



The Antichrist: His Portrait and History, , Lamp Trimmers, 2001, 096206811X, 9780962068119, 115 pages. .

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Against Heresies , Irenaeus Of Lyons, Rev Alexander Roberts, PhD, James Donaldson, A. Cleveland Coxe, Jun 16, 2010, , 711 pages. [Softcover] The complete text of "Against the Heresies," with fragments of other writings. Bishop St. Irenaeus of Lyons wrote his "Against Heresies" ca. A.D. 180 to uphold

The Antichrist , Kondwani Kandawire, Feb 1, 1999, , 240 pages. .

The Gnostics , Jacques LacarriÈre, 1977, , 136 pages. .

The Final Prophecy of Jesus An Introduction, Analysis and Commentary on the Book of Revelation, Oral Edmond Collins, Jun 1, 2007, , 573 pages. This commentary is the first major work on the book of Revelation in many years that expounds the historicist interpretation. The historicist school of interpretation was the

Antichrist An Historical Review, James Ratton, Apr 25, 2011, , 178 pages. Written in the late 1800's, this book covers many significant events, including the Great Monarch. He reaches some surprising conclusions in regard to the events related in the

A Woman Rides the Beast , Dave Hunt, Jun 1, 1994, , 588 pages. An eye-opening book about prophecy, Catholicism, and the last days. Has the view of the Church of Rome as the woman who rides the beast in Revelation 17 become outdated? Hunt

The sacrifice of the Mass worthily celebrated , Pierre Chaignon, 1897, Religion, 214 pages. .

The secret of antichrist and Rome and the great storm from the East , Reinhold Friedrich Kies, 1938, , 105 pages. .

The People That History Forgot The Mysterious People Who Originated the World's Religions, Ernest L Martin, PH., Jan 1, 1993, , 196 pages. .

Worldviews A Christian Response to Religious Pluralism, Anthony J. Steinbronn, Jan 1, 2007, Religion, 270 pages. Author Anthony Steinbronn examines the postmodern perspective that views the Christian church as only one of many brands in the ideological supermarket. He critiques the

Barin Alfred Porcelli, R.E., was born in Palermo, Italy, his father being Colonel Baron A.S.R. Porcelli di S. Andrea, supporter of Garibaldi the Italian liberator. His mother was a Scottish lady. As a young man, Baron Porcelli became a naturalized British subject and served Queen Victoria in the Royal Engineers. He died at Hove, November 4th, 1937, at the advanced age of eighty-eight years.

As I promised in my last post, here is a new translation of the full chapter of Vladimir Solovyov's chapter "The Beginning of the Short History of the Antichrist", from his book-length work Three Dialogues on War, Progress, the End of Universal History, and the Beginning of the Short History of the Antichrist. I've included the last section of the chapter on the End of Universal History, as it describes the origin of the final chapter in the manuscript of an Orthodox monk.

The following is essentially my tweaking of an English translation from 1915 of the book, done by Alexander Bakshy. The changes are more extensive than a word here and there, but they're not so extensive as to call it fully a new translation. As usual, I seem to start off more cautiously, and have ended up making more changes further along. The second part will follow later in the day.

One thing you'll notice is that most people are probably familiar with an edited version of this tale, one which excludes quite a bit of it, actually. Solovyov was surprisingly perceptive. In this history, Solovyov, who didn't live to see the dawn of the twentieth century, rightly pegged it as a century of war and social disturbance. His description of the imperial designs of Japan are shockingly close to the reality of Japan's plans in World War II. This first section, setting the stage for the history of the Anti-Christ proper, is also quite obviously built upon a biblical foundation, and is as much a part of The Short History of the Antichrist as the latter part of the chapter. It's a fascinating tale, and I hope it will be even more well-appreciated and more well-known, as it is difficult to come across the full text in English.

The entire book is depicted as a dialog between several characters, and the text is laid out like that of a play, with each character's lines and actions separate. It's not a common format anymore for even novels with extensive dialogue, but he wrote it, of course, in 1899-1900, it being one of his last works. Enjoy!

