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By the Spirit
Emmanuel

On the way to the light



ON THE WAY
TO THE LIGHT

Francisco Candido Xavier

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A History of Civilization in the Light of Spiritism

By the Spirit Emmanuel

Translated by Darrel Kimble, Marcia M. Saiz and Ily Reis



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Preface

My friends, may God grant you peace.

I am pleased with your discussion regarding our work together. Let us hope and pray that the Most High may bless our efforts. As we continue our studies, let us endeavor to present the true stance of the Gospel of Christ, which is so often misunderstood in light of the world's religions and philosophies.

This will not be a historical study. The history of the world has already been compiled and concluded. Instead, we will contribute to the subject of religion by explaining the sacred influence of faith and spiritual evolution down through the course of earth's civilizations. The book by brother Humberto¹ tells about the collective mission of one country in particular, whereas our effort will consist solely of describing the tasks of the world's great missionaries and of the peoples that have disappeared, thereby shedding light on the grandeur and compassion of the Divine Master. Let us look forward to the days to come as we strive to carry out our humble project. May God grant to all of you peace and health, and to us the abilities we need. I especially want to thank you for everyone's help in our overall endeavor. Let us work in the great hive of evolution with no other concern than being good servants of Him, who, On High, knows about all our struggles and tears. Let us trust in Him. From his majestic and merciful heart flows the spring of light and life, harmony and peace to all hearts. May He bless you.

EMMANUEL

(Message received on August 17, 1938)

1 *“Brasil, coração do mundo, pátria do Evangelho” – Spirit Auth. [Brazil, heart of the world, homeland of the Gospel by the spirit author Humberto de Campos.]*

Introduction

As the painful transitions of the 20th century are being announced by the sinister clanging of weapons, spiritual forces have been gathering for the great reconstructions of the future.

The time is at hand when there will be a recalibration of all earthly values for the resurgence of creative energies for a new world; hence, it is only fitting that we remember the mystic influence of all the civilizations that have risen and fallen, and that we recall the great evolutionary eras of humankind with their miseries and splendors so that we may affirm the spiritual realities that lie behind all the transitory phenomena of matter.

This summarizing effort will be one of faith reclaiming its status as a compass of true knowledge in light of human science and schismatic religion.

Before our mind's eye pass the ghosts of dead civilizations, as if we were looking at an extraordinary "movie screen." We watch as souls change their garments of flesh over the incessant course of the centuries. They construct the millenary edifice of human evolution with their tears and suffering, and the dolorous echoes of their afflictions reach our ears. The early organizations of humankind pass away as do its great cities, transformed into silent bone yards. As the divine patrimony of the spirit, time heals the troubles and afflictions of each century by clearing the way of human experiences. Races and generations come and go, as do languages and cultures, countries and borders, sciences and religions. A divine breath moves everything in that marvelous whirlwind. Order is finally established,

stabilizing all the phenomena and movements of the planetary edifice, vitalizing the eternal ties that hold its huge family together.

Now, one can now see the unbreakable thread that runs through the centuries of earthly experiences, harmoniously linking one to the other so that they may be the immortal treasure of the human soul on its glorious ascent toward the Infinite.

Races are replaced with souls, and generations comprise stages of their learning experience and growth. Languages are forms of expression that are headed toward a single expression of fraternity and love, and peoples are the scattered members of one large family that is working for the ultimate establishment of a universal community. On the spiritual level, its most imminent children are graced by Supreme Justice, which, in the Higher Realms, rules over all the worlds of the Universe. These children are able to visit other sidereal lands and then return to the earth to take part in the blessed effort of regenerative missions in earth's places of worship and learning institutions.

These missionaries, whom the world has often put to death because of the incomprehension of ordinary souls, stand out on the magic screen of our studies. Even so, in everything and above all shines the light of that thread of spirituality that divinizes matter and connects the labor of civilizations. Higher up, dazzling the "movie screen" of our observations and studies, we see the source of an extraordinary light, where the first geometric point of that thread of life and harmony begins as it stabilizes and saturates the whole earth in an apotheosis of movement and divine brightness.

Our poor eyes cannot make out the details in that dazzling glow, but we know that the thread of light and life is in its hands. It is He, who upholds all the active and passive elements of planetary existence. In his majestic and compassionate heart lies the Word of the beginning. A breath from his will can renew all things, and his gesture can transform the landscape of all earth's horizons.

The generations of all epochs have come and gone with their troubles and afflictions. Wars have bloodied the pathway of peoples on their unending pilgrimage toward higher knowledge. Monarchs' thrones have fallen and millenary crowns have been destroyed. World rulers have returned to the stage of their proud vanity in the humble garment of slaves, and vain dictators still incite the peoples of the earth to spread death and destruction.

The determinism of love and the good is the law of the whole universe, and the human soul emerges from every catastrophe, looking for a better life.

Jesus – only Jesus – has stood firm on the dolorous pathway of the races and his aim is to tear down all barriers to universal fraternity. He is the Light of the Beginning, and the destiny of the world rests in his compassionate hands. His magnanimous soul is the fount of life for all earth's humanity. His message of love in the Gospel is the eternal word of resurrection, justice, fraternity and mercy. All things human have passed away; all things human shall change; but He is the Light of all life on earth and is untouched by time and destruction.

As we speak of the mission of the 20th century while contemplating today's dictators – who make it their business to torment the multitudes – we are compelled to turn our pleading eyes toward the infinite mercy of the Lord and implore his peace and love for all hearts.

1

The Planetary Genesis

The Community of Pure Spirits

The traditions of the spirit world say that, in the governance of all the phenomena of our system, there is a Community of Pure spirits, chosen by the Supreme Lord of the Universe, whose hands hold the guiding reins of the life of all planetary collectivities.

From what we have been told, this Community – made up of perfected, angelic beings, of which Jesus is one of the divine members – has met in the vicinity of the earth only twice in the course of the known millennia to decide urgent issues pertaining to the organization and direction of our planet.

The first meeting took place when the terrestrial orb detached from the solar nebula so that the demarcations of our cosmogonic system and the prototypes of life in the fiery matter of the planet could be set in space and time. The second occurred when the Lord's coming to the earth was determined in order to bring the immortal lesson of his Gospel of love and redemption to the human family.

