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Universal Religion
or
The Spiritual Movement
Its Relation to Spiritism
and Spiritualism



By J. C. F. GRUMBINE

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The Brookline Print
Brookline, Mass.



UNIVERSAL RELIGION

OR

THE SPIRITUAL MOVEMENT
ITS RELATION TO SPIRITISM AND
SPIRITUALISM

BY

J. C. F. GRUMBINE

PUBLISHED BY
THE ORDER OF THE WHITE ROSE

MRS. J. C. F. GRUMBINE
Fed. P.O. Box 208
Portland 7, Oregon

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CHAPTER I.

RELIGION DEFINED.

Religion is the glorification, idealization and deification of love. Love is the essence of life.

Life is eternal. Each spirit shares with God eternal life. But love is an attainment. It is the apotheosis of life.

Theology may be a system of philosophy concerning God, as the word literally means—"the law of God"—but no theology can ever take the place of, nor fully interpret religion. At best it is but a statement of it.

Religion is spiritual and of spirit, and therefore all its issues, affirmations and realizations have to do with spirit.

Religion is not a science, nor is science a religion, although it can be said that science or knowledge is and must be religious, as religion must be of the nature of truth—that is, one (science) must trace its knowledge to spirit; the other (religion) must make spirit the base of its knowledge or revelations.

There are two kinds of knowledge, but only one truth: knowledge a priori and knowledge a posteriori; that is, knowledge of spirit or wisdom from God, and knowledge of the senses. One is interior and from consciousness, and the other is exterior and from mind. Both have the same center and circumference, because both are found in the same sphere of being, but one proceeds from the center and the other from the circumference of being, mystically speaking.

Science deals with the phenomena and noumena of spirit, religion with spirit per se. One has to do with the expressions and manifestations, and the other with the realization or life of spirit, and this distinction is definite and absolute.

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Science deals with the phenomena and noumena of spirit, religion with spirit per se. One has to do with the expressions and manifestations, and the other with the realization or life of spirit, and this distinction is definite and absolute.

There is, and can be, no antagonism or controversy between science and religion, for that is not science nor religion which has not truth for its basis or end. But the apparent difference between them grows out of the misunderstanding and comparison of their respective offices. The law of correspondence may throw some light on this relation. Form bears an integral and synthetic relation to whatever it embodies and manifests, but it is at best only a vehicle. The office or form which is material, matter (gross), or ethereal, matter (fine), exists to suggest or manifest spirit, and while the one is real on its plane, it is unreal on the plane where it loses its form and purpose by the law of correspondence. Thus matter is real to the physical or natural man immured in the senses, and it obtains on the plane of the senses only; it is correspondentially unreal—that is, without representation—save by its higher or inner correspondent or vehicle of the spiritual man, where reality takes the place of unreality.

The series of functions which serve the spirit in its embodiment is harmonious, and, to the spiritually illumined, there is perfect order and system in the arrangement which the science of psychology has not yet penetrated. Not only is the unchanging law exactly and mathematically represented, but it can be said that the unchanging law naturalizes spirit as well as itself by correspondence, so that spirit is a law to itself,—the one law which becomes and is the mode of spirit in all of its expressions and manifestations. One law is present or operative in the spiritual, ethereal and physical body.

The relation of the natural or normal life and world to the supernormal and spiritual is not one of separateness nor incongruity, but of correspondence and unity. And as the phenomena of one life and world are relative to and correspondential with the noumena of the same life and world, so both are relative to and correspondential with their similars in all life and worlds, normally and supernormally. This must be conceived and realized by the student of religion

before he will be able to solve the deeper problems of human eschatology and ontology. Eschatology means the law of the last things, but has to do with destiny, while ontology is the law of being and has to do with the Absolute. Students of comparative religions are apt to judge all religions as natural rather than supernatural if their point of view is scientific, rather than spiritual or divine.

This is what Paul meant when, in the letters to the Corinthians (Corinthians, chapter 2, 11-13), he affirms that the things of God no man knoweth but the spirit of God. The whole chapter will repay careful and devout reading, as the teaching is most esoteric and mystical.

Spiritual introcession or mediation affords its own unique and peculiar evidences for the realization of spirit. No spheres below the supersensuous express or reveal exactly the spiritual. As each period of growth marks a degree toward perfection, in the divine life, so spheres of being lie potentially involved within us, and the soul continually evolves until God is realized. God does not depend upon us; we depend upon God. Yet so is the divine order or plan arranged that growth is a sequential inner unfoldment of spirit. And it is within and of spirit, never outside it or of the sense man or life.

Science has its office and that office is characteristic. It is authoritative only in so far or in as much as it reveals truth. A phenomenon is a fact of nature and manifests truth. Science to be science and religion to be religion must hold themselves only to the truth as the principle of facts. Truth alone is authority. Authority is not truth. Phenomena as the facts with which science deals prove that spirit creates them.*

*This is the significant revelation of Spiritualism. There can be no fact without spirit is its teaching.

Divinity, transcendental and superlative as it is, does not undervalue physical life, but acknowledges it to be essentially divine, and so perfects it. Religion does not antagonize science but subordinates science to a realization of Divinity or spirit. Religion begins and ends in spirit.

If science deals with the create, religion deals with the uncreate. And this implies that phenomena can never satisfy the soul until it finds in nature nature's God.

A religious experience and temperament is a unique possession and wonderfully qualifies and adapts the person to a consciousness of Divinity. Inasmuch as religion deals with consciousness, ideality, intuition, conscience, the spiritual life, all the supernatural functions of the spirit, as well as with spirit, the experience and temperament which are designated religious are spiritual in their conception and nature. To understand them demands realization in the fullest sense. As he alone can declare and realize illumination who is illuminated, so the spirit of God in man speaks to spirit in the life and consciousness of one's illumined spirit.

Now, if religion is the glorification, idealization and deification of love, and love is but another name for the essential life of God, as God is the name for all that is omniscient, omnipotent, omnipresent, as will elsewhere be shown, its claims appeal only to the spiritually minded or those who realize spiritual experiences.

