules of Eternal Love", which prefaces "*Le Siècle Doré*", we have a pathetic summary of his experiences as a faithful follower of truths revealed to him by his heaven-sent visitant. I will quote the stanzas which are in striking contrast to the apparently egotistic sentence above.

1

One must for the love of one's God
Be more despised than one would desire,
In order to contain the widest desires

One has to bear what one can hardly make oneself endure
So as to repress all anger and revenge in ourselves.*

2

For a crucified God
One must do all the good which one knows to be right,
And suffer the evil when one knows it to be unjust.

3

For love of the welfare of the world
One must exchange one's goods, one's honour and one's
pleasures
For poverty, scorn and suffering.

4

In order to be justified,
One must accuse oneself so much that one believes
oneself to be condemned,
So that God shall be our only refuge.

5

For all the world one must work in so universal a spirit
One must suffer and spend oneself
That we draw back our righteousness (*nobilité*) from the
esteem of others.

6

To have eternal life one must have
Love, Hope and Faith,
In order that we show our weakness to God.

7

To attain eternal felicity one must
Only expect of oneself ruin and destruction
And of God, All, in all eternity.

Among the important MSS. collected by Postel and brought to Paris were the works of the famous Abufeda of Damascus. †

Like Sir Thomas More, the father of Utopian literature, Postel was a pioneer in this direction. Doubtless the friendly reception and esteem of the wise and prominent men whom he met with on his travels, helped to inspire him with the hope of a re-union of all nations under one head, which to Postel was of course to be

* There is clearly great doubt in the mind of the French editor as to the meaning of this first stanza in the archaic French, but as Monsieur Morard considers it better to include my rendering of his translation rather than to omit the stanza, I venture to give the spiritual meaning which I felt to be in the words.

† Abufeda, the Arabian historian, was born at Damascus in the 672nd year of the Hegira (A.D. 1273). He was a direct descendant of Saladin. His chief work was "An Abridgement of the history of the human race from the Creation to 1328." It contains the chief authoritative source of information about the Saracen race. A few of his MSS. are in the Bodleian Library, and in the National Library of Paris.

La France! The Renaissance certainly gave great impetus to many noble minds to hasten if possible the coming of that Kingdom of God which is outlined in the Bible. In "*Le Siècle Doré*" now copied in MSS. into more readable French by Mons. Morard, Postel sets forth his belief that the aim and end of God is the perfection of man, and he states how it will be accomplished.

THE PHILOSOPHER BECOMES A MYSTIC.

While residing in Venice, Postel became acquainted with a devout woman who from her childhood had chosen the life of virginity. Her sole name appears to have been Johanna or Jochanna. She appears to have been born on the borders of Padua and Verona about 1476, so she must have been about 50 years of age when Postel became her Father Confessor* and thus he had opportunity of observing her saintly and helpful life. By day she would succour multitudes of sick and infirm persons, and he declared that her gifts of healing seemed to him second only to "the miracles of my Father Jesus—the second Adam".

Her nights were largely spent in contemplation and meditation upon Divine things. Postel does not seem *then* to have regarded her as Divine, as he did later, when the revelation of her wondrous personality came to him from the skies and compelled him to forsake all earthly honour to set it forth.

During the period of his friendship with Johanna he went from Venice to Jerusalem to find manuscripts in the Arabic tongue. These greatly assisted the production of a New Testament for Syria, which was edited in Venice in 1555. Returning from this journey to Venice, he found that the virgin Johanna had passed away. Then he went to France, and at Angers on the Loire, he experienced what he naively calls his "Mutation" or Translation. In a summary written by someone in 1728, we read that "on the very day of the nativity of Christ, he felt his body changed in such a way, that he thought he was about to die. Soon the Venetian Virgin appeared to him, and as he doubted and feared greatly, she reassured him".

He felt his body so changed that for long periods he became independent of food or drink. By spiritual communications she revealed to him mysteries, hitherto concealed, regarding the place of woman in the redemption of the world which she said it would be his task to expound to all the world, and because he would do

* There appears no indication that Postel ever became an ordained priest. It would seem that he became the Father-Confessor to Johanna by selection due to the spiritual affinity between them.

this she called him her first-born son. He wrote, in his account of the revelation:—

"This I could not have understood nor believed had not her 'substance' by which I mean her spiritual body (though two years had passed since her ascension) descended into me in a way which could be felt, and this in such a way, that it is she, and not I, who lives in me."

"She knew intimately, divine things including secret doctrines hidden more than 3000 years and only known to Moses and to his 72 Elders, things completely unknown to the Latins but contained in secret Hebrew books. She who had learnt neither Latin, Greek nor Hebrew and who could not read, knew how to explain and to unfold unto me, thoughts in the Zohar (a most difficult book containing the ancient doctrines) when I had opened this book before her. There was no passage which she could not explain clearly to me sometimes 10 days before I could grasp it; and to show that it was not from her ability but from the Spirit of Jesus my Father who spoke in her, she would say 'The Lord speaks thus'. In this way she revealed to me innumerable secrets in the Scriptures, and she predicted among other events, the destruction of the reign of Satan on the earth and the restitution of that of Christ; that a time would come when man would be restored to the condition he was in before he sinned. Original sin, so to speak, was to be suppressed and human nature was to obtain the degree of perfection exhibited by Jesus, with the exception only of His divine nature."*

Of course this prediction itself is nothing new; it is the warp laid down by the Spirit in the first chapters of the Bible; it is upon this warp, namely upon the first great promise and prophecy that the seed of the woman should bruise the serpent's head, that the whole tapestry of the Scriptures is woven. But the contribution made by the Virgin of Venice to theological knowledge, as will be shown later, was the account of *how* this should be fulfilled in the end by the Creation of that "new thing in the earth" foretold by the prophets Isaiah and Jeremiah. I venture to think that had Johanna's teaching to Postel found a footing in the Church, both France and England would have had a better understanding of the tremendous events of the last 150 years in which we have been witnessing the attempt of evil forces to make use of men as their instruments: firstly, through higher criticism, to undermine faith in the Scripture prophecies and promises, secondly, to overthrow the countries which at any rate, conventionally, take the Bible as their handbook and standard of righteousness, and thirdly, to overturn moral law and order, in the name of liberty, which has already

* "The Very Marvellous Victories."

deluged the world in murder and in lies. We should better understand also the woman's movement which, at the cost of untold agony, has forced woman into the arena of both political and spiritual leadership.

With regard to the overthrow of the Kingdom of Satan, we have to realize that in the 16th Century, belief in a personal devil or fallen angel, the adversary both of God and of man, was practically the accepted faith of European Christendom. There was not in those medieval days that agonized wrestling, which has pervaded later centuries, to reconcile how an Almighty God of love could co-exist with a Satan in power on the earth, a wrestling which has ended in the rejection, by all but a few, of belief in a personal devil. But by wiping out his name from the slate on which we used to credit him with being the author of sin, we find ourselves on the horns of a dilemma.

Accepting God as the reservoir of Almighty Power, there may be very good reason for a "hiding of His power"* on the same grounds that a nation at war with another may *allow* itself to appear weaker even for a long time, in order to compass its ends in a remarkable manner. This being accepted we know that God *may* choose at any time to show Himself stronger than Satan who cannot be *proved* not to exist. On the other hand, if there be no evil power such as Satan by means of which men are overcome, they can no longer have a scape-goat on which they may cast the blame for their sins, and they can no longer pray for the vengeance promised in the Bible to fall upon him. Were there no Satan, man would have to take the full blame for sin upon his own shoulders—blame which Jesus, even while he accepted the burden of it, cast upon Satan. Also if there is to be a judgment, *then* it would have to fall upon *man*, and not on a "man of sin" whom the Lord "will destroy with the brightness of his coming".

Surely we need to look more closely into this doctrine of the origin of sin, in spite of all that Christian Science and Higher Thought teach; for if a thief be in the house or in the Churches it is no use treating him as a negligible quantity. Given a Satan, it is clear that his greatest triumph would be to appear non-existent, to clear himself off the stage, and to watch the judgments fall on the human race.

POSTEL'S MYSTICAL BOOKS.

In the little book entitled "La Vergine Venetiana" Postel sums up the life story and gives an account of the spiritual powers of Johanna of Venice in 15 short chapters. Some of the titles will show the themes: "The birth, life and habits of the Virgin";

* Hab. iii. 4.