Science down through the Ages

It is not our purpose to call scholars' attention to a new theory on the world's formation. Down through the ages, science has been replete with apostles and missionaries. All of them were inspired during their time, reflecting the light from On High that their experiences in the Infinite had imprinted on their spirit's memory, but exteriorizing, through the human aspect of their personality, the errors and misconceptions of the era in which they lived.

In their role as workers for universal progress, they were bearers of gradated revelations in the realm of humankind's higher knowledge. Inspired by God in the pain-filled struggles of true civilization, their ideas and endeavors deserve the respect of all the generations of the earth, even though new evolutionary ideas in the educational sphere of worldly societies have had to proscribe their ancient theories and formulas.

However, recalling more particularly those that were able to intuit reality in their investigations of the Infinite, let us endeavor to recollect what the terrestrial globe was like in its earliest days.

The Earliest Times of the Terrestrial Globe

What superhuman power could have maintained the equilibrium of the terrestrial nebula as it detached from the central nucleus of the solar system, conferring on it a set of mathematical laws by which all the intelligent and harmonious phenomena of its life would manifest for millennia upon millennia? At about 149,600,000 kilometers² from the sun and traveling at a speed of 2,500,000 kilometers³ per day around it, let us take a brief look at its composition during the earliest times of its existence as a planet.

A laboratory of fiery matter, the confluence of telluric forces and physical-chemical energies began the grand construction of the theater of life in the gigantic caldron, where the temperature at times reached 2,000°C⁴. It was as if matter, placed in a blazing furnace, was being submitted to all sorts of experiments to test its quality and potential for building a new school for beings. Electrical discharges in amounts never witnessed by humankind awakened strange upheavals within the great planetary organism, whose formation was taking shape in the workshops of the Infinite.

The Creation of the Moon

In that computation of cosmic values, in which workers from the spirit plane labored under the merciful guidance of the Christ, the formation of earth's satellite was ordered.

The innermost details of the work plan to be carried out on the earth would require the help of the moon. The moon would be the anchor for the earth's equilibrium as it orbited around the seat of the system, and it would be the fountainhead of regulating forces for the planet's stability. Most of all, the newborn orb would need the moon's polarized light, whose gentle magnetism would play a decisive role in the ongoing drama of the creation and reproduction of all the species in the various kingdoms of nature.

The Solidification of Matter

Next, the differentiation of ponderable matter took place in the great workshop, giving birth to hydrogen.

The immense atmosphere was an ample repository of vapors and electric energies that kneaded the tortured substances on the terrestrial orb. The cold of space, however, acted upon that laboratory of incandescent energies and the condensation of metals occurred with the light formation of a solidified crust.

This was the first rest from the tumultuous geological upheavals of the globe. Primitive oceans formed, where the tepid water endured pressures that are hard to describe. The atmosphere was loaded with watery vapors and huge storms swept the planet's surface in every direction. But the chaos was finally overcome as if by magic. The landscape began to clear up and the sun's light started to shine on that new stage of evolution and life.

Jesus' hands rested after the long, chaotic period of the physical elements of the planet's composition.

The Divine Sculptor

Yes, He had overcome all the terrors of the forces that had been unleashed. With his legions of divine workers, He put the chisel of his mercy to the block of unshaped matter, which the Wisdom of the Father had dislocated from the Sun for his august and compassionate hands. He shaped the geological sculpture of the earthly orb, chiseling out the blessed and grand school, where his heart would be expanded in love, light and justice. With his armies of devoted workers, He established the rules for earth's physical phenomena, setting their future stability on the foundation of the simple bodies of matter, whose substantial unity earth's spectroscopes have witnessed far and wide in the galactic universe. He organized the scenario of life, creating under God's eyes what was essential for the lives of the beings to come. He made the atmospheric pressure suitable for human beings in anticipation of their birth over the course of the millennia. He established great centers of energies in the ionosphere and stratosphere, where the electrical phenomena of planetary existence were harmonized, and He constructed ozone factories at 40 and 60 kilometers⁵ high to filter the sun's rays appropriately, manipulating their exact composition for maintaining organized life on the globe. He set out all the lines of progress for future humankind, engendering the harmony of all the physical forces that preside over the cycle of planetary activities.

The Word in Earth's Creation

The science of the world has not seen his august, wise hand in the inner workings of the energies that vitalize the globe's organism. Science has replaced his providence with the word "nature" in all of its studies and analyses of existence; nevertheless, his love was the Word of creation in the beginning, just as it is and will be the glorious crown of terrestrial beings in immortality without end. And when the elements of the newborn world settled down, when the light of the sun silently kissed the melancholy beauty of the primitive continents and seas, Jesus met in the Higher Realms with the divine interpreters of his thought. Then, a cloud of cosmic forces from the vastness of unlimited space descended upon the earth to envelop the immense planetary laboratory lying in repose.

Sometime later, on the planet's solidified crust as well as in the ocean depths, a viscous substance could be seen covering the whole earth.

The first steps were being taken on the road to organized life. With this gelatinous mass, protoplasm appeared, and with it Jesus placed the sacred prototype of the first human beings on the surface of the world.

2 93,000,000 miles – Tr.

3 1,553,000 miles. – Tr.

4 3,632°F. – Tr.

5 App. 25 and 37 miles. – Tr.

2

Organized Life

The Construction of Cells

Under the merciful, wise guidance of the Christ, numerous groups of spirit workers labored on the earth.

Like modern engineering, which constructs a building foreseeing the tiniest requirements for its ultimate purpose, the artists from the spirit realm built the world of cells, initiating in primeval days the construction of the organized, intelligent forms of the centuries to come.

Regarding the earliest cellular constructions, the ideal of beauty was their main concern from the start.

That is why throughout time, beauty, combined with order, has been one of the indelible marks of all creation.

Forms for all the kingdoms of nature were studied and foreseen. The fluids of life were manipulated so that they could be adapted to the physical conditions of the planet; thus, the cellular constructions were fashioned according to the capabilities of the earth's environment. Everything obeyed a plan pre-established by the merciful wisdom of the Christ in accordance with the laws of the beginning and of the overall development.

