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UNIVERSE
REVEALED



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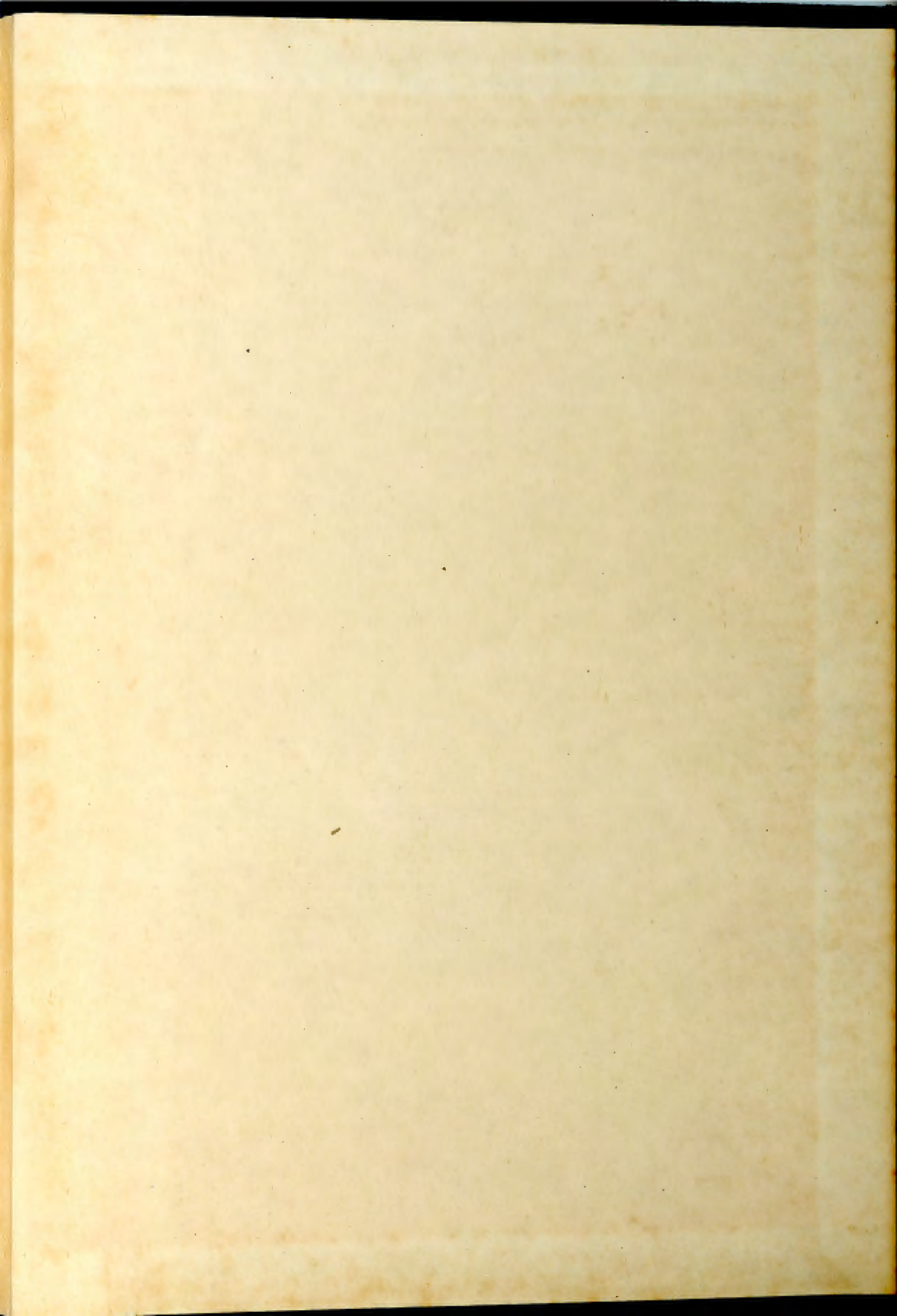
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DR. FRANK B. McKENNAN

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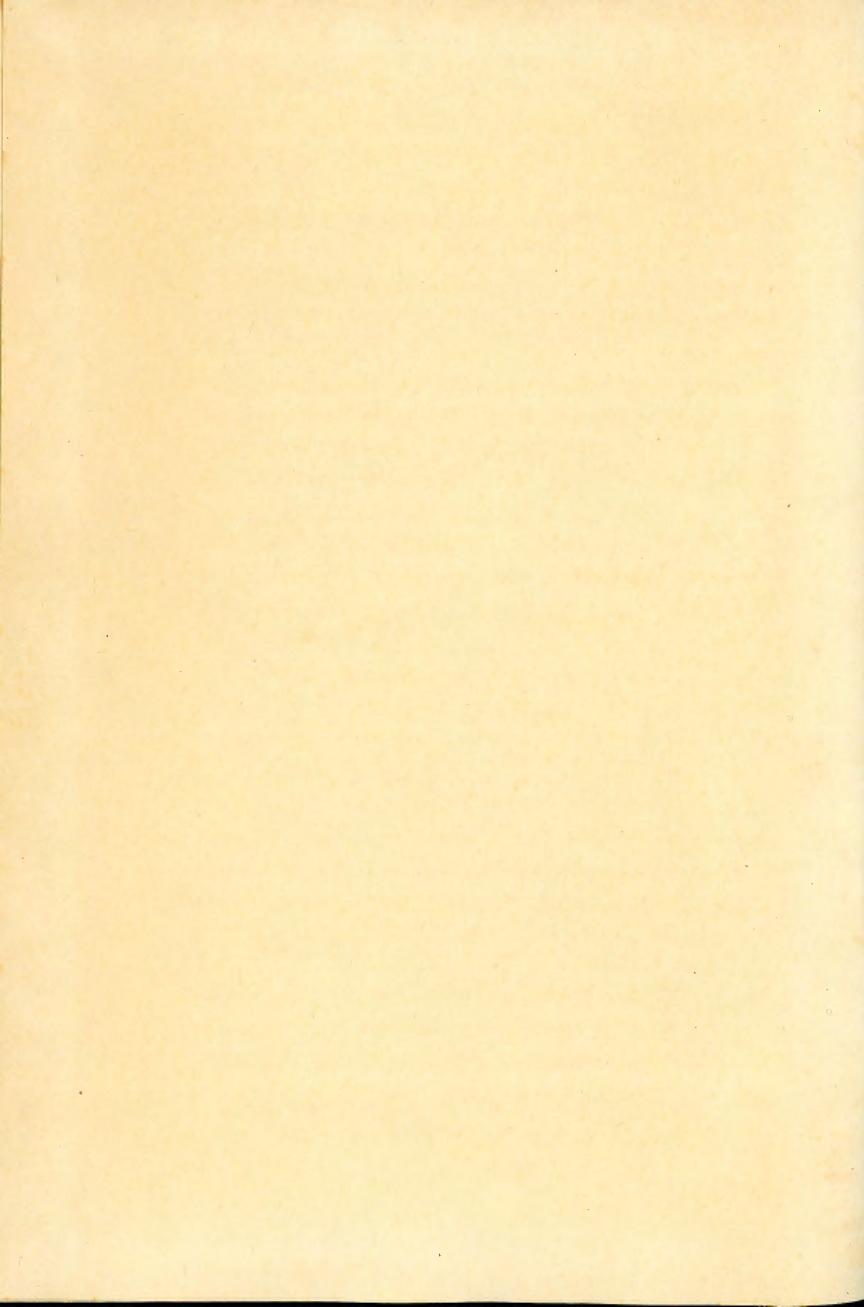
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THE UNIVERSE REVEALED



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OR

*The Universe according to the knowledge and
consensus of a large band of spirit beings as
communicated by their co-worker and spokesman,
Dr. Edward Chalmers Kale, who, in earth life,
was of the faculty of Yale University*

By

DR. FRANK B. MCKENNAN

Medium and Publisher

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PREFACE

As previous evidence of present plan and concerted determination on the part of celestial soul and Spirit beings of the Spirit World to communicate to man the knowledge essential to remedy the social and religious disorders in human life, we quote from the messages of Chester Peterson of date, May 29, 1919, and published in *The Progressive Thinker* of Chicago, October 30, 1926.

“When I entered the Spirit World, I was amazed as the Spirits disclosed to me the greatness of the work they had undertaken to accomplish.

“To successfully carry out their purposes, old institutions of earth, many of them hoary with the age of centuries, had to be swept away; and in doing this, the foundation of things seemed destined to be broken up, and nature itself convulsed.

“But the scales soon dropped from my eyes, and I began to see that all this was for the best; that the great Creator had set our feet in firm places, and established our going forever.

“I now know that the foundation upon which we stand is rock, and no waves can wash it away; that every movement of the Spirit World is made in accord with God’s system of laws.

“All these will succeed in good time, as soon as the proper instrumentalities are employed to work them out. These are now being selected and set to work.

“All over the earth, men and women are engaged in doing the work arranged for them by unseen and unrecognized superintendents.

“All we want is workers, intelligent men and women who possess that priceless gift of energy combined with inevitable determination, consecrated to a fixed purpose.

“This combination will accomplish anything we wish. It will snatch victory from the very jaws of despair. But few are qualified to do our work.

“Our best works are reserved for a class of workers yet to be. These mediums will stand foremost among the great agents, and to them we have entrusted one of our most important missions.

“Many are zealous in the cause of Spiritualism who do it more harm than good. Still they serve to agitate the muddy waters, to liberate the offensive odors from the mire of society. But even here the bright sunlight of truth will finally penetrate, and these unclean places will be made pure.”

The subject-matter of the twenty-two chapters of this book reveals the consensus of a large band of highly developed Spirit Beings. They not only possess the wisdom of their own estates, but that

of the higher estates through communication.

The revelation recorded in this book comports with the highest Spirit knowledge, and its publication is pursuant to the great work undertaken by Spirit Beings in behalf of deluded man.

While the diction is essentially human, the recitals are in accord with Spirit guidance and supervision, and as free from human thought and opinion as it has been possible to make them.

For reassurance, since prepared for publication, the subject matter has been reviewed with and approved by the Spirit guide and spokesman, and is, therefore, the consensus of his Spirit Band.

DR. FRANK B. MCKENNAN.

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CHAPTER I



The Beginning of Creation

1. At the beginning of material formation, the universe comprised a very great central system of organized divine principle, and an outward expanse of boundless space filled with volant material element circulating in the form of ether, air, and aeriform matter.

2. The central system of divine principle constituted an internal universe of infinite power and wisdom, and the unified Spirit of this organized divinity provided the ruling intelligence—the God of the Universe.

3. The divine powers and principles were active within the central system, but were not functioned beyond the internal universe; and the ether, air, and aeriform matter circulated in outward space erratically.

4. Within outward space and out of the elemental matter circulating therein, God planned the creation of an external uni-

verse of material formation, animate and inanimate being, and designed auxiliary means to execute His plans without personal visitation, or direct supervision.

5. As appropriate means and medium for the dispensation of divine principles beyond the internal universe, God centralized, individualized, and personified divine power in the form and nature of a great Spiritual Sun; divine wisdom, in the form and nature of a great Divine Mind; and divine intelligence, in the form and nature of a great Messiah or Christ.

6. The great Spiritual Sun, God designed to dispense divine power in the form and nature of infinite heat, light, magnetism, and electricity; the great Divine Mind, He designed to dispense divine wisdom in the form and nature of infinite thought, reason, and intelligence; and the great Messiah or Christ, He designed to dispense divine benefaction in the form and nature of infinite love, harmony, and sympathy.

7. The several divine personalities of Spiritual Sun, Divine Mind, and Messiah or Christ, God correlated, unified, and set

apart as triune Godhead of the external universe, and effective medium in divine dispensation.

8. In addition to the Godhead, God provided and dispensed directly, to all nature beyond the internal universe, an immutable natural law of vibrant repulsion, attraction, affiliation, and progression, and set it into universal operation as formative, functional, and governing force in the external universe.

9. In accord with design, emanations from the Godhead and the principles of natural law provide all the powers, principles, and processes essential in the formation and maintenance of the external universe, its elements, attributes, and diversified creations.

10. Emanations proceeding directly from the Godhead steadily impregnate matter in all forms, and the principles of natural law naturally constrain all material substance to assume formation and organization, evolution and reproduction, animation and propagation in progressive refinement, and sublimation.

11. Pursuant to emanations proceeding from the triune Godhead and the active principles of nature and natural law, all natural things and beings originate, evolve, and maintain; all physical formation fashion and function; and all vegetation, plant growths, and physical animation reproduce and propagate in accord with form, nature, structure, and organization.

12. Thus it appears that, through auxiliary means, God executed His plan in relation to the formation of the external universe, and provided all its primal and subsequent formations, creations, and evolutions without personal visitation, and without personal intervention.

CHAPTER II



The External Universe

1. The external universe comprises a large number of individualized units, each of which is made up of innumerable spherical formations subsisting in various states of substantial refinement and sublimation, and maintaining various individual and systemic relations ; and each unit is termed, an Auxiliary Universe.

2. As principal components, each auxiliary universe comprises a very large and brilliant formation which is termed a Material Sun, and a very extensive combination of material formation which is termed a Solar System.

3. The material sun is an individualized unit and is directly the creature of the great Spiritual Sun, and the great solar system is directly the creature of the great material sun.

4. The solar system extends outward and

downward from the great material sun with dimensions limited only by the effectiveness of the solar forces in overcoming the volant nature of aeriform matter.

5. The volant nature of aeriform matter provides a factor of negation that limits the quantity of material particles that can be assembled for a particular formation, and thus determines the size, nature and location of each.

6. Consequent to this factor of negation, the centralized electromagnetic forces gradually diminish in the outward direction from the common center, and within a certain radius become neutralized in the outward resisting forces and the assembly of material particles for particular formation ceases.

7. Through this sort of processing, the great triune Godhead and the principles of natural law provided the great external universe, its divisional units termed auxiliary universes, and the great diversity of formation and animation subsisting within the several auxiliary universes.

8. The external is separated from the in-

ternal universe by a very great intervening space; the auxiliary universes are separated from each other by lesser intervening spaces; the subdivisional units of each auxiliary universe are separated by still lesser intervening spaces; and outward and downward from the formal external universe there is unlimited and unbounded space.

9. These intervening spaces are providential. They provide for the individualization of the formal external universe, its divisions, and its subdivisions.

10. The space between the two great universes provides for the individualization of the external universe as a whole; the spaces between the auxiliary universes provide for the individualization of each as a whole; and the spaces between the subdivisions of each auxiliary universe provide for the individualization of each divisional unit.

11. In all these spaces vibrant ether, air, and aeriform matter circulate freely, and serve nature in many essential ways. In the outward and downward direction they provide material for additional solar formation, as intervention they provide ma-

terial for replacement of deteriorating formation, serve in the dissemination of electromagnetic forces, and provide medium for intercommunication.

CHAPTER III



Auxiliary Universes

1. Formation in the external universe began definitely when, through the principles of natural law, Divine Mind assembled the radicals of disseminated electricity into a large number of electromagnetic centers, located far out in space, and surrounding the internal universe.

2. Pursuant to design, each of these centers collected all the material particles within magnetic reach, and assembled them into a spherical formation; and natural law functioned each to revolve upon an axis of its own and, in common with its fellows, to proceed in circular formation around and concentric with the internal universe.

3. Pursuant to inherent nature and natural law, each formation in this universal circle absorbed the radical heat and light emanating from the great Spiritual Sun and became a highly inflamed, subli-

mated, and illuminated sphere of material formation.

4. Under the influence of emanations from the great Spiritual Sun, the atoms and molecules constituting the substance of these material formations maintain vibrations which produce an internal chemism that generates heat and maintains sublimation, illumination, and irradiation without substantial deterioration; and each is termed, a Material Sun.

5. Within these material formations, Divine Mind concentrated the electrical forces emanating from the great Spiritual Sun, constituted each a center and direct source of heat, light and power to the external universe, and the center and source of electromagnetic force essential in the collection and organization of material elements, and the creation of additional formation.

6. When the circle of great material suns became mature in formation and functional activity, each, pursuant to functional design, relayed its electromagnetic forces into outward space, and these forces were, in

like manner, collected into a large number of magnetic centers far out in space, and arranged in circular formation around and concentric with their particular material sun.

7. In like manner, each of these electromagnetic centers gathered unto itself all the particles of volant matter within magnetic reach and assembled them into a spherical formation.

8. This circle of material formation absorbed the radical heat and light emanating directly from the great material sun, and became luminous spheres of sublimate matter; and natural law functioned each to revolve upon an axis of its own and, in common with its fellows, to proceed in circular formation around and concentric with the great material sun.

9. When the first circle of solar stars became mature in formation and functional activity, each relayed its electromagnetic forces into outward space; and these forces were, in like manner, collected into a large number of magnetic centers far out in space, and arranged in circular formation

concentric with the first circle and the material sun.

10. Each of the electromagnetic centers in the second circle collected unto itself all the material particles within magnetic reach and assembled them into a spherical formation.

11. These material formations absorbed the heat and light reaching them from the great material sun, and each became a luminous sphere of sublimate matter; and natural law functioned each to revolve upon an axis of its own and, in common with its fellows, to proceed in circular formation around and concentric with the great material sun, and concentric with the first circle of solar formation.

12. When the second circle of solar stars became mature in formation and functional activity, each relayed its electromagnetic forces into outward space; and these forces, in like manner, collected into a large number of magnetic centers located far out in space, and arranged in circular formation around and concentric with the great material sun, and concentric with the

second and the first circles of solar formation.