The signs and evidences of the spirit demand a key, and it is not sense, faculty, intellect or even will, but the spirit. Supernaturalism (that which is above, hence governing, the natural) does not set at naught naturalism but reveals the spirit of God in nature and human nature. Metaphysics does not deny physics, but reveals the causality which controls matter.

CHAPTER II.

GOD.

No word or collection of words can ever take the place of or mean as much as God. As a word of three letters significant of spirit, soul and matter, it is complete and perfect in itself. An integer without a second or double, it will outlive language and terminology, because it is the word sufficient in itself.

Certain other names or words have been popularized or used in place of God, but they do not define or reveal what is implied in the word God, for here is a word which the content of consciousness cannot exhaust. Various synonyms have been exploited and substituted for it, as Divinity, Reality, Essence, Causality, but they convey no more nor any less than the word God. Let it stand supremely, uniquely, originally, alone.

Reality is a good word, which is derived from *res*, which means the thing; the thing, whatever may be its differentiations as any-thing, some-thing, every-thing, is in the end God.

Essence is a good word, qualitative and not quantitative, from *esse* which means to be or being; being, whatever may be its form or expression, is God.

Causality is a good word, enfolding involution and evolution and creative in its nature, the father-mother source of all that is; and causality is God.

The numerous attributes may help the soul to realize the theme of Divinity and what it means to become God-conscious, for the theme God is the theme of Universal Religion and is and must ever be its first and last affirmation—"I-am-that-I-am."

God is absolute, infinite, eternal. God is also om-

nipotent, omnipresent, omniscient. It is logical to associate the absolute being with omnipotence, infinite being with omnipresence, and the eternal being with omniscience.

God the absolute is one, is uncreate, impersonal, indivisible, without degree or number, perfect. God, the infinite, is free, without limitation or attachment, formless, bodiless, motionless. God, the eternal, is without birth or death, self-existent, without differentiation, indestructible.

Omnipotence means all power and the perfect expression of all power; omnipresence means always present and the all presence and the perfect expression of the all presence always present. Omniscience means the all wisdom and the perfect expression of the wisdom. So that in deity the perfect only is possible when these attributes are applied or implied.

A deep and divine significance is attached to these words when the problem of human eschatology or even creation is touched; for God, the absolute, infinite and eternal, is ever immanent in what appears to be God, the relative, finite and temporal, words which have merely a nominal and superficial significance, but yet words which puzzle the average student of Divinity.

The conditions which are imposed upon the Absolute by the ego make, as at first seems possible, the relative, finite and temporal; they are noumena of being. The Absolute remains the same, whatever the relative may be; so with the infinite and eternal. The ego is the absolute, infinite, eternal (God) spirit, individualized for expression and manifestation. So, at least, it appears. Expression and manifestation arise in the ego, while the ego itself is the creation and mystery of consciousness. For instance, the absolute is neither subject nor object, nor subjective nor objective in itself, yet the mystery of the compound or the existence of the dual relation of the absolute to the relative in consciousness is explained only in part and that part is explained mystically.

The entire correspondence of the absolute with its series of subselves of manifestations is phenomenal or apparent only, and the words object and subject have a dual but mystic expression and definition in the very consciousness where they are possible and where they originate. The idea can be perceived in the relation of the "I am" to "that I am." "I am" is God, the absolute, the eternal, the infinite. "That" is another expression for the something. It is not separate, nor is it one by itself. The "I am" that follows the "that" is another expression of the same thing. The sentence or affirmation can be further elaborated metaphysically thus:

I AM	That	I AM
(God)	(Reality)	(Realization)
Entity	Subject and Object	Life
	Consciousness	

Evidence of the reality of this interior divine state which in form seems so fertile and prolific of differentiations and illusion can be had in the absolute alone, where the thing which is perfect, unchanging and without form reveals itself. There is no ulterior or exterior standard which, however time-honored, or whatever may be the claims of its adherents, can have precedence over truth. Truth is at the center where God is and God alone, whatever may be the claims of personal revelators or revelations. God alone is everything—the spirit perfect in consciousness—knows or realizes God. Such evidence is not circumstantial but *prima facie* and has no second outside of itself or Divinity.

This being true, collateral evidence is subordinate to it and important only in the sphere in which it arises. Sense perception deals with sensuous noumena or phenomena, but has no regnancy, authority or value outside of its sphere. Christian evidences, as such, are valuable to those who are ready or awakened to perceive and receive them. They are valueless to one who is not.

So-called supernatural signs are significant and sugges-

tive only to those who, like Paul, trace them to spirit, their source. So Christ or the spirit of Christ or the Christ consciousness must be in man the basis of Christian evidences, apologetics, exegesis and interpretation. And he that has not realized the spirituality of consciousness cannot truly testify, without a witness within himself, to the reality of such evidences.

Biblical or theological criticism as such, falls short because the critic and theologian often lack in this one essential development and cannot speak authoritatively as did Jesus, of the inner knowledge or consciousness, God or Divinity.

Now the Christ-consciousness* is not an extra-state of consciousness, created by religious terminology to mystify the uninitiated, but it is the spiritualization of consciousness. Forms of mind, generically so termed, are what the ego is in its life.

Sensuous phenomena or the things which produce impressions upon the mind through sensation; noumena, or mental images; concepts or percepts of these impressions, which are integrally and coherently associated with the ego in the sphere of spirit, by inspiration; interior visions, voices, reminiscences and realizations of the consciousness as in seership, prevision, clairaudience, clairsentience, intuition, regeneration and spiritual recognition, as when the personal and individual life is deepened into or lost in the cosmic consciousness—the very super-consciousness of the smaddhi or the Brahmin where freedom and blessedness obtain for ever and ever—these are exterior or interior evidences of consciousness in which God becomes His antithesis: what He is not, and is what realization reveals.

Now the only evidence of the Absolute which is one and unchanging in all spheres of consciousness, upon which all other and diversified forms of evidence are established and

*Christ as defining or qualifying consciousness means the consciousness aware of God, in contradistinction to the self-consciousness that is only aware of itself.

derived, is realization. Realization is the highest evidence of consciousness, and it is that which makes the self aware of itself. It is not and cannot be said to be a state, for it is beyond, above and within all states and remains forever and eternally the same, while states subserve and express it. Realization is never absent in consciousness, but it is never sensuous. It is always supernatural, pure, luminous, unchanging. And if God cannot be realized, then the purpose or end of being is thwarted.