MR. Z. You want rather too much, your Excellency. Are you satisfied, for instance, with a single one of all the innumerable portraits of Christ which, you will admit, have sometimes been made even by artists of genius? Personally, I don't know of a single satisfactory portrait. I believe such is even impossible, for Christ is an individual, unique in His own kind and in the personification of His essence—"good. To paint it, a genius will not suffice. The same, moreover, has to be said about Anti-Christ: he is also an individual, singular in completeness and finish, a personification of evil. It is impossible to show his portrait. In Church literature we find only his passport with a description of his general and some special marks . . .

MR. Z. Well, in this respect I can satisfy you even better than you expect. Some few years ago a fellow-student from the Church Academy, later made a monk, on his death-bed bequeathed to me a manuscript which he valued very much, but did not wish, or was not able, to publish. It was entitled, "The Short History of the Anti-Christ"; Though dressed in the form of fiction, as an imaginary forecast of the historical future, this paper, in my opinion, gives all that could be said on this subject in accordance with the Bible, with Church tradition, and the dictates of sound sense.

POLITICIAN. I wonder what it may be: is it my eyesight that is getting weak, or is something taking place in nature? I notice that in no season, in no place, does one see those bright clear days which formerly used to be met with in every climate. Take today: there is not a single cloud, and we are far from the sea, and yet everything seems to be tinged with something subtle and imperceptible, which, though small, destroys the full clearness of things. Do you notice this, General?

The new Mongolian yoke over Europe lasted for half a century. In the inner forms of life this epoch

was marked by a general confusion and deep mutual permeation of European and Eastern ideas, providing a repetition on a grand scale of the ancient Alexandrian syncretism. The most characteristic facts in the practical walks of life were three: the great influx into Europe of Chinese and Japanese workmen and the consequent acuteness of social and economic problems; the continued activity of the ruling classes in the way of palliative attempts in order to solve those problems; and, lastly, the increased activity of secret international societies, organising a great European conspiracy for expelling the Mongols and re-establishing the independence of Europe. This colossal conspiracy, which was supported by the local national governments, in so far as they could evade the control of the Emperor's legates, was organized in masterly fashion and was crowned with most brilliant success. An appointed hour saw the beginning of a massacre of the Mongolian soldiers, and of annihilation and expulsion of the Asiatic workmen. Secret bodies of European troops were suddenly revealed in various places, and a general mobilisation was carried out according to plans previously prepared. The new Emperor, who was a grandson of the great conqueror, hurried from China to Russia, but his innumerable hordes suffered a crushing defeat at the hands of the All-European Army. Their scattered remnants returned to the interior of Asia, and Europe breathed freely again. The long submission to the Asiatic barbarians due to the disunity of the States, which troubled themselves only about their own national interests, was now over, brought to an end by an international organisation of the whole of the European population. As a natural consequence of this fact, the old traditional organisation of individual States was everywhere deprived of its former importance, and the last traces of ancient monarchical institutions gradually disappeared. Europe in the twenty-first century represented an alliance of more or less democratic nations—the United States of Europe. The progress of material culture, somewhat interrupted by the Mongolian yoke and the war of liberation, now burst forth with a greater force. The problems of inner consciousness, however, such as the questions of life and death, the ultimate destiny of the world and mankind, made more complicated and involved by the latest researches and discoveries in the fields of psychology and physiology—these as before remained unsolved. Only one important, though negative, result made itself apparent: it was the final bankruptcy of the materialistic theory. The notion of the universe as a system of dancing atoms, and of life as the result of mechanical accumulation of the slightest changes in materia, no longer satisfied a single reasoning intellect. Mankind had outgrown that stage of philosophical infancy. On the other side, it became equally evident that it had also outgrown the infantile capacity for a naive, unconscious faith. Such ideas as God, creating the universe out of nothing, were no longer taught even at elementary schools. A certain high level of ideas concerning such subjects had been evolved, and no dogmatism could risk a descent below it. And though the majority of thinking people had remained faithless, the few believers had of necessity become thinking, thus fulfilling the commandment of the Apostle: "Be infants in your hearts, but not in your reason."