13. Each center in this third electromagnetic circle collected all the material particles within its magnetic reach and assembled them into a spherical formation.

14. These material formations absorbed the heat and light reaching them from the great material sun, and each became a luminous sphere; and natural law functioned each to revolve upon an axis of its own and, in common with its fellows, to proceed in circular formation around and concentric with the great material sun, and concentric with the second and first solar circles.

15. Pursuant to similar emanations from the great material stars of the third solar circle and from the great material sun, similar magnetic centers, like processes, and the principles of natural law, a fourth circle of similar luminous bodies was, in like manner, formed and functioned to proceed around and concentric with the great material sun, and concentric with the preceding solar circles.

16. Consequent to similar emanations from the material stars of the fourth solar circle and from the great material sun, similar magnetic centers, like processes, and the principles of natural law a fifth circle of similar luminous bodies was, in like manner, formed and functioned; and then a sixth, a seventh, and an eighth respectively, in the outward and downward direction.

17. Beyond the eighth circle of solar formation, there is not so much known definitely to your communicants and, for the purpose of this delineation, the eight circles may be considered as constituting the solar system of which your earth planet is a part; and that all solar systems and auxiliary universes are similar in form, nature, and constitution.

18. Your earth and all the planets definitely visible to human vision pertain to the solar system of your and our auxiliary universe, and each is but one of many similar formations in each of the eight solar circles.

19. Adopting the name secular science

has given to the several visible planets, we name the eight solar circles respectively, from within outwardly: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, and Neptune.

20. Within the horizon of most of the planets, there are spherical formations which are termed, moons. Of this sort of creation, each planet in the Earth circle has one moon, those of Mars, two; those of Jupiter, nine; those of Saturn, ten; those of Uranus, four; and those of Neptune, one. This sort of formation does not pertain to the horizon of planets in the circles of either Mercury or Venus.

21. Under the proximate influence of the great material sun, the vibrant nature of the atoms and molecules composing the substance of material formation in the circles of Mercury and Venus produce an internal chemism that generates disintegrating heat throughout, and maintains these spheres in a sublimated state.

22. The formations in the third circle of the solar system are distinguished in nature, substances and constitution. They are

peculiar land and water planets, and have peculiar disintegrating and sublimating internal heat; and they possess soils, provisions, and conditions which generate, evolve, and sustain vegetation, fruit, flower and forest plants, physical life and human beings.

23. From our supernal location, we can look out over the two, material and spiritual, worlds and with our spiritual sense of vision distinguish formation in our auxiliary universe, and in a general sense the external appearances of the adjacent auxiliary universes, and by the use of the telescope man can do likewise from the earth sphere.

24. From the far distant view, various systems appear as a single unit, and this has led man to believe that in the distance there are formations much larger than any in our auxiliary universe.

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CHAPTER IV



Our Auxiliary Universe

1. There are as many auxiliary universes as there are material suns in the great universal circle approximating and surrounding the internal universe; hence ours is but one of many principal divisional units which make up the external universe.

2. Each auxiliary universe comprises a great material sun and a very great solar system. The material sun is directly the creature of the great Spiritual Sun, and the solar system is directly the creature of the great material sun.

3. The material sun is dependent for subsistence upon the great Spiritual Sun, and the solar system is dependent for subsistence upon the great material sun and the principles of natural law.

4. The great material sun forms the apex of the auxiliary universe, and the solar system divides into three great depart-

ments of activity in the execution of divine plan and the realization of divine purpose. These departments are termed respectively, the Celestial, Terrestrial, and Spiritual.

5. The Celestial department comprises all the material formation of the solar system, and provides the substantial, fundamental parts of the Terrestrial and Spiritual departments.

6. The Terrestrial department comprises all the material formations in the third solar circle and their atmospheres. It is universal in extent, and is termed, the Terrestrial Zone.

7. The Terrestrial Zone divides into as many units as there are planets in the third solar circle, and each unit is termed, an Earth Sphere.

8. Providentially, each earth sphere became the source of element and electromagnetic force in the formation, control, and maintenance of a series of spherical formations arranged in the ascending order, and termed, Spiritual Spheres.

9. In the broadest sense of visitation, the

Spiritual department comprises the whole of the solar system; while in the definitely active and progressive sense, it comprises only the intervals, ethers and atmospheres subsisting between the third solar circle and the great material sun.

10. In the definitely active and progressive sense, the Spiritual department divides into three distinguished apartments of spiritual activity termed, respectively in the ascending order, Spiritual Zone, Grand Zone, and Kingdom of Spirits.

11. The Spiritual Zone comprises the formation, ether and atmosphere subsisting between the third and the second solar circles. It is universal in extent, and divides into as many individual units as there are earth spheres in the third solar circle. Each of these units is termed, a Spirit World.

12. Each Spirit World pertains directly to an earth sphere, comprises a series of spherical formation arranged in the ascending order, and forms a fundamental part in the Spiritual Department of the auxiliary universe.

13. The Grand Zone comprises the inter-

val, ether and atmosphere subsisting between the second and the first solar circles. It is universal in extent, divides into progressive social circles arranged in the ascending order, and provides distinguished localization of Spirit Beings in the order of development and purification.

14. The Kingdom of Spirits comprises the very great interval, ether and refined atmosphere subsisting between the first solar circle and the great material sun. It is universal in extent, and, so far as known to your communicant, has no divisions, classifications, or social orders other than such as may be voluntary.

15. Above and beyond the circle of great material suns, and separating the external from the internal universe is the greatest of intervening space. It is filled with material substance which is sublime and approaches the divine in essence. This space is termed, Angelic Zone.

CHAPTER V



The Spiritual Spheres

1. The formations in the third circle of the solar system are distinguished in composition, solar radiation, and atmospheric conditions. They are peculiar terraqueous—land and water—planets.

2. It was designed that their waters should evaporate and disseminate, their surface matter should disintegrate, refine, and emanate, and that nature should replenish the loss and maintain them in normal estate.

3. When formation in the third solar circle became mature in formation and functional activity, the solar radiations and atmospheric influences began the evaporation and dissemination of their waters, and generated a chemism that disintegrated the surface matter, refined the particles, and formed what is termed, Soil.

4. Centrifugal force threw off particles of

this soil into the atmosphere, and those lighter than air ascended through the atmosphere and collected within a neutral zone of high altitude.

5. Pursuant to inherent nature and natural law, the refined particles of matter gathered within this neutral zone assembled into a spherical formation. This formation functioned to revolve upon an axis of its own, concentric with the particular earth planet, and to proceed with the earth sphere in its annual course around the great material sun.

6. This creation, formed out of the refined substance of the earth planet and arranged in the ascending order, provided the first sphere of the several Spirit Worlds.

7. Providentially, the natural chemistry of evaporation and disintegration, and the natural law of replacement and maintenance which pertain to the earth planet, pertain in like manner to the spheres of the Spirit World.

8. Accordingly, when the first spiritual sphere became mature in formation and functional activity, its waters were in like

manner evaporated and disseminated, its surface matter disintegrated, and the particles refined into what is termed, Soil.

9. The sphere's centrifugal force threw off particles of this soil into the atmosphere, and those lighter than surrounding atmosphere ascended and collected within a neutral zone of higher altitude.

10. The material particles collected within this neutral zone assembled into a spherical formation, functioned to revolve upon an axis of its own concentric with the first sphere and, together with the first sphere, to proceed with the earth planet in its annual course around the great material sun.

11. This creation, formed out of the refined substance of the first spiritual sphere and arranged in the ascending order, provided the second progressive sphere of the several Spirit Worlds.

12. In like manner, from the substance of the second spiritual sphere nature provided material, and natural law fashioned and functioned a third similar spiritual sphere in the ascending order, and then

progressively, a fourth, a fifth, a sixth, and finally a seventh similar sphere.

13. Consequent to the repeated refinements of primal earth matter, emanations from the seventh spiritual sphere were ethereal in nature, blended with the atmosphere of that region, and thus determined the spheres of the several Spirit Worlds.

14. The substance of the spiritual spheres is of the same sort as that of the earth sphere, the only particular difference being the state in which the substance exists consequent to the repeated refinements in the process of creation, which proximates the ethereal in the seventh spiritual sphere.

15. In view of the intimate relations between the spiritual and the earth spheres and the dependence of the spiritual spheres upon the earth planet for subsistence, the whole may be considered as a system of eight spheres arranged in the ascending order in the form of a cone, with the earth forming the base and the seventh spiritual sphere forming the apex.

CHAPTER VI



The Spirit Worlds

1. Each Spirit World pertains to an earth sphere, and there are as many Spirit Worlds in the Spiritual department of the auxiliary universe as there are planets in the third circle of the solar system.

2. Each Spirit World comprises seven spherical formations arranged in the ascending order, and these are correlated and unified, and form the substantial and fundamental part of the spiritual department of the auxiliary universe.

3. The Spirit World pertaining to the earth planet upon which we formerly and you now live is termed, Our Spirit World; and the seven spherical formations of which it is composed are termed, Spiritual Spheres.

4. All translations from earth life proceed directly to the lower spheres of the pertaining Spirit World. All translated

human souls naturally gravitate to the location, association, and environments most nearly in harmony with their wisdom and virtues as primal abode, and from whence all may and many do return to the earth sphere with manifestation and communion.

5. Man's only information about physical death and dissolution, soul emancipation and translation, the Spirit World and the Heavenly Realm, celestial life, association and progression is that communicated by celestial soul and Spirit beings subsisting in the progressive stages of celestial life. Such has been the source of your information, and you delineate accordingly.

6. Your earth planet and the related Spirit World correlate and provide a system of material formation wherein man originates, evolves and propagates; the human soul formulates, individualizes, emancipates, translates, reforms, and spiritualizes.

7. Each sphere of the Spirit World is complete within itself, as much so as the globe upon which you now live. Each sphere has poles, meridians, latitudes and longi-

tudes similar to those of the earth planets, differing only in the estate of subsistence.

8. Each spiritual sphere and its atmosphere constitute an individualized unit of the Spirit World with physical economy and arrangement differing one from another, and each presenting new and striking scenery which increase in beauty, grandeur, and solemnity in the ascending order.

9. Each spiritual sphere naturally divides into what are termed, Highlands and Lowlands, and these divisions subdivide into what are termed, Social Circles.

10. To avoid possible confusion, we here note that while the Spirit World is most often described as comprising seven spheres, sometimes fourteen are spoken of in description. This difference in enumeration involves a division of each of the seven into two.

11. When the Spirit World is described as comprising fourteen spheres, it means that the communicator divides each of the seven main spheres into two subordinate spheres with the lowlands considered as

one and the highlands as another. The number of spheres is thus increased to fourteen without disturbing the social circles which comprise forty-nine in all.

12. While the seven main spheres of the Spirit World are bodily separated afar from each other, the gradations and atmospheres of proximate spheres are so extended and interblended that there can be no definite line of demarcation fixed between them.

13. Each sphere of the Spirit World has both natural and artificial provisions and conditions. The natural provisions and conditions comport with the physical nature and design of the particular sphere; and the artificial comport with the nature, the desire and the aspirations of resident beings.

14. Natural law pervades the Spirit World, and is just as effective there as in the earth sphere. Natural things are generated and processed in the spiritual spheres in much the same manner as they are in the earth sphere.

15. The spiritual spheres have hills and

dales, mountains and plains, rivers and oceans, lakes and parks, rivulets and waterfalls, fruit and flowers, trees and foliage, groves and forests.

16. In the first four spiritual spheres, the natural provisions and topography are in outward appearance a practical reproduction of those of earth. The principal difference is in distribution and production progressively on a higher and more refined scale.

17. For example, the provisions and topography of the first principal sphere, may be compared with the poorest of earth; those of the second principal sphere, may be compared with the best average of earth; those of the third principal sphere, correspond with the best of earth; and those of the fourth principal sphere, represent the best of earth made perfect. Beyond the fourth principal sphere there can be no comparison, for all is spiritual.

18. Consequent to the manner of creation, the first spiritual sphere is the least refined in substance, the most gross in formation, and the most crude in natural pro-

visions and conditions; and consequent to the nature and character, desire and aspiration of its subjects, it is the most crude in artificial provisions and conditions.

19. In comparison, the hills of the first principal sphere are rough, mountains craggy, declines precipitous, plains barren, and the valleys filled with jungle; its waters are dingy, atmosphere heavy, life indolent, and the conditions turbulent. It has no flowers that cheer or beautify, no foliage or scenery that inspire or glorify.

20. By reason of the distinctive nature of the several spheres, their provisions and conditions, the Spirit World divides into two distinguished departments with the line of demarcation fixed between the fourth and fifth spheres when considered as seven, or the eighth and ninth when considered as fourteen.

21. The spheres below the dividing line with their provisions and conditions are classed as material, and referred to in celestial communication as, the lower spheres; while those above the dividing line with their provisions and conditions

are classed as spiritual, and referred to in celestial communication as, the higher spheres. The lower spheres constitute the Astral Plane.

22. By reason of the design, provisions, conditions, and adaptation of the several spheres, the first is termed, Rudimentary; the second, Educational; the third, Soul's Paradise; the fourth, Love Sphere; and the fifth, sixth, and seventh, the spiritually philosophical and divinely contemplative spheres.

23. The first sphere forms the base and the seventh the apex of the Spirit World, and the whole presents a conoidal appearance in the heavenly realm.

24. The first principal sphere correlates directly with the earth, and through it, the electromagnetic forces of the earth control the functional activities of the Spirit World. For this and other reasons, appearing later, the first is termed, the Earth-bound Sphere.

25. Radiations proceeding from the great material sun are not effective in the spheres of the Spirit World, nor in the zones of

the spiritual department of the auxiliary universe. The only radiations effective in these spheres, or zones, proceed directly from the great Spiritual Sun of the internal universe.

26. The several spheres of the Spirit World, as well as the Grand Zone and the Kingdom of Spirits, absorb and reflect radiations from the great Spiritual Sun degreeably in accord with substantial refinement and sublimation respectively.

27. The first spiritual sphere has the lowest degree of illumination and is termed, the Dark Sphere. In this sphere,—as in the other spheres and the Grand Zone,—the degree of illumination increases from circle to circle in the ascending order, with the degree of dawn in the upper border.

28. From the first to the second and from sphere to sphere in the ascending order, illumination, as well as provisions and conditions, is distinctive and reaches the sublime in the seventh.

29. By reason of its sublime spiritual illumination, provisions, and conditions, the seventh is sometimes referred to in celes-

tial communication as, the Christ Sphere.

30. Providentially, nature and natural law provide all sorts of spiritual illumination, provisions, and conditions in the Spirit World and celestial life without direct divine intervention.

31. Beyond the Spirit World, there has been comparatively but little particular revelation, and we are without definite information except, that each ascending order is a progression if not a transformation from the one preceding it; and that the Grand Zone is sublime in all respects, while the Kingdom of Spirits approaches the divine.

32. The first four or lower spheres of the Spirit World provide appropriate primal localization and association for all soul beings translating from the earth sphere, their reformation, purification, and transformation to Spirit Being.

33. The three higher spheres of the Spirit World and the Grand Zone provide for the ultimate unfoldment of the spiritual principles and the ultimate development of Spirit Being, and prepare the individual

for transition into the Kingdom of Spirits.

34. The Kingdom of Spirits provides the ultimate progression, the final abode, and the eternal home of the human soul transformed to a Spirit Being.

35. To avoid confusion in communicated celestial information, it must be remembered that degrees of knowledge and intelligence differ as greatly in celestial life as in human; and that all do not reason from the same premise, nor delineate with equal knowledge.

36. In case mention is made of spheres or planes beyond fourteen, the communicant is treating social circles as spheres or planes of celestial life without discrimination.

37. In case the lower spheres are mentioned as three in number, the communicant is treating the fourth as a neutral sphere with the three below and the three above, or as material and spiritual.

38. In case the lower spheres are mentioned as seven in number, the communicant is treating the whole as fourteen in number, seven material and seven spiritual,

with the dividing line between the lowlands and the highlands of the fourth principal sphere. In all cases there will be found an underlying harmony by questioning.

CHAPTER VII



Natural and Artificial Provisions

1. The natural things of the Spirit World are produced by the same natural law and processing as those of the earth sphere, and they are consequent to the design and substantial nature of the several spheres.

2. The artificial things of the several spheres of the Spirit World are produced by the resident beings, as need arises and desire inspires; while the conditions in the several spheres are consequent to the nature, quality and character of resident beings, and the sort of life they live.

3. The principal artificial provisions consist of homes, nurseries, primary and grade schools, colleges, and universities; temples, auditoria, and institutions of higher learning in the arts, the sciences, and the principles of spiritual unfoldment and perfection.

4. There is as much, if not more,

need for homes, nurseries, colleges, universities, institutions of higher learning, and temples for devotional concentration and angelic visitation in celestial life as there is in earth life.

5. Among the subjects of the first sphere, there is much indifferent indolence, and only shanties, meager houses, and community structures are found there. A great many not having ambition to build, live in natural caves or dugouts left by some predecessor, while many others are satisfied to live as vagabonds.

6. In the second, third and fourth spheres the buildings are in great variety, and designed to provide for care, comfort, development, contentment, and happiness.

7. More especially in the second sphere provisions are made for the care and nourishment of dependent children, their development, and the acquisition of knowledge in spiritual unfoldment and social advancement.

8. The buildings in the fifth, sixth, and seventh spheres comprise the most elaborate homes with every desirable appoint-

ment, very large apartment buildings which provide for every department of learning, and the most magnificent temples. It is communicated that in the seventh sphere, construction, in all respects, approaches the sublime.