"Her manner of living in regard to her neighbour and her God"; "The wonderful changes in her face when receiving the Holy Sacrament"; "How she could see elementary bodies in the centre of the earth without any other means than the voluntary movement of her interior vision"; "Of the doctrine of the Virgin Jeho Channah in showing parts of the world and the Divine operations"; but as I have not yet the full translation of this book which at present seems to be only in Italian, I will give the gist of another book of 50 pages whose archaic French Monsieur Morard has rendered into modern French. In this book some details of the lives of both Postel and Jehanne are given with an outline of the revelation which caused Postel to formulate the doctrine of the revelation that he was told was to go out to all countries. The title is rather awkwardly expressed by "The very marvellous victories of the women of the New World which show how women will command it by their reason, and even will govern the old world as it becomes ripe for the changes".* It is dedicated to "Madame Marguerite of France", Duchesse de Berry, daughter of Francois I., and commences with much adulatory verbiage addressed to her and also to another Marguerite, the sister of Francis I. and Queen of Navarre. By this diplomatic way of approach, combined with his celebrity as a philosopher and linguist, Postel succeeded in getting his remarkable contribution to religious experience into permanent, albeit buried, literature. But boldness for the sake of these new truths drew down upon him the notice of Rome, and he saw the inside of the prisons of the Inquisition. He was eventually liberated and allowed to spend the rest of his days in some degree of peace and honour in the monastery of St. Martin des Champs in Paris. He died on Sept. 6, 1581.

The "Very Marvellous Victories" was published in 1553 in Paris. Beneath the title, is a kind of prologue printed like an epigraph: "First news of another world Of which this is the admirable narrative deserving to be read and understood by all Useful and necessary to every one Of which the title should be 'The Venetian Virgin'. Jeremiah xxxi. By Guillaume Postel, The firstborn of the Restitution And the spiritual father of the afore-mentioned Virgin Who witnessed part of these things, And proved others, And faithfully wrote them down and described them."†

In the summary of "The Very Marvellous Victories" we read that its author establishes the fact that there exist 3 kinds of bodies, to wit, the Celestial, the Etheric and the Elementary. He calls the Celestial, the Paternals and the Etheric, by contrast, the Maternals. In the same way he establishes 3 kinds of controlling minds in the

* Mons. Morard says the French editions seem to have received a good deal of notice and have been re-edited several times, the editions increasing in value. That of 1553 was sold in Paris in 1866 and 1872 at 100 and 150 francs. It was re-edited at Turin in 1869, at the price of 60 francs.

† The Capitals before each clause denote a fresh line.

human intellect (to which he gives the same names) and shows how all these several bodies exist in man, whom Postel calls the Microcosm, how these are found to have been previously corrupted by Satan, by the act which was the cause of the Fall of our first parents from heavenly and etheric conditions.

In the first place that which he calls the higher part of a Christian is restored by the first coming of Christ in "la forme Paternelle". Subsequently the lower or "inferieure nature" (by which he denotes the second in *order*, not necessarily in *quality*) of the Christian will be finally renewed at the second Coming of Christ in "la forme Maternelle" like that which the Virgin (Johanna) revealed to him:—

"For this Virgin has announced that the Devil who at the time of Jesus Christ was cast out of the Celestial places (consciousness) by Michael, into etheric conditions (round the earth) must now in the latter days *be similarly cast out* of the etheric conditions by the same angel—(Dies 16 Oct. Ann. 1539 or 1541). By this second victory of Michael over the devil, the lower or sensual nature of Christians, which is interpenetrated with or composed of the ether, will be restored."*

From other passages as well as this, it is obvious that Postel believed that the great crisis of Rev. xx. 1-4 would take place in his own day; for nothing in his book shows that he had any revelation of what was first revealed in England 200 years later, that the casting out of the devil from the earth would not come till the 6th Day (of 1,000 years) from the birth of the Adamic race.

In his somewhat rash prophecy, he is not without companions in modern times who have prematurely predicted the close of the "End of this age". He, like we are now, was too near the upheaval of an agonized Europe to see clearly, and he forsook the wisdom of the Scripture prophets who usually describe the relief that would come in the future, by the phrase, "in that day". It is comparatively easy for the prophet to see that a high wave of the grace of God is bringing near the lifeboat steered by the Christ, but it is rarely divulged to him *which* of several waves will bring it near enough for humanity to climb on board. Nevertheless the historians of that epoch justify Postel's statement in this respect by their calling it the period of the Renaissance. This period might be said to have had its evening and morning glories, and what he was witnessing was the rise of but *one* of the great waves of purposeful Redemptive love—one of the many advances of the doctrine of the coming incarnation of the Holy Spirit—the Mother and the Bride—upon earth. For this wave which swept over Europe, accompanied by vast tribulations, was but one act of "the battle of the great day of God Almighty" against the adversary of the human race. It

* Comp. the phrase "Prince of the power of the air."

accomplished the casting out of Satan from the intellectual sphere and it liberated the human mind in a definite way from thralldom to the Powers of Darkness enthroned in Italy's capital. Had these prevailed, they would have sapped the Divine activities of the soul, and would have prevented its progress, by fettering the intellect to false ideas of God and of the world. Monsieur Morard suggests that, as this period is marked by the gradual cessation of records describing Satan under elemental or animal forms, which is a feature in books of the middle ages, it indicates that a victory had been scored over Satan already which prevented his terrifying appearances. One asks oneself may not this be the reason that the majority of men forget that his *mind* is as actively bent as ever on destroying faith in the Divine destiny for man?

Contrary to Postel's hopes, the revelation which he calls 'the spiritual crown' offered to his nation and to Italy, was neglected by them, for lack perhaps of adequate understanding of its value, or more probably, because the time was not ripe for more than a prophetic vision of this 'crown' to be put on record. Yet the revelation did not die, and it may be said to be showing the blade, if not the ear, of similar things which have been occurring in our own country unknown to the majority, things to which I will allude later in this treatise.

I venture to predict that the day is near when both in France and in England, the present epoch will be christened by names already coined for it in the Scriptures, and that it will be spoken of as 'The Day of Redemption' from Satan* and will be followed by a period to be known as 'the Day of Restitution of all things,'† and by what Jesus described as 'the Regeneration.'‡

In the second chapter of 'The Very Marvellous Victories of Women,' Postel rather naively enters the lists on behalf of woman, whom he considers to have been unfairly blamed for having yielded to the power of Satan, and for having, through ignorance of the Law which Adam knew, brought evil into the blood of the race.§ Postel considers that:—

"It was men who were stupid, and have badly used the great superiority which God had given them as being more

* Eph. iv. 30. † Acts iii. 21. ‡ Matt. xix. 28.

§ Leviticus xv. holds the law of the right relationship of men and women. The Mystery of the Fall, according to Genesis, has never been properly understood by the churches, nor has it been taught to their youths and maidens at the right time, or we should not have the fundamentals of life turned into a frivolous joke about an apple, nor treated as merely a legend. The sin of Adam and Eve is still at the root of all evil, but it need not be so much longer, if Postel's revelation be followed by the study of that which John Wroe received in greater measure in the last century. His books can be obtained from Mrs. Wood, Guide Lane, Hooley Hill, Manchester.

A resume of the revelations of last century on this subject written in order that we may no longer walk in darkness, can be obtained in a shilling booklet called "Keys to the Whole Body of Truth." C. Palmer & Hayward, 14 Bloomsbury Street, W.C.

capable and more intelligent than woman, therefore the man ought not to have been enticed and over-persuaded by her. One must conclude that the said men were not completely master of their appetites, that they let themselves, like 'des pauvres sots,' be overcome by the feebler sex. Adam was the first to play this role even though possessing greater knowledge than Eve. Women, because of their imperfection, naturally desire to unite themselves with a nature superior and more perfect than their own; they do not therefore deserve so much blame as men. Men . . . by obeying women, yield themselves to that which is imperfect while women are attracted by that which is perfect—the man. Therefore the man commits the more serious offence . . . in yielding to the weaker sex. But this," moralizes Postel, "is the will of Providence; She mixes bitter and sweet, weakness and strength, deadly poison with human life, mortal things with immortal . . . in one word, matter with Spirit-substance, placing great contrasts close together."

In Chapter IX. Postel summarizes the doctrine of his spiritual Mother in 36 propositions of an axiomatic nature. He calls this chapter 'A Digression addressed to Monsieur l'Eveque D'Angers.' It is clearly a confession of faith, prepared with great caution and skill.