In the last analysis it can be said that the object of God is realization, as the subject of realization is God; and whatever the spirit may become, realization is the key to Divinity, it is the sphere of the divine life, which is God.

CHAPTER III.

CONSCIOUSNESS.

Consciousness is not dual, complex or multiform, but complete, integral, perfect. The degree of the manifestation or awareness of consciousness depends upon the sphere in which the ego expresses itself, but consciousness is ever the same.

The question as to whether the object exhausts the subject, as du Prel has luminously answered in the negative, is one which touches not consciousness, but the ego itself. Consciousness as Divinity which it reveals makes no veils nor shadows. Forms which veil and reveal it are conditions which neither Divinity nor consciousness impose upon itself but which show the state of the self or individual spirit as to its attractions or repulsions, the spirituality or materiality of what it loves. States and conditions of consciousness are external to consciousness and are not a part or a definition of consciousness. Mind may be reflected or refracted because of them, but consciousness itself remains and is ever the same.

It touches the object, that is, the forms of the spirit or Reality, at and from the subjective or spiritual side, and therefore it must be said that the ego is never free of consciousness nor is consciousness ever absent from the ego. Whether the ego objectifies or subjectifies itself, that is, whether it is at the circumference or centre of being, that which makes it aware or is aware of itself, is consciousness, as complete, full and perfect then (as to the time or state), there (as to place or plane), as in the Eternal or Absolute spirit. This is why the word means literally "to know to-

gether, collectively, synthetically or as touching all relations" the ego, and for no other reason than that the ego may realize that it is not created or fashioned out of its forms.

The mind and the intelligence are not consciousness, although neither could be without it. The mind is a condition of consciousness which becomes a veil, concealing and not necessarily revealing it. It, as a house divided against itself, has no coherence, permanence nor power in itself. It reflects and refracts consciousness and yet so subtle, occult, penetrative and mystic is the relation of the mind to it, that the ego can pass from the sphere of it to the object or subject, deal with reality or with form, can commune with Divinity or spirits or communicate with matter, the illusion or shadow of spirit, without losing its identity. Indeed, the theme of consciousness is that the ego may always be self-realized, aware of itself, whatever it does and whatever it is.

Few philosophers have assigned to consciousness so divine an attribute or placed it as it is placed by "The System of Philosophy Concerning Divinity,"* as the a priori realization of the Divine, neither sequential nor consequential in nature or content, but eternal and absolute.

The alleged partition (which is hypothetical) of consciousness into the sub-, hyper- and super- states, into normal and super-normal, and into such states as are defined by the words clairvoyant, clairaudient, clairsentient, entranced and luminous, the awakened, unawakened and potential, subjective and objective forms of consciousness, have to do with the ego, its sphere and planes of action. The ego has within itself the ability to veil itself and thus by these self-imposed conditions enter into planes and spheres of maya. Maya means appearances, phenomena, illusion, evolution, matter, unreality, and has to do with that which is ever becoming but can never be. But whether the ego is exploiting itself in such action as decreases or increases its knowledge or

*Study "The System of Philosophy Concerning Divinity" by J. C. F. Grumbine, received inspirationally from the spiritual "Order of the White Rose."

sphere of consciousness, as that knowledge and sphere are relatively conceived, consciousness itself is not and cannot be changed. When the ego is self-declared and self-realized, it is in the consciousness, for consciousness has to do with the Absolute alone. There is no state beyond it. It is, and is omnipresent, eternal.

Recent metaphysics has favored the use of the words subjective and objective forms of consciousness as objective and subjective mind, as broadly defining the sphere and plane of the ego's expression and manifestation. Yet, so much more is contained and implied in the use of the words that, unless one holds to the central idea that consciousness is uncreate and unchanging, objectivity or subjectivity will conceal rather than reveal the nature of consciousness. The noumena which appear in the two alleged forms of consciousness, viz: the objective and subjective, afford a speculative and novel view of the relation of the ego to the natural or physical and the spiritual or metaphysical world, and have furnished matter for a restatement of psychology, if not indeed, for a new psychology. The ego in the sphere of the objective or subjective forms of consciousness or mind (mind must here and always be identified with the object and the subject of consciousness) is limited by the normal and supernormal senses, and the mind, as such, is grossly made up of impressions received through the senses. Experience belongs to the ego, not to the mind, and at once has to do with the ego in the sphere of consciousness and Divinity. The senses may touch phenomena without apprehending, much more perceiving them, but when these impressions are apprehended, they then, and not until then, become resources or possessions of the ego, and are designated experiences only when the ego becomes aware of them. Consciousness touches the object and subject without losing its integrity or Divinity, and it evidences its immanence in the object and subject and objective, subjective world.

Now a psychology or a philosophy which would assign to any function of the ego an office which does not belong to it, or allow that any faculty, power or sense can act independently, are pseudo systems of psychology and philosophy, for the ego, whatever may be its vehicles or functions, feels, thinks, wills, understands, realizes whatever touches it. This is its prerogative and not the prerogative of its faculties which are subordinate and subservient to it.

It can be said, following logically this line of reasoning, that it is the "I" that sees, hears, smells, tastes, touches, in fine, senses anything, and not the sense; and that is what, at the very foundation of "The System of Philosophy Concerning Divinity," distinguishes Divinity a priori, from organism or matter as a vehicle or product of it. This also is the dividing line between sense and intuition, mind and consciousness, which will be made clearer as the theme is unfolded.

By the law of correspondence, consciousness is the same, that is, it is uniform, in the subjective as in the objective world, although the ego is dealing with a higher series of senses, faculties, impressions, noumena or experiences. This series is as functionally and conditionally relative to the ego in the sphere of consciousness as are the coarser, sensuous impressions of the objective world. And such is the oneness and awareness of consciousness that, as all objects, so all subjects, stand revealed in its light. The distinction or difference is in the degree of correspondence of phenomenon to noumenon, and both to the ego in the sphere of one undivided, perfect consciousness. If the object or the subject would change, create or destroy consciousness, how could the ego survive any one impression or experience? The very law of its being compels consciousness to be forever the same, wherever and whatever the ego may be. And this state of consciousness is important to remember, for upon it depends the destiny of the soul. As all conditions suggest and correspond with states, and all states suggest and corres-

pond with consciousness, so the ego is never without a realization of that which recalls it to itself and assures it of its eternal, infinite, absolute Being. Any series of phenomena or noumena, however variable or incomparable, from a psychological standpoint, does not disprove the Divinity of consciousness, but always asserts the principle by which the ego attains its apotheosis.