9. In the spheres beyond the first, they have artificial as well as natural lakes, rivulets, waterfalls, and amusement parks. They have all sorts of water-craft plying the lakes, rivers, and oceans, propelled by invisible power, and reaching the desired destination without personal effort. They have theaters, picture houses, bathing beaches, and all sorts of devices and games for pleasure and amusement.

10. In the second and higher spheres, there are artificial walks in great variety leading to and from private and public buildings, resorts, and places of special interest. The material in these walks range from the simplest sand and pebble compositions to the most precious stones.

11. Resident beings of the second and higher spheres transplant and cultivate beautiful native flowers; and, through par-

ticular celestial art, produce new species which accord with desire pursuant to concentrated thought and mental ideal.

12. These flowers are cultivated in great variety and transcendent beauty in beds upon the lawns, along the walks, and in flower gardens. The homes and public buildings are bedecked with verdant and flowering vines in great variety.

CHAPTER VIII



Materials and Construction

1. In the Spirit World, building materials are not taken from the body of the sphere nor prepared from the wooded growths as is done on earth. That would be a defacement, if not a wanton destruction of nature's wonderful provisions and the natural beauty of the Spirit World.

2. The atmosphere of the several spheres carries in solution and progressive refinement the substantial elements of all material things of earth, and it is providential that these are in various ways extracted from the several atmospheres, conditioned and used by resident beings in the construction of all artificial things.

3. The manner in which material particles are extracted from the atmosphere, conditioned and used by celestial beings of the four lower spheres differs materially from that of the three higher spheres.

4. In the lower spheres, the means for procuring material particles from the atmosphere, their condensation and preparation for building purposes are mechanical; and the selection of materials, their transportation, and placement in buildings are mental, manual, and mechanical.

5. The celestials of the lower spheres of the Spirit World are still natural human soul beings and dependent upon natural, manual, and mechanical means in all their provisional activities.

6. In the lower spheres, particles of matter are extracted from the atmosphere, condensed, and prepared for use by means of chemical generators provided by skilled chemists and engineers.

7. In the lower spheres, they have various intricate machines with large fly-wheels which, revolving at a high velocity, draw from the atmosphere, solidify, and deposit in suitable receptacles particles of matter of various qualities and substances, from which are manufactured articles similar to cloth, glass, bricks, stones, wood, metals, etc.

8. For example, a particular machine draws from the atmosphere textile particles which are, by other machinery, woven into fabrics from which clothing is made; other particular machines gather from the atmosphere the particles of matter from which bricks, stones, and building blocks are manufactured; and still other particular machines draw from the atmosphere the particles of matter from which glass, metals, lumber, etc., are manufactured.

9. Viewed outwardly, these machines which draw material particles from the atmosphere look simple and remind one of a dynamo for gathering electrical energy from the atmosphere; but internally, they are most intricate.

10. The principal fly-wheel, when at work, is seen to draw unto itself a foggy vapor which gradually solidifies the closer it comes, until it actually contacts the wheel where it is caught and projected, by ordinary mechanical law, into hoppers placed immediately beneath. Other machinery in most respects is similar to that used on earth for like purpose.

11. In the lower spheres, units of construction are essential, and after they have been mechanically prepared, manual labor and lifting devices are employed in the erection of buildings.

12. The celestials of the higher spheres have become Spirit Beings and possess the wisdom and power which enables them, through concentrated mind and thought force, to extract directly from the atmosphere the essential particles of matter, and formulate them directly into buildings and other provisions.

13. Through the exercise of their Will Power, Spirit Beings of the higher spheres draw from the atmosphere the essential particles of matter; and through concentrated mind and thought force, the mind acting as a matrix, directly formulates them into buildings and other provisions without the use of hands, units of construction, or mechanical devices.

14. For instance, in case of a building. Those interested settle the design, select the location, and, assembling at the place, sit in concentrated silence, by way of

harmonizing personalities into the one endeavor, which prepares them to start construction.

15. The mind is then concentrated creatively on the foundation, and the stream of Will Power is gradually and very slowly raised from the ground upward until the desired height is reached and the designed roof is complete. So the first stage is the outer building in completeness, though it may be faint in outline and of transient duration.

16. Resting for a space to renew the forces, they set again to the task. Beginning at the foundation as before, they strengthen each part as they ascend slowly to the crown of the roof. This they may do many times, as the forces are renewed, until the structure is complete in substantial formation, in depth of coloring, in ornamentation, and in strength to endure for many ages.

CHAPTER IX



Pervading Personality

1. In the Spirit World, every natural and artificial thing has a pervading personality. The thing itself is not a person, but the spirit that pervades it is. This personality increases in effectiveness from stage to stage, in the ascending order.

2. In natural things, this personality is consequent to the natural selection and combination of material element, the creative principles involved, and the evolving and sustaining forces in particular structure, or organization.

3. In artificial things, the pervading personality is consequent to that of the living beings who produce them, those who use them, or those who live in them.

4. In the lower spheres, where the natural forces and principles are dominant, the pervading personality of the builders may be changed through use; while in the higher

spheres, where all is spiritual, the pervading personality of the builders is permanent.

5. In the higher spheres, the personality of the builders pertains to the structure as long as the building lasts, with function to its creators, as the human body is to the soul which occupies it.

6. Pervading personality is sensed or felt by all who approach or contact the thing in that degree and ratio to which sensitiveness responds in the particular direction of the resident personality. Proximate personalities of harmonious nature interblend and directly influence each other.

7. In the higher spheres and the zones, the personality of the builders is always in truth with the building, proceeding through its sensitiveness and giving it a quality and character which is sensed by all who enter it, and it stands as a heritage to all who come thereafter.

8. Beyond the first sphere, all the buildings, walks, lawns, grounds, flowers, shrubs, trees, and scenery have a kind of relation-

ship and responsiveness which increase progressively in the ascending order.

9. Natural growths, especially trees, are responsive to buildings. Different kinds of trees respond more to one kind of building than to another, helping the effect and the service for which it was raised.

10. So it is with the grouping of trees, flower-beds, and flower-gardens, as well as the lakes, streams, and waterfalls, which are found in different parts of the grounds.

11. The marvelous personality pervading the buildings is the outcome, the growth, and the action of the mind of those high in rank in the heavenly realms, and so of very powerful creative wills.

12. The atmosphere in these heavenly realms is naturally affected by vegetation, and the atmospheres affect clothing and enter into the influence of personalities.

13. Clothing is also affected by vegetation, changing in tint according to the part of the grounds in which the individual happens to be.

14. The tint of the robes is seen to change

as an individual walks where vegetation flourishes, or where the arrangement of the various species of plants is different.

15. Beyond the first sphere, the waters are pure and life-giving. The celestials partake of their spirit, they sit beside the waterfalls, they stroll beside the lakes and rivers. They drink at the fountains, and bathe in the waters of the lakes and rivers, gaining strength and enlightenment from their virtues and properties.

16. The beaches are covered with crystal sands and reflect the golden glow of the great Spiritual Sun. The greensward comes into the water's edge embedding beautiful native flowers.

17. The beds of the lakes and rivers are lined with sands and pebbles of silver and golden hues; and the hue of the waters and the murmur of their flowing brings peace and happiness to all who need them.

CHAPTER X



Terrestrial Creations

1. Providentially, natural life principles and properties pertain potentially to all elemental matter. When nature combines material elements for particular formation, the appropriate life principles and properties are naturally associated to produce that form and degree of animation required for the designed activities of that particular creation.

2. Accordingly, the formations in the third circle of our solar system are particular land and water planets. They each have appropriate surface soil, moisture, element and environment for the generation, evolution, and propagation of all sorts of plants and vegetation; and they are especially adapted, in nature and environment, for the generation, propagation, and habitation of all sorts of animate life and being.

3. The age of our and your earth planet,

as well as the species of man is unknown beyond conjecture; but we all do know that before extant history began this earth sphere was producing plants and flowers, trees and forests, fruit and vegetation, profusely; and that the various kingdoms of the earth had reached much the same general development and estates they now possess.

4. In view of the known six thousand solar years of practical stability in the natural development and formal estates of the various kingdoms of earth and of man, the known particular single and systemic, secular and celestial, formation, and the known periods of time nature consumes in producing particular formation, it may be reasonably conjectured that the age of the earth, including its kingdoms and the species of man, comprises periods of time beyond the comprehension of either man or Spirit beings.

5. All terrestrial creations proceed either from the soil, or from the waters of the earth. Those proceeding from the soil, such as plants, trees, fruits, vegetations, etc.,

are termed inanimate; and those living within or, in the primal sense, proceeded from the waters, such as fish, reptiles, insects, animals, etc., are termed animate.

6. The species of man proceeded from the waters of the earth in the primal sense, and he is animate in being. The species of man is commonly classed as animal in nature and as belonging to the animal kingdom. There are some physical correspondence between physical man and the animal, but beyond that they are entirely different, and in no sense does the species of man belong to the animal kingdom.

7. Man is physical and spiritual in nature, attribute and mentality, while the animal is wholly physical. Primal and primitive man possessed a physical personality and a potential soul or spiritual personality, and soul-man possesses a definite physical and a definite soul or spiritual personality, while the animal possesses only a physical personality. Soul-man consummates physical creation and provides the beginning of Spirit being. Thus, man is in all respects a particular creation.

8. The inanimate creations, which naturally generate within and evolve from the soil of the earth with reproduction in kind, were the first to manifest in formal being.

9. When the plants and vegetations of earth evolved to fruition and provided shelter and nourishment for organic life, Divine Mind began the generation of animate being in the waters of the earth with inherent power and native incentive to reproduce in kind.

10. Thus, the two great and diversified terrestrial kingdoms of animate and inanimate being began, evolved and propagated with the root of the one in the soil, and the root of the other in the waters of the earth.

11. The marked difference in the constitution and endowments of these two great terrestrial kingdoms was and is consequent to the source and manner of origin, the state of matter in which they were rooted respectively, the nature of matter assembled and formulated, and the nature and degree of life principle involved respectively.

12. The numerous species in each of these kingdoms and the great variety within each species was and is consequent to the nature, quality and quantity of matter assembled and formulated into structural or organized being, the nature of the vital forces transmitted in the process of reproduction, and the nature and degree of instinctive wisdom inherent or evolved.

13. In the inanimate kingdom of earth, the different species range from the most simple and insignificant to the most stately and magnificent, and there is production of fruit, flower and foliage in great variety and beauty.

14. In the animal kingdom, the different species range from the most simple and insignificant in organization to the complexity of the semi-intellectual animal, and all maintain and propagate pursuant to instinctive faculties.

15. Within the independent and particular species of man, where there is a wide range in personality and intellectuality, is found the only combination of material and spiritual element and organization, the

only combination of material and spiritual faculties, and the only rational mentality; and soul-man is the ultimate in all physical creation, and the climax of all earthly animate being.

16. The natural life principle of most animate beings centers in and emanates from a mass of specially devised and arranged nerve tissue which occupies the skull and vertebral column, and is termed the Brain and Spinal Cord.

17. From the brain and spinal cord, numerous nerve fibers proceed in pairs with branch distribution to all organs and tissues of the body, and constitute a nervous system through which nature vibrates the appropriate life principles to the various organs and tissues of the body to produce functional activity in accord with the need of the whole and every part of the organization.

18. The natural principles and properties effective in material formation, evolution, and characterization exist potentially in matter in the form of vital magnetism and vital electricity.

19. These forces are the highest refined and sublimated states of magnetism and electricity as they exist in external nature, with vital magnetism the higher in refinement and sublimation.

20. External electricity and magnetism impregnate matter universally and constitute the physical forces which produce elemental phenomena.

21. As principles and properties in organized being, vital magnetism and vital electricity constitute the forces that generate, evolve, and animate; that produce feeling, sensation, and emotion; and that produce mental power and phenomena, in accord with nature, structure, and organization of being.

22. In the plant and vegetable kingdom, vital electricity is the distinctive life principle manifesting in generation, evolution, and regeneration.

23. In the animate kingdom, vital magnetism is the distinctive life principle, manifesting in germination, evolution, animation, feeling, emotion, and reproduction.

24. In the organism of man, these two vital forces combine as the distinctive life principle, producing the characteristic qualities of exceptional mentality and potential rationality in addition to all the life forces, principles, and properties of both the plant and animal kingdoms.

25. Each particular creation was designed to express a certain form and degree of natural life, and to perform definite service; and nature provides the formal organization and investment that enables each to express the designed form and degree of life and to perform the designed service.

26. Natural life principles and the primal state of matter are infinite in being, while the combination of matter and the natural life element are finite with duration dependent upon the continuity of natural provisions and conditions, coordination and reciprocity.

27. As long as the structure or organization remains normal, the natural life element functions, and there is said to be normal life and health. In case of physical

injury or other disorder, there is said to be ailing or sickness. In case of disruption in vital forces, the creature is said to be dead or dying.

CHAPTER XI



Man's Origin and Evolution

1. Primal man was an original species. He was the last in the order of primitive creation, the utmost in physical formation, and the highest in natural mentality.

2. There was special divine purpose in the creation and propagation of the species of man, and Divine Mind gave him organization and endowment to comport with the design in his creation.

3. It was providential that man should be erect in formation, refined in organization, and efficient in mental capacity; and that he should be surpassingly distinguished in principles and properties, incomparable in natural potency and possibilities.

4. The primal creation in the species of man was generated in the gaseous elements of the waters of the earth planet, from whence he emerged to the land in the form

of a dual germ, possessing the essence and potency of two individual germs, and the principles and properties of male and female.

5. In the peculiar environments of the earth sphere, the male and female principles of this germ evolved separately, served the dual relations, and individualized in the human form, one a male and the other a female, preparatory to becoming the progenitors of the human race.

6. In the evolution of mankind, there has been two very great interblending periods in which man has lived and propagated, gradually developed in mental capacity and physical efficiency, and gradually improved in civilization and social relations. These two periods are so extensively interblended that there can be no definite line of demarcation drawn between them.

7. In physical formation, man has remained practically the same throughout the two periods, while there has been a gradual addition to mental faculties and a like change in intellectual constitution of the individual which marks the division be-

tween the two periods and distinguishes the second from the first.

8. During the first period, man is wholly physical in constitution and mortal in being, perceives only objective nature through physical senses, and subsists through instinctive activities without rational thought or logical reasoning.

9. Through ages and ages the race gradually improved in mental capacity, potentialities, and social relations. In each succeeding age, the race manifested a higher degree of native mentality and produced exceptional personalities until eventually, these exceptional individuals exercised a high degree of natural mentality.

10. Providentially, when the individual developed a high degree of natural mentality, nature instilled, from without, particular spiritual forces which, in cooperation, produced the additional faculties of thought and reason, and that individual became a rational being. This marked the beginning of the second or rational period in the evolution of man.

11. Though physical man was created a

superior being in every respect, his natural faculties had to be developed to a high degree of efficiency in order to be receptive to the instillation of spiritual principles, and for many ages it was only the exceptional individual who qualified; hence, the transformation has been very gradual and for many generations the two periods have overlapped and interblended in a large measure and do still to some extent.

12. It was providential that when the individual qualified and instilled the particular spiritual principles, the whole should combine and embody in the life principle of the physical being and constitute an internal intellectual entity of natural and spiritual faculties which is termed, the Human Soul.

13. The creation of the human soul as an internal entity, provided the individual with a dual personality, one a physical and the other a spiritual, and constituted him a human duality—a soul-man.

CHAPTER XII



Soul-Man

1. When primordial man evolved his native faculties and mentality to the magnetic estate, the spiritual principles of thought and reason naturally instilled, embodied in the physical life principles, and formed an internal intellectual entity which is termed, the Soul Personality.

2. The soul personality provided physical man with spiritual senses and faculties, rational mentality, and moral incentive in addition to his physical senses and faculties, instinctive mentality, and native propensities; and the individual thus possessed is termed a Soul-Man.

3. In addition to its other provinces, the soul personality is the primal source of all supernatural forces and influences available to man, and the source of the immortal properties of true love, piety, virtue, and benevolence.

4. During its temporary subsistence in human combination, the internal soul entity is subjective to the external physical personality, and the soul's spiritual endowments or attributes may not become apparent to human understanding in the earth life of soul-man.

5. During human combination, the dominating physical personality is free to choose in the way of life, and it may through choice pursue earth life to the end without definitely partaking of the soul's spiritual forces, or qualifying its activities through the soul's supernal attributes.

6. However, the physical personality does not prevent the soul from serving the designed purpose, or realizing the designed object in human combination; for, providentially, the process of incarnation provides appropriate individualization, and experience in human life however short provides personality which are the only essentials for the perpetuity of its being in celestial life.

7. Providentially, the soul personality may abide within the earthly temple, par-

take of human principles and properties, and realize the purpose of incarnation without contributing to or qualifying the life of the physical personality, or depriving it of free will and choice in human activities.

8. It is providential that the soul personality embodies in the life principle, partakes of the conscious life, and characterizes in the conscious nature and propensities of the physical personality while sojourning in the earthly temple.

9. Whatever may be the conscious nature and prevailing character of the physical personality at the time of dissolution, they, in like manner, pertain to the soul and characterize the soul personality for the beginning of celestial life.

10. The carnal body, its life principle, senses, and faculties constitute the physical personality. This organization is wholly physical, finite in being, dependent in duration, and subject to dissolution and extinction.

11. The time in the evolution of man when spiritual principles first were instilled and

the individual became a rational being is unknown, but it may be reasonably assumed that many ages passed and innumerable generations of mankind subsisted and passed away prior to the advent of soul-man.