Earth's First Inhabitants

We have stated that a layer of gelatinous matter had enveloped the earth in its innermost contours. This amorphous, viscous matter was the sacred storehouse for the seeds of life. Protoplasm was the embryo of all the earth's living bodies, and as that unshaped matter covered the solidified crust of the planet, the condensation of the mass soon gave rise to the appearance of the nucleus, thereby initiating the first manifestations of living beings.

Earth's first inhabitants on the material plane were the albuminous cells⁶, the amoebas and all the isolated and free unicellular organisms, which multiplied prodigiously in the tepid temperature of the oceans.

With the ongoing flow of time, these primordial beings moved about through the waters, where they found life-supporting oxygen, an element which, prior to the great plant forms, *terra firma* did not yet possess in quantities sufficient enough to maintain animal life. These rudimentary beings possessed only one sense – touch – which gave rise to all the others as higher organisms evolved.

The Patient Development of Forms

After a long period of time, the primitive amoebas came together for cellular life in common, forming colonies of infusoria and polyps in accordance with the definitive building plans for the future sent from the spirit world, where all earth's progress has its genesis.

The plant and animal kingdoms appeared next, mixed together in the oceanic depths. There were neither defined forms nor individual expression in these infusoria colonies; nonetheless, life was rehearsed in these singular groups, which already displayed characteristics and rudiments of higher organisms.

Thousands of years were needed for Jesus' workers in the effort of the patient development of forms.

First, they coordinated the elements of nutrition and preservation of life. The heart and lungs developed, followed by the cellular prototypes of the nervous system and the sex organs, which became perfected and defined in living beings.

The Intermediary Forms of Nature

The atmosphere was still saturated with humidity and vapors, and the solid ground was covered with slime and unimaginable swamps.

However, the final interior convulsions of the orb localized the central heat of the planet, restricting the region of telluric influences needed for maintaining animal life.

These geological phenomena established the globe's geographical contours, delineating the continents and setting the position of the oceans. In this way, great expanses of *terra firma* appeared that were capable of receiving the prolific seeds of life.

The first dry-land crustaceans were an extension of marine crustaceans. Following in their footsteps came the amphibians, which traded the waters for the firm, swampy regions.

During this evolutionary phase, the entire planet was dressed in luxuriant, prodigious vegetation. The coal beds of modern times are the petrified vestiges of those opulent and immeasurable forests.

Amazing Experiments

At this point, the artists of creation inaugurated new evolutionary periods in the realm of forms.

Nature became a huge workshop of gigantic experiments. With the reptiles, the terrifying animals of the primitive eras appeared.

Like the alchemists who used to study the combination of substances in the cauldron of meticulous observation, Christ's workers were also evaluating the prodigious combinations of cellular complexes, whose formation they themselves had delineated, performing an exact calibration of qualities with their experiments with all the possibilities and needs for the future in mind.

Rough edges were eliminated; problems were solved and new gains were accomplished. The cellular machine was perfected as far as possible, in keeping with the physical laws of the globe. The types suited to the earth were consummated in all the kingdoms of nature, and teratological and abnormal results were eliminated from the laboratory of ongoing experimentation. One proof of the intervention of spiritual powers in this vast field of operations is that, while the scorpion, the twin of the marine crustacean, has basically retained the primitive form until today, the long-gone gigantic animals that came after the scorpion have disappeared forever from the earth's fauna, although interesting vestiges of their tormented forms are housed in the world's museums.

The Ancestors of Human Beings

The animal kingdom experienced the strangest transitions during the tertiary period under the influences of the environment and the imperatives of the law of natural selection.

However, our eager minds are looking for the true ancestors of human beings in this immense wilderness of the soul's evolutionary stage.

What about Adam and his fall from paradise? In vain do our eyes search anxiously for such legendary characters in order to locate them in space and time. We finally understand that Adam and Eve are a remembrance of spirits exiled on the dark landscape of the earth, and that Cain and Abel are two symbols for the human personality.

However, by studying the issue from the right perspective, we find humankind's early ancestors undergoing the perfecting processes of nature. Under the guidance of the spirit realm during the tertiary period, there were a few races of anthropoids in the Lower Pliocene Era. These anthropoids were the ancestors of both human beings and modern-day apes, and were the common point in their evolution; hence the serological kinship between the body of modern humans and that of chimpanzees.

Calling to mind the latest eminent naturalists, who have meticulously studied the transcendental questions of evolutionism, we are compelled to clarify that there was never a "descent from the trees" per se at the beginning of human evolution.

During the age of the great malleability of the physical elements, the spiritual powers that oversee the earthly phenomena under the guidance of the Christ established a definitive lineage for all species,

in which the spiritual principle would undergo the process of its purification on its way toward rationality.

The fishes, reptiles and mammals all had their fixed lineages of development and humans were no exception to this general rule.

The Great Transition

Groups of cave-dwelling anthropoids then scattered across the earth over the slow course of time, undergoing the influences of the environment and forming the prototypes of future races of all kinds. The reality, however, is that spirit entities aided these Stone Age humans by imprinting them with new biological characteristics. Extraordinary experiments were carried out by these messengers from the unseen world. Recent scientific research on the Neanderthal species, recognizing it to be a sort of animal-like human, as well as other interesting discoveries of paleontology entailing the human fossil, attests to the biological experiments carried out by Jesus' agents until they fixed in the "primate" the approximate characteristics of future human beings.

The centuries stretched their awning of pain-filled experiments over the heads of those creatures with elongated arms and hairy bodies until, one day, the hosts of the unseen world performed a definitive transition in the preexisting perispiritual body of primitive humans in the sidereal regions and at certain intervals of their reincarnations.

The improved physical constitution of the first primitives appeared, tending toward the elegance of times to come.

A visceral transformation had taken place in the structure of the ancestors of the human races.

"How could such a transition occur?" your scientific mind will ask.

Quite naturally.

Children, too, have their childhood defects corrected by their parents as they prepare them for life, although they do not remember it when they grow up.