Levitation does not oppose gravitation; one is the law of spirit, the other of matter, and both are modes of one unchanging law; for matter is more ponderable than spirit, as the word *gravis*, which means weight, seems to convey, and, to use occult language, while matter goes down in the scale, so to speak, spirit goes up.

The science of chemistry will show how one element becomes more ponderable than another, while occult chemistry, as elucidated by spirit chemists who know how to materialize spirit—that is, afford mankind spiritual phenomena, will show how spirit is free of gravity.* The seeming opposition between spirit and matter is removed when the same divine law is shown to exist for both, and that matter and spirit obey that Law!

Consciousness does not set at naught the object nor the subject with which the ego deals, but proves itself by obeying the Law which excludes the subject when the object is dominant, the subject when the spirit is dominant, or affords realization to the ego when both object and subject are perceived as of duality, and both disappear in God, who is all in all.

*This was fully elaborated by the levitations of D. D. Home, the medium, before reliable eye witnesses whose sworn testimony is on record. See "Incidents in My Life," by D. D. Home.

CHAPTER IV.

INSPIRATION.

Divine inspiration is the light of consciousness—the ray of light from the sphere of illumination, which is of God.

It is not consciousness, it is not God; and yet both are manifest in it.

It is not thought in any form, and yet there is and can be no thought without it.

It is not intuition, nor conscience, yet the light of intuition and conscience is inspiration.

All inspiration is of consciousness and is divine in nature. It is not human in its origin or causality. It touches humanity both in the incarnate and excarnate life and form, but it is spiritual, of spirit, because divine and of God.

Technically speaking, divine inspiration touches the intelligence or the knowing principle of man, through intuition, and intuition thus becomes the oracle of Divinity, the residence of the vision celestial. Inspiration touches the emotional nature or love principle through conscience, and conscience is the oracle of Divinity, the residence of the voice celestial. The one oracle thus dualized is for woman and man, because the spirit expresses itself in duality, but inspiration, because divine, is authoritative, absolutely infallible in both, whether it declares the revelation of truth in the vision or of love in the voice. Conscience is always associated with desire which leads to action and belongs primarily to man and voices the omnipotence of love; intuition is always associated with aspiration, which leads to receptivity, and belongs primarily to woman, and visions the omniscience of truth.

The difference between inspiration and revelation is at once apparent. Revelation is inspiration manifest or ex-

pressed, and when once it touches experience or human life it becomes subject to error. This is what Paul meant in part when he wrote, "The letter killeth, but the spirit giveth life." Revelation proceeds from consciousness as a ray of light from the sun, and adapts itself to human needs and spheres of thought. It spiritually defines and illumines them. Revelation is dual, inasmuch as it has this human and divine aspect or relation. The word literally means "to draw back or aside the veil," so that the truth can be fully declared and realized, and the reason why revelation becomes progressive is that mankind is ready or prepared only for what it desires or needs. Revelation would cease, if man would at once be divine—that is, realize Divinity.

The theme of religion is, as it has been, the truth, as that of life is love, the same yesterday, today and forever. All forms of truth respond to human needs and become records of revelation. As religion is the revelation of truth from the sphere of consciousness, so science is the revelation of truth from the sphere of mind.

What religion is to science, that consciousness is to mind in the sphere of Divinity and humanity. Neither Divinity nor humanity can transcend truth. Whether in the Orient or Occident, truth is one and the same and is no respecter of persons. The pure, white light of spirit is the same in consciousness, and while its forms are fashioned and defined by the human spectrum, it is impersonal and divine. Its content shines forever luminous and eternal within all veils, and can never be eclipsed or destroyed.

The realization of the theme of religion will place intrinsic value upon the religious temperament as a necessary function of Divinity and it will place extrinsic value upon the scientific temperament as a necessary function of humanity. To appreciate the evidence of religion one must realize consciousness, as to appreciate the evidences of science through mind, where experience obtains, one must understand mind.

That inspiration today is denied or eschewed by the theologian, who is not aware of Divinity, through consciousness, is no less true than that it is denied or eschewed by the scientist on similar grounds. The evidence of religion demands the realization of Divinity through consciousness,—not by abnormal or supernormal signs alone, which are exotic and eternal.* It is God immanent in consciousness that qualifies man immanent in God to know, understand and realize Divinity.

Paul, the Christian apologist, stated the supreme religious test thus: "For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God." I Cor. 2: 11. And when the theologian uses any other test of the genuineness of inner experiences or evidences of Divinity, he is dealing with that which is foreign or irrelevant to the subject, and his inductions and criticisms, while they extol the letter that killeth, sadly neglect the spirit that giveth life.

The office of inspiration and consciousness is to enable the ego to realize God. The process, however mystical, is divine. Thought and experience are mystically related to inspiration. Desire influences the ego to exploit itself in the sphere of mind where thoughts which lead to experiences abound, but aspiration influences the ego to remain in consciousness where inspiration maintains the oneness of spirit. And because God is and is immanent in all that expresses or manifests spirit, inspiration is omnipresent.

It touches human life now as it touched human life in the past, and its message is still the same. Communion with God is possible today, and inspiration opens the mystic door. It is the key to past, present and future revelations of truth. It responds to human needs. It is no respecter of persons. It knows neither place nor time. It is the test of where and

*Spiritualism is, at the heart or centre of all religions, an appeal of God or the spirit to our spirits. Whatever else it is, important as it seems, is secondary.

what man is in the sphere of humanity and Divinity. It will mystically follow the prodigal until he returns to God. And it is the light, as the Evangelist John put it, that lighteth every man that cometh into the world. It is the truth that maketh free.*

*In the home circle, communion and communication of spirits by abnormal and supernormal means is a genuine source of evidence of God's love for all his children.