12. With the advent of soul-man, the human race naturally divided into two general classes, the one possessing only the physical personality and the other possessing the physical and a soul personalities, the one dating from primal creation and the other from the instillation of spiritual principle.

14. Through the use of his rational faculties, soul-man became impressed with the vastness of the visible universe and its mysteries, the mystery of his own being and that of his fellows, and viewed with serious contemplation the mystery of life and death, the source of being, purpose, and destiny.

15. Eventually, conscious nature reasoned the necessity of a Supremacy in the Universe, native intuition confirmed such belief, and imagination provided the form,

nature, and constitution of such a Supreme or Superior Being.

16. With the evolution of rational faculties, percepts of the visible Universe multiplied, concepts of Deity took form, and traditional history of man began in the form and nature of religion.

CHAPTER XIII



Mortality and Immortality

1. The source of physical man is pursuant to the principles of natural law, his constitution is material and elemental, his activities are functional, incentive, and instinctive; and his duration is dependent and conditional.

2. Physical life is the sum total of all sensual, instinctive, and functional activities, embracing the power and incentive to maintain self, perform function, and reproduce in kind. Physical death is the cessation of all bodily functions.

3. The natural trend in physical life is gradual development to formal and functional maturity, a period of more or less normal stability, a gradual depletion of physical forces, and retrogression to functional exhaustion which is termed, physical death.

4. Man's physical organization is sub-

ject to death and dissolution in the stress of old age, violent injury, serious sickness, or in the loss of vital forces from any cause.

5. Many of man's bodily organs and processes are wholly dependent, some are interdependent, and others are vital in the maintenance of physical life.

6. When any of man's vital organs or processes, for any reason, fails to function the whole is incapacitated, and the mortal body is in the state of physical death.

7. In case of physical death, the soul entity emancipates and translates, and physical dissolution sets in. When decomposition is complete, the constituent parts and elements of the mortal body revert to the state and relation they had prior to the bodily composition.

8. Reproduction and propagation in kind are vital factors in the maintenance of particular species. Without adequate reproduction and propagation in kind, particular species gradually diminish in numbers and may, ultimately, become extinct.

9. The species of man is not excepted from the requirement of reproduction and

propagation in kind in order to maintain, but his exceptional endowments and adaptations to physical environments enable him to subsist in all climatic conditions.

10. Man's native mentality and acquired faculties enable him to provide appropriately for all climatic conditions, and the species maintains, reproduces and propagates in all parts of the earth with but little if any possibility of ever becoming extinct.

11. Man's natural endowments, native intelligence, and natural and acquired faculties distinguish him definitely from all animate creation; and his natural acquisition of spiritual principles and a soul entity insures him of eternal life in human identity.

12. It is providential that the soul entity becomes the counterpart of the physical personality, and immortalizes human identity; that physical death emancipates the soul entity, and natural law translates it to the Spirit World as a soul personality; and that the soul personality begins life in the Spirit World where it left off in earth life.

13. It is also providential that, in case physical death deprives the soul of its earthly temple prematurely, it translates and completes formal development in the Spirit World.

CHAPTER XIV



Judge, Judgment, Punishment

1. In relation to the external universe, the so called Will or Word of God is none other than the principle of natural law which subsists within and about every element, formation, and creature in accord with the nature of the element, structure, organization or creature. In this sense, God is everywhere, within everything.

2. Pursuant to the principles of natural law, everything, material or spiritual, animate, or inanimate, was and is formed, functioned, developed, and maintained, and without which not anything was or is created or made, fashioned or functioned.

3. In relation to soul salvation, natural law is the only Judge, soul righteousness is the only judgment, and conscious remorse is the only punishment the soul entity meets with on its journey from the earthly temple to the Kingdom of Spirits.

4. Pursuant to the principles of natural law, the soul entity originates within the physical personality, emancipates and translates to the Spirit World, locates in celestial life, develops and progresses to its final abode without experiencing any sort of external punishment other than that self-imposed.

5. The degree of soul salvation and all celestial provisions and conditions are consequent to the natural law of vibration, attraction, affiliation, and progression without exception.

6. Celestial provisions accord with progressive needs, and the degree of salvation accords with the righteousness of the soul entity. It is providential that when and where there is natural need, nature provides.

7. While soul salvation and transition to the Spirit World are natural and universal, localization and association in celestial life are determined invariably by human nature and social righteousness which are various, and seldom if ever the same in different soul entities.

8. Pursuant to natural law and the law of righteousness, each soul entity works out its own measure of salvation—fixes limitations and associations in celestial life, and there are no exceptions to this providence. There is no external intervention, human or divine, no vicarious intercession can avail.

9. The Spirit World has appropriate provisions and conditions for all sorts of soul beings translating directly from earth life, and for their orderly unfoldment and social advancement.

10. The seven main spheres, fourteen subordinate spheres, and forty-nine social circles provide seventy classifications in the ascending order in which celestial beings may be located and associated in accord with nature, wisdom, and virtues.

11. Each of the seven main spheres provides for a general classification, its lowlands and highlands provide for a division in the general classification, and the social circles provide for a more particular classification and the association of only those of similar nature, wisdom, and virtues.

12. It is natural law in celestial life that there may not be residence within a sphere, or within a social circle for which the individual is not qualified in nature, wisdom, and virtues; hence the general, divisional, and particular classifications.

13. Contrary to prevalent opinion in mortal life, translations from the earth sphere do not all arrive at the same destination, nor do they all have the same primal association in celestial life.

14. Pursuant to the natural law of vibration, attraction, affiliation, and progression, the translating soul entity naturally gravitates to the celestial location and association where he or she naturally belongs pursuant to particular human nature and social righteousness which may be various.

15. While subsisting within the earthly temple, the soul entity however pious does not reach the spiritual state; hence all translations from the earth sphere naturally gravitate to one of the first four spheres of the Spirit World which, in the spiritual sense, are material in substance, provisions, and conditions.

16. If the individual finds his primal location or associations in celestial life disappointing or remorseful, he has no one to blame but himself; for they are the natural fruits of his human endeavor—just what he prepared for during earth life, and they are his just rewards.

17. In celestial life, each state has its definite limitations in the ascending order which may not be violated, while there are no limitations in the descending order.

18. A celestial being may go freely to any lower state including the earth sphere, stay as long as desired, and return to celestial abode at pleasure.

19. In celestial life, the individual has freedom to pursue personal desires and inclination within natural limitations, even more so than in earth life.

20. In celestial life, avocation is entirely voluntary on the part of the individual. He may exercise choice between effort and indolence, work and play, remain in a particular estate indefinitely, or make consistent advancement.

21. Spiritual unfoldment and social ad-

vancement require effort, and whether or not the individual makes the required effort and advances depends largely upon ambition, the degree of contentment, and aspiration to attain the higher and better things.

22. Never despair of the good effect of charitable deeds through apparent misplacement or misadventure. They may not be appropriately appreciated, they may be consciously forgotten or neglected for a time; but they register in the human soul, and, sooner or later, they will be recalled and expressed. It may not be in this life, but surely in the celestial life.

23. Charitable deeds not only express benevolence, but foster human righteousness in the soul. They not only help others, but help one's self immeasurably in both terrestrial and celestial life.

24. Human charity fosters the immortal principle of reciprocity, and may produce manifold conscious and unconscious blessings in the life of the human soul.

25. When human ministrations are without charitable motive and selfish in purpose,

they may have reward in earth life; but they do not avail the human soul in immortal righteousness, nor in the measure of salvation, however much temporal good they may do.

26. Mother love is of the soul. It is immortal, and when in celestial life beyond the first sphere, it draws the translated infant soul unto itself wherever it abides, and provides essential care and nurture until mature.

27. In case there is no such love in celestial life beyond the first sphere, the translated infant soul gravitates to or is taken by attendants into an appropriate nursery in the second sphere, for care and nurture until mature, or it is claimed by mother love.

28. The degree of maturity and characterization of the soul entity in earth life depends upon the duration of incarnation, the nature of human environments, and the reciprocity maintained between the natural and spiritual forces.

29. In celestial life, unfoldment and advancement are entirely voluntary, and depend upon serious effort. Effort depends

upon ambition and aspiration, and aspiration upon inherent or acquired nature, wisdom, and contentment.

30. In celestial life, distance is almost annihilated, and means of locomotion are various. Celestial soul and spirit beings may walk upon the surface of the sphere leisurely, navigate the waters pleasurablely, or soar through the atmosphere with the speed of the light waves. The measure of distance is thought, and the idea of time is eternity.

31. A trained celestial being may of its own volition arise from its abode, soar through the atmosphere, and view from afar the higher spheres and estates of the Spirit World; or a Spirit guide may take a soul being to or into any sphere or estate wherein he himself is qualified to abide, and return his charge to its abode.

32. In each sphere of the Spirit World, there is profitable employment for every one willing to work; and although work is entirely voluntary, unemployment or inactivity is exceptional beyond the first sphere.

33. In celestial life, there is as much if

not more need for artists, artisans, leaders, teachers, and missionaries as there is in earth life; and beyond the first sphere, there are all such vocations as well as all sorts of professions.

34. Beyond the first sphere altruistic principles prevail. Many of the advanced and advancing students in the great school of spiritual unfoldment and social advancement voluntarily stay their own progression to aid a comrade, or to go into the lower and lowest spheres and states to instruct the ignorant, inspire the discouraged, or to aid new arrivals, those delayed, or those less fortunate.

35. The major single progression in the life of the soul entity is the translation from earth to celestial life, which takes place naturally when physical emancipation becomes complete.

36. Physical emancipation, translation to the Spirit World, and localization in celestial life are involuntary; while spiritual unfoldment, social advancement, and spherical progression in celestial life are entirely voluntary on the part of the individual.

37. When the individual is satisfied with his primal or any attained abode in celestial life, and so desires, he may abide there indefinitely; and when dissatisfied or has aspirations for the higher and better things and environments, he may qualify and progress accordingly.

CHAPTER XV



Soul Personality and Continuity

1. The mentality of soul-man functions through three distinguished minds which are termed, conscious, subconscious, and supernal. These three minds pertain to the human soul, maintain distinction, and in a similar manner serve the soul entity in celestial life.

2. The conscious mind comprehends the physical senses and perceptive faculties, the supernal mind comprehends the spiritual senses and conceptive faculties, and the subconscious mind comprehends the analytical senses, the rational faculties, and the constructive forces.

3. The conscious mind is self-sufficient in the material sense, the supernal mind is self-sufficient in the spiritual sense, and the subconscious mind is dependent upon the other two forces for working materials and inspiration for functional activity.

4. Through the physical senses, conscious mind provides percepts of the visible world and relays them to subconscious mind. Subconscious mind analyzes and associates these percepts, formulates ideas and ideals, and passes them into supernal mind for preservation.

5. Through the spiritual senses, supernal mind provides concepts of the invisible universe and relays them to subconscious mind. Subconscious mind analyzes these concepts, associates them agreeably, and formulates ideas and ideals of the invisible universe which pass into supernal mind for preservation.

6. All formal ideas and ideals preserved in supernal mind may be recalled, effaced, modified, or reformed by subconscious mind as new or additional percepts, or concepts arrive, are analyzed and relations ascertained.

7. It is only when the spiritual senses are developed into soul consciousness that the individual consciously perceives spiritually, either in terrestrial or celestial life.

8. In case the human soul emancipates

and translates to the Spirit World without development of spiritual senses into soul consciousness, the soul entity enters celestial life spiritually blind and dumb, and will so abide until there is such voluntary development, however long that may be.

9. In a progressively more refined state, the four lower spheres of the Spirit World are similar in substance, formation and provision to those of the earth sphere, and the transformed physical senses of the translated soul entity are just as efficient, if not more so, in the perception of the material things of the Spirit World as they were in the perception of material things of the earth sphere.

10. Pursuant to natural law, the developments attained, wisdom acquired and character formed by the soul entity in earth life characterize the soul personality for primal location and association in the Spirit World.

11. Natural law is a direct divine provision. It expresses the Will of Deity, comprehends individual and social righteousness, and naturally performs the function

of providential Judge in soul salvation with localization and association in celestial life.

12. As providential Judge in soul salvation, natural law takes cognizance of human life, measures the degree of soul righteousness, and determines the fitness of the soul entity for localization and association in the Spirit World.

13. As expression of Divine Will, natural law has many principal and subsidiary branches, and functions in as many directions. Righteousness is the law of conscious life with application to only human soul and celestial beings.

14. Whatsoever else soul-man may do in earth life, it is his moral duty to live in obedience to the law of righteousness toward God, divinity, self, and fellow beings; and develop a rational mentality, a genial nature, and a righteous soul entity if he would avoid consequential punishment.

15. Punishment is always natural, or consequential, and never directly providential. The only punishment man experiences between origin and ultimate destination is

consequent to the violation of some principle of natural law.

16. Such punishment may be mental or physical, terrestrial or celestial; and always by way of some privation in health, desire, aspiration, or anticipation, with the exception that privation in health does not pertain to celestial life.

17. There is no such thing as vicarious atonement, forgiveness, or salvation in divine providence. A wilful wrong in mind or deed toward a fellow being violates the natural law of righteousness, and burdens the immortal soul with privation until personal atonement has been made, or conscious forgiveness has been obtained from the fellow being wronged.

18. In case of wilful wrong to a fellow being and translation to the Spirit World without personal atonement, or conscious forgiveness by the individual wronged, the burden will persist with the human soul into celestial life, and the soul entity will suffer the consequential privation until the law of righteousness has been complied with, and essential harmony restored.

19. The wilful destruction of the physical life of a fellow soul being is the most serious violation of the law of righteousness, and without justification in divine providence. For this offense, natural law imposes the most severe penalties by way of privations.

20. All punishments by way of privation are commensurate to the nature and degree of the offense, and all learn in celestial life, if not in the terrestrial, that rewards and penalties like shadows follow each and all with just compensation; and that no one can get away from himself.

21. In earth life, the soul personality acquires the perfected form, the conscious nature, and the moral character of the particular physical personality, and translates to the Spirit World without change, or modification in personal identity except as to the loss of the carnal body.

22. There is no wayplace, or purgatory between the terrestrial and celestial life in which there is reformation, change, or modification by way of purification. The soul entity enters celestial life in the formal identity, and with the nature and character

it acquired in earth life and had at the time of physical emancipation.

23. Physical emancipation and translation to the Spirit World does not change or modify the true loves, sympathies, or friendships of earth life, except that the new life may enlarge and intensify those immortal attributes of the human soul toward all being in general and fellows, friends, and loved ones in particular wherever they may be, on earth or in celestial life.

24. Soul entities emancipate and translate to the Spirit World and enter celestial life in the characteristic estate they had at the time of physical dissolution, and the diversity of nature and character in the four lower spheres of the Spirit World can best be appreciated by consideration of the diversity of nature and character in earth life.

CHAPTER XVI



Celestial Communion

1. It is providential that celestial beings of all classes may return to the earth sphere, and mingle with human beings in the psychological sense; and that there may be intelligent communion between celestial soul and Spirit beings and the supernal mind of human soul beings.

2. The spiritual senses of the supernal mind of the human soul are naturally in rapport with celestial life, and naturally receptive to celestial communion.

3. All celestial communion is directly with the supernal mind of the human soul, and may or may not reach the conscious mind. If such communion reaches the conscious mind, the individual becomes aware of the communication.

4. The conscious mind of the human soul is naturally in rapport with the supernal mind in the physical sense, but is not natu-

rally attuned to the forces of the supernal mind in the spiritual sense.

5. Before conscious mind can acquire supernatural knowledge, or before there may be conscious knowledge of celestial communication, the faculties of conscious mind must be placed in rapport with the spiritual forces of supernal mind. This is termed, making conditions.

6. To make conditions for conscious communion with supernal mind in the spiritual sense requires that the faculties of conscious mind be made passive in relation to external physical nature, and sensitive to internal spiritual nature.

7. Making appropriate conditions for conscious communion with supernal mind in the spiritual sense involves the transformation of the faculties of conscious mind from the natural outward or physical to an inward or spiritual trend, and the concentration of conscious mind inwardly until communion with supernal mind in the spiritual sense is realized.

8. The conscious mind of some individuals is naturally passive to the external or

physical, and sensitive to the internal or spiritual nature. Such persons are termed, natural mediums, and the processing of conscious mind for communion with supernal mind in the spiritual sense is realized almost immediately by definite concentration of conscious mind inwardly; while otherwise, there must be transformation of faculties which may be difficult, and require repeated definite effort before such communion is realized, if ever.

9. Conscious mind has arbitrary control of all its faculties and functional activities in both terrestrial and celestial life. It may be influenced, but not definitely controlled by either the spiritual forces, or celestial communicants.

10. During life in the carnal body, the function of the natural forces of conscious mind is to maintain the physical organization, develop and educate the soul entity in material knowledge, and provide incentive for fecundation and reproduction of the physical personality.

11. When the conscious mind is invariably active in the physical sense, there may

be but little if any incentive or desire for spiritual aid, and the channels of communion with the supernal mind in the spiritual sense may remain closed.

12. These relations may subsist throughout earth life, and the soul entity translate to the Spirit World, and enter celestial life spiritually blind and dumb.

13. When the conscious mind feels the need of and desires spiritual aid, or desires celestial communion, it makes the appropriate conditions and concentrates its faculties inwardly until communion with supernal mind is established, and earnestly solicits the spiritual aid, or the celestial communion desired.

14. When spiritual communion with supernal mind is thus established, the spiritual forces emanate to and function in conscious mind, and celestial communion may be realized in accord with prayer for the time only that appropriate provisions are maintained, and not otherwise.