At that time there was among the few believing spiritualists a remarkable man—many called him a superman—who was equally far both from infantile intellect and infantile heart. He was still young, but owing to his great genius, at the age of thirty-three he had already become famous as a great thinker, writer, and social worker. Conscious of the great power of spirit in himself, he was always a confirmed spiritualist, and his clear intellect always showed him the truth of what one should believe in: good, God, and Messiah. In this he believed, but he loved only himself. He believed in God, but at the bottom of his heart he involuntarily and unconsciously preferred himself to Him. He believed in good, but the all-seeing eye of the Eternal knew that this man would bow down before Evil as soon as it bribed him—not by a deception of senses and base passions, not even by the bait of power, but only by his own immeasurable self-love. This self-love was neither an unconscious instinct nor an insane ambition. Apart from his exceptional genius, beauty, and nobility of character, the reserve, disinterestedness, and active sympathy with those in need, which he evinced to such a great extent, seemed abundantly to justify the immense self-love of this great spiritualist, ascetic, and philanthropist. Did he deserve blame because, being, as he was, so generously supplied with the gifts of God, he saw in them the signs of Heaven's special benevolence to him, and thought himself to be second only to God himself? In short, he considered himself to be what Christ in reality was. But this conception of his own higher value showed itself in practice not in the exercise of his moral obligation to God and the world, but in seizing his privilege and advantage at the expense of others, and of Christ in particular.

At first he had no ill-feeling towards Christ. He recognised His Messianic importance and value, but he was sincere in seeing in Him only his own greatest precursor—the moral achievement of Christ and His uniqueness were beyond his pride-clouded mind. He reasoned thus: “Christ came before me. I come second. But what in order of time appears later is essentially of greater importance. I come last at the end of history for the very reason that I am most perfect. I am the final saviour of the world, and Christ—he is my precursor. His mission was to precede and prepare for my coming.” So thinking, the superman of the twenty-first century applied to himself everything that was said in the Gospels about the Second Coming, explaining the latter not as a return of the same Christ, but as a replacing of the preliminary Christ by the final one—that is, by himself.

Yet in another way this man justified his prideful preference of himself to Christ. “Christ,” he said, “preaching and practicing moral good in life, was a reformer of mankind, whereas I am called to be the benefactor of that same mankind, partly reformed and partly incapable of being reformed. I will give all men what they need. Christ, as a moralist, divided men by the notion of good and evil. I will instead unite them by benefits which are as much needed by good as by evil people. I shall be the true representative of that God who maketh His sun to shine upon the good and the evil, and who maketh the rain fall upon the just and upon the unjust. Christ brought the sword; I shall bring peace. He threatened the earth with the dreadful Day of Judgment. But I will be the last judge, and my judgment will be not only that of justice, but also of mercy. The justice, however, in my judgments will not be a retributive justice but a distributive one. I shall judge every man according to his due, and shall give everybody what he needs.”

In this magnificent spirit he now waited upon a clear calling from God to take upon himself the work of saving mankind, for some obvious and striking testimony that he was the elder son, the beloved first-born of God. He waited and sustained himself by the consciousness of his superhuman virtues and gifts, for he, as was said, was a man of irreproachable morals and exceptional genius.

His rage calmed down and gave place to a despair, dry and heavy as the rocks, gloomy as the night. He stopped in front of a sharp precipice, from the bottom of which he could hear the faint sounds of a stream running over the stones far below. An unbearable anguish pressed upon his heart. Suddenly something stirred within him. “Shall I call Him? Ask Him what I am to do?” And in the midst of the darkness a pale and grief-stricken image appeared to him. “He pities me! No, never! He did not rise, not rise!” And he leapt from the precipice. But something firm like a column of water held him up in the air. He felt a shock as if of electricity, and some unknown force hurled him back. For a moment he lost consciousness and came to kneeling a few paces from the edge of the precipice. Before him was a being outlined with a misty phosphorescent light, and its two eyes pierced his soul with their unbearably sharp brightness.