CHAPTER V.

INTUITION AND CONSCIENCE.

Intuition is one of the oracles of Divinity, of which conscience is the other, which God uses in the dualized soul, the male and female expressions, to reveal the unchanging law. Either can truly be designated the oracle of Divinity, as both are absolute in their sphere. Intuition is and has ever been associated with woman, and conscience with man, and for the reason that woman symbolizes the receptive principle and its correspondent in Divinity is divine inspiration (of which intuition is the only oracle), while man symbolizes the active principle, and its correspondent in Divinity is illumination. The receptive-principle is directly inspired and vitalized by celestial wisdom or love, while the active principle is directly inspired and vitalized by celestial power or will, while both are the mystic nexus or link (union through oneness, not difference or differentiation) by which man and woman are united and married. Woman as the type of receptivity is the symbol of love in manifestation, or love in the function of maternity; man as the type of action, is the symbol of will in manifestation, or power in the function of paternity. Love in the woman is thus guided by intuition, while will in the man is led by conscience. Both oracles are the residence of omniscience and omnipotence, and as such are infallible and authoritative.

Intuition deals with the vision in spheres and on planes of the visions, while conscience deals with the voice on planes and in spheres of the voices. Intuition guides and inspires the intelligent principle of the self in objectivity or forms created by desire, governs the reason and human instinct and oracles the truth in love, and thus is the will of God.

expressed through love, the logos of omnipotence to omniscience in the sphere of woman, the symbol of receptivity; conscience guides and inspires the emotional principle of the self in objectivity or forms created by desire, governs the moral sentiment and human passion, and oracles truth in power, and thus is the love of God expressed through will, the logos of omniscience to omnipotence in the sphere of man, the symbol of action. Woman, as the receptive principal of Divinity, easily takes on negativity and becomes what she is not—the exact form of nothing. Man, as the active principle of Divinity, readily takes on positivity and becomes the opposite of what he is—the veritable form of chaos. There is a mystic meaning and not a sense of degradation attached to the words nothing and chaos as here used.*

And the reason why intuition is clothed in the form of the vision, symbolized in sacred literature as the woman clothed with the sun, the lightning, and conscience is clothed in the form of the voice of thunder, is, that God mystically appeals to woman in the sphere of light (intelligence) with the divine inspiration of truth, while God mystically appeals to man in the sphere of sound (feeling) with the illumination of love. (The great masters of music have been men, and for the reason above cited.) This is true of generic or creative woman or man, but not true of woman or man, as the Madonna and the Christ. Here the self shines in the pure light of Being. (Being is absolute. Existence is relative. Being stands for Oneness. Existence for differentiation.)

No attempt will here be made to refute the erroneous inductions of certain schools of philosophy, morality and theology that there is no higher oracle in the world than either an exoteric or esoteric revelation of the unchanging law as taught by popular orthodox science and religion. All this is passing rapidly away.

*Both woman and man through generation grow old and destroy each other's forms. Generation is dynamic. It always destroys what it creates.

In a priori teaching the spirit informs itself. It is self-conscious, self-led, self-inspired, self-realized. It remembers what it is, what it has been and is to be in the sphere where God is, and it can and will parallel and realize within itself whatever truth God reveals, has ever revealed or will ever reveal. This is the self's prerogative, that it is what it contains or possesses as an expression or manifestation of itself or any self the world over.

It is not here suggested nor implied that the self is always omniscient, but this is unhesitatingly affirmed, the self is never without consciousness, in which the truth dwells as the sun in the empyrean. It can and will know whatever has or will be known. That is self-evident; and the evidence upon which the self rests its record and authority is within itself.

Intuition is itself less dependent upon what it declares than what it is, because the record of itself can never transcend the vision of which the record is but a reflection. Thus no number or record of intuition can create or establish intuition. As an experience can not produce consciousness, so the lower series can never resolve itself into the higher. Between spheres of thought and modes of self-consciousness there is a correspondence, but the relation is one of degree only and not of kind. Between each sphere and mode there is an absolute separateness in correspondence which the system of correspondence itself creates and which disappears when thought and mode are absolved by the self-realization of God in consciousness. All that the self experiences, either in thought or mode of mind, is of its ordination or destiny, and this is what is implied by the phrase "system of correspondence." Intuition has its office and fills it, without suffering a loss or receiving a benefit from that which is less or more than itself.

Such is the divine order or arrangement that reason is dependent upon intuition for its authority and office. Some philosophers have gone so far as to affirm that reason itself

is an intuition. Number is an intuition, because mathematics is the formula of Divinity in differentiation or form.

Reason corroborates but never sets at naught an intuition, and while it is true relatively, that science is founded upon reason, truth, which is the basis of science, is the source and law of intuition. Science is not knowledge until it reveals and declares the truth, the whole truth and nothing but the truth.

Universal Religion emphasizes intuition as an oracle of Divinity and a sufficient guide in the affairs of life. By so doing, it seeks to recover the personal spirit to the universal spirit, and to have it realize that the ultimate of being and action is within and not outside of the spirit.

In the generic and individual sphere of life intuition is omniscient and therefore infallible and unfailing. And thus the church, the state and society must ever depend upon spirit and its vision, and not spirit upon them:

From the spirit to a spirit or from spirits to spirits is the divine procedure and ordination of the one (being) God to spirits in the many (existence) forms.

"The System of Philosophy concerning Divinity" teaches that God is one in many and can be followed and obeyed in the oracle of intuition or conscience where the ipse-dixit is no longer the past revelation carried over as a dogma into the present or higher life, but where it becomes the "I AM That I AM" in each one, the source of divine inspiration, ever present and forever the same, sufficient unto and of itself for all human needs, worlds without end.

CHAPTER VI.

VICARIOUS SAVIORS.