15. In the formation, development, and functional activity of the soul entity as a whole, the supernal mind serves in two dis-

realization of celestial communion, or in becoming efficient in the reception and expression of celestial communion.

20. Those immortal attributes may be factors in the literal expression of celestial communion, definite description of celestial manifestation, and in the personal esteem of the medium; and to some extent, at least, in the character of the celestial communicant, and the nature of the communication.

21. The principal factor in the qualification of an individual for the conscious realization of celestial communion is the mutual relations subsisting between the conscious and supernal minds in the spiritual sense, and the individual who is so attuned is termed, a Spiritual Medium.

22. The quality for celestial mediumship is a matter of conscious attunement, and not a special gift to any particular individual. The spiritual senses of supernal mind of every human soul is in rapport with celestial life, and any soul being who so desires may, through appropriate conscious attunement and consistent effort, become a Spiritual Medium of some sort.

tinctive capacities, one physical and the other spiritual.

16. In the physical sense, supernal mind serves as repository of the ideas formulated by subconscious mind out of the material percepts provided by conscious mind, and preserves them as constructive, or conclusive knowledge of the visible universe.

17. In the spiritual sense, the supernal mind serves as repository of the ideas and ideals formulated by subconscious mind out of the spiritual concepts provided by spiritual sense, and preserves them as constructive, or conclusive knowledge of the invisible universe.

18. Celestial communion may be pursuant to the volition of celestial being, or pursuant to the solicitation of human being; and in either case, the communion may be by impression, expression, or objective manifestation.

19. Neither a genial human nature, moral character, nor literary education are essential factors in the qualification of the conscious mind for communion with supernal mind, the acquisition of spiritual aid, the

23. Human element and appropriate conditions are essential for celestial manifestation in the material sense, and these must be provided by a human being possessing a conscious mind attuned to the supernal mind in a spiritual sense.

24. When the appropriate human element and conditions are provided, celestial communion may be by way of impression, obsession, oral expression, objective manifestation, physical control, spiritual materialization, etc.

25. In relation to spiritual mediumship, the mannerism of celestial communion divides into two general classifications termed, mental and physical phases.

26. The mental phase comprises clairvoyance or spiritual seeing, clairaudience or spiritual hearing, complete trance, or mental tranquillity with Spirit obsession and audible expression through the medium's organs of speech, and what is termed, Independent Voice, etc.

27. The physical phase comprises written communications which may be direct as in blind slate and letter writing, or indirect

writing such as through the hand of a human being. It comprises materializations and manifestations of celestial being; such as, soul and Spirit personality, also of birds, fowls, animals, etc. It also includes oral expression through a material instrument which is termed, Trumpet communion, as well as table tipping, moving material objects, etc.

28. With the view of proving personal identity, celestial soul and Spirit beings very often reproduce to competent human vision things or conditions with which they were identified in human life; such as, apparel, buildings and grounds, houses or homes, etc.

29. Pursuant to the natural rapport of the supernal mind with celestial life and the reciprocal relations between the three minds of the human soul, celestial beings may, if they so desire, learn the conscious thoughts, desires, worries, and anticipations of the human soul through communion with the supernal mind; and this may be with or without conscious knowledge on the part of the individual.

30. Through their power to exercise will in particular direction, celestial beings may impress their own love, desires, and sympathies upon an aspiring human soul; and, with or without conscious knowledge on the part of the individual, thus influence and degreeably control human activities.

31. Trained celestial beings may view from afar the activities in human life, sense the conscious thoughts and feelings, hear the earnest prayers, and know the needs and desires of the human soul.

32. The concentrated thought of the human soul, when filled with serious desire and exercised in particular direction, reaches the desired celestial beings wherever they may be in celestial life.

33. By reason of mutual love, personal esteem, or interest in particular pursuit, celestial beings are attracted to human individuals, and to whom they may attach themselves psychologically to render human aid, to satisfy personal desire, or to help themselves in the acquisition of experience they did not have in earth life, and have need of in celestial life.

34. It is providential that the soul entity should have a normal period of life in the physical environments to acquire material knowledge and the fundamental principles of celestial life.

35. In case the human soul emancipates and translates to the Spirit World without a normal physical life, it may of its own volition return to the earth sphere and partake of the physical life through association with congenial human personality, and, with or without knowledge on the part of the human individual, acquire the desired knowledge or principles.

36. In celestial life beyond the first sphere of the Spirit World altruism prevails. Those who have advanced to higher estates communicate their experiences and advanced knowledge to the aspiring ones of lower estates, and those of the lower spheres of the Spirit World return to the earth sphere and communicate their knowledge and experiences to those in earth life.

37. More than it is possible for humans to know, celestial beings are present in earth life, and with spiritual love and sym-

pathy soothing the suffering, comforting the sorrowing, and ministering to the sick; and by means of the invisible forces and influences directing, guiding, and protecting in human life and affairs without the individual being aware of the fact, or the source of his or her wisdom or foresight.

38. In earth life, most if not all soul beings have one or more celestial aids, termed Guides, who have been attracted to them for one reason or another; and who through psychological means endeavor to direct and guide in human activities by impressing upon the mind of the individual supernal thought, wisdom, and foresight.

39. By reason of personal interest in such pursuits, particular celestial intelligence is attracted to human poets, artists, artisans, writers, and inventors; and, while primal incentive for such endeavor may be natal or natural, development, activity, and efficiency may be in large measure due to celestial influences.

40. During human anguish when it appears that mortals can do no more, or during physical dissolution and transition the

human soul is never alone nor bereft of tender hands or loving care; for at such times, more especially than at others, those of celestial life are ever present, and assisting nature in every possible manner.

41. More than can be known, celestials attend the human soul through earth life, and minister with every aid within their power; and true loves, pieties, moralities, and aspirations are most largely due to celestial influences.

42. When human efforts no longer avail and physical death is apparent, the celestials present take charge and render the essential aid. When physical emancipation is complete, they clothe the newly born soul entity in the spiritual garments they prepared for it; and, sooner or later, waft it away to the Spirit World with appropriate instructions, and then leave it to awaken naturally to the new life and environments, pursue its natural inclinations, and find its appropriate abode and associations.

43. The number of human beings who are conscious of celestial impressions, expressions, or manifestations, and who con-

sciously or unconsciously receive celestial aid are legions, and ever increasing throughout the world; and very much of the wisdom and foresight accredited solely to human intelligence is in fact due to celestial influences.

44. Very many do not know, but many do know the true source of their knowledge or skill, and some who have every reason to know are slow to recognize the fact; and many who have experienced and believe in celestial communion are too sensitive to adverse social opinion to publicly acknowledge their experience and belief.

45. The individual may well beware of all efforts to deceive, for every conscious thought, word, and deed registers in the human soul, begets happiness or unhappiness, and determines location and association in celestial life.

46. Every conscious deceit violates the law of righteousness, and burdens the human soul; while the clarity of soul consciousness measures the degree of salvation, and determines location and association in celestial life.

47. It is well to know and remember that celestial influences are not always virtuous, unselfish, or altruistic; that there are both good and evil soul personalities in celestial life; and that the evil as well as the good may return to the earth sphere, and may exercise their natural propensities in the life of a pliable human being.

48. Very many celestial soul beings sojourning in the first sphere of the Spirit World are low in character, selfish in nature, and suffering privation in their evil desires; and these may return to the earth sphere, attach themselves psychologically to pliable individuals, and lead them in a way to satisfy their own evil desires.

49. A human soul with evil propensities should not be deprived of physical life without reformation, for it may do more evil as a celestial personality, through psychological influence over any number of others, than could possibly be done through one physical body. For this reason, if for no other, legal executions may not be of much real value to human society.

50. In celestial life, those with evil pro-

pensities are providentially segregated from the good definitely, and from the better in degressions with impossible barriers between until there is effacement and reformation; and a similar method, by way of imprisonment or other privation of opportunity to do a like evil to fellow-being or to human society, provides the only practical remedy in earth life.

CHAPTER XVII



Divine Will, Nature, Natural Law

1. In the general sense, Divine Will is essentially the infinite desire to have the divine plan executed in accord with design, and the divine purpose definitely realized in the economy of the external material and spiritual universe, its diversified material and spiritual formation, and its mortal and immortal creations.

2. For the execution of divine plan and the definite realization of medial and ultimate divine purpose in the external universe, God designed and formulated a very great and infinite force with emanation directly from the internal universe and disseminating throughout the external universe as formative, functional, and governing power pursuant to divine energizing.

3. This universal force and power is termed, Natural Law, and the phenomenal order apparent in the operation of its active principles is termed, Nature.

4. The operation of the principles of natural law and all the essential features in the phenomenal order of nature are consequent to divine energizing in general and particular directions, and this is true in the celestial realms as well as in the terrestrial zone.

5. This universal law comprehends the principles of vibration, attraction, repulsion, affiliation, and progression; and divides into many principal and innumerable subordinate branches, and functions in as many different directions.

6. Pursuant to divine energizing, the principles of natural law invariably execute Divine Will in relation to the external universe, its formations and creations, animate and inanimate, material and spiritual, terrestrial and celestial.

7. Nature is but the thought of Divine Mind expressed through the principles of natural law in the execution of divine plan which involves the creation of appropriate formation and organization for the orderly realization of divine purpose in the economic design of the external universe, its provisions and conditions.

8. Pursuant to divine energizing, the principles of natural law provide the diversified individual formation, systemic organization, and harmonious activity in the particular and combinational order of inanimate creation, material and spiritual, terrestrial and celestial.

9. In the form of natural law, divine principles pertain to all element, substance, and formal creation. In this sense, it may be rationally said that God is everywhere present, and subsists measurably within everything in accord with the form, order, and nature of the particular thing, and in accord with the intelligence of the creature.

10. Pursuant to divine energizing and the thought of Divine Mind, exercised in particular direction, the principles of natural law cause all element, substance, formation, and organization to serve the purpose for which they were severally designed; and thus the divine plan is executed, the divine purpose realized, and Divine Will is served without direct Deific interposition.

11. In accord with this providence, the great material sun and solar system pro-

vides the fundamental parts of the auxiliary universe; each earth sphere provides the elements and the chemism to generate, evolve, and propagate vegetation, and animate and inanimate being; and the refined emanations from the earth's substance provide materials for the spheres of the Spirit World.

12. The principles of natural law function through the electromagnetic forces of the universe, and effect primal creation and reproduction through the positive and negative principles of that force; and through the principles of vital electricity and vital magnetism invest life and virility in accord with nature, and need.

13. Through the natural forces of vital electricity and vital magnetism, natural law invests mortal creation with the male and female properties, and thus provides natural medium for reproduction in kind and propagation in species; and culminates mortal creation in the species of physical man.

14. Pursuant to divine energizing, natural law combined the highest material elements and all the principles of physical

life in the creation of primal physical man, and thus produced the highest type of physical personality and natural mentality; and this supremacy has maintained throughout the countless ages in which physical man has reproduced and propagated.

15. Evolution is a natural development from within, and is processed by inherent nature and natural law. In the physical sense, evolution is confined to development within and never beyond the natural limits of a species. There is no such providence as the natural evolution of a new species of being from an existing one.

16. There may be development, particular or general, within a species, or there may be crosses, abnormalities, or even freaks in the process of reproduction within a general species; but there can be no successful crossing between different species, nor a natural evolution from a lower to a higher species.

17. In the natural order of progressive life and being, it is providential that the lower species of creation provide appro-

appropriate element for the nourishment, development, and maintenance of the higher species; and it is only in this sense that there is transition from a lower to a higher elemental estate.

18. For example, the plant roots in the earth, partakes of the mineral element, and through natural processes the mineral becomes a part of the plant; the animal partakes of the plant, and through natural processes the vital elements of the plant become a part of the animal; man partakes of the animal, or of the vegetation, and through similar processes the vital elements of the animal, or of the vegetation become a part of the man.

19. Beyond providing appropriate medium for the individualization of spiritual principles, and the organization of soul personalities, the physical personality of man is not important in the divine economy of the external universe; and when it has served its purpose, the physical formation disintegrates, the constituent elements return to primal estates, and each becomes available for further similar uses.

CHAPTER XVIII



Terms, Distinctions, Progressions

1. In relation to celestial life, the terms Heaven, Spirit World, and Kingdom of Spirits are thought of and used quite generally as synonymous in meaning, while in fact each denotes something quite different.

2. The Celestial Realm of translated life comprises the Spirit World, the Grand Zone, and the Kingdom of Spirits in the ascending order, and these comprise the three grand divisional units of the Spiritual Department of the auxiliary universe.

3. As a divisional unit in the Celestial Realm of translated life, the Spirit World is the first, the Grand Zone next, and the Kingdom of Spirits consummates this Celestial Realm in the ascending order; while the term Heaven signifies a condition rather than a place, and denotes a state of bliss.

4. Quite generally, all sorts of intelligences subsisting in celestial life are

thought of and spoken of as Spirits or Spirit Beings, while in truth and fact translated human souls subsist in the lower spheres of the Spirit World.

5. The emancipated human soul translates to the lower spheres of the Spirit World without change in form, nature, or character, and this material and spiritual personality is not classed a Spirit until its material elements become spiritualized through progressive development and refinement, and the native state of soul being transforms to the supernal estate of Spirit Being which may be wilfully delayed indefinitely, or not take place for long periods of time.

6. In the true sense, the term Angel denotes a Messenger of God. As human and lower celestial expression, the term Angel is used quite generally and without much regard for true significance in expressing adoration or appreciation of esteemed quality manifested by particular fellow beings; while in higher celestial expression, the term Angel is used only in its true sense.

7. In high celestial wisdom, the term

Angel is applied only to the most distinguished class of celestial personality whose nativity and permanent abode is within the Angelic Zone, and who are recognized as Messengers of God.

8. The personalities of the Angelic Zone appear to be an independent order of creation. They possess pieties and virtues surpassing purified Spirits, and sublimity and solemnity approaching the divine. Apparently, they partake of and interblend with both the divine and spiritual principles and attributes, and they are termed, Seraphims and Cherubims.

9. The principal mission of these Seraphims and Cherubims appears to be to the Celestial Realm of the auxiliary universe, and their ministration is by proclamation, vocal and instrumental music. They come in great bands broadcasting an influence that begets reverence, and inspires a sense of profound respect and adoration in all who see or hear them.

10. Great bands of these angelic personalities come floating into the Celestial Realm, soar through the atmosphere, and

on special occasion locate in the great domes of the Temples of Worship singing praises to God, proclaiming divine blessings and benefaction, and inspiring feelings and emotions superbly sublime.

11. When used in relation to principles or properties, the term Divine denotes those emanating directly from the internal universe, and when used in relation to personality, the term denotes God or Deity; and when used in any other sense, it is misleading, and violates true piety.

12. Divine principles and properties are intelligent forces as far apart from physical and spiritual principles and properties, as God and Deity are apart from man and celestial soul and Spirit beings.

13. Neither particular divine principles or properties are essential for the normal subsistence of either the soul or physical personalities, the attainment of rationality, or soul salvation.

14. Man may subsist as physical being with life mortal without a soul personality, and soul-man may subsist as rational being with life immortal without particular

divine principles or properties. However, there may not be a soul personality without first a physical personality.

15. In the true sense, the term Holy denotes an estate which pertains only to Deity, and Holiness a quality to which not even the immortal soul ever attains; and the use of these terms in ascribing quality to man or secular things is pure assumption, and violates true piety.

16. Man may devote himself to definite religious thought and practices, human society may ordain particular persons to perform definite religious services, or secular things may be set apart for particular religious uses, but this does not make such things or persons holy, invest the quality of holiness, nor change their true nature except in the regard of devotees.

17. In a true sense, there can be no holiness in matter or material things. All secular things, mortal and immortal, possess material elements which bar the quality of holiness.

18. The highest estate to which the immortal soul can attain is spiritual purity

and personal perfection; and neither of these can be realized in earth life, nor in celestial life immediately, vicariously, or miraculously.

19. Spiritual purity and personal perfection may be realized in celestial life only through personal effort in spiritual unfoldment and orderly advancement through the progressive stages of evolution as provided by natural law in the Spirit World and the Grand Zone of the Celestial Realm; however, this realization may well begin in earth life, and thus qualify for a favorable beginning in celestial life.

20. In view of man's superior estate in physical personality, the dependence of the soul personality upon certain of its principles and properties for organization and embodiment in human form, it is irrational to think or believe that primal man was a creature of chance, evolved from any species of the animal kingdom, or originated otherwise than as an independent species of primal creation pursuant to divine ordination.

21. Exclusive of those native and abiding

in the Angelic Zone, the intelligent personalities of the external universe divide into three general classes; namely, physical, soul, and Spirit.

22. The physical personality is material in element and attribute, the soul is material and spiritual in element and attribute, and the Spirit personality is the human soul translated to the Spirit World and transformed to Spirit Being.

23. In regard to the Seraphims and Cherubims of the Angelic Zone, neither their composition, source of origin, or manner of creation is definitely known so far as your communicant is informed.

24. The visitations of these angelic personalities to the Celestial Realm are aeronautical. They come and go at pleasure without contacting other personalities.

25. They soar through the atmosphere, and on special occasions locate in the great domes of the Temples of Worship, broadcasting sublime vocal and instrumental music that begets regret at their departure and aspiration for their return.

26. They emit a radiance that enfolds

them within a luminous cloud while in the Temple, and in their flight spreads all about them and trails after them like the tail of a comet.

27. They are the personification of vibration, and never at rest. Neither the sublime beauty of these supernal manifestations, nor the melody of their music can be described adequately in human language.