"A year has passed, my lord," he writes, "since in your house, wishing to draw certain persons to follow me, in the night which followed 'ma mutation,' I felt called to utter in public the name of my mother Johanna: having thought about it for a whole year, it seems a suitable time to give the reason for my utterance of this word to the world. Therefore because of the affection which you have always shown me for my love of the truth, I beseech you and all the world to consider the very reasonable history of Johanna La Pucelle, whose name I felt impelled to write as being that of my Mother."

It must be confessed that Postel causes the reader some confusion by applying the well-known designation for Joan of Arc—la Pucelle—to the Virgin of Venice, who, as has been mentioned, was nearly 50 years old when he received and accepted her revelations.

The reason seems to be that he perceived the same power working in both of these 'Joans,' by whose lives certain truths were to be manifested to the world by means of his pen.

Postel had read how the Spirit had given Joan of Arc power and wisdom to confound kings, rulers and priests, how she had even wielded the sword in righteousness, that France might accomplish her destiny—a destiny, the why and the wherefore of

which, we see better now than he could see then; therefore he used her as a figure or type with which to introduce the next remarkable Joanna, whose supernatural deeds he had witnessed in Venice, and who had appeared to him in vision after her decease in Angers—the two countries being linked by a common revelation. Thus he calls her 'La Pucelle des pucelles' to distinguish her from her predecessor of warrior fame. In the same way to imply His supremacy, he calls Jesus Christ, 'Le Roi des rois' or 'Le Père des pères.'

To prepare the divines of his day for the shock, which his Gospel must produce upon minds which had been trained to believe that all the purpose of God had been both proclaimed and consummated by the Incarnation and Atonement of Jesus Christ, Postel gives pages in his book to show that Women have been light-bearers through the centuries to different nations. That it was the Sibyl whose oracles saved Rome in extremity; that Hebrew women were prepared by Angel-ministry to give birth to deliverers for their race; that the Hebrew women in their turn became saviours of their people; that it was Deborah, not Barak, Esther, not Mordecai, Judith, not the Jewish armies, who saved their country from evil, evil manifesting in the surrounding nations or in individual men. Also Postel declares that just as Hebrew men in various ways, in part foreshadowed the character and work of the Man in whom the Divine Father of the world would manifest, so, equally, did these Hebrew women set forth the work and power and wisdom which the Divine Mother of the world would manifest when the time appointed arrived. *He saw that a Woman of women, in whom perfect obedience and faith would be found, equal to that which had been found in the Man of men, would alone meet the need; and that, as man and woman together had been corrupted by the act of Satan, they must be restored by the Divine Spirit incarnating in Woman, as well as in Man, before the regeneration of Mankind could be accomplished.*

The reader should realize that Postel's booklet is but a summary of the revelation that he had received from the Spirit of 'Jerusalem above'; even from the Divine Mother Herself, through the mediumship of the Johanna whom he had known on earth. In the same way the scanty records preserved of the teaching of the Spirit of Christ to His apostles after His resurrection with regard to the mystery of the Godhead, were supplemented by the revelations to St. Paul and St. John.* The above ideas had not been in Postel's philosophical category before, but when his eyes were opened to the connection of

* This power to supplement that which has been left unsaid or unwritten by His followers, was the reason why Jesus apparently took no steps to have correct records kept of His teachings. He knew that at any time He could raise up instruments who would faithfully report any further teachings which He wished to send *when the times were ripe*. That is why they came to Postel and why they are coming now.

things in heaven and things on earth he could not resist setting them forth. Owing, however, to his being steeped in the philosophical terminology of his day, these efforts are cumbered by his attempts to make them complete and acceptable to the learned. *This is almost always the inevitable fate of revelation if tampered with, by the wisdom of men*, but in spite of his elaboration, he leaves the reader with the feeling that a truth of highest importance had been taught to him, and that once grasped by the mind, it would expand into human experience.

I will give a few of the statements which he based on what the Spirit revealed. He says:—

“One may conclude that as God and nature do nothing without motive, and that as a corrupt generation is due to the act not only of the father but far more of the mother, in the same way, the regeneration provided must come not only from the Father or Higher Part, but far more from the Mother or Lower Part which is the New Eve. The Father, who must possess universal Fatherhood, . . . must have a name which is in accord with the result He produces in us—Salvation—and this in the Hebrew, signifies Jesus.

The Universal and Spiritual Mother of the world must bear a name in accordance with the effect she will produce, which is to give back the gift of God (immortality) to those who are redeemed from death, hence her name will be Johanna or ‘the grace of God.’

And because the first generation was begotten by the Father alone, since even the substance of Maternity was taken from the Father—from His side, as one reads in Holy Scripture—therefore the whole glory of the regeneration must be ascribed to the Father, even though it cannot be accomplished without the Mother.”*

In clause 31 we find Postel writing daringly! He says:—

“It is impossible that the King of kings, Father of fathers, and Form of forms, can do what is necessary for the restoration of man, whether for soul or body, unless He co-operate with His Spouse, Who is the highest degree of Wisdom, which can be felt or borne by humanity, even as He is the supreme and first degree in Action (Wisdom in Creation).”

Again:—

“Man must be doubly robed; first his soul must be covered with the garment of salvation by the act of the Father of the world, while by the act of the Mother of the world, he will gain the second vesture for the body which is Immortality (or

* “The Very Marvellous Victories,” Chap. ix., clauses condensed from 15, 16, 17, and 19.

the Redemption of the body). But if man is to be restored to the Paradise conditions which existed before the corruption of the blood of the race through Satanic agency, there must be a re-merging of the two forms. Woman was promised that she should become the helpmate of man, therefore the Woman of women must encompass the Man of men.”*

In other words, the prophecy of Jesus that “the last shall be first, and the first last,” is to be fulfilled, both as to the human and as to the Divine.

Postel’s little book lays stress on the importance of Jeremiah xxxi. In this chapter we find a forecast of the latter days and of the part which woman will play in those days which is to result in a new creation in Woman. The words are: “The Lord hath created a new thing in the earth: A woman shall compass a man,” and the context describes a new marriage covenant with Israel in order to replace the ‘covenant’ “which they brake, although I was an husband to them” (i.e., in Paradise).

In clause 33 Postel explains how the great mystery was kept by Moses and the Hebrews:—

“In the Holy Scriptures there are innumerable places where, in place of the masculine word or letter, the feminine is used; and also the feminine in place of the masculine, which fact was noted by the 72 Elders of Moses in order that the Divine Mystery should be hidden, of how ‘*l’Homme et la Femme Générale*’ will be united in one individual.” By this phrase Postel defines the Divine archetypal Man-woman.”

Postel writes that these teachings can be substantiated by research in the Kabbalah and the Book Zohar and other books, which to most are ‘sealed’ books, but that it can be seen by Bible readers in Jer. xxiii. 5-6, where the Branch which the Lord will raise up, is first masculine (“This is the name whereby *he* shall be called”); and secondly in Jer. xxxiii. 15-16, where it is feminine (“This is the name wherewith *she* shall be called”).

“I am therefore quite sure,” writes Postel, “that this teaching as to the spiritual power which I have received from Johanna, will bind Satan and all his children; because in the Hebrew it is written that ‘*lui-elle*’ (in one syllable and word, meaning in one individual) will bruise Satan’s head. . . . This means that she and her seed will accomplish this in one individual and by one action.”

By this passage we are shown that:—

“Both the feminine and the masculine are to reign; but that the reign *in and with* the feminine is greater than the reign by the masculine”—only, (seems implied). “For by the feminine, God appears to show the less force in order to increase His glory. He wished to manifest Himself more excellently than by the

* “Very Marvellous Victories,” ix. 33, 35; also last paragraph of chap. xiv.

more powerful nature.* This was in order that God, *always by Jesus Christ*, should have an absolute victory achieved by that part of humanity which is the more feeble, and whom Satan, that fox and great coward, has assailed and subverted; and this victory would not be complete if only the stronger, the masculine part, had defeated the said Satan. For in the beginning, Satan did not dare to assail Adam first; therefore it needs* must be that Satan shall be conquered by the power—the virtue—of God hidden in the most humble creature in the world, such as my mother, has wished to appear. To outwit a villain one must make use of the weapons or those methods of attack which he employed himself."†

And in another place:—

"It is necessary that we be all re-constituted, in immortal life, by a single woman, who will be both Virgin and Mother, as our Father, Jesus, was born of a woman who was both Virgin and Mother; but the matter is much more singular in us than in Him, for He only lay in the womb of His Mother for nine months, whereas the principal and singular quality of my Mother, Johanna, bride of my Father, Jesus, consists in that He being for ever enveloped and veiled in and united to her, the Grace of the Spirit of God may be drawn from HIM and maybe given to those who, until now, were condemned, so to speak, even before they were born; by this means they will be restored in their entire being."§

OBSERVATIONS UPON THE ABOVE.