He saw these two piercing eyes and heard some unfamiliar voice coming from inside or outside him—he could not tell which—a toneless, constrained voice, yet distinct, metallic and completely heartless as from a gramophone. And the voice said to him: “You are my beloved son, in whom I am well pleased! Why did you not seek me? Why did you revere that bad one, and his father? I am your god and father. But that other, the beggar, the crucified one—he is a stranger both to me and to you. I have no other son but you. You are the only one, the only begotten, the equal of myself. I love you, and ask nothing from you. You are already beautiful, great, and mighty. Do your work in your own name, not mine. I harbour no envy of you. I love you. I require nothing of you. He whom you regarded as God demanded from His son the ultimate obedience—even to death on a cross—and He did not help Him there. I demand from you nothing, and I will help you. I will help you for your own sake, for the sake of your own dignity and excellency, and for the sake of my own disinterested love of you! Receive my spirit! Just as my spirit gave birth to you in beauty, so now it gives birth to you in power.”

With these words of the stranger, the mouth of the superman involuntarily opened, the two piercing eyes came very close to his face, and he felt a sharp, icy stream enter into him and fill the whole of his being. At the same time he felt in himself unprecedented strength, vigour, lightness, and joy. At the same instant the luminous image and the two eyes suddenly disappeared, something lifted him

up in the air, and brought him down in his own garden, before the doors of his own house.

The next day not only the visitors of the great man but even his servants were startled by his strange, inspired appearance. They would have been even more startled could they have seen with what supernatural speed and ease he was writing, locked up in his study, his famous work entitled, *The Open Way to Universal Peace and Prosperity*.

The previous books and the public activity of the superman had always met with severe criticisms, though these came chiefly from men of exceptionally deep religious convictions, who for that very reason possessed no authority, and were hardly listened to when they tried to point out in everything that the Coming Man wrote or said the signs of quite an exceptional and excessive pride and conceit, and a complete absence of true simplicity, frankness, and sincerity.

But now with his new book he brought over to his side even some of his former critics and adversaries. This book, composed after the incident at the precipice, evinced a greater power of genius than he had ever shown before. It was a work that embraced everything and solved every problem. Here were combined a noble respect of the ancient traditions and symbols with a bold and thorough radicalism in the sphere of social and political problems, an unlimited freedom of thought with the most profound appreciation of everything mystical, an absolute individualism with an ardent fidelity to the common good, the most lofty idealism of guiding principles with a perfect definiteness in practical necessities of life. And all this was blended and cemented with such artistic genius that every thinker and every man of action, however one-sided he may have been, could easily view and accept the whole from his particular individual standpoint without sacrificing anything to the truth itself, without actually rising above his ego, without in reality renouncing his one-sidedness, without correcting the inadequacy of his views and wishes, and without making up their deficiencies. This wonderful book was immediately translated into the languages of all the civilised nations, and many of the uncivilised ones as well. During the whole year thousands of papers in all parts of the world were filled with the publishers' advertisements and the delight of the critics. Inexpensive editions with portraits of the author were sold in the millions of copies, and all the civilized world "which by now meant nearly all the globe" resounded with the glory of the incomparable, the great, the only one! Not only did nobody raise his voice against the book, but on every side it was accepted as the revelation of the entirely complete truth. In it all the past was given its full and due justice, all the present was appraised so impartially and thoroughly, and the happiest future was brought near in such a convincing and practical manner that everybody could not help saying: "Here at last we have what we need. Here is the ideal which is not an Utopia. Here is a scheme which is not a chimera." And the wonderful author not only impressed all, but he was agreeable to everybody, so that the word of Christ was fulfilled: "I have come in the name of the Father, and you accept me not. Another will come in his own name" "him you will accept." For it is necessary to be agreeable to be accepted.

True, some pious men, warmly praising the book, had been asking why the name of Christ was never mentioned in it. But other Christians had rejoined: "Glory to God! In the past ages everything sacred has already been tainted enough by uncalled zealots so as now to make a deeply religious author extremely careful in these matters. Since the book is imbued with the true Christian spirit of active love and all-embracing goodwill, what more do you want?" And everybody agreed with this.

He was born Luca d'Egidio di Ventura in Cortona, Tuscany (some sources call him Luca da Cortona). The precise date of his birth is uncertain; birth dates of 1441 "1445 are proposed. He died in 1523 in Cortona, where he is buried. He was perhaps eighty-two years old. He is considered to be part of the Tuscan school, although he also worked extensively in Umbria and Rome.