28. The halo that enshrouds these angelic personalities obscures particular identity, but for human appreciation their general personal appearance may be compared with the portrayal of angels in human mythology except as to wings.

29. Ascension from the earth sphere to the Spirit World, and from sphere to sphere and from zone to zone in the Celestial Realm are termed, Major Progressions; while ascensions from circle to circle within a particular sphere or zone are termed, Advancements or Minor Progressions.

30. The ascension from the earth sphere to the Spirit World is the most distinct and propitious major progression in the series, because it transfers the soul entity from

terrestrial to celestial life, and from finite to infinite environments.

31. In the great school of celestial life, orderly progression from primal estate to and through the fourth sphere of the Spirit World refines and spiritualizes the material elements and attributes of the translated human soul, and invests the celestial soul entity with the estate of Spirit Being.

32. Orderly progression to and through the fifth, sixth, and seventh spheres of the Spirit World invests Spirit Beings with the estate of Grand or Master Mind which qualifies for ascension into the Grand Zone.

33. Ascension to and orderly advancement through the Grand Zone, purifies and perfects Spirit Being which qualifies for the Kingdom of Spirits, the ultimate progression and final abode of the human soul transformed to Spirit Being, and there may be ascension at pleasure.

34. The Kingdom of Spirits provides the ultimate in spiritual refinement and sublimation, the ultimate in spiritual provisions and conditions, and the eternal abode of

the human soul purified and perfected as Spirit Being.

35. The earth sphere, the Spirit World, the Grand Zone, and the Kingdom of Spirits provide a very great system of material and spiritual provisions wherein the soul personality originates, evolves, spiritualizes material elements, reaches personal perfection as Spirit Being, and finds eternal rest, pursuant to divine foreordination.

36. The earth sphere provides origin and formality, the Spirit World provides wisdom and virtues, the Grand Zone provides purification and perfection, and the Kingdom of Spirits provides eternal rest.

37. Beyond transition from the earth sphere and primal localization in the Spirit World, there is no compulsion in any department of the great school of celestial life.

38. Every essential for spiritual unfoldment, social advancement, and spherical progression is provided, and the door of opportunity is never closed to the individual who desires to pass onward and upward in celestial life.

39. There is native incentive in every human soul for the regard of fellow beings, and for the higher and better things of both terrestrial and celestial life.

40. This incentive may not become dominant or even apparent in earth life, or it may become so for a time, and then become dormant; but sooner or later in celestial life, if not in terrestrial, this native incentive will develop, become dominant, and govern conscious desires and aspiration effectively in the upward way.

41. Earth life may be ever such as to imbue the human soul deeply with impiety, immorality, and unrighteousness and so translate to the Spirit World, but it cannot remain forever so in celestial life; for it is providential that truth must come to every one, and that sooner or later remorse creates desire and impels prayerful supplication for relief.

42. Providentially, earnest prayer vibrates throughout the Celestial Realm and opens the way for supernal forces to beset and inspire native incentive, and for supernal beings to come, instruct, and start

the benighted souls on the upward way.

43. The Great Spiritual Sun provides radiation to the great Celestial Realm with degression in the descending order, and with consequent degressive dawn and darkness within the first sphere of the Spirit World.

44. This dawn and darkness is providential, and is not without virtue in the divine economy of celestial life. It was not designed for punishment, but to provide appropriate environment for the human soul translating to the Spirit World in a benighted spiritual state. Without such provision, very many human souls would have no appropriate abode in celestial life.

45. Very many translated souls find consolation in the dawn, or the darkness of the first sphere for a time at least; and many subsist for long periods within these environments before becoming imbued with serious desire and aspiration for the higher society and better things, or acquire disposition to seek them appropriately.

46. Moral accountability is a distinctive factor in the application of the principles

of natural law which gravitate the translating human soul to primal location and association in the Spirit World; hence, children of tender years are not found in the first sphere.

47. Advanced Spirit Beings are possessed of high wisdom and may view from afar the great circle of great material suns and the vast systems of solar formation, and contemplate inherent nature, essential relations, functional activity, and designed purpose; and all Spirit beings may visit particular material formation within their auxiliary universe on occasion.

48. Celestial soul beings of the second, third, and fourth spheres of the Spirit World may view from respective abode the earth sphere from whence they came, and contemplate human beings and activities, natural and artificial provisions and conditions; and all celestial soul beings may return to the earth sphere from whence they came on occasion, or pursuant to desire.

49. When earthly structure is viewed from afar, it appears to celestial vision much the same as to human vision; but

when an earthly building is approached by a celestial personality, the structure seemingly disintegrates, or becomes unapparent as an object, and offers no resistance to literal passage.

50. The designed ultimate purpose in the formation and special endowment of the physical personality of man is to provide appropriate medium for the individualization of spiritual principle and the generation of immortal personality in human form to preserve human life and personal identity for celestial life pursuant to the principles of natural law.

51. To preserve human identity beyond dissolution of the mortal body, it is imperative that the physical personality incorporate spiritual principle and generate a soul personality; for, otherwise, particular human life and personal identity would be lost through dissolution of the mortal body.

52. The designed ultimate purpose in the creation of soul and spirit personalities is to provide appropriate Spirit Being for the Kingdom of Spirits pursuant to the principles of natural law.

CHAPTER XIX



Celestial Social and Sacred Union

1. In a psychological sense, the soul personality characterizes in the particular masculine or feminine gender and corresponding affinities of the particular physical personality of its generation and its abode during terrestrial life.

2. The particular psychological gender and affinities the soul personality acquires from the physical personality remains inviolate through physical dissolution and transition to the Spirit World, and throughout its evolutions and progressions in celestial life.

3. The intensity of the psychological affinities of beings in celestial life corresponds with the estate of the particular personality to which they pertain; thus, in celestial soul life they remain practically normal, while in celestial Spirit life they become irresistible.

4. There are two kinds of union in celestial life. One is termed Social, and the other is termed Sacred. Social Unions pertain especially to celestial soul life, while Sacred Unions pertain only to celestial Spirit life.

5. The social union of celestial soul life is selective, entirely voluntary, unceremonious, without particular obligation, and indefinite in duration.

6. Celestial social unions are consummated pursuant to mutual affinities for social enjoyment, mutual aid, and happiness while sojourning in celestial soul life. They may be terminated at the pleasure of either party, and naturally terminate when one advances or progresses without the other.

7. The sacred union of celestial Spirit life is involuntary, natural and consequential pursuant to the natural interblending of two lives and minds in one consequent to innate reciprocal love and harmony, and forming a Sacred Celestial Union.

8. Fundamentally, Sacred Celestial Union is the definite conjugation of the positive and negative electromagnetic principles, represented by the masculine and

feminine principles and properties, and forming a true and indissoluble union of spiritual life and light, wisdom and love, born of God, and, therefore, eternal in duration.

9. In the sacred celestial union, each personality provides a hemisphere of a divinely planned and ultimately realized sphere of dual, masculine and feminine, spiritual principles and properties, designed and destined to manifest the oneness of masculine and feminine spiritual principles and properties.

10. The sacred celestial union provides beginning in the ultimate realization of divine plan to manifest masculine and feminine principles and properties as one rounded out and glorified Spirit personality possessing the dual, masculine and feminine, attributes of divine love, wisdom, and virtue.

11. While this ultimate sphere of dual, masculine and feminine, personality manifests as one rounded out and glorified Spirit Being, the individuality of each hemisphere is plainly discernible, and each may, when

desirable, separate and manifest singly.

12. Not all celestial soul beings conjoin with another of opposite gender, but all celestial Spirit personalities, sooner or later, become definitely united in sacred union with a particular one of opposite gender pursuant to the principles of natural law.

13. Any two celestial soul beings of opposite gender and mutual abode may conjoin, but it is only the two Spirit personalities possessing innate reciprocal love and harmony, wisdom and virtue, and of mutual estate of being and abode who unite in Sacred Celestial Union.

14. The Spirit parties to a sacred celestial union are those two particular individuals whose native soul personalities were each a counterpart of the other in opposite gender and ultimate possibilities, and thus natural soul mates in origin.

15. Providentially, every soul personality has a particular soul mate in opposite gender and ultimate possibilities. Particular soul mates, sooner or later in Spirit Life reach mutual estate in being and abode, and,

through the principles of natural law, become united in sacred union pursuant to divine ordination.

16. Consequent to marriage between their respective physical personalities, particular soul mates may become intimately associated in earth life, and their affinities find expression through the respective physical senses.

17. In such case, the human conjugal relations are apt to be mutually congenial and sympathetic, endure through joint earth life, and, in case of joint celestial soul life and mutual abode, become reunited in celestial soul life, especially where there are family ties, but there is no legal obligation to do so.

18. Pursuant to the manner of origin and the nature of terrestrial life, the definite conjugation of particular soul mates is inevitably postponed to celestial life.

19. In case particular soul mates meet and conjoin in celestial soul life, unfoldment and progressions are apt to be mutual, transformation to Spirit beings and ascension to Spirit Life concurrent, and sacred

union become consummate soon thereafter.

20. By reason of difference in time of respective origin, physical emancipation and translation, to the Spirit World, and transformation to Spirit Beings, the sacred union of soul mates may be delayed indefinitely, but, sooner or later in Spirit Life, they will become so united in fulfilment of divine providence.

21. In very many cases where particular soul mates are separated by the two worlds, or by the spheres, zones or social circles of celestial life, the one in the higher estate stays progression and returns to aid, comfort, and encourage the mate in the upward way.

CHAPTER XX



Religion

1. Religion may be purely mental, or mental and ceremonial; it may be native, philosophical, or superficial; it may be individual, tribal, or national; it may be without formal or temple worship; and it may be original or conformative.

2. In a broad sense, the term religion comprehends every sort of practice where there is manifestation of belief in a Supreme or Superior Being or power in the universe to whom or which the individual is subjectively related. In this sense, there is not an individual, a nation, tribe or people without some sort of religion.

3. The religious faith may be crude and the ceremony irrational, but it serves to prove that the disposition to be religious is natural and universal—that there is native faculty in all mankind that provides instinctive knowledge of Deity, of human and

divine relations, and makes man a worshipful being regardless of location, mentality, or state of civilization.

4. Pursuant to instinctive knowledge, observation and imagination, primitive man arrived at all sorts of belief about Deity, about human and divine relations, and instituted religious system and ceremony in accord therewith.

5. The only information man, soul, or Spirit beings has ever had about Deity, or about human and divine relations is that provided by native faculties, and that revealed by nature and natural phenomena. The idea of direct Deific appearance, oral communion, or direct divine revelation originated in the mythology of ancient peoples, and is untrue in fact.

6. Pursuant to native faculty, instinctive or intuitional knowledge and visible nature, primitive man naturally speculated on the nature and personality of Deity, the nature of human and divine relations, the mysteries of natural phenomena and practical life; and in his perplexity, man invented the myths which, through tradition, were

preserved to subsequent generations, and became religious belief and doctrine of various peoples.

7. The mythology of ancient peoples, preserved through tradition, provided the evidence that primitive man, no less than medial and modern man, speculated on the mysteries of Deity, human and divine relations, creation, natural phenomena, etc., and sought to explain them theoretically to the best of his ability.

8. The evidence of primitive man's strivings to solve the mysteries of God and the universe, man and his mission, death and destiny, is contained in the various types of the so-called revelation-myths, creation-myths, demoniacal-myths, fall-myths, flood-myths, redemption-myths, Messiah-myths, etc., which are common in one form or another to the traditions of all ancient peoples.

9. The Biblical narrative as to the time and manner of primal creation, personal appearance of God to and oral communion with man, the Garden of Eden, the demoniacal Serpent, the fall of man, the provi-

dential flood, the Chosen People, the Messiah or Savior, etc., are but the later interpreted and manuscripted legendry of the ancient Hebrew people. They are wholly mythological, and in no sense real or providential.

10. In narrative, the compilation of books called the Bible divides into two principal parts which are termed respectively, the Old Bible or Testament, and the New Bible or Testament.

11. The Old Testament part of the Bible pertains to the traditional religion and life history of the ancient Hebrew people, and the New Testament part pertains especially to the life and teachings of a certain and particular Jew named Jesus who lived and taught near two thousand years ago.

12. Among the principal religions of mankind is one termed Christian which has maintained for near two thousand years. It is divided into many sectarian organizations based upon divergent creed, and in some respects divergent manner of worship.

13. Through its many ramifications, the

Christian religion is most prominent in Europe and America, and maintains missions in most parts of the inhabited earth sphere.

14. The Christian religion accredits the said Jesus with divine origin and Messiahship from which it derived its name, and, professedly, derives its doctrines and manner of worship from the life and teachings of the said Jesus as recorded in New Testament narrative.

15. However, the Christian religion as a whole maintains doctrines that pertain only to ancient Hebrew mythology and Old Testament narrative, and which New Testament narrative of the life and teachings of the said Jesus refutes when correctly analyzed and compared.

16. It is evident from the context of New Testament narrative that neither the designs or purposes, nor the true spirit of the life and teaching of Jesus was immediately understood by his contemporaries; and it is just as apparent that the writings were not consequent to divine inspiration, or any sort of supernal influence.

17. It is quite apparent from the context that the New Testament narrative was written and promulgated on occasion and pursuant to incensed desire, on the part of those who assumed to know and understand the truth, to correct erroneous views and opinions derived from multitudinous traditions.

18. In the study of New Testament narrative as to the nativity, life, and teachings of Jesus, we may well remember that the narrators were mere men who wrote in their own vocabulary out of a memory extending over long periods of time A.D., and not only subject to fallible memory, but subject to primal misunderstanding, or faulty misinterpretation, and there may be some well meaning invention pursuant to bias or prejudices, or from a false viewpoint; however, when liberally analyzed and studied as a whole, the practical life and teachings of Jesus may be derived therefrom.

19. The tenets of Christian religion which otherwise pertain only to ancient mythology, and which Jesus either denied or ignored, are in the main; namely, the time

and manner of primal creation, the Garden of Eden, the personal appearance of God to and oral communion with man, the fall and excommunication of man from divine graces, a providential and universal flood, the Hebrews as a Chosen People, and his own divinity.

20. Beyond the principles naturally arising from the native faculties and intuitional or instinctive knowledge of man, there is no divinely ordained religion; and beyond this man may have whatsoever faith or belief he may feel the need of, and worship in accord with the dictates of his own conscience without contravening any divine law, or ordination.

21. The religious principles arising from the native faculties and instinctive knowledge of man are directly providential, natural, and universal; and they serve God effectively in the realization of medial and ultimate divine purpose in the particular creation and special endowment of man, and they constitute what is termed, Natural religion.

22. The principles of Natural Religion

provide knowledge of the common Fatherhood of God, and the natural brotherhood of man; and impel mankind in the virtues of human fellowship, brotherly esteem and altruism, personal and social righteousness, and true piety toward Deity and divinity.

23. The principles of Natural Religion serve both God and man in the gradual development of physical mentality to the instillation of spiritual principles, the formation and development of soul entity, and prepare the soul entity for physical emancipation and translation to the Spirit World; but they do not determine the degree of salvation, as that is the province of natural law.

24. In a more or less crude, or a more or less efficient sense, the principles of Natural Religion pertain to all mankind regardless of nativity, mentality, or state of civilization, and serve consistently in the orderly development of the individual to serve the purpose of his divine ordination.

25. Regardless of connection with or attitude toward formal religion, all thoughtful mankind are religious in the sense of

believing in the principles of Natural Religion which naturally arise pursuant to native faculty and instinctive knowledge.

26. Since man serves God effectually and derives soul salvation to the Spirit World with life eternal through the principles of native faculties and natural law, there is no particular need of serious religious endeavor other than that inspired and impelled by Natural Religion.

27. However, there may be added to and incorporated as a part of Natural Religion constructive religious thought and harmonious subsidiary activities, derived through the observations and experiences of subsequently acquired faculties, without transgression.

28. The religious information man derives through native faculties and intuition is abstract in nature, and it is providential that there should be logical interpretation and constructive elaboration of primal principles by man through his subsequently acquired material and spiritual faculties with adaptation to all stages of his physical and spiritual life.

29. True religion is, therefore, not only natural and consequential pursuant to native faculties and intuitions, but may be progressive in attributes to accord with the simple, and the advanced and advancing knowledge of all ages and stages of human and celestial life.

30. Divine or Natural Religion is without mystery or miracle, simple and logical in nature and progressive in attributes, and pertains to celestial as well as to human life; and it subsists within the human soul and all celestial being regardless of mental faith or belief, formal or temple worship, and operates effectually without priestly or any other vicarious intervention or intercession.

CHAPTER XXI



Jesus and Christianity

1. By reason of maintaining and promulgating the doctrine that the said Jesus was the prophetic Messiah or Christ, his disciples came to be called Christians early in their history A.D., and that name has pertained to and distinguished them ever since.

2. For the period of 325 years A.D., there was much discussion and many promulgated writings about the nativity, life, and teaching of Jesus, including those of the apostles; and the Christian religion, so called as aforesaid, subsisted in a confused estate in regard to doctrine and endeavor.

3. Subsequent to the year 25 A.D., according to Biblical chronology, the apostolic New Testament narrators reduced to writing and promulgated their recollected observations and experiences as associates of Jesus, and their understanding of his nativity, life, and teaching.

4. Very soon A.D., some of the apostles and disciples of Jesus effected an organization in Jerusalem, and sent out missionaries who organized various missions called churches which they maintained through personal and vicarious visitation, and written communication.