Of course Postel *dares* greatly, and we, in reviving his revelation are *daring* greatly, but the need of our time justifies every effort to discover if the churches have missed out an essential living stone in the temple, a corner-stone which by Divine selection and pre-destination, was to complete the spiritual evolution of God's human family on earth. Is it not possible that this living stone may have been buried in earlier epochs by an uncomprehending church? If every whit of this human temple is to set forth His glory, is this an extravagant idea? Is it not, on the contrary, obvious that the glory of a divine womanhood must be brought into it, as well as the glory of a divine manhood?

It will be found that Postel's revelation through the Virgin of Venice is a step towards that spiritual ideal which was expressed by Jesus in His pre-Ascension prayer, where His words show plainly that, only the closest unity between God and man, and between man

* "Very Marvellous Victories," xiv. and ix.

† "Very Marvellous Victories," ix. 34.

§ "Very Marvellous Victories," clause 29 and 26 combined.

and woman in their tripartite being, will satisfy either God, man or woman. It also underlies the apparently simple statements of St. Paul that "in Christ there is neither male nor female, for ye are all one in Christ Jesus," and, again, that human marriage was a "great mystery" intended to set forth the union betwixt Christ and His church.*

It is significant also that, after the Baptism with the Holy Spirit—seen by John the Baptist as a Dove (presumably feminine),—he realized that not only had the Christ, as the Father, entered into Jesus, but that the Divine Mother, the Bride of heaven, had also descended into Him invisibly and both "abode upon Him," and therefore John so soon after said "He that hath the bride is the bridegroom."† One should note also that particular care was taken to record that the first miracle was the wedding feast; this was meant to be a sign that the first feast would resemble the last, the last, being the *Marriage Supper of the Lamb*, when the 'last' wine would resemble the first wine in the surprise of its composition and perfection. And just as there was a mystery at the first wedding feast which only the Lord and the servants knew,‡ so there will be a mystery in the secretly prepared best wine at the very end.

Postel's use of the words "My Father Jesus" require a little notice, for we are not accustomed to regard Jesus as standing in that relationship to us, in spite of His words preparing us for something of the kind. Postel looked on his relationship to Jesus as a spiritual Sonship, due to his acceptance of the Virgin of the world as his spiritual Mother, by which he became adopted as her spiritual son. I believe there is a great truth behind Postel's simple faith, for Jesus assured His disciples, more than once, that He *was* the Father. He had been teaching them this parabolic language, because they could not have borne the fact that the Spirit within Him was both Father-Mother, their Creator, the "I AM that I AM" who was "before Abraham."§ He said "Hitherto have I spoken unto you in parables, but the time cometh when I shall no more speak unto you in parables, but I shall show you plainly of the Father."|| What can this mean but that He would one day reveal the fact that His relationship to man was even closer than that of a brother or of a friend? Then He went on to show that a breaking forth of new light, hitherto perforce concealed from them, would come when the Comforter should come to earth. By this beautiful word He designated the Divine Mother, Jerusalem above, who would lead

* Eph. v. 32.

† I am indebted to Signora Lewis of Pisa, for this interpretation of the Dove at the Baptism of Jesus.

‡ John ii. 7.

§ John viii. 58. This Spirit withdrew from Jesus on the cross, or He could not have died. Hence His cry of despair, "My God! My God! why hast Thou forsaken Me?" Matt. xxvii, 46.

|| John xvi. 25. Compare also "He that hath seen Me hath seen the Father" and "shall know the Father" "in that day"—the day of the Comforter—to be Jesus Christ. John xiv. 9 and 20.

them into all truth* and that this would happen in a day which would be as the travail of "a woman with child." This phrase shows that if a Regeneration was to come on earth, even those who had been born into the faith of the Father through the teachings of Jesus, must have a second birth into the faith of the Mother, through the teachings of the Spirit. Therefore a Second Coming of the Spirit, this time, in woman's form, was needed, in order that Jesus might finish His work of Atonement, by gathering in His children as heirs. Thus He foretold that, at His return at the end of the age—the last or 6th day—that occasion would be as a Marriage, when He would find a bride, and virgins on earth who were prepared to receive Him; and it is sound reason to argue that, if there has been a mortal woman who was to be His Mother, before He could call those who did His will, His mother, sister and brother, there will have to be a woman on earth whom, as the Immortal Bridegroom He can regard as a Bride, before John's vision of the Bride, those gathered out of the 12 tribes, can be embodied on earth.

RECURRENCES AND EXPANSIONS OF THE JOHANNA-POSTEL REVELATION.

Was this doctrine of the 16th century mystic, merely a spark which flashed and went out, having been extinguished by the heavy foot of Rome? This question, which is sure to arise, must be met, for it is important enough to involve the following deductions:—

(a) If the Revelation made to Postel of the place of woman in the Trinity of both earth-life and heaven-life, be a truth which the Church of God on earth must receive before the mystery of God can be finished and can come into human comprehension, we may expect to find that it will be repeated in a variety of forms until it becomes as irresistible as the Gospel of Jesus became to Europe, before it spread into all nations.

(b) That just as God raised up in one country, selected men—before women were able to help them—to spread the good tidings that the Divine Paternity had become incarnate in one MAN, equally so, if it be an essential of faith, will He be sure to raise up in one country, women—before men will be able to help them—who will spread the good tidings of the Divine Maternity having become incarnate in one WOMAN.

(c) That there will be, if there has not been already, a flowering and a fruiting of this feminine incarnation of the Divine Mother on similar lines to that of the masculine incarnation of the Divine Father—a death to the world, a resurrection and a spiritual progeny.

* Isaiah lxvi. 7-13. "As one whom his mother comforteth, so will I comfort you," also Matthew xxiii. 37, "How often would I have gathered thy children . . . even as a hen gathereth her chickens." This denotes the Mother-spirit in the Godhead.

As to the first two statements there certainly have been remarkable repetitions and additions to the Johanna-Postel revelations, through individuals separated from him and from each other by time and environment. Also there have been women-disciples of each movement, and men who have been convinced of its verity. I will proceed to touch briefly upon some of these.

ST. THERESA.

Let us note first what is recorded of St. Theresa of Spain who lived so soon after Postel, that some may be disposed to think she might have heard of his revelations; but the following passages sound independent.

St. Theresa had a great reluctance to deliver messages which were confided to her. One day she said to the Lord:—

"Why dost Thou give me this trouble? Canst Thou not speak directly to that person? Why charge me with such a mission?" Our Lord answered, "Since thou canst not do great things for Me, I wish thee, at least, to help others to serve Me. Moreover the person in question has not the necessary disposition that I should speak to him Myself, and if I did, being little given to prayer, he would not believe Me."

On another occasion she said to the Divine Master:—

"Are there no others, for instance theologians, who would carry out this mission better than I, a wretched sinner; if Thou didst but speak to them?" He answered, "*Theologians will do nothing to enter into personal communication with Me. Repulsed by them, I must choose women to open to them My heart, and to speak of My affairs.*"*

JANE LEAD.†

About 150 years after Postel, between 1623 and 1704, a certain Jane or Joan Lead, received revelations of a very pure and exalted nature. These are printed in what is called "Sixty propositions to the Philadelphian Society, whithersoever dispersed as the Israel of God." In this Prophecy is set forth the future rise of the Philadelphian Church, depicted in the Apocalypse as the ideal Church.

It is implied that this church had not yet risen but was already being called out from among the churches. In proposition 14 we read:—

"Of the stem of David, a Virgin Church which has known nothing of man nor of human constitution (i.e. which is not dependent on human wisdom) is yet to be born."

Proposition 15. And if yet to be born, then it will require some considerable time before it gets out of its minority and arrives at full and mature age.

* Ribera iv. 5, in the year 1570 or 1571. See "Life of St. Theresa of Jesus," by D. Lewis; page 444, footnote 4. Published by Th. Baker, London. The italics are mine. R.J.F.

† "The Works of Zion,"

Proposition 16. The birth of this Virgin Church was visionally typified to St. John by 'A great wonder in heaven' bringing forth the first-born which was caught up to the throne of God. (Rev. xii.)

Prop. 17. FOR AS A VIRGIN WOMAN BROUGHT FORTH CHRIST AFTER THE FLESH, SO LIKEWISE IS A VIRGIN WOMAN DESIGNED BY GOD TO BRING FORTH THE FIRST-BORN AFTER THE SPIRIT, WHO SHALL BE FILLED WITH THE HOLY GHOST AND WITH POWER.

Proposition 18. The Virgin that is here designed, must be of a pure Spirit, so also of a clarified body, and all over impregnated with the Holy Spirit.*

Proposition 19. This Church so brought forth and signed (elsewhere 'sealed' with the mark of the Divine name), shall be adorned with miraculous gifts and powers beyond what ever yet hath been."†

Jane Lead had to bear the usual crop of scorn, ridicule and suffering which follows every servant of the Word of God spiritually imparted to mortals, but her pronouncement came into print and was not destroyed, even as Postel's was not destroyed. By means of the press, God protects the essential utterances of His prophets, causing them to be revived in later centuries when their witness is required.

JOANNA SOUTHCOTT.

Jane Lead's prophecies were precursors to another high tide of the grace of God, by which all the previous waves were exceeded.

In 1792, at the age of 45, Joanna Southcott, virgin, received the gift of prophecy from the Spirit of Truth Who declared He was come to lead the Church, through her instrumentality, into the full truth of the Bible mysteries. She was taught that the reign of Satan upon earth could and should be ended; the meaning of the first chapters of Genesis and the cause of the Fall of Adam and Eve; what the second Coming of Christ actually meant; the interpretation of the Apocalypse, and of the Second Book of Esdras, in particular; how one of the keys to the Scripture chronology is the well-known text, "One day with the Lord is a 1,000 years and a 1,000 years as one DAY."

One would have thought these things by themselves would have stimulated a hungry church to investigate, and if Joanna had been a John they might have done so; but St. Paul's legislation for the early church probably made people afraid of trusting any Word of

* Purity here alludes to mental purity, namely the possession of a mind which is virgin soil, receptive of teaching given by God alone and not by man.

† The whole of this remarkable document (the capitals are mine), has been recently republished and a second edition has been called for. It can be obtained from the Secretary, 119 Camden Road, N.W., for threepence halfpenny.

the Lord which came through a *woman*, so, with the exception of three clergymen of the Church of England who *did* pronounce her Writings to be of the Lord, only certain laymen took the trouble to read for themselves. These unanimously agreed, and they published their belief that her call was the call of the Spirit and that in His power alone, was she able to perform what was required of her.

There is no evidence that Joanna knew anything of Jane Lead's prophecy, yet in 1813 she received emphatic directions that she was ordained to fulfil the part of the woman of Rev. xii. if she were willing, perfect obedience being an essential. Her assent being obtained, the Lord declared He would create a child in her womb, who would fulfil the prophecy in Genesis xlix. of Shiloh, to whom "shall the gathering of the people be."

The details of this new and marvellous creation have been within the reach of readers ever since, and fresh particulars, never before shared with an incredulous world, have recently been printed in "*The Southcott Despatch*,"* yet the bishops of the Church of England continue to refuse to investigate what they doubtless consider to be the delusions of a woman, and they still decline to give any public judgment or verdict on the question whether her Visitation be of God or not.

All who have troubled to read the published Writings, know now that the events of the Napoleonic period, during which she lived, were but foreshadowings of the terrible events which have been occurring since this century began, some of which are even yet to be fulfilled. Among these will be the manifestation of Shiloh, and the *proof* that Joanna was the Woman who was ordained to be the Incorruptible Bride or Spouse of Jesus Christ, in order that a new Spiritual Creation should be begun upon earth.

In a tract in the British Museum, where there is a collection of the Joanna writings, is to be found this extract:—

"I, the holy Father have begotten thee, and brought thee forth into My divine life, in this My day of Life and Power; for all before thee was night and darkness. Thou art established in holy life; for I have said that every male that openeth the womb shall be set apart unto Me, the Lord; and now, by thee, I am opening the very unity of life eternal, that lasting source of heavenly treasure into which no being hath before penetrated.

Now thou" (this is addressed to the Spirit) "who hast been struggling in the womb of Providence ever since the Fall, hast come forth, and My time is come to give thee 'the heathen for thine inheritance.'"†

To an unprejudiced mind surely this extract throws light upon the Johanna-Postel visitation as being one of these efforts of the Spirit, and also it throws great light upon the succession of efforts which have been made by the Spirit ever since Joanna died, to

* Nos. 5 and 6. Clock House Press, Ashford, Middlesex.

† Vision of Judgment.

make the Church lift up her eyes, and hearken to the voices of the Prophets testifying to these things from Isaiah, Jeremiah, the Apocryphal writings and those of the seer of Patmos, down to the present day.

Again, we read that Joanna received the following teaching upon the words of Jesus, "I lay down My life that I may take it again":—

"But how can I take it again without coming in the Spirit as a Father to take it in a Son? Know that, as a Son I came at first, but as a Bridegroom I said I would come at last; then know that, as a king brings in his heirs to the throne by the Bride, so shall I bring in My heir to My Kingdom that I died to redeem."

With regard to the teaching given to Joanna as well as to Postel, that a mortal woman must be the bruise of the serpent's head, an entirely new argument is found in the following verse, in which the Spirit of Truth taught Joanna that, were the Son to come again as a MAN, the Jews would have good ground for maintaining that they were right in crucifying Jesus for declaring that *He* was the son of God.

"So now in thee, let all men see,
Your Saviour to appear;
That I am in the Woman's form
And the true Prophet here.

But how can man so simple come
To think that in *his* form
I e'er shall be revealed to man?
My Gospel all would scorn—
'The Saviour here, doth now appear;
The Jews would instant cry,
That I a traitor was before,
And justly I did die.'*

"And now He is come to visit in the Spirit, to the woman, and He is the Help-mate meant in the beginning, to complete the bliss of man, but nowhere can you find that the words are said to me by the Spirit, 'Thou art the help-mate He did mean.' No, the Spirit speaks of Himself—'I am the Help-mate.'"

In another place the Spirit taught:—

"My Spirit is one, My power is one, whether it be to a man or a woman; but the reasons I have told thee are of the end, why all My powerful visitation shall be in the WOMAN, to make known My coming in glory that no *man* may be placed as the MESSIAH."†

* Vol. xvii. Unpublished Communications, January 1807.

† Controversy with the Worldly Wise, p. 37.

The next extract throws light on the reason for the intricacy combined with artlessness, the depth yet apparent shallowness, of Joanna's writings, and provides us with a satisfactory explanation for what seems to us the inexplicable refusal of the clergy of the present day to give a verdict upon her Visitation. It is clear that the time has not yet been ripe. Just as it was written in Exodus that "the Lord hardened Pharaoh's heart," as well as "Pharaoh hardened his (own) heart," so it may be that the resistance of the church to conform to the conditions, is for the ultimate glory of our God.

"So will a tedious night bring a glorious morning to all true believers. For I have told thee, and I will tell thee again, had men understood the meaning of thy witness and the Bible, Satan would have found a way by instruments of his own, to prevent My fulfilling it in My way, wisdom, knowledge, goodness and truth. Therefore many of thy writings are put in mysteries that Satan might not find them out. For had Satan understood that thy fleeing into the wilderness of this world would be by places prepared of God for thee, by having witnesses there, he would have worked in the hearts of ministers at Exeter to put a stop to the whole. I know thy thoughts—Are not the hearts of all men in My power? They are, but when I ordered thee to write unto them (the clergy) how could I work in their hearts to fill them up with unbelief, it being not then the full appointed time for the Manifestation of My wondrous working."*

GEORGE TURNER.

Two extracts from George Turner's writings carry us to a further stage in the revelation of who "Shiloh" stands for. Turner succeeded Joanna as one of the seven Messengers or Trumpets of Revelation, to prepare us for the fulfilment of the Bible Prophecies about this mysterious figure. He may be considered as an important witness to Shiloh, for he retained his belief in Joanna's child having been caught up to God and to His throne, when others fell away. Moreover he dared to declare in the name of the Lord, what few men not under inspiration could have risked uttering. On July 29, 1815, the Spirit spoke to him as follows:—
"Concerning the nations being moved for their destruction."

"Their intention is to give peace to Europe, but in this they will fail. But I will come forth and with My power I will subdue all the earth. . . . Then My judgments will frustrate all their plans, for I declare no peace to the earth, till My Son Shiloh giveth it peace, but he is withdrawn who shall appear to the astonishment of the world."

Under date August 16, 1815, to unbelievers who mocked Turner's prophecies, the Spirit said:—

"I certainly will bring forth Shiloh in a way that will surprise

* Vol. VII. (MSS.) p. 121.

all; and I am God, Jesus, the Saviour and Redeemer; and then thou wilt be called to come forth to all the world to attend My Son, and the world will not receive him until I use My great power in subduing the unbelief of men."

Among George Turner's writings we find the Spirit saying:—

"Let My children remember that Shiloh *appearing* is one event of My mercy, and his being revealed is another event of My mercy. Let not My children confound the two events in one."* (Turner had a vision of the child.)

In answer to enquiries if Joanna would return to earth, we read:—

"I have said that My handmaid hath done the work I had appointed for her to do upon the earth, in bringing forth Shiloh which I took to Paradise, from whence he now will come. . . . For My handmaid will *not return*; her body is mouldering in the ground, but I have said that *I will create a likeness† by My power* to be a sign for My children; and by this likeness I will send My decrees. This is the Angel which will attend My children in the way to My Kingdom and point out My glory to them."

Turner had a dream expounded to him which showed that there was progressive revelation from Joanna's death onward. His dream was about "the Master of the house pulling down mud walls to enlarge the old house for the people to dwell in":—

"And so," said the Spirit, "am I pulling down the mud walls of human wisdom by thee, that the visitation of My Spirit may enlarge those who trust in Me, Jesus and My building shall continue. . . . I will by little and little cause the whole to fall down; but I make manifest My wisdom the first." This he (Turner) saw (while yet) in the house, "and now I am revealing to My children My mind and will with *closed doors*; but the time is very near when I will lift up the heads of My people and dry up the rage of evil and throw unbelief to the ground and the cause of mockery shall be removed. *When I use My great power* then the ponds (floods) of evil words will cease and then unbelievers of My word by thee will be greatly moved to enquire."

"The women shew the unity that will be in those that are awake in the work; and the line of conduct that they will pursue will be for the glory of God. *Joanna's beautiful countenance* will be seen when she brings My decrees; and they will be in the unity, in My spirit and the opposition will grow less and less."‡

* "The Standard of Zion," Part III, p. 172. See "Keys to the Whole Body of Truth."

† A 'likeness' of Joanna—one like Joanna, viz., a female.

‡ "First Book of Letters," p. 45.

The following is deeply mystical:—

"And many seals that will appear;
You'll find the first and second star
You'll find the C; you'll find the I (J).
The Spirit and the Bride is nigh.
My Spirit is already come;
You'll find Me in the woman's form."

X
"My handmaid the *evening star* is gone and *night is here*; and thou art a star to join with her to give *light in the night*, till the *morning star* appear SHILOH; and '*the evening and the morning were the first day.*'"*

JOHN WROE.

And now let us hear what John or Johannes Wroe, as he is called in early editions of his writings, said to the Churches between 1824 and 1863. I will take a few extracts out of three volumes of his life and teachings. He travelled by the command of the Spirit into seven Kingdoms to give the truths of the Second Coming of Christ. The first extract is on the interpretation of Luke xxiii. 29-31. "Daughters of Jerusalem weep not for Me, for if they do these things in a green tree, what shall be done in the dry."

"The men were condemning the green tree which was Jesus, the first begotten of the House of Israel. Now the time is come that both men and women will condemn 'the dry tree' which is the 'man of sin'; and the woman—Jerusalem above—will come down to the woman below, striving with the unjust judge to save her husband, (being Jesus); and now that her husband is slain, she casts all that she has to be revenged on that evil which caused his death."†

This extract was given to John Wroe by the Spirit in 1838:—

"Adam had good and evil set before him in the woman; the evil was set first, he was not willing to wait till the good appeared, so he took of the evil. But Jesus took of that which Adam should have taken—the pure earth; and He said 'greater works than these shall ye do' (John xiv. 12). He having no evil in him, the male Spirit with which He was clothed, had none to contend with; but the female Spirit has the same evil to contend with that Adam had, until she has cast it out. So the work which the female Spirit, Jerusalem above, will do in the Bride, will be greater than the work which the male Spirit, Christ, did in the Bridegroom. The male and female Spirit of man and woman are one, and the male Spirit which rested on Jesus in the Bridegroom, and the female Spirit—Jerusalem above—which resteth on the House of Israel, the Bride (which is her life which is hid with Christ) is another,

* First Book of Letters, pp. 191, 192.

† J. Wroe's Divine Communications, Vol. III, Part VII, 393.

and God is the other, making the Trinity, a threefold cord which is not quickly broken."*

Here is another extract:—

"I bear the sins of all those that lay down the weapons of this world and become as a child, and cry out to their Father, and I then hear and receive them into My arms, and graft them unto the life of her that was begotten of Me, for My Father tilled the ground, and He appointed Me the root of it, and I have now brought forth a BRANCH from the root, not of the seed of the woman, but of My seed, which is God; and every one that comes unto Me, I graft into *her*, that they may be like us, when we are revealed."†

That actual persons are described by symbolical terms in the Bible, such as "branch," "root," "city," etc., is one of the secrets revealed to John Wroe in prophetic vision. *These are manifesting in events of the latter days.* This is seen by the following:—

"Awake, O house of Israel! and put on thy strength, O Jerusalem! for Zion has brought forth a daughter, and she is married to the Branch, and the Branch unto her, and they live and they have become the wife of the living GOD of the house of Israel, and they live and grow amongst the trees and are in the chosen garden of the House of the Lord."‡

"And, behold an infant (child) shall teach the house of Israel and appoint them to their tribes; for she shall be found a Mother in the house of Israel. She is little in the eyes of the world, but I will make her great in the house of Israel, and they shall wonder at her . . . and a great roaring shall there be in London one against another . . ."§

JAMES JEZREEL.

Fresh illumination (hard to accept for those uninitiated in the gospel of the Immortality of the body) comes to us in 1879 from the pen of James Jezreel, or the Stranger, who was the Sixth Messenger or Trumpet and his task was to unfold the writings of previous Messengers on the oracles in the Bible referring to the last days. These are given in three volumes known as "The Flying Roll,"|| they came to an end in 1881, leaving the reader to expect more to follow; but Jezreel's work was done. His writings were ordained to prepare Israel for Shiloh's return, whenever the Seventh Trumpet should have sounded. "The Flying Roll" of course gets its name from Zech. v. and it was also foreseen by John in vision as "the everlasting gospel" of Rev. xiv. 6. When reading the following extracts let the reader recall what Postel taught in "The Very Marvellous Victories of Women."

* J. Wroe's Divine Communications, Vol. II., Part IV, 245. † Vol. I, 363.

‡ Vol. I, 458. § Vol. I, pp. 497, 498, 499.

|| Obtainable from Secretary, 119 Camden Road, N.W.

Extract 1:—

"Though Satan had wrought, his works shall not live, for I will make the woman stronger than he and I will make her as David was unto the Philistine. I will give her the sling and stone that his head be bruised and the sword which shall take off his head (of that part which is hid in man) for I have given her 144,000 living stones (Rev. vii, viz., the Israel of God), persons out of all the twelve tribes, who have been sealed to the day of Redemption, and who look for the immortality of the body, as flesh and bones (not blood) and by them shall she withstand him, so that he shall know that the weakness of woman is stronger than the evil of Satan. Many women have done valiantly, but *this woman* who is found worthy to drive away the evil, doeth more valiantly and is thrice blessed, so that she loseth the evil of her mortal life and findeth the other, fulfilling the words of Jesus "Whosoever will lose his life (that is, the evil of the mortal life) for My sake, shall find it, namely the life immortal of her natural body."*

Extract 2:—

"The bitter thing (which entered the world through woman) was made sweet, and entered the world through the woman being overshadowed by the Immortal Spirit, and brought forth good in the end (Jesus). The woman began the work, and the woman must finish the work. The evil must exit through the same door by which it entered. . . . This is what the Israel of God is waiting for now."†

Extract 3:—

"Did not the Apostle Paul declare 'And the God of peace shall bruise Satan under your feet shortly'? Woman is the lesser light and God has taken the lesser light to conquer, and it is come down upon the stars (wise men), and must rule the night before the Day-Star can appear, and when Satan is revealed 'the boughs begin to wither and women come and break them off' (Isaiah xxvii. 11). But it may be asked, 'Why hath God chosen the weaker vessel—woman—to overcome the evil?' 'To silence the ignorance of foolish men.' 'Hath not God made foolish the wisdom of this world?' (1 Cor. i. 17 *et seq.*) Ye hold the truth, and the truth must prevail in the end. . . . Jerusalem above is come down from heaven, and the two Immortal Spirits (Christ and Jerusalem) are sought for, that man may be made equal with the Son. These are the joyful tidings to be preached now in these latter days. . . . When the woman is in Jerusalem above, then Jerusalem will rule the night, and the light will prevail over the darkness, for God saith He will prevail with the lesser light (woman).

* "The Flying Roll," Vol. II, p. 220. † "The Flying Roll," Vol. II, p. 133.

God is going to prevail over darkness by those who enquire after Zion, these two Immortal Spirits, Christ and Jerusalem, and those who seek Him with thee shall prevail over darkness—which is the death of the body.”*

Extract 4:—

“The woman lost the piece in the beginning, and the woman must find that piece in the end, and she will surely find it, and then, and not till then, the salvation of Israel will come out of Zion.”†

There is a remarkable and more recent prophecy which has been sent for incorporation in this booklet, as it adds another link to the chain:—

“Adam created, stood alone upon the earth, yet not alone; one, yet two. For his dual nature was manifested at the will and touch of his Creator, the inner spirit cleft in twain, one half evolved into outer nature and taking form, even from the body of the man, a woman stood beside him.

‘Together—two, yet one, and God saw that it was good,’ for in His own Image created He him—a figure of the mystery of God and a type of the foreknowledge of God of the Man that was to come.

Man therefore was created dual, one being, two impressions, one spirit cleft in twain, manifested in two outward forms. And as the things of this world are but the figures of the heavenly and as man is made in the likeness of God, and God is manifested to us through Christ—‘the express image of His person,’ and as the second, the Lord from heaven has stood upon the earth, so also at the *appointed time by the Father*, shall appear from heaven

THE SECOND EVE,
WHO IS
THE MOTHER OF ALL LIVING.”‡

I have also taken the following extract from a recent anonymous publication:—

“Oh, My husbandmen, where is your faithfulness? The valleys are thick with corn, but ye put not in your hand to reap, neither feed ye the hungry in waste places. Your eyes are old and dim, therefore will I establish again My glory and,

* “The Flying Roll,” Vol. II, p. 216-218. † “The Flying Roll,” Vol. II, p. 80.

‡ From “The New Revelation” delivered by “The Messenger”—Appendix B in “Earth’s Earliest Ages,” by Pember. “ALL LIVING,” viz., all who will become immortal.

This book was written in order to ridicule the idea of Truth being imparted through divine inspiration to Man. It is part of God’s ways that even appendices, which few read, should contain His greatest Truths, vide last appendix in “Revelation on Revelation and the latter days.”

out of the silence, one shall speak for Me! Look ye upon the days of your forefathers. In every hour was the Messenger despised, *but the Message prevailed.* Consider with yourselves. Who is so despised as My maid-servant? *Who hath sorrowed as My handmaiden?* Her day is fulfilled.

Cry ye aloud for the beauty of the divine Mother! For in Her is peace. Have ye not yearned for Her spirit and desired the deathlessness of Her heart? Be not astonished if ye meet with Her Messenger in the ways. Pale not nor tremble, O sons of men! Why fear ye Her coming, and hold counsel with yourselves? Freely shall She move in the sight of all, virgin and consecrate. The eyes of them that behold Her shall look upon each other in a new world. Her throne is founded from everlasting. The Voice of the Father and Mother are one! Lay aside, My sons and daughters, the garments of vanity and fear, the idle ways of ignorance and pleasure, be ye Builders together of the heavenly Tabernacle, the place of My abiding.”*

REVELATION ON REVELATION OR THESE LATTER DAYS.†

In 1914-15, when KNOWING NOTHING of all the truths this essay is setting forth, I received by inspiration of the Spirit, the book of which the title is “Revelation on Revelation.” In it, the mystery of Joanna and of Shiloh was revealed to me in a way which I could hardly believe I should ever see fulfilled; I had to accept it in simple faith; for it is obvious if one has to indite messages on mysteries in the Bible, the message must have no interpolations of one’s human understanding, or it ceases to be a message.

When this book was written, in which I was told that Shiloh would manifest after a period of heavenly instruction, I could not then have received the truth (which would have been easy to assimilate, had I read Postel) that the vehicle to be used for the manifestation of Shiloh, would be a feminine body, but I found a few days ago on the last page in “Revelation on Revelation,” conclusions which show I was drawing nearer to the discovery.

Here I have written:—

“I believe that when Joanna’s sealed writings are examined, that we shall be clearly shown how the Lord Jesus can indeed be the same yesterday, to-day and for ever—God, the Father in the Old Testament,—God the Son, in man’s form, born of a Virgin, in the New Testament; God the Holy Spirit, in woman’s form, a sign to an unbelieving age.”‡

It appears to me from another book that has just come out that what I was taught about Shiloh’s return is likely to be verified in a few years, for in Revelation we read that:—

“In the days of the Voice of the seventh angel, when he

* From “Words out of the Silence,” received by A.

† Published by Kegan, Paul, and Co., 68 Carter Lane, E.C. ‡ Page 396.

— The 7th or Virgin Number

shall begin to sound, the mystery of God should be finished (i.e., completed and declared to men), as he hath declared to his servants the prophets."

A book called "The Voice of the Seventh Angel" has been published which shows that some women have had revealed to them the secret of God, hidden "from the foundation of the world"; therefore I conclude that the manifestation of Shiloh cannot be very far off, and that men will be shown how God's help and government is nearer than they think, and how great a portion of that mystery has been worked out *in spite of human incredulity, over our heads* as it were and out of our sight. Whether we benefit will depend on our faith in it, even as the results of the Incarnation depended on the faith of the early Church.

BENJAMIN KIDD.

Now in the light of these great predictions let us return to philosophy and see how the philosopher Benjamin Kidd has hoed up the ground for their seeds to take root in our minds. I can only quote fragments out of his chapters on the probability of women being "the Centre of Power"* in the immediate present and future, but they are well worth re-perusal in their entirety considering their bearing on the Joanna mystery.

Benjamin Kidd quotes from Schopenhauer, whom he describes as the "great opponent of woman", yet as having "given us her charter for all time in civilisation."

"As distinct from man, she is the creature to whom the race is more than the individual; the being to whom the future is greater than the present."

Again, Schopenhauer correctly estimated her as:—

"The enemy to be dreaded by the strong man who acknowledges no authority but his own will, because, always with woman, the spring of her secret, unexpressed, and indeed unconscious and inborn morality, is the belief that the welfare of the species is in her hands. . . . In the recesses of her heart she lives more in the race than in the individual."

Benjamin Kidd describes men as having "short-range emotions," while women are characterised by "long-range emotions."

"She subordinates interest to principle. . . . She subjects the present to the future through sustained emotion accompanied with a power of self-sacrifice in the service of the ideal which greatly exceeds this quality in the male sex."

J. S. Mill is quoted as saying that:—

"This power of endurance for the sake of the ideal in man or woman is always associated with the power of the leadership of mankind."†

Referring to the rise of the novel in the 16th Century, which by

* "The Science of Power."

† "Essay on Woman."

the way, was soon after Postel's day, and in the Renaissance epoch, Kidd writes:—

"The idealization of woman in art has become since then, so fundamental that it has become a canon of art in the modern novel that man cannot be represented as the higher idealist and woman as the lower cause which has dragged him down, without a sense of artistic disaster, and a feeling of failure and outrage being created in the mind of the reader."

Is it not a sign of the degeneracy of our age—fortunately the last under Satan's rule—that, whether true or false, insinuations, pictures, novels and columns in every newspaper are allowed to depict and proclaim without public protest in the interests of the rising generation, woman as the temptress of man; and also a sign of its degeneracy that the world which browses on these things will profess pharisaical horror at any idea of the remoulding of the human race such as the Bible suggests, being possible by the will and wisdom of the Creator, by which woman shall be brought again into right relations with her God and thus bring in the regeneration of man.

I will give one more suggestive sentence from the same writer:—

"Truth is the Science of Power. . . . Truth therefore does not make its way in the world by controversy or by reason. . . . Exponents of Truth stand like Christ before Pilate's judgment seat. They answer nothing. They represent the Science of Power. The FACTS of the world to which they belong have not yet arrived."