His first impressions of art seem to be due to Perugia " the style of Benedetto Bonfigli, Fiorenzo di Lorenzo and Pinturicchio. Lazzaro Vasari, the great-grandfather of art historian Giorgio Vasari, was brother to Luca's mother; according to Giorgio Vasari he got Luca apprenticed to Piero della Francesca. In 1472 the young man was painting at Arezzo, and in 1474 at Città di Castello. He presented to Lorenzo de' Medici a picture which is probably the one named the School of Pan. Janet

Ross and her husband Henry discovered the painting in Florence circa 1870 and subsequently sold it to the Kaiser Frederick Museum in Berlin. The painting was destroyed by allied bombs in WWII.[1] The painting's subject is almost the same as that which he also painted on the wall of the Petrucci palace in Siena—the principal figures being Pan himself, Olympus, Echo, a man reclining on the ground and two listening shepherds.

He executed, moreover, various sacred pictures, showing a study of Botticelli and Lippo Lippi. Pope Sixtus IV commissioned Signorelli to paint some frescoes, now mostly very dim, in the shrine of Loreto—Angels, Doctors of the Church, Evangelists, Apostles, the Incredulity of Thomas and the Conversion of St Paul. He also executed a single fresco in the Sistine Chapel in Rome, the Testament and Death of Moses, although most of it has been attributed to Bartolomeo della Gatta; another, the Moses Leaving to Egypt, once ascribed to Signorelli, is now recognized as the work of Perugino and other assistants.

Signorelli worked in Rome from 1478 to 1484. In the latter year he returned to his native Cortona, which remained from this time his home. In the Monastery of Monte Oliveto Maggiore (Siena) he painted eight frescoes, forming part of a vast series of the life of St. Benedict; they are at present much injured. In the palace of Pandolfo Petrucci he worked upon various classic or mythological subjects, including the School of Pan already mentioned.

The Cappella Nuova already contained two groups of images in the vaulting over the altar, the Judging Christ and the Prophets, by Fra Angelico, who had begun the murals fifty years earlier. The works of Signorelli in the vaults and on the upper walls represent the events surrounding the Apocalypse and the Last Judgment. The events of the Apocalypse fill the space which surrounds the entrance into the large chapel.

The Apocalyptic events begin with the Preaching of Antichrist, and proceed to the Doomsday and The Resurrection of the Flesh. They occupy three vast lunettes, each of them a single continuous narrative composition. In one of them, Antichrist, after his portents and impious glories, falls headlong from the sky, crashing down into an innumerable crowd of men and women.

To Angelico's ceiling, which contained the Judging Christ and the Prophets led by John the Baptist, Signorelli added the Madonna leading the Apostles, the Patriarchs, Doctors of the Church, Martyrs, and Virgins. The unifying factor of the paintings is found in the scripture readings in the Roman liturgies for the Feast of All Saints and Advent.

Stylistically, the daring and terrible inventions, with their powerful treatment of the nude and arduous foreshortenings, were striking in its day. Michelangelo is claimed to have borrowed, in his own fresco at the Sistine Chapel wall, some of Signorelli's figures or combinations. The decoration of the lower walls, unprecedented in the history of art, are richly decorated with a great deal of subsidiary work connected with Dante, specifically the first eleven books of his Purgatorio, and with the poets and legends of antiquity. A Pietà composition in a niche in the lower wall contains explicit references to two important Orvietan martyr saints, S. Pietro Parenzo and S. Faustino, in the centuries preceding the execution of the lunette paintings.

The contract for Signorelli's work is still on record in the archives of the Cathedral of Orvieto. He undertook on April 5, 1499 to complete the ceiling for 200 ducats, and to paint the walls for 600, along with lodging, and in every month two measures of wine and two quarters of corn. The contract directed Signorelli to consult the Masters of the Sacred Page for theological matters. This is the first such recorded instance of an artist receiving theological advice, although art historians believe the two groups routinely discussed such matters. Signorelli's first stay in Orvieto lasted not more than two years. In 1502 he returned to Cortona. He returned to Orvieto and continued the lower walls. He painted a dead Christ, with Mary Magdalen and the Virgin Mary and the martyrs local Saints Pietro Parenzo and Faustino. The figure of the dead Christ, according to Vasari, is the image of Signorelli's son Antonio, who died from the plague during the course of the execution of the paintings.