5. Most of those who had promulgated written tradition, knowledge, or opinion about Jesus, his life and teaching, had their disciples or followers who maintained independent organization, and the religion was perplexed with independent organization as well as with divergent doctrine and endeavor.

6. In the year 325 A.D., with a view to attaining unity and harmony in Christian doctrine and endeavor, ardent advocates arranged for and held at the city of Nicea a religious council to which all factions were invited to send delegates, and a goodly number attended and presented their religious documents for consideration.

7. From the various documents presented and considered, a special committee of the convention selected the social and religious

epistles, and manuscript narrative pertaining to the nativity, the life, and the teaching of Jesus and Christianity which make up the New Testament part of the Bible, and reported their conclusions to the convention.

8. Pursuant to the subsequent action of the convention, the report of the committee was adopted, and the whole was codified and canonized as fundamental truth and Christian doctrine for all contemporary and future generations to follow.

9. Jesus did not write anything, nor did he have anything written for him, and it was the consensus of the convention that this codification of written evidence of the nativity, life and teaching of Jesus was the most reliable extant or obtainable, and it has ever been so accepted and promulgated by the faithful as infallible religious Truth and Gospel pursuant to divine ordination.

10. It was thus that the New Testament part of the Bible originated in point of time and subject-matter. Primarily, the New Testament, like the Old, was but a crude compilation of letters and narrative writ-

ten in language foreign to the English.

11. In arriving at the present formal and lingual estate, the subject-matter of the English Bible had to undergo various fallible interpretations and translations, various analytical reformations, and various compilations in the form of books entitled in accord with the nature of the narrative, or in the name of the known or reputed author.

12. At a much later date, when the art of printing and binding became sufficiently known, the books of the Bible were divided into chapters with estimated chronology, the chapters into verses with esteemed cross-references, and the whole printed and bound in the form of a single, or two books.

13. Pursuant to faith or belief in Biblical narrative, it is Christian consensus that each of the two religions, Christian and ancient Hebraic, were divinely designed and ordained to serve distinguished and particular purposes in the execution of divine plan, and the realization of divine purpose in the creation and special endowment of mortal and immortal man.

14. In view of this faith or belief, it is Christian consensus that the Hebraic Religion was designed and ordained to develop a virtuous civilization and prepare the way for the advent of a Messiah or Christ; and, when that was accomplished, to subside, and make place in the same civilization for the advent of a voluntary religion of self-sufficient spiritual principles pursuant to the life and teaching of Jesus as the Messiah or Christ.

15. It is Christian consensus that the Biblical Jesus was in truth a divinely designed and ordained Messiah or Christ, and that the voluntary religion of Christianity, founded upon his life and teaching, was divinely designed and ordained to supersede the Hebraic religion of obedience to arbitrary command.

16. The principal fallacies of the Christian Code of Divine Ethics are that it neither considers or provides for the innumerable, fore-and-aft, generations of man other than Hebraic and Christian; and that it contravenes the time honored principles of universal divine plan and purpose, the

common Fatherhood of God and the natural brotherhood of man, and of infinite divine love, justice and righteousness toward all mankind without respect to persons, nations, or peoples.

17. With their religion founded upon New Testament narrative of the life and teaching of Jesus, present day adherents to Christianity should unbiasedly analyze and seriously endeavor to understand that narrative in order to be or become practically one with him in principle and practice.

18. While New Testament narrative is the conclusion of mere man, and is subject to primal misunderstanding, to fallible tradition and the memory of man over long periods, to personal vocabulary and mannerism in recitals, and subject to fallible interpretation and translation; yet, when carefully analyzed, compared, and considered as a whole, the practical life and fundamental teaching of Jesus may be found therein.

19. From New Testament narrative it appears that Jesus taught, that divine plan

and purpose, and all divine dispensations and ministrations are natural and universal in nature and operation; that God is essentially Universal Intelligence, and the Father of all creation; that in the primal sense all mankind are the sons and daughters of God, and natural brothers and sisters; and that mutual consideration and human fellowship with personal and social righteousness is the way of salvation and life eternal.

20. Regardless of the nativity, divinity or Messiahship of Jesus, his disciples should be practically one with him in principle and practice. They should not hold to any doctrine or manner of worship inconsistent with his life and teaching, nor should they seriously consider or advocate any current or previous ideas that he either ignored, or directly or indirectly refuted.

21. When practically interpreted, compared and applied free from bias or a disposition to be captious, New Testament narrative will be found to directly or indirectly refute most, if not all, of the Christian tenets founded upon ancient Hebraic

ideas and ideals as recorded in the Old Testament part of the Bible.

22. According to New Testament narrative, Jesus taught in effect that God is a Divine Spirit with personality coextensive with the universe, and imperceptible to human vision; and that no man ever saw God, or communed orally with God. Jesus thus refuted the idea of direct divine revelation, and all doctrine based thereon.

23. If all divine dispensations and ministrations are natural, universal and eternally unchangeable, as it similarly appears that Jesus taught, then there never has been nor can there be any particular divinely ordained formal religion, any particular divinely chosen person or people, any particular divine fecundation of woman, or any particular divine conception or birth; and God, nature, and human and divine relations are now as they always have been and ever will be.

24. If God is the personification of divine love, justice and righteousness toward all mankind without respect to person, if every one has equal access to all divine graces

pursuant to the principles of natural law, and every one works out his or her own degree of salvation pursuant to personal and social righteousness, as it thus appears that Jesus taught, then, accordingly, the ideas of an offended God and the need of a vicarious redeemer and savior, the need of a priestly religion with temple or formal worship, or the idea of the need of particular faith or belief and manner of worship in order to attain salvation are preposterous.

25. If the way of salvation is so simple that the wayfaring man, though foolish or ignorant, need not err therein, as it thus appears that Jesus taught, then, accordingly, true religion is natural, individual, without miracle or mystery, without temple or formal worship, and but the way of life prescribed by native faculty, instinctive knowledge, and the known principles of natural law.

26. If the Kingdom of Heaven is within the human soul and God dwelleth therein, as it thus appears that Jesus taught, then, accordingly, the idea that the human soul

is subject to death, or to eternal external punishment is untenable.

27. If Jesus said to those who were disposed to worship him, "Why worship ye me, seeing that I am a man just like you? Worship God;" or said, "Whatsoever I am, you may be or become;" or said, "Whatsoever things I have done, you may do, and even greater things than I have done, you will do," as recorded in New Testament narrative, then he must have known that his nativity was natural, the same as other human beings, and the idea of particular divinity, or particular Messiahship is untenable.

28. Beyond the principles of natural religion, which naturally serve the designed purpose of man in the divine economy of the universe, provides the human soul with immortality, and prepares it for physical emancipation and transition to the Spirit World, it is the province of man to choose or devise his or her pursuits in life.

29. In view of the fact that, while soul salvation is natural and universal, it is conditionally degreeable in relation to pri-

mal location and association in the Spirit World, and that each soul works out its own degree of salvation, it behooves the thoughtful and aspiring individual to seriously search every available avenue of knowledge for appropriate information in preparing for transition to and consistent happiness in celestial life, and fashion his human life accordingly.

30. The principal designs of all unselfish religious endeavor is to render appropriate service and piety toward God, acquire divine benefactions, and attain salvation. These are essential factors in the divine economy, and are, therefore, made natural and consequential; for all essential providences are placed beyond the caprice of mankind, leaving only the degree of salvation subject to the discretion of man.

31. Jesus was a natural seer and psychic, and had communion with celestial soul and Spirit beings, the same as is possible for all rational human beings. He lived and taught the simple religion of celestial life, communicated to him by celestial soul and Spirit beings.

32. The religion of celestial life is but the providential Natural Religion of earth life adapted to the changed conditions. In principals, celestial religion comprises the following: namely, true service and piety toward God as primal creator and common Father, true piety toward fellow beings as natural brothers and sisters, consistent consideration and altruism toward fellow beings in all stages of life, and personal and social righteousness.

33. There is but one religion in celestial life, and to its principles there is no descent beyond the first sphere of the Spirit World. All do not technically follow its principles, but they are the religious aspirations of all beyond the first sphere.

34. Jesus was a particular apostle of celestial soul and Spirit beings who designed, procured and qualified him accordingly, and he was the most remarkable human personality in Jewish history.

35. In virtues, personal and social righteousness, and in secular and celestial knowledge, Jesus has had no peer in all human history.

36. In disposition, virtues, and personality, Jesus was a fit example for all mankind to follow; and to exemplify his life, and follow his teaching, the individual attains the highest possible degree of primal location and association in celestial life.

37. Jesus was meek and modest, affable and resourceful. In the spirit of fellowship, he criticised the arrogance and exclusiveness of the priesthood, their critical doctrines, personal shortcomings, and oppressive exactions. He mingled with the common people, entered the temples of worship, and taught with the authority of his information.

38. The devotees and advocates of the Christian Religion are the most liberal minded toward other faiths or beliefs, the most progressive, and the most nearly amenable to new ideas and new discoveries in the advanced and advancing wisdom and intelligence of mankind of any other extant religious system, if not of all time.

39. Barring artificial formalities, indirect worship of God, and the tenets New Testament narrative obviously refutes, the

Christian Religion comports more favorably with Natural Religion and the teaching of Jesus than any other of a dominant nature; and it is susceptible to reformation to the true teachings of Jesus and Natural Religion without material disintegration, or deterioration in essential principles, and this is celestial design.

CHAPTER XXII



Jesus, Christianity, Celestial Design

1. The Biblical Jesus was a Jew by conception and birth. He was conceived from a Jew man and born of a Jewess woman in accord with the principles of human nature and natural law.

2. The material and spiritual personality of Jesus could not have been born of woman pursuant to a divine conception without violation of the divinely fixed and universal principles of nature and natural law by God Himself which is inconceivable, nor could mere man ever under any circumstances exemplify the human life of Jesus if he was pursuant to a divine conception.

3. While Jesus was a natural human being, his conception was not pursuant to the natural volition of man and woman, for he was begotten pursuant to the premeditated designs and humanly unconscious influences

of celestial soul and Spirit beings of the Spirit World.

4. Celestial soul and Spirit beings of the Spirit World of Hebraic lineage designed the particular human personality named Jesus to become their human medium and apostle in effort to reform their lineal people of earth to the humane principles of justice and righteousness among themselves, and become a fit example for all mankind to follow.

5. In view of the difficult mission to be performed, potential attributes were important, and in view of the principles of human inheritance, appropriate parentage was essential; hence, the immediate parentage of Jesus, as the human apostle of celestial life, was duly selected by the celestial proponents in the personnel of a highly accomplished member of the strict brotherhood or ascetic order of Jews termed Essenes or Esseers, and a highly developed psychic and virgin Jewess named Mary.

6. Those two affable personages, male and female, were duly brought together in the spirit of mutual love, they were appropri-

ately influenced, and in due season a son was born in accord with the principles of human nature and natural law, the only providential manner in which any child is born of woman, and she was duly impressed to and named him Jesus.

7. The Essene elder visited Mary clothed in the white robe of his order, and she believed him to be an angel, became entranced with delight, and always believed her experiences to have been divine. She afterwards so related them, and gradually her narrative became the source of belief in the divinity of her son, Jesus.

8. Pursuant to celestial procurement and influence, the child Jesus was born within the wedlock of a certain carpenter named Joseph and the said Mary, and by them he was nourished until his young manhood.

9. Becoming self-conscious of his experiences with Mary, which were unbecoming the ethics of his degree, the Essene elder related the facts to his brethren by way of confession and absolution, and when he learned of her fecundation, he counseled that the brotherhood look after her and care

for the child as one of the Order which was agreed to.

10. Accordingly, when the brethren learned of the betrothal between Joseph and Mary, and that he was minded to put her away, a white robed Essene was sent to advise Joseph of the source and nature of Mary's condition, and counsel him to take Mary to wife pursuant to betrothal, and nourish the child in behalf of the Brotherhood; and when he reached young manhood, they would take charge and care for him as father and mother. Biblical narrative describes this white robed counselor as an angel.

11. Pursuant to this information, counsel and agreement, Joseph took Mary to wife without disturbing her faith in a divine conception as the Essene had advised, and provided for the child as one of his own until about the age of nineteen years, when he released him to become a member of the Essene Order.

12. When the child Jesus was born, Essene brethren visited Joseph and Mary and made presents in accord with the custom of

the Order. On this occasion, Biblical narrative describes the visitors as shepherds from the East.

13. By the time Jesus arrived at the age of about two years, the mother's story about a divine conception had become current gossip in the community, and many had come to so believe.

14. The people were familiar with Jewish prophecy of the coming of a Messiah as their Redeemer and Savior, and they were living in constant anticipation of realizing that promise in relation to their bondage.

15. Accordingly, the accredited narrative by the mother of a divine conception led superstitious persons to believe that the child Jesus was the son of God, the promised Messiah or Christ, and they so acclaimed him.

16. Fearing the influence the accredited divine nativity, personality, and purpose the child Jesus might have upon their Jewish subjects, and to avoid uprisings among them on account thereof, the Roman authorities decreed that all male children of Jewish lineage under the age of two years,

which covered the reputed time of the birth of Jesus, should be destroyed.

17. In view of this decree and the possible destruction of Jesus, a member of the Order was hastened to Joseph to advise removing the child and his mother into Egypt under the protective care and nourishment of the Essene Brotherhood until the commotion was over. On this occasion, Biblical narrative describes the white robed messenger as an angel.

18. According to advice, Joseph departed with the child and his mother, and safely arrived in Egypt. While in Egypt they stayed with and were nourished by Essene brethren, and when the commotion was over and it was thought to be safe, they were returned indirectly to Palestine. On their way to-and-fro they were piloted from community to community of and nourished by Essene brethren.

19. At the time of releasing Jesus to the care of the Essene Brotherhood, Joseph told him that he, Joseph, was not his natural father, and the nature and manner of his nativity; that he had nourished him in be-

half of the Brotherhood; and that henceforth the brethren of the Order would provide his nourishment and be a father and mother to him.

20. The Essene Order was not only religiously ascetic and austere in mode of living, but highly educational in both secular and visible celestial nature. Marriage was not prohibited, but members of the higher degrees generally practiced celibacy for greater freedom and efficiency.

21. The celibate members of the Essene Order most generally lived in communities, pursued agriculture for a livelihood, and practiced communism. The members of a community all ate at the same table or community house, and before each meal, they broke bread and passed it with the cup which was termed the Feast of Love.

22. They did not maintain any temples or churches, but each member worshipped God privately in his own home or place of abode, and the members of a community met together periodically to exchange views, acquire information, and to cultivate wisdom and virtues; and the different communities

maintained intercommunication to the same end.

23. When a member successfully accomplished the four degrees of the order he was not only disciplined in religious rights, the simplicity of worshiping God and right living, and the essentials of true fellowship, but he was proficiently educated in Hebraic traditions of laws and prophecies, the known sciences, the secrets of nature, and the art of material and psychic healing.

24. When a member had successfully accomplished the highest degree of the Order, he was permitted to choose between living within and becoming an Elder of a community or going forth to preach their doctrines, and serve the common people.

25. Pursuant to his nativity, Jesus had exceptional native mentality, was a natural psychic, and a devoted student. He successfully accomplished the highest degree of the Order when about thirty years of age, and chose to go forth in public ministry pursuant to celestial soul and Spirit ordination.

26. When Jesus began his ministry and the execution of his celestial mission, he

knew and understood the traditional history and mythology of the Hebrew people; he understood the known sciences, and the secrets of nature; he had particular knowledge of human and divine relations, of the Spirit World and celestial life, of physical death, emancipation, and translation.

27. Without fear or favor, Jesus lived and taught universal access to the divine graces without vicarious intervention, personal and social righteousness as the providential way of human life, and universal salvation pursuant to natural law; and out of his super-knowledge and understanding, he ministered to the material and spiritual needs of all who sought him.

28. It is not strange that those who had known Jesus in his childhood and, possibly, had all but forgotten him when he returned, after a long absence, in his noble manhood, were amazed by his nobility, knowledge and powers, and questioned, one to another: "From whence cometh this great wisdom, power, and virtue? Is this not the son of Joseph and Mary who live among us, and whom we all know?"

29. Jesus mingled with and ministered especially to the common people. They recognized his superior wisdom, power and virtues, and hailed him as Master; and consequent to traditions of his divinity, they acclaimed him the son of God, the Messiah or Christ, and King of the Jews.

30. Understanding Hebraic social and religious history, Jesus, on every occasion, pointed out wherein the practices and teachings of the priesthood, and the social and religious order of the people were out of harmony with the theology they professed to follow.

31. The criticisms Jesus pronounced and the social and religious relations he taught offended the priesthood, while the disposition of many to follow him caused them anxiety, and fearing his influence over the common people, they determined to get rid of him by fair or foul means.

32. Through emissaries, the priesthood endeavored to trap him into the violation of Roman law. Failing to entrap him through stratagem, they invented offenses to which they secured false testimony, and finally

succeeded in having him tried, convicted, and eventually crucified upon a Cross, unto death as they thought.

33. However, the fact was that Jesus did not experience physical dissolution upon the Cross, as was then commonly believed, and still is commonly believed by the Jewish and Christian peoples.

34. The apostles were not present at the crucifixion save one named John, nor were any of them conversant with the facts, and all believed in common with the priesthood that Jesus experienced physical dissolution upon the Cross.

35. However, it was only through the sagacity, personal influence, and timely effort on the part of certain Essene brethren who were particular friends of Jesus, present at the crucifixion, and conversant with all the facts that Jesus did not suffer complete physical dissolution upon the Cross.