Can we be quite sure that the Fact to which this paper points has NOT YET ARRIVED? Does not common sense suggest an enquiry by the Church?

But some one may ask, supposing all this be true, how will it alter matters? If the work of Jesus has not effected the cure of our world's woes and sins, is it likely that belief in a woman as the second Eve, will make any difference? It will make in my opinion all the difference in the world; but to answer it fully, one must refer to the thrice-iterated assertion of Jesus that *only by the Coming of the Holy Spirit* could mankind receive full understanding of Truth. By that Coming He said the world would be "convinced of sin," not of the sin of *evil deeds*, but "because they *believe* not on Me." This must be considered as fulfilled because both Jew and Gentile stand condemned, both of breaking the moral laws of God and of disbelieving the words of Jesus Christ. Secondly that by that Coming He would "convince the world of righteousness, because I go to the Father." This means that only by going away could He bring in the Kingdom of God which would be as St. Paul was taught, "righteousness, peace and joy *in the Holy Ghost*."* It is

* Rom. xiv. 17.

clear therefore that this Kingdom must tarry till the Comforter descends to fill us with peace, joy and righteousness.

And lastly by that Coming, the world would be convinced of a "judgment" "because the prince of this world is judged"—or to be judged. The end of Satan's reign clearly depends upon the Coming.

Of course all these three processes were initiated by Jesus, and have been seen in process at great epochs of upheaval in history. Though the letter describes them as already in action, from the prophetic form and context, it also declares that their complete operation is to be in a future day of vengeance on sin, which will be contemporaneous with the reception of all repentant sinners into a paradise on earth. We can but acknowledge that these words are not yet fulfilled, for if they were, the churches and individuals would not be continually praying for this definite Coming. Is it not possible that, unaware of what Jesus meant by the Oracle of the Comforter—the Holy Spirit—they may have ignored the fact that there might be an essential step which would admit of the *evidence* of Its descent by means of a divinely-appointed woman, and that thus everything may be delayed which the Lord has bidden us to expect. Of Jesus—God in man—it has been written that in a certain town "He could do no mighty work because of their unbelief"; and yet He *was* on the earth! May not faith be lacking again when God *in Woman* has to be demonstrated?

The Scriptures clearly imply that only when "the Marriage of the Lamb," i.e., of Jesus Christ, is known to have taken place between heaven and earth, i.e., between the Man who, by the descent of the Christ into Him, became the God-man for us, and the woman in whom that Spirit could also dwell, can any manifestation of the New Creation—the Shiloh—which is to be known as the Second Coming of Christ, take place. Only then can power come upon the earth to destroy all the opposition of the adversary, Satan, for "unto *Shiloh*," not unto *Jesus*, "shall the gathering of the peoples be."* The Bible also teaches that we are to expect a day of sore spiritual battle. The recent war has been but the physical and material type before spiritual changes in human nature can take place; and this is the message of Postel, of Jane Lead, and of Joanna Southcott, besides other seers to whom I have referred, but "the people are destroyed for lack of knowledge."† "The wise men are ashamed," wrote Jeremiah, "they are dismayed and taken: lo, they have rejected the word of the Lord, and what manner of wisdom is in them?"‡

Many of us are certain that the world is waiting till some of these wise men can perceive the greatness of this new-old revelation, i.e., the needs-be of a third racial woman to undo the work of the first woman, Eve, and to complete the work of the second, the mother of

* Genesis xlix. 10. † Hosea iv. 6. ‡ Jeremiah viii. 9.

Jesus, by becoming obedient to the Bridegroom in His desire to ally Himself with woman in the end, as set forth in Hosea ii. 14-23.*

We have been so absorbed in the struggle for our own lives and for the lives of others, that we have largely failed to appreciate the rapid growth of a spiritual movement at home, which is in direct line from where the Bible leaves off. The facts related by the later chapters of the Apocalypse, have been brought into operation in the last 100 years with a swiftness bewildering to our shortsightedness. We ought therefore to be on the watch for active proofs that the Spirit and the Bride, who figure in the 19th chapter as well as in the 21st chapter, are crying "Come for all things are now ready." Ready for what? Ready both for "the end" of the age of error, and for "the beginning" of the "new heaven" of spiritual understanding, and for the "new earth" of regenerated bodies! We ought now to be on the watch for these figures of the 19th chapter actively working on the earth of our own country. My reasons for saying this will be set forth elsewhere.

Dazzled by the glowing language of the Apocalypse, we are apt to forget that, as the Kingdom is coming to *Earth* and, as it will be upon the Earth that the rod of iron will be exercised (by the Bride in whom the Holy Spirit will incarnate), many of the actors in the Apocalypse might easily be met to-day in lane or highway—unnoticed, just as Jesus was unnoticed when He walked amongst man. Therefore it is certain that much spiritual discernment will be required of us if, as Postel intimates it will be, the Divine anointing and adoption is to rest on "a Woman" at the end of the age, whose task will be that of bruising the serpent's head. The Apocalypse pointed this out long before it was revealed to Postel, viz., that only by a woman with whom the Spirit could perfectly co-operate, could Satan's destruction and that of Babylon—the wicked woman—be accomplished.

The activity of woman in the spheres of education, of politics, of medicine, and even of the church, may make it appear unnecessary that such a woman should move forward to the rescue of the race. If that be so, we may depend upon it that she will be distinguished by qualities that are not obtrusive; humility, faith and courage must animate her in her quest after the Holy Grail; suffering must keep her low and mild, and, pre-eminently among her weapons, will be "The Word of God"—old and new. Postel leaves us expecting such an one, and gives us good reason for thinking that effort after effort will be made by the Spirit, until such an one is produced. The return to an earthly Paradise will then be consummated when the Lord shall "walk" again "in the garden" of the bodies of both man and woman.

* Compare the following extract from a Communication by the Spirit to Joanna Southcott, "I cannot come down from the cross to clear My honour among mankind, before I raise up a BODY, to be called THE SPIRIT OF THE LIVING GOD, in the likeness of the BODY that I gave up on the cross for man; and now is the time that I shall show my power among mankind by the fulfilment of My Gospel. . . . The BODY that I shall raise up is the SPIRIT OF TRUTH to fulfil My Words."

I feel, before closing this very inadequate presentment of momentous truths, that I must add a few words to prevent any misconception about the return of Jesus Himself to the earth. Though the book seems to indicate that we are to look for a third manifestation of the Divine Power in creation, in feminine form, let it not be thought that any of us can rest satisfied till we have seen Him whom we have learnt to love from the Gospels; One who made Himself at home in human homes; One who will show the wounds in His hands; One for whom the loyal devotion of nearly 2,000 years wells up in our souls. Could any of us be satisfied to see another *man*, even though it were His *Son*, who would make claims to a throne which he had not won, to a world for which he had not died, or to souls and bodies whom he had not redeemed? All must answer "No." Obviously as no *man* can fill the place, the only manifestation which could be acceptable would be that of one who, making none of these claims, aspires to naught else but to be His Helpmate, that is, a woman who, by the Spirit within her, will help the Lord to come into His own, by fulfilling the necessary conditions, content to be effaced in the doing of it. That person will be one who understands that the words "occupy till I come" mean "Fill the place which I require to be filled, till I come." A woman has to fill this place because until she has wrested the rule of the earth from Satan, the Lord will not take unto Him His great power and reign. The mystery has been hidden in psalms and prophets by the use of the words Zion and Jerusalem wherein the work of the woman is indicated in what she has to be, to do, and to suffer, before she conquers. As one instance of this, let Micah iv and v be studied, and note the work of the woman called Zion,—her travail, her threshing, her gathering and her ultimate deliverance.

It is a serious consideration that it is possible that the Revelation of our Lord in *propria persona*, may be tarrying because the Church refuses to entertain the idea that He desires an immortal Bride on earth. Until that be accomplished and the woman be found to fulfil the conditions, He stands and waits, for He will not come unless some are prepared to give honour to the Bride.

Find Heb. meaning of :-

Lebanon

Carmel

Sharon

Rose

Hilderness

Zion

Wayfaring man

Ch. 35 Isaiah

Shoraim

Ramah

Rachel

Haranah

Barah

Goah

Kidson

Ch 31 Jeremiah

Jacob

Israel

Abel

Sheloh - Gen 49 - 10