There is a tradition that every 2600 years or so,—the period of the sun's transit through that segment of a circle occupied by a constellation which is thirty degrees or one-twelfth of its 360 degrees,—a savior is born to the world. Following the precession of the equinoxes, the sun enters a new sign of the zodiac, a new constellation, every 2600 years, and as it does so, it is the auspicious occasion for the announcement of the new born savior or Messiah. Gerald Massey wrote his two great books, "The Book of Beginnings," 2 vols., and "The Natural Genesis," 2 vols., to prove that the traditional Christ is a solar myth or God, and that Jesus, the man, may have lived A. D. 3, in the stirring historical times when the advent of the solar Christ was heralded to the known world:

Be this as it may, the story is a perpetual memorial of the ancient theology regarding vicarious saviors, whether in the heavens the savior is regarded as the sun who, at the spring time, makes all things new, changing winter of cold and snow into summer of warmth and flowers, becoming the resurrection and the life of nature; or as the man typified by Krishna, Zoroaster, Buddha, Osirius, Moses, Elijah, Christ, the son of God, who taketh away the sins of the world. The idea is the same. The thought of the story is that the old is sacrificed for the new, as the physical body and its creature comforts are sacrificed for the spiritual life, the love of God. Atonement rests upon this fundamental idea of vicarious sacrifice.

Stripped of symbolism, allegory and myth, theology becomes a fact, universal and common, throughout nature.

The lower is perpetually sacrificed to the higher, life on one plane to life on a succeeding plane. The survival of the fittest may appear to a superficial naturalist as a needless slaughter of life, when so little is gained in the visible act and the visible end which the act subserves—specialization; and yet, if it be the law of nature that the weaker yields and must yield to the stronger, even though the stronger is the greater brute or perversion of the ideal of the spiritual life and world, the principle involved is not defeated. That principle is not fully, in fact it is but imperfectly declared and expressed on the physical side of life. And while it seems, blindly enough to those who do not care to look higher than at the phenomenal record of life, to be a law of physical violence or an inexorable, merciless law of chance, yet when power of physical virility and strength are used for good and not for evil, for truth and not for error, for spirituality and not for materiality, in short, for spiritual and not for carnal ends, who will say that nature is unjust or has run mad or is dominated by violence? Nature and human nature plus spirit affords one a complete and true conception of the principle of life in the universe. Nature's act of discarding the weak, sloughing off the useless and destroying the imperfect, in her own time and place, is the practical application of the parable of the fig tree which Jesus blasted for not bearing fruit. Nature herself, and human nature, which is nature humanized, must and will be sacrificed in the divine order of things as truly as was the fig tree of old, if they bear not the fruit of the spirit. Nothing selfish, no life which lives for itself alone, can survive doomsday, so far as its physical manifestation or expression is concerned. And doomsday means the end of its course, short or long as it may be, but the end which is compelled by its action.

Thus, if Christ be the type of a fitting time when a great astrological, cosmic change comes to the earth in the form of a new Messianic cycle or dispensation, when a new order in society is expected, however the new and the old



orders may blend, when, as it were, God is so good as to send to us an envoy, a messenger of light and love, who, knowing how to live the divine life, because of his unfoldment in the supernormal powers, his purity, wisdom, and his realization of Divinity, is best fitted to show the way, manifest the life, declare the truth, who will deny that such a person could not come at such a divine, opportune time as A.D. 1-4 and prove that flesh and blood, all physical strength, the glory of material civilization can go no farther than the grave, into the darkness and emptiness of which they totter, to pass at once into oblivion, while the great and strong in spirit, that spiritual strength which the physical man who lived only for the material comforts of this world, failed to develop, become the pillars of the temple of God in the Spiritual World? To any fair-minded man this follows logically as a matter of course. So that when such a sweet, pure person as Jesus is reputed to have been, becomes a vicar for our sins, a willing sacrifice on the altar of the world, a sacrifice which few, if any in the world, had courage and power of Divinity enough to make, it becomes a unique example of what each one's life must be who hopes to merit the spiritual exaltation of life in the world which is to come. A vicarious atonement which teaches us that he can or did save us from our sins is a misrepresentation of facts, a perversion of law, a corruption of truth. No one can prevent God's law of cause and effect from visiting upon us in our life the harvest of whatever we sow.

Each one, therefore, who lives the spiritual life is a savior, and he can save us only by our willingness to live the same life, for the spiritual life is impersonal, is divine and eternal.

CHAPTER VII.

SPIRITUALISM AND THE CHURCH.

That the Protestant church, as exploited today, has no greater foe than Christian Science, and the Roman Catholic church no greater enemy than Spiritualism, is admitted to be true by all astute observers of the signs of the times and the great religious conflict which is now waged in and out of the church. Not long since the Protestant church feared and fought the devil in the form of infidelity as the Catholic hierarchy feared and fought with equal power the spirit of modernism, but today their enemies seem no longer outside of, but are entrenched within, their own household. And the bitterness of the clergy against whatever tends to liberalize and spiritualize the people without their consent or wean them from them and the church is both the occasion for ferocious assault and a proof that inroads are being made on their ranks which threaten to overthrow their power. That the church is no longer regarded or esteemed as the infallible mouthpiece of God, or as a true reliable exponent and living witness and example of the pure, simple Christian life and teaching, is acknowledged on all sides. That she is worldly and material is shown by her wealth and material ambitions and influence. Her ready and venomous attack on all spiritual, socialistic and revolutionary reform, in favor of the present social order and material life which Jesus himself condemned, proves how degenerate she is. Neither pope, priest, nor minister, except in rare instances, are hailed as champions of the people's rights against systematic plunder of the products of their labor and plutocratic, monopolistic and autocratic government. The spiritual order so beautifully and luminously foretold by Jesus as the possi-

ble development of the kingdom of God within the walls of the Christian Church, and the hearts of its members, provided that the church and its followers lived the divine life which he lived, is as far from realization as ever, and can be likened to the proverbial needle in the haystack, most difficult to find. On the other hand, the children of the world and the children of the light fight hand to hand for the loaves and the fishes. The church still anathematizes the man or woman, even though a saint, who is an unbeliever, yet whose love of God and man prove his loyalty and consistency to the founder of the Christian religion. Had the Protestant church lived the Christian life, Christian Science and the Christian Science Church would not have been possible; and had the Roman Catholic Church loved truth as it loved power and demonstrated the immortality of the soul and the divinity of conscience as it preached hell fire and damnation and the infallibility of the pope, modern Spiritualism would not have been called into existence.