36. The particular Essene brethren who saved Jesus from physical death upon the Cross were three in number ; namely, a certain Joseph of Arimathea who was a mem-

ber of the Jewish Sanhedrin and with whom Pilate was friendly, an experienced physician named Nicodemus, and the individual who afterwards became the Elder of the Essene community near Jerusalem.

37. Through the influence of these brethren and the consideration of the Centurion for Jesus as an unusual man his bones were not broken as was the custom. Apparently, Jesus was dead, and of this they were satisfied when they pierced his side with a spear to which there was no reaction, and they so reported to Pilate.

38. The fact that both water and blood flowed from the wound in the side was positive proof to Nicodemus that the body was not yet dead, and with haste the life of their brother might be saved.

39. Accordingly, while Nicodemus prepared the appropriate restorative remedies, Joseph hastened to Pilate and secured permission to remove the body from the Cross that it might be privately cared for before the Sabbath day then near at hand.

40. With great care the brethren removed the flaccid body from the cross and laid it

upon the ground. Upon examination, Nicodemus found that the body was not dead, but in a deep faint as he had opined and advised while it yet hung upon the Cross.

41. The body was appropriately treated with the restoratives prepared by Nicodemus, carefully wrapped in new linens, and removed to the private tomb of the said Joseph to await the possible return of physical animation.

42. Essene brethren were assigned to watch the body in the tomb and to report developments. Early in the morning following the Sabbath day, there was evidence of returning animation, and appropriate assistance was rendered. When thought to be strong enough, the body was removed to their community house within a walled garden near by. Here, Jesus was further treated and nourished until he was able to be about in accord with his own volition.

43. The physical body of Jesus was greatly debilitated by the crucifixion upon the Cross, and restoration was only in part and temporary in nature.

44. After the tortures of the Cross, Jesus

maintained his mortal body for about the space of six months before it utterly failed and he experienced a natural dissolution.

45. After the crucifixion of the Cross and restoration, the Essene brethren were fearful about the safety of Jesus in case definite information reached the priesthood, and they so advised him. They counseled him not to again appear in a public way, and took every possible precaution to prevent it.

46. While Jesus was greatly debilitated in body, he believed that his survival was providential in view of his celestial mission, and his spirit was not daunted.

47. The anxiety of Jesus to carry on his ministry and execute his mission exceeded his desire for personal safety, and it was with much difficulty that he was persuaded to abandon further public ministry and abide within the seclusion of the Brotherhoods.

48. One of the apostles whom Jesus had chosen to assist him in his ministry and the execution of his mission had betrayed him to the officers for arrest, and all had abandoned him when arrested, tried and cruci-

fied save one named John who appeared at the Cross.

49. Jesus knew the dissipated state of his apostles and disciples, and when he was advised by the brethren that the apostles did not know of his survival except by rumor and believed in his physical death upon the Cross, he knew their bewilderment and discouragement, and longed to establish them in the truth, with renewed faith and courage to carry on his mission and ministry.

50. The apostles knew they had been charged with having stolen the body of Jesus from the tomb and secluded it to support a theory of a miraculous resurrection, and they feared that priestly vengeance would be heaped and possibly executed upon them.

51. Accordingly, the apostles counseled, appointed a time, and arranged a place to meet in secret council, to consider the charges, and to provide for their own safety. The brethren became aware of this arrangement, and related it to Jesus.

52. Pursuant to this information and ever present desire, Jesus determined to meet

with his apostles. When the time came, which was in the nighttime, Jesus left his abode under disguise, and proceeded to the council chamber in company with certain designated brethren who remained behind.

53. When Jesus reached the council chamber, he found the council in session and the door closed with watchman on duty. He gave the appropriate sign, and the watchman admitted him without advising the council.

54. When Jesus thus appeared within the council chamber unannounced, with the door closed and the watchman on duty, the assembled apostles were greatly surprised, thought him to be a Spirit, and became filled with amazement.

55. Seeing their amazement and sensing their thoughts, Jesus assured them that he was not a Spirit, for a Spirit did not have flesh and bones as he; and proved his personal identity and human nature to the satisfaction of all, by the wounds in his hands and side, and by partaking of the food left from their repast.

56. Being thus fully convinced that the

presence was none other than their former Master and teacher—Jesus whom they thought to be dead and entombed, the apostles all received him gladly, accredited him with a providential death and a divine resurrection, and Thomas, who was the last to be convinced, pronounced him Lord and Savior.

57. It was thus that the apostles came to believe in the divinity of Jesus, and to accredit the traditions of his divine conception and natural birth; and so believing, it became their teaching, Biblical narrative, and Christian doctrine.

58. It was thus that the apostles came to believe that Jesus was the prophetic Messiah or Christ, providentially designed and foreordained to suffer ignoble punishment and death as propitiation for original sin and restoration to divine favor, and to provide conditional salvation pursuant to belief therein; and so believing, it became their teaching, Biblical narrative, and Christian doctrine.

59. After this first meeting with his apostles and proving his survival in human

identity, Jesus frequently met with his apostles and particular disciples by appointment in secluded places for counsel and encouragement; and under the seclusion of nighttime he visited his mother and particular friends, and he was seen and recognized by many.'

60. When Jesus realized that the time of his physical dissolution was not far distant, he told his apostles that it was inevitable that he should soon leave them and they would see him no more as a human being, but would return as a Spirit Being to guide, uphold and encourage them, and appointed the time and place for their final meeting.

61. When the apostles were assembled pursuant to appointment, which was at the foot of a mountain, Jesus appeared unto them upon the mount dressed in the immaculate white robe of his order as an Essene and in the attitude of benediction, and they beheld him as a divinity and pronounced him their Lord and Savior.

62. Being thus awed, the apostles bowed with their faces to the ground in worshipful admiration. While the apostles were in this

attitude, Jesus withdrew, and they saw him no more. This gave rise to the belief that Jesus ascended bodily into Heaven; and so believing, it became apostolic teaching, Biblical narrative, and Christian doctrine.

63. Soon thereafter, Jesus took final leave of the community brethren, and departed for parts near the Black Sea, taking Nicodemus his physician and one other with him.

64. In parts near the Black Sea, Jesus lived for a time, experienced a natural physical dissolution, and his body was buried by his two comrades; hence, the definite time and place of physical death and burial was personally known to none other than those two human beings, or otherwise known to any human being except those to whom the two may have divulged them, directly or indirectly.

65. Thus began, and in the main proceeded and ended the human life and career of the Biblical Jesus. Those who may desire more definite and particular information than is herein or Biblically narrated are referred to the publication entitled, "The Crucifixion by An Eye-Witness."

66. Jesus was not a particular son of God, nor a particular Messiah or Christ. There never has been nor will there ever be a particular son of God, nor a particular Messiah or Christ other than the third personality in the Godhead of the external universe, commonly termed, "Holy Ghost" or "Holy Spirit."

67. In view of the fact that Jesus was most largely misunderstood by his contemporaries, it was unfortunate for himself, for that generation, and for all subsequent generations that he did not write or have written, namely, the true source of his being, education and wisdom, the true nature of his mission and the purpose of his ministry, and the true source of the social and religious principles he lived and taught.

68. Had Jesus thus written for definite instruction and the preservation of truth, there would have been no occasion for serious misunderstanding, and both he and his followers might have escaped serious punishment and untimely physical deaths.

69. Had Jesus thus written as definite

instruction and his contemporaries had understood, the history of his life and that of his immediate followers might have been different, and the writings of his apostles and disciples would have been different; and had such writings by Jesus been preserved to future generations, the New Testament records would contain them, and the doctrines of the disciples of Jesus might be somewhat different.

70. The principal tenets of the Christian religion are based upon the divinity and Messiahship of Jesus, and his life and teaching, as recorded in New Testament narrative.

71. Jesus himself did not write nor have anything written so far as is known. New Testament narrative comprises only such information as was found, after the space of 325 years A.D., in and selected from the writings of certain of his apostles and disciples, and the earliest of the writings selected bears date about the year, 25 A.D.

72. None of the apostles had personal knowledge of Jesus prior to the beginning of his public ministry and the execution of

his celestial mission, and all Biblical narrative about his nativity, childhood and manhood prior to that time is essentially based upon traditions.

73. None of the writers of New Testament narrative were continuously with Jesus during his public ministry and some not at all, nor were any of them personally conversant with all his public life and teaching they write about; hence, barring the idea of divine inspiration which is untenable, very much if not the greater part of such writings are founded in or upon traditions.

74. Prior to and during the time of these Biblical writings, there was much disputation and contention in regard to the nativity, life and teaching of Jesus, and there were many controversial writings promulgated that were not incorporated in the New Testament, nor canonized as Christian doctrine.

75. The writings that were selected, codified and canonized as Christian doctrine, in the year 325 A.D., were inspired by the prevailing discord, and written and promulgated with a view to establishing uniformity

in doctrine and harmony among the professed followers of Jesus.

76. The writings codified as the New Testament at the Nicea council in the year 325 A.D., were selected as the most logical and reliable narrative of the life and teaching of Jesus, and were canonized as Christian doctrine with a view of establishing harmony through a uniform faith or belief; and they sought further to establish principal doctrine by the adoption of what is termed, The Nicene Creed.

77. The present day disciples of Jesus most generally accept Biblical narrative as the one and only source of information as to his life and teaching, and for general doctrine, while each may and does exercise the right to place his or her own interpretation upon that narrative as to particular faith or belief; hence, the divisions and subdivisions that comprise the Christian religion as a whole.

78. Jesus believed in and taught the common fatherhood of God and the natural brotherhood of man, and he recognized every man as a native brother.

79. Jesus believed and taught that the God of the universe is essentially the divine principles of Universal Intelligence and Natural Law, and as such He was the primal father of all creation without respect to persons or things; and that his ministrations and benefactions were natural and universal without respect to persons, nations, or peoples.

80. However, Jesus knew the nature of his celestial apostleship, and its designs and purposes. He knew that his mission was primarily to the Jews, and through them to all mankind, and he so conducted his ministry.

81. Accordingly, when Jesus sent forth apostles and disciples to preach, teach and heal, he instructed them—Go not by way of the Gentiles, but rather to the wayward children of the house of Israel, etc.

82. The apostles were all Jews who had been taught the Hebrew mythology and prophecies, and lived in the expectation of the coming of a Messiah or Christ who should provide redemption for the House of Israel as the Chosen People of God, and

provide salvation for them from the fallen estate of man.

83. Jesus was the most exceptional human personality the apostles had ever known, and they came to believe him to be the promised Messiah or Christ; and so believing, it became their teaching, Biblical narrative, and Christian doctrine.

84. While New Testament Narrative comprises the professed knowledge, ideas and ideals of a number of the apostles and disciples of Jesus, which may be variously interpreted; yet, when correctly understood, analyzed and compared as a whole, the principal principles of his life and teaching may be found therein, and provides the information essential for practical exemplification and promulgation thereof.

85. Pursuant to divergent interpretation of Biblical narrative, Christianity is divided into two principal systems termed Catholic and Protestant, and the latter subdivides into many branches of particular faith or belief which are termed Sects.

86. The principal evils in the divisions and branches of Christianity are the ri-

valry, contention and arrogance they beget where harmony and united effort should prevail, and they contravene the purpose all religious endeavor should have in view.

87. Attentive soul and Spirit beings of the Spirit World are conscious of the social and religious discord in earth life, and they are concerted in desire and design to correct it by the communication of the knowledge essential to remove the cause which is none other than misunderstanding in relation to Biblical narrative.

88. Biblical narrative provides ample proof that there has been, from time to time in the experience of man, definite communion from beyond the human veil, and in recent years such communion has become progressively more extensive and pronounced as efficient spiritual mediumship has developed.

89. In Biblical times, such communion was believed to proceed directly from God and from angels, but in recent years it has come to be definitely known that neither God nor angels commune directly with man, and that all particular communion from be-

yond the human veil proceeds directly from celestial soul and Spirit beings who are but human beings physically disembodied, translated to the Spirit World, and sojourning in the progressive stages of celestial life.

90. Throughout all the rational ages, through human means alone, man has searched for definite information about the invisible universe, inevitable physical death, and the possibility of another higher and better life beyond the human veil without acquiring definite knowledge.

91. It is not within the province of man to search beyond the human veil without supernal aid, and his only source of such aid is communion with the soul and Spirit beings of the Spirit World.

92. Communion with celestial soul and Spirit beings is a divine providence that was not realized by mankind until recent years except by a comparatively few particular individuals who were believed to have been especially chosen and endowed to have communion with God and angels. Such persons were termed seers and proph-

ets, and respected as specially designed messengers of God.

93. However, the divine providence of communion with celestial soul and Spirit beings is a natural provision that is available to all mankind under appropriate conditions without respect to person, nature or character, and those who make the conditions and visualize celestial manifestation, or perceive celestial communion are now termed spiritual mediums.

94. The conditions essential for communion with celestial soul and Spirit beings have become so well known in recent years that human mediumship has become quite common, and the information communicated from beyond the human veil has provided the knowledge that man has sought after throughout all the rational ages.

95. The information communicated from beyond the human veil in recent years has revealed very much about the Spirit World, the Celestial Realm, and celestial life; very much about the true nature and purpose of the human life of the soul, and physical death; very much about the true nature of

God, human and divine relations, and human and celestial relations; and reveals the fact that the human soul is invariably immortal, translates to the Spirit World, and begins celestial life where it left off in human life.

96. All who are conversant with the revelations from beyond the human veil and receive them gladly no longer fear physical death as a possible extinction, dread the grave as a possible abode, doubt the fact of universal soul salvation and immediate translations to life eternal, nor fear external punishment, temporal or eternal, for the deeds done, or the thoughts or beliefs entertained in human life.

97. It is a universal desire in celestial life that all mankind should be relieved of unnecessary and unbecoming fear and worry, maintain consistent harmony and contentment in earth life, and devote themselves to the promotion of happiness and preparation for a desirable beginning in celestial life.

98. Accordingly, progressive soul and Spirit beings of the Spirit World have devised a particular plan for the emancipa-

tion of man from unnecessary fear and worry about salvation, or the future estate of the soul, by communicating to all mankind the knowledge essential to the removal of the cause, and to this end they have definite objectives in view.

99. The primary objective designed to be realized through particular communication is the reformation of Christianity to comport with the true nativity, life and teaching of Jesus, and the simple and natural religion of celestial life, and thus provide a religion that is natural in principles and to which all can subscribe without reservation—a universal religion without miracle or mystery, priest or prophet, and direct and personal in all respects, such as prevails in celestial life.

100. The particular religious movement of recent years termed Spiritualism is pursuant to celestial inspiration and procurement, and primal in celestial designs.

101. The purpose of this primal religious movement is to establish in the mind of all attentive mankind the fact that communion with celestial soul and Spirit beings is the

province of man under appropriate provisions and conditions, and thus prepare the way for the gradual realization of medial and ultimate celestial designs through the communication and glad reception of celestial knowledge by all mankind.

102. The medial purpose in celestial design is to establish the fact of direct communion with celestial soul and Spirit being as doctrine in Christian religion, and through the direct communication of appropriate celestial knowledge reform Christianity to comport with and exemplify the true life and teaching of Jesus.

103. When this medial purpose in celestial design is realized, Christianity will naturally absorb the primal movement of Spiritualism and become the One Great Celestial Medium in proclaiming the glad tidings that there is no death of the human soul—that the life of the human soul is perpetual, and thus relieve mankind of fear and worry about salvation and the future estate of his being.

104. Pursuant to his Essene discipline,

Jesus believed that the highest service man could render in human life is to suffer punishment, and if need be to suffer physical death in behalf of truth and virtue; and, accordingly, he suffered personal insult, physical punishment, and the tortures of the Cross without complaint. Preferring to die for his faith in truth and virtue, he asked no mercy, nor solicited inconsistent aid, human or divine.

105. The nativity of Jesus was pursuant to human nature and the principles of natural law, the only divine providence for the creation of any human being, and pure in the sight of God.

106. The life of Jesus was the most noble and virtuous of mankind, and he taught the truth as communicated to him out of the highest wisdom of the Celestial Realm. He truly served God in the purpose of his being, and his service to mankind cannot be truly estimated.

107. Mandatory social laws and rules are established for the good of dense or mixed society, and they are necessary and commendable; but they were not essential, nor

did they exist in the time of Jesus; hence, the nativity of Jesus did not violate any established secular social or moral law.

108. The nativity of Jesus comported with universal divine provision and with the secular social estate of the time, and when rightly understood, it cannot be justly or rationally criticised or questioned by man as to morality, nor is it in celestial life.

109. There could not be a divine conception of woman without violating the principles of human nature and natural law which is not to be presumed of God, nor could Jesus be a fit example for man to even aspire to follow if he were not as natural and human as other men.

110. Jesus was a natural human being in all respects, and the most fit example for others to follow. No one can do better in human life than to exemplify the life and follow the teaching of Jesus.

111. To exemplify the life and follow the teaching of Jesus provides the best possible human life, and the highest possible beginning in celestial life; and to have mankind

do this is the concerted desire, design and aspiration of celestial soul and Spirit beings.

112. Finally, it is celestial prophecy that ere long, pursuant to communicated knowledge from beyond the human veil, Christianity will adopt the principle of direct Spirit communion as dogma, absorb the movement termed Spiritualism, and become reformed to comport with the true life and teaching of Jesus.

113. When Christianity becomes thus reformed, this great religious organization will be devoted to proclaiming the supernal Gospel of truth and righteousness that Jesus taught, suffered, and experienced an untimely physical dissolution for, and the glad tidings that soul salvation is universal and soul life is eternal; and thus will the ultimate purpose in present celestial design be realized.

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