6 Word created to define the gelatinous property of the cell content by comparison with the egg white, rich in albumin. (U.S. Spiritist Medical Association) – Tr.

3

The Adamic Races

The Capella System

On the zodiacal charts that earth's astronomers pore over in their studies, one may observe a large star called the Goat, or Capella, in the constellation Auriga the Charioteer.⁷ A magnificent sun amongst the stars closest to us, Capella, too, is accompanied by its family of worlds singing the divine glories of the Unlimited as it travels through the Infinite. Based on the regular distance between Capella and our planet, its light takes about 42 years to reach the earth, traveling at approximately 300,000 kilometers⁸ per second through space.

Nearly all the worlds dependent on Capella have already been purified both physically and morally in comparison with the backward moral state of the earth, where humans nourish themselves with the flesh of their less-evolved brethren just as they did in the prehistoric ages of their existence, and march against each other to the sound of war hymns, disregarding the simplest principles of fraternity and doing very little to rid themselves of their selfishness, vanity and wretched pride.

A World in Transition

Many thousands of years ago, one of Capella's planets, which resembled earth in many ways, reached the culmination of one of its extraordinary evolutionary cycles.

The final struggles of a long perfecting process were being finalized, just as is now happening with you regarding the anticipated transitions of the 20th century at this twilight of civilization.

Several million rebellious spirits were living there on the pathway of general evolution, making it difficult to consolidate the hard-earned gains of those peoples full of compassion and virtue; however, an act of widespread cleansing would banish those rebellious spirits from that humanity that had aligned itself with perpetual harmony for the construction of its lofty endeavors.

The great spirit communities – directors of the cosmos – thus decided to send those crime-hardened spirits here, to far-away Earth, where they would learn to accomplish great conquests of the soul through pain and the hard work of its environment while, at the same time, giving impetus to the progress of their less-evolved brothers and sisters.

Exiled Spirits on the Earth

Thus it was that Jesus received that horde of suffering and unhappy beings into the light of his kingdom of love and justice.

With his wise and compassionate word, he exhorted those unfortunate souls to strengthen their consciences by fulfilling their duties of solidarity and love in the endeavor of self-regeneration. He showed them the huge fields of struggle that were developing on the earth, and he enveloped them in the blessed aura of his unlimited mercy and charity. He blessed their sanctifying tears and enabled them to sense the sacred victories of the future, promising them his daily collaboration and his advent to come.

In spite of the fact that their hearts were hardened in the practice of evil, those troubled and afflicted beings, who were leaving a whole world of loved ones behind, were to be banished to the dark face of the earth; they would languish in the night of millennia of longing and sorrow; they would reincarnate in the midst of ignorant and primitive races and would remember the paradise they had lost in far-off skies. They would not see the gentle light of Capella again for many centuries, but would labor on the earth, cherished by Jesus and comforted in his immense compassion.

The Fixation of Racial Characteristics

With the help of those exiled spirits in those remotest times, the phalanxes of the Christ were still conducting their final experiments on the renewing fluids of life, perfecting the biological characteristics of the human races. For the workers of the spirit world, nature was still a vast field of unending experiments – so much so that, if Mendel's⁹ observations were transported back to those long-gone millennia, there would be no definitive equation for his studies in biology. Modern genetics would not be able to delineate the genes as it does nowadays, because in the laboratory of unseen forces, cells were still undergoing lengthy processes of improvement. They were still being imprinted with astral elements, and their definitive characteristics were being consolidated with a view to their bodies of the future.

If the genesis of the planet had occurred with the help of millennia, the genesis of the human races would require the contribution of time as well until the painful and lengthy task of their fixation could be put aside.

Origin of the White Races

Those afflicted and tormented souls reincarnated proportionately in the most important regions, where the primitive tribes and families (descendants of the “primates” we referred to earlier) were living. With their reincarnation on the earth, the definitive factors in the ethnological history of human beings were established.

A major event had occurred on the planet, in that, with these spirits the ancestors of the white races appeared.

Most of them settled in Asia, from where they crossed the Isthmus of Suez to the region of Egypt in Africa; but they also set out for far-off Atlantis, of which many regions of the Americas hold notable vestiges.

Notwithstanding the instruction they had received from the wise and kind words of the Christ, these white humans disregarded their sacred commitments.

A large percentage of those rebellious spirits (with many exceptions) were only able to return to their homeland of light and truth after many centuries of expiatory suffering. However, contrary to the general rule, the rest of those unfortunate and retrograde spirits are still on the earth even nowadays because of their accrual of clamorous debts.

Four Great Peoples

In the sacred hymn of their reminiscences, the Adamic races retained a vague memory of their previous situation.

The traditions of paradise lost passed down from generation to generation until they were compiled in the pages of the Bible.

Over the course of time, those fallen and exiled beings came together in four large groups, just as they had during their past lives in the far-off world of Capella. These groups became part of the most ancient peoples, in keeping with the sentimental and linguistic affinities that had connected them in the constellation of the Charioteer. United once again over time, they formed the Arians, the civilization of Egypt, the people of Israel and the castes of India.

From the Arians descended most of the white peoples of the Indo-European family; in this lineage, one must include the Latins, Celts and Greeks, in addition to the Germans and Slavs.

The four large groups of exiles formed the forerunners of the entire organization of future civilizations, introducing widespread benefits into the yellow and black races, already in existence.

It is very interesting to study their progression over the course of history. By means of such an analysis, it is possible to examine the vices and virtues they brought from their far-off paradise, as well as the animosities and idiosyncrasies peculiar to each one.

Promises of the Christ

Having heard the word of the Divine Master before settling on the earth, the Adamic races, in their isolated groups, kept the memory of the promises of the Christ, who, in turn, strengthened them amid the masses by periodically sending them his missionaries and messengers.

Hence, the epics of the Gospel were foreseen and sung about millennia before the coming of the Sublime Emissary.

The envoys of the Infinite spoke in millenary China of the heavenly figure of the Savior many centuries before the coming of Jesus. The initiates of Egypt anticipated him with their prophecies. In Persia they idealized his trajectory, foreseeing his steps on the pathways of the future. Vedic India knew nearly the entire gospel story that the sun of future millennia would illuminate in the harsh region of Palestine; and for many centuries, the people of Israel sang of his divine glory in the exaltation of love and resignation, piety and suffering through the word of their eminent prophets.

A secret intuition illuminated the divinatory spirit of the common masses.

All peoples awaited Him in their welcoming midst; all wished for Him to materialize his sublime and divinized expression on their pathways. However, in spite of appearing one day in the world in the shadow of the throne of Jesse as the Joy of all the downhearted and the Providence of all the unfortunate, the Son of God in every circumstance would be the Word of Light and Love of the Beginning, whose genealogy is lost in the dust of the suns that travel the Infinite.¹⁰

¹⁰ Capella is the brightest star in the constellation Auriga the Charioteer. Capella is the Latin word for 'nanny goat,' and this lovely star is often called the Goat Star. <http://earthsky.org>. –

Tr.

8 Approximately 186,282 miles. – Tr.

9 Gregor Mendel (1822-1884), Austrian botanist, teacher, and Augustinian prelate, the first to lay the mathematical foundation of the science of genetics, in what came to be called Mendelism. www.britannica.com. – Tr.

10 Among the considerations in this and the preceding chapter, we must ponder the space of many centuries. Moreover, in referring to the historicity of the Adamic races, we must consider the problem of the fixation of the racial characteristics. In presenting my humble ideas, I have tried to demonstrate the far-ranging experiments that the workers of the Invisible conducted on the cellular complexes, and I have mentioned the impossibility of any Mendelian thought at that time of the planet's evolution. A huge amount of time was needed for Jesus' agents to fixate the human species.

Thus, in referring to the exile of the emigrants from *Capella*, we must explain that, on that occasion, *primata hominis* had already formed numerous tribes. It was after the grand experiments that the migrations from Pamir spread out across the planet in obedience to the sacred plans laid out in the Higher Realms.

As for the reincarnation of spirits so advanced in knowledge taking place in bodies of primeval races, this should not cause any repugnance to one's understanding. Let us remember that a pure metal such as gold, for example, is not changed by being placed in a dirty or misshapen vase. Every opportunity to do the good is sacred. Moreover, what are we to do with the careless workers who make bad use of all the perfect instruments that have been entrusted to them? Giving them the right to the most valuable instruments would suffer solution of continuity. A generous and correct education will arrange for them to use imperfect apparatuses until they are able to appreciate the precious instruments in their hands. At any time, a machine must be in harmony with its operator's abilities so that it may be an open way conducive to new rights.

Among the black and yellow races, as well as among the large primitive groups of Lemuria, Atlantis and other regions that became blurred in the storehouse of cultural knowledge, the exiles from Capella labored fruitfully, acquiring the provision of love for their wayward consciences. As we have seen, there was no retrogression, but a correct act of administration according to each one's merits in the terrain of work and suffering for redemption. – Emmanuel.

4

The Egyptian Civilization

The Egyptians

Of all the spirits exiled on the earth, those who constituted the Egyptian civilization were the ones who stood out the most in the practice of the Good and the worship of the Truth.

Moreover, it is important to remember that they were the ones with the fewest debts before the tribunal of Divine Justice. Due to their lofty moral heritage, they kept a more-living memory of their experiences on their distant home world. One sole desire animated them: laboring devotedly to return home one day to their resplendent home. A tormenting longing for the heavens was the foundation of all their religious organizations. In no other civilization on the earth was the cult of death so highly developed. In all hearts dwelled the longing to return to the distant world, to which they felt attached through the holiest affinity. This is why, representing one of the most beautiful and advanced civilizations of all time, the expressions of ancient Egypt disappeared forever from the tangible realm of the planet. After having perpetuated their more advanced knowledge in the Pyramids, all the spirits of that African region went back to their sidereal homeland.

The Secret Knowledge

Due to the above-mentioned circumstances, the Egyptians had brought with them a knowledge that the evolution of the time could not bear.

Those great masters of antiquity were thus compelled to keep the core of their traditions and memories within the reserved ambient of the temples by means of the most dreadful promises from the initiates of their mysteries. The most profound knowledge was limited to the circle of the highest priests of the time, who observed the utmost care regarding initiation.

Even Greece, which sought in Egypt the soul of its poetry-filled and beauty-filled ideas through the initiative of its most eminent sons in the distant past, did not embrace the whole truth of the mystery sciences. The initiations in Egypt entailed terrible experiences for the candidate desiring the knowledge of life and death, whereas among the Greeks these events were a reason for unforgettable festivities.

The Egyptian sages understood perfectly well the inappropriateness of great spiritual revelations in that phase of earth's progress. Having come from a world whose struggles in the workshop of spiritual growth had been kept very much alive in their memories, the most eminent priests understood the course that earthly humankind would have to take. There, resided the initiatory mysteries and the essential importance attributed to them in the ambient of the sages of the time.

Symbolic Polytheism

In esoteric circles, where the enlightened word of the great masters of the time ruled, the existence of the One and Absolute God – Father of all creatures and Providence of all beings – was indeed known; but due to their previous lifetimes, the priests also knew the role of Jesus' spirit agents in the carrying out of all the physical and social laws of planetary existence.

This ambient reserved for the secret teachings thus gave rise to the polytheistic belief in many gods as the lords of heaven and earth, humankind and nature.

The common masses needed this symbolic polytheism in the great outward religious celebrations.

Since priests in those days understood that young souls had this weakness, they satisfied them with exoteric expressions of their sublimated teachings.

From this idea of worshipping the invisible powers that control the phenomena of nature, classifying them as gods for the minds of the masses, Greek mythology was born to the scent of the trees and to the sound of the flutes of shepherds in constant contact with nature.

The Cult of Death and Metempsychosis

One of the essential traits of that great people was their insistent and constant preoccupation with death. Their lives were only an endeavor to die well. Their papyri and frescoes are filled with mysterious consolations about the afterlife.

This was natural. The great people of the pharos retained the memory of their dolorous banishment to the dark face of the earth. Such humiliation pained them so much that, in their memory of the past, they created the theory of metempsychosis, believing that the soul of a human could regress into the body of an animal as punishment by the gods. Metempsychosis was the fruit of their bitter remembrances regarding the painful exile inflicted on them in the earthly environment.

Consequently, they invented a string of rituals and ceremonies to solemnize the return of their compatriots to the spiritual homeland.

The mysteries of Isis and Osiris were nothing more than symbols of the spiritual forces that presided over the phenomena of death.

The Egyptians and the Psychic Sciences

The psychic sciences of today were familiar to the mage priests of the temples.

The fate of the dead and the communicating with them, in addition to the plurality of existences and worlds, were for them problems that had been solved and understood. A study of their pictorial arts is evidence for the truth of our statements. In a large number of frescoes, earthly humans are portrayed accompanied by their spirit double. Their papyri tell us of their advanced knowledge in this area, and through them modern Egyptologists have recognized the fact that initiates knew about the preexistent spirit body that organizes the world of things and forms. Their knowledge regarding the sun's energies with respect to human magnetism was far superior to that of today. Such knowledge gave rise to the procedures for mummification, whose formulas were lost in the indifference and apprehensiveness of other cultures.

Their kings attained the highest degree of initiation and they held all the spiritual powers and all the sacred knowledge in their hands. That is why their discarnation triggered the magical concentration of all wills in the sense of surrounding their tomb with veneration and utmost respect. This love did not only manifest in the solemn act of mummification – the ambient of the tombs was also sanctified by a strange magnetism. The great leaders of the race – those who were entitled to such consecrations – were considered worthy of complete peace in the stillness of death.

In those magnetic saturations, which are still there in defiance of the millennia, reside the reasons for the bitter tragedy that struck Lord Carnarvon and some of his companions when they first entered the death chamber of Tut Ankh Amon, and furthermore, that is why English aviators in our times often notice that their instruments do

not work when they fly through the rarified atmosphere above the sacred valley.

The Pyramids

The loving assistance of the Christ did not forsake the progress of that people filled with moral worthiness. He sent them his agents and messengers, inspiring them in their accomplishments, which have traversed time and have stirred the admiration and respect of the posterity of all centuries.

Those exiled souls, marked by the most remarkable spiritual characteristics, knew in due time that their exile on the earth was drawing to a close. Compelled by the forces of the Higher Realms, the initiatory circles began the construction of the great pyramids, which would be their eternal message for the planet's future civilizations. Those grandiose monuments would have two simultaneous aims: they would be highly sacred temples for study and initiation while, at the same time, they would be for posterity a book into the past with highly important prophecies concerning the darkness to come.

Thus, they built the great constructions that have baffled engineering down through the centuries. However, it is not the colossal size of their millions of tons of stone, nor is it the Herculean effort of the work of their juxtaposition that most impresses all who contemplate those monuments. The pyramids reveal the most extraordinary knowledge of that group of studious spirits of the truths of life. In addition to that knowledge, the future course of earthly humankind is also to be found there. Every measurement has a symbolic expression relative to the cosmogonic system of the planet and its position in the solar system. There lies the ideal meridian, which crosses more continents and fewer oceans, and which one can use to calculate the extent of the lands that are inhabitable by humans, the approximate distance between the sun and the earth, the longitude traveled by the earth in its orbit in one day, the

precession of the equinoxes, as well as much other scientific knowledge that only now is being grasped by modern astronomy.

Redemption

Ever since that extraordinary construction effort, the great initiates of Egypt have been returning to the spirit realm over the unending course of the centuries.

With their return to the happy worlds¹¹ of Capella, the sacred knowledge of the Theban temples, which had received it in their turn from the great priests of Memphis, began to disappear.

The mysteries of Isis and Osiris were replaced by those of Eleusis, naturally transformed in the initiations of ancient Greece.

Within a few hundred years, the ancient exiles gathered once more in the spirit realms under the sacred blessing of the Christ, their Patron and Savior. Most went back to the Capella system, where their souls found comfort in meeting their holiest and purest affections once again, but a large number of those studious and selfless spirits remained in the hosts of Jesus, obeying the sacred imperatives of their sentiments. Under his divine influence, they have often reincarnated on the earth to carry out generous and blessed missions.

¹¹ Happy worlds: where the good outweighs evil. See *The Spirits' Book* for the different categories of inhabited worlds at Ch. III, item 4. – Tr.

5 India

The Hindu Organization

Of all the spirits exiled on the earth, those that gathered on the banks of the Ganges were the first to form the basis of an organized society, whose centers would represent the largest percentage of ancestors for the collectivities of the future.

The Hindu civilization is of an even earlier origin than the Egyptian civilization and came long before the Israelite communities that would later produce noteworthy individuals such as Abraham and Moses.

The exiled souls in that part of the East had received much mercy from the Christ, whose word of love and luminous figure they kept in their most soul-stirring recollections, translated in the beauty of the Vedas and Upanishads. These were the early voices of philosophy and religion in the terrestrial world as descended from a race of prophets, masters and initiates, from whose traditions the peoples of the future would drink the truth; moreover, their schools of thought guarded the initiatory mysteries with the most sacred traditions of respect.

The Pure Aryans

It was in the India of those days that the pure Aryans came together, among whom the legends of a lost world were also cultivated, and in which the Hindu people placed the sources of their noble origin. Some believed it to be the ancient continent of Lemuria, destroyed in part by the Pacific and Indian Oceans, and portions of whose lands still exist as Australia.

The reality, however, as we have already seen, is that, like the Egyptians, the Hindus were a branch of the large group banished from Capella and exiled on earth. From them descended all the Aryan peoples that flourished in Europe, and who today have reached one of the most critical periods of transition in their evolutionary progress. Modern thought is the authentic descendant of that great race of thinkers, who organized themselves on the banks of the Ganges at the dawn of terrestrial time to such an extent that all the languages of the white peoples have retained close affinities with Sanskrit because it influenced their formation and was a vestige of their former existence in other realms.

The Aryan Expansion

Many centuries before any presage of terrestrial civilization, the Aryans spread out across the Indian plains, dominating the indigenous peoples, descendants of the “primates,” who had dark skin, and from whom they were much different due to distinguishing physical and mental characteristics. Later on, this expansionist wave began to settle across the lands of the future Europe, establishing the early bases of western civilization in the woodlands of Greece, the coastal lands of Italy and France, as well as the other side of the Rhine, where the forces of Germanic knowledge would take their first steps.

The boundaries of the Greek, Latin, Celtic and Germanic societies were set.

Each wave of the Aryan race assimilated the elements it encountered, constructing the origins of the European civilization; each was based on the principle of might for its establishment, and the conflicts amongst its families and tribes began in the Old World very early on.

The Mahatmas

From the sacred region of the Ganges came all the peoples who were unable to resign themselves to the humiliating situation that banishment to the earth had inflicted on them. Daring adventures would provide a concept of a new life and those rebellious beings believed they could find the forgetfulness of their position by seeking out new lands. Only the resigned souls who believed in the spiritual powers that would lead them back to the magnificence of their lost and distant paradise stayed behind.

The verses of the Vedas are truly a glorification of faith and hope before the Supreme Majesty of the Lord of the Universe. The faculty of toleration and hope flowered in the collective sentiment of the multitudes, who heroically bore all their suffering as they awaited the sublime moment of their redemption. The “Mahatmas” created an environment of such spiritual grandeur for their people that, even today, no foreigner can visit the sacred land of India without leaving with the most profound impressions about its psychic atmosphere. They also bequeathed to the world their messages of love, hope and resigned stoicism, and it should be pointed out that nearly all the great figures of the human past – progenitors of contemporary thought – learned their most sublime lessons from them.

The Castes

In spite of their high level of development in the sciences of the spirit, the Hindu people did not, generally speaking, take advantage of their storehouse of sacred experiences as they should have.

Their leaders knew about the lofty aims of life. They vaguely recalled the Lord's promises prior to their reincarnation for the endeavors of their painful exile. The proof of this is that they embraced all the great missionaries of the past, seeing in them the avatars of their Redeemer. Vyasa¹² was the instrument for the lessons of Christ 6,000 years before the Gospel, whose epopeia, in its smallest details, was foreseen by the Hindu initiates several millennia before the organization of Palestine. Krishna, Buddha and other great ambassadors of Jesus, sent to the physical plane to expound his saving truths, were understood by that great people, upon whose brow the Lord has continued to pour out the divine light of his unveiled and compassionate love. However, as if the matter were determined by a dolorous psychic atavism, the Hindu people, despite their traditions of spirituality, let the thorn of pride grow within their hearts – which was the reason for their exile to earth in the first place.

Soon, the organization of castes split their communities forever. These castes were not only arranged hierarchically but also entailed a proud and absolute superiority. The strong roots of a powerful vanity divided spirits socially and religiously. The true children of the country called themselves *Aryans*, the original label of their early race, and their religious system was called *Aryan-Dharma*, which they said referred to their far-off origin, and in whose bosom there were no special communities or centralized authorities, but only profound and marvelous freedom of sentiment.

The Rajas and Pariahs

Actually, those advanced systems of religion and philosophy recalled the eminence of the race in its world of origin, whence it fell to the earth because of its immeasurable and unfortunate pride.

The Aryans of India, however, did not have compassion on the primitive peoples they met on their pathway, and whose evolution should have been for them a means of regenerative labor while on the earth. They considered the native peoples to be the pariahs of society, whose members they could not approach without grave punishment.

Even today, the illuminated spirit of Gandhi¹³, who must act carefully within the circle of the psychological framework of his brothers and sisters, has not been able to eliminate such social absurdities from among the great people of initiates and prophets. The Pariahs¹⁴ are regarded as the lowest of all beings and must give a signal of warning whenever they pass by so that the fortunate may avoid their malefic contagion.

However, the reality of the matter is that the ruling Rajas, under the influence of Christ's mercy, are returning to the same roads that they once traveled on the backs of bejeweled elephants, but this time as unfortunate beggars redeeming the past as "avatars" of bitter expiatory trials. Those who humiliated the poor from atop their resplendent palaces are returning to the same roads, this time covered with cancerous sores and exhibiting their poverty and indigence.

What is ironic is that no people on earth has more knowledge about reincarnation than the Hindus, who have known about this sacred truth since the beginning of their organization in this world.

In Light of Jesus

Behind the scenes of civilization, we are compelled to realize that India was the matrix for all of humankind's philosophies and religions, including materialism, which was born in the Charvakas School.¹⁵

A thought of gratitude grips us within as we examine India's spiritual grandeur and mysterious beauties, but above all its yogis and "mahatmas" we must place the luminous figure of the One who is the light of the world, and who would come to earth to bring the palm leaf of concord and fraternity to all hearts and peoples, breaking down the barriers that separate spirits and eliminating the steel cords of the social castes so that the love of souls may replace the prejudice of race in his eternal kingdom.

¹² Vyasa Krishna Dwaipayana: The great compiler of the Vedas and Puranas. <http://www.hindunet.org>. – Tr.

¹³ This book was originally written in 1938, while Gandhi was still alive. – Tr.

¹⁴ The real "Pariah" (or "Pariar") people are a large indigenous tribal group in the Tamil Nadu state of South India who are physically, religiously and socially segregated as "outcasts" and "untouchables" by the Hindu majority along with two hundred million other similarly "outcast" people who are collectively referred to as "Dalits." The Hindus themselves are hierarchically divided into a step ladder structure of upper and lower castes, but the hierarchically divided "caste" Hindus collectively discriminate and segregate the "outcast" indigenous Dalits of whom the Pariahs are prominent members. <http://www.cwo.com/~lucumi/bigotry.html> – Tr.

¹⁵ The school of materialism called the Charvaka (also called Lokayat) did not believe in the cycle of rebirth and transmigration. The frugal virtues of Buddhism and Jainism were rejected and followers were encouraged to reject all religious observances and make the most of life's pleasures! The original writings of the Charvaka are lost to us, though Brhaspati is said to be its author. We know of the existence of such a system more from comments its opponents, who were Buddhist, Jain and Brahmanical scholars. The Charvakas totally disregarded Vedas as false and even referred to the authors of the three Vedas as demons. They were of the belief that the sacrificial rituals benefited only the priestly class (they might have touched a raw nerve here), and advised its followers that there was no afterlife one should be concerned of during this lifetime. It supported materialism and atheism. The sect existed in one form or another even during the Vedic Era (2500-600 B.C.E.) but later fell into disrepute. With the establishment of Buddhism and

Jainism, the Charvakas were looked down as fringe organizations and were ridiculed and shunned but not persecuted. <http://www.boloji.com/hinduism>. – Tr.

6

The Indo-European Family

Successive Migrations

Although it took the Hindu and Egyptian civilizations only a few centuries to become well-established, the same was not true of the Aryan civilization that would begin its evolutionary activities in Europe.

Only over the course of many centuries were its successive migrations normalized across the high plains of Persia. Nearly all the streams of the white race, which would later represent the genealogical branches of the Indo-European family, proceeded from the future Iran.

As we have stated, the Aryans who sought the excitement of an unknown land were, in their majority, spirits who were rebellious against the conditions of their exile. Since they had little liking for religious endeavors, which by necessity demanded a discipline of resignation and humility, and since they were eager to conquer a new paradise, they did not take steps to preserve their religious traditions and thus allay their tormenting lack of inner peace.

The Absence of Historical Writings

The absence of historical writings is the reason why historians have such little knowledge about the early Aryans who laid the cornerstones of European civilization.

Wayfarers in the unknown, they wandered across wild plains and mountain ranges, but unlike the Hebrew people, who kept the divine word with their faith, they were aimless and hopeless. Because of their independent and obstinate nature, they depended only on their own strength.

Their incursions among the primitive tribes of Europe date approximately ten thousand years before Christ, even though their appearance has been dated as having occurred only four thousand years before the grand event of Judea. This is because, in light of their psychological state, the early Aryans of the Old World did not leave any vestiges in the realms of faith, the sole means back then by which a race could mark its passage across the earth. They could not preserve the oral history of a religion they did not have. More rebellious and hardened than all the other compatriots exiled on the earth, their reminiscences of a former life in the higher spheres – which they had experienced in the Capella system – manifested as a bitter and dolorous inner rebelliousness against the determinations of divine order. It was only several millennia later that the Celts returned to worshipping the Divine by venerating the forces of nature amongst the sacred oaks, and the Germans began their devotion to fire, which, to them, personified the creative power of beings and things, while still other peoples began to sacrifice victims and objects to their many gods.

The Great Virtue of the European Aryans

Christ's mercy, however, never deserted that great people during their troubled exile. Under the influence of his emissaries, the migratory masses of Asia were divided into several groups that entered Europe from the Peloponnese Peninsula to the vast regions of Russia, where the ancestors of the Greeks, Latins, Samnians, Umbrians, Galls, Scythians, Iberians, Romans, Saxons, Germans and Slavs may be found. These tribes assimilated all the peoples they met along the way, giving impulse to their steps on the pathways of progress and growth. Whereas the Semites and Hindus lost themselves in the crystallization of religious pride, the Aryan families of Europe, although rebellious and hardened, got along well with the native inhabitants, and this was their greatest virtue. By assimilating these indigenous peoples, they provided the impetus for all future civilizations. In this movement to establish a new "habitat", they organized the first political notions of collective life, with each tribe electing a chief to direct its community life. Agriculture and pastoral enterprises received their first impulses from them on the uncertain roads of those who had descended from the European "primate". With their economies tied directly to the soil, the vestiges of their struggles in the world they had left behind resurfaced. All it took was for them to initiate the sense of ownership on the earth, and the seed of separateness, jealousy, ambition and selfishness began to destroy their beneficent endeavors...

The rivalries among the tribes living in common led to the first fratricidal conflicts.

The Mediterranean and the North Sea

At that time, new geological phenomena shook life on the planet.

Jesus needed to establish definitive boundaries for the great civilization, whose origins were taking shape. These physical convulsions gave rise to renewals that defined the Mediterranean and the North Sea, setting the limits of action of these two centers of workers for collective evolution.

The Christ prized the activity of the Indo-European family, which, although it was the most rebellious against the designs of the Most High, it was also the only one that could get along with the native inhabitants, perfecting their racial characteristics without discouragement in the constructive action of the workshops of the future. Across the millennia, He mitigated its suffering on the pathway overburdened with struggle and unrelenting suffering; thus, He sent it emissaries in all sorts of circumstances in answer to the secret appeals of the heart in the endeavor of educating the continent's primitive tribes. He allayed its rebelliousness and bitterness, and helped it rebuild its temple of faith on the stairway of the generations. In the woodlands of Aremorica, the ancient Celts built the altars of their faith amid the sacred trees of nature. Gentle spiritual revelations fell on the soul of that mystical and industrious people, who peopled the lands of Great Britain long before the Saxons arrived.

The reincarnation of numerous agents of the Master in his divine endeavors marked a new phase of evolution for the Indo-European family, which was already characterized by many different racial traits. While the Germans created new modalities of progress, Latium was settled in central Italy between Etruria and Campania; Greece was peopled with teachers and singers, and the entire

eastern Mediterranean evolved with the use of writing, acquired in proximity with more-advanced civilizations.

The Nordic and Mediterranean Peoples

The phenomenon of the exchanges and first commercial impulses, however, raised a long string of obstacles to relationships between the Nordic peoples on one hand and the Mediterraneans on the other, resulting in bitter and ongoing strife. The rivalry between these two factions ignited the fires of war under the peaceful skies of the Old World. Both took up primitive weapons to wage wars of extermination and destruction against enemy hosts, and the dividing line between the combatants was drawn precisely on the border of today's France and Germany.

This is what explains the intense racial aversion between these two nations¹⁶, which are among the most highly progressive and industrious on the planet. Such a psychological situation between the two would have to turn into a historic fatalism that began with the strife between the German and Latin cultures of early times. What is unacceptable, however, is the persistence of these hostilities over the course of time, for the imperative has always been that all thoughts should be focused on the objective of overall fraternity.