Granted that the church is doing a humanitarian and useful work, that is the most and best which can be said in her favor. Her inborn, hateful spirit of opposition to all moral and spiritual movements not in her name and her malevolent conduct toward all who champion free speech and liberalism discounts much of her usefulness. That the church is a necessary educational and restraining institution of the times, who that accepts the broad doctrine that "whatever is, is right" will deny. But what was right yesterday or is right today may be wrong tomorrow. So it is all important that mankind be free to follow truth wherever truth may lead. This the church is unwilling to have man do. Yet this is what man insists on doing and will do! All this is written not in a bitterness but in love.

Now, Spiritualism is what is universally pure, true, divine or spiritual in all ethnic religions. It is not ancestral worship. It is not atheism, unless atheism be construed to a refusal to worship at the shrine of popular gods or

bend the knees to anthropomorphism! It is not infidelity, because it accepts and asks no one to accept anything on blind belief, faith, or the fear of future rewards and punishments. It is not superstition, nor a traditional or past revelation, because it is the only advocate before the public pleading for the most rigid, searching, scientific investigation. It is not error, because it openly, fearlessly presents the scientific proofs of each step and proves each step by tests which never fail to convince the unprejudiced and fair-minded investigator of the truth of its claims. It is not evil, because its influence is for purity of the life, sanctity of the home, probity of the society and honor of the state—the highest ideals of civilization. It stands for and embodies in its revelations, teachings and works, first, spirit; second, spirituality; and third, the spiritual life; and these three constitute its trinity and stand fundamentally for its science, its philosophy, and its religion.

True, not all who are Spiritualists live the spiritual life as they should. The same criticism is often made of Christians and church members, even of the clergy, but neither Christianity nor Spiritualism should be blamed for human lives. Men who accept or profess great truths are seldom what they should be. This does not change or damage the truth. It hurts only those who fail to live true to their profession and ideals. And yet it is true that few, if any, Spiritualists are found either in prisons or insane asylums. Theirs is a sane religion.

As religion, Spiritualism when spiritualized—that is, when taken in its highest form as the revelation of God's will to man, or God's spirit to man's spirit—is and comprehends the whole spiritual movement, and as such teaches that salvation from sin, that is, error or evil, conversion or regeneration of the soul, must and can only come through the spiritual life, which is God's life, the life of divine love only! Has the Church Universal, Christianity, Mohammedism, Buddhism, Brahminism, Zoroasterism, the New Thought

Movement, anything better to offer? If so, we fail to find it. As philosophy, it is more than ethical; it is the wisdom born of truth, which inspires man to bear and forbear, amid all the earthly conflicts and conditions, to the end that he may live a sane, divine life now and here, because it is the only life to live as the source of lasting happiness. And Spiritualism proves that it is wise and best never to sacrifice the good for the agreeable.

As science, it brings to us the truth in the form of facts as touching every event and experience of life, and it demonstrates not only our individual, personal immortality, a proof which we may know now and here at any time on this side of the grave, but that, after death, we are no better or worse off than our lives indicated while on earth, and that we make whatever heaven we enjoy or hell we suffer. It proves by evidence that both hell and heaven are within ourselves, and by living or not living the spiritual life, we make one or the other. It proves by the messages received from the departed who belonged to all classes of society, and by the very nature and law of life itself that hell and heaven are not at all external places, as the church has taught, and in some quarters still teaches, but are mental (subjective states) and that God is more just and more merciful to sinners after they die than the church was or is while they lived or live. Those who slip into the spirit world without repentance or forgiveness or priestly absolution from their sins do not escape from themselves. God sees to it that while they do escape a literal hell they do not escape from the law of justice. Suffer they will and must, until they change their course and live a pure, loving, unselfish life. What that suffering is no one can imagine or extemporize, but the word hell does not define it, for no spirit can be harmed by fire.

The popular antagonism and bitter enmity of both the Catholic and Protestant churches to Spiritualism is due to the fact, and only to the fact, that it is an opposing and progressive educational movement. Blame the Church and

praise God that Spiritualism has been called into existence. And why? Because it is the key to all revelation and mysteries.

It can be said in explanation of what is here claimed that the Bible is a sealed book without the key which Spiritualism affords. And the miracles of Jesus Christ and the apostles certainly are the very mysteries which Spiritualism clears up. Books which treat at length upon this subject have been written, so we shall not go into or elaborate upon this phase of the subject.

And while Spiritism is not all there is to Spiritualism, nor are spirit communications through mediumship all there is to spiritual communion, the greater truth remains which is at the centre, and is the spirit of all ethnic or revealed religions, that we are spirit, God's spirit is in us, even though our spirit is not consciously in God; and miracles and communications of excarnate and incarnate spirits are possible and permissible, in order that, through such human knowledge, power and love, we may realize the omniscience, omnipotence and bliss of God through the communion of our spirits with God's spirit. And to the extent that the church declares Spiritualism to be a fraud or the work of the devil or lost souls, she is an imposter, Beelzebub and in need of salvation.

CHAPTER VIII.

IMMORTALITY, THE RESURRECTION AND REGENERATION.

Spirit, not in the abstract, but in the concrete sense, is the only key which can and does unlock the mystery which the words immortality, the resurrection and regeneration convey. For spirit alone has the power to demonstrate its immortality, resurrection and regeneration.

Immortality (literally deathlessness) is the age of the spirit.

Resurrection is the power of the spirit to prove or demonstrate its immortality in a physical form.

Regeneration is the act of being born into the conscious life of the spirit now and here. It is eternal life.

Religion deals with the immortality of the soul and the consequent, collateral proofs or facts of the resurrection, and the regeneration of the soul, as the two-fold or dual evidence of its external, objective, material or internal, subjective, spiritual life; and both kinds of evidence are necessary, so long as the spirit is first unconscious of its Divinity or spiritual being or substance while on earth, when expressing and manifesting itself in a physical form ensphered in the darkness of the mortal mind and senses; and secondly, when it is conscious of its immortality and can attest its resurrection, yet fails to realize the act of regeneration which qualifies it to know God and become as God in life and works. When Jesus said, "I am the resurrection and the life," and "The works that I do, I do not of myself, but it is the Father (God) in me that doeth these things," this dual, mystical teaching was affirmed. "I am the resurrection" is true, for the "I" is all is the source of all knowledge, power and immortality; and the knowledge, power

and demonstration of the resurrection always precedes the realization of regeneration. As birth in a body precedes self-consciousness on the material plane, so death of the selfish sense consciousness precedes regeneration, the life of God. This is the subtle meaning of the saying of Jesus to Nicodemus, "Ye must be born anew and from above," and "of water and fire." Water as the symbol of woman (motherhood), source of forms; and fire, the symbol of man (fatherhood), source of life, typify, in occult terminology, the soul or spirit generate and regenerate. The idea which this language conveys is that motherhood is terrestrial and fatherhood celestial, and as one is the source of birth (generation), the other through death is the source of life (regeneration). This does not mean that man is superior to woman, but merely that their functions are thus mystically interpreted.

As "man born of woman is of few days and full of trouble," so whatever is reborn of the spirit is eternal and at rest. Rest is certainly not to be found in action or experience, as eternity is not to be measured by a period of time, founded on birth and limited by death.

Birth and death seem fundamental to immortality and regeneration, but life, which both immortality and regeneration qualify, is the beginning and end of all manifestations and expressions of spirit.

With this conception of the relation of the spiritual (divine) world and life to the spirit (human) world and life, the latter world in which the incarnate and excarnate spirits dwell, and the life which they live, one incarnate life called objective and the other excarnate called subjective, the teaching which we present on regeneration, the key to the inner kingdom of God or heaven, and generation, the key to the outer kingdom, or hell, will be understood.

When Paul taught that, if there be no immortality of the dead, then is Christ not risen, he implied what is here affirmed. Immortality is not the life but the age of the



spirit; each soul shares with God immortality because spirit. But what is meant by eternal life, in the strict use of the term, is not immortal life, but spirituality which qualifies that life and turns it from the active, generative life with all that it entails or involves to the passive, regenerative life, which is, in plain words, the spiritual life. And the spiritual life is the divine life, the regenerative life, the life of God. It is called passive, because it is active toward spirit or God but passive toward matter, the world of sense and sensation. Its static activity is higher, finer, more spiritual than the dynamic action of animal life and world. The animal or sense life is negative toward spirit, it is unspiritual. The regenerated life is consciously spiritual.

Now, no movement can be called religious or spiritual which, however much it may theologize or philosophize about the words revelation, atonement, resurrection, regeneration, fails to show that theology is summed up in the words spirit, spirituality and the spiritual life. No life is or can be spiritual in which the element of spirituality is lacking. Intellectuality or materiality is not spirituality. He who is spiritual is living the divine life, knows that he is immortal and realizes the power of the resurrection through regeneration.

The demonstrations of a physical or bodily resurrection by an excarnate spirit is not a proof of regeneration, but an abnormal test of immortality. The realization of what that fact of resurrection means as evidence of the immortality of the soul is to be had only in the spiritual or divine life. And so bodily immortality, as shown by the phenomena of spiritism, can be proven, as it has been proven again and again, but is not to be accepted as proof of the regeneration of spirits, who, through mediumship,—an abnormal function of maternity and paternity,—afford mankind a scientific evidence of their immortality. Both good and evil souls can resurrect bodily forms; that is, clothe themselves in matter, under necessary conditions; and it would be unnatural if this

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were not so, for how else could we build any true, spiritual conception of the significance of re-birth or regeneration, if not on the fact of the eternal life which is back of and within the mortal life, which is fundamental to our physical birth. As a spirit makes or creates a body by birth, so the spirit of God recreates, regenerates a spirit manifesting through a body. This is the whole meaning of "the law and the prophets."

Matter is to water, what spirit is to fire. The spirit of God alone can illumine us concerning the mysteries of birth and re-birth, life, death and immortality. And it is true of us all,—as eternity, if not time, will show,—that, as we have borne the image of the earthly, so we shall bear the image of the heavenly.

Universal Religion is pure Spiritualism, the spiritual movement, the solvent of error and evil, the revelator of truth and good.

The popular prejudice against that form of Spiritualism called spiritism cannot be held against pure Spiritualism as Universal Religion. For the life of the spirit, whether evil or good, has naught to do with a system of teaching, as revealed in the religion and philosophy of Spiritualism. Paul admitted that all messages were not good nor wise to follow, and insisted that we should try the spirits, to know whether their advice is of God. That mediumship is the abnormal function, through which angels only manifest, is no more true than that the womb is the source only of gods. Both are functions, and as such are neither moral nor immoral. Both evilly and good minded spirits can use both for manifestation. And that which distinguishes Christ, in a divine sense, from the ordinary babe born of woman, with an earthly parent, is that the one is regenerate and incapable of sin—the pure, potential, ideal and spiritual image in every babe born into the world—while the other is the earth born child, without the knowledge or consciousness of its heavenly origin and relationship with God.

As mediums live pure, spiritual lives, mediumship and the phenomena which occur through it will be of a higher and purer order, and the character of the messages invariably truthful and trustworthy. But why crucify a spiritual movement which is not to blame for the carnal, material, selfish lives of its adherents? Jesus Christ suffered from the same ignorant, cruel, vindictive, unjust Pharisees and Sadducees. Or why curse Spiritualism because God has opened the two doors: one outer, to matter or life through birth and death, and the other inner to spirit, or life through re-birth and union with God. Why say that there are no devils born in human form and shape through matter, and then teach that all the devils appear in the abnormal phenomena of the evidences of the resurrection through mediumship? Let us make no mistake. Universal Religion, Spiritualism, the spiritual movement, is the purest form of religion that has ever dawned on the earth, and it unites earth and sky, hell and heaven, the material with the spiritual life, birth and death, and death with immortality and regeneration, and offers present, past and future evidences of spirits and through them of the Spirit of God, that life is immortal, love eternal, and that communications and communion of spirits between the visible and invisible world are the substantial and convincing proofs of the Divinity of Spiritualism—life and love for man and life and love for God in spirit and in truth.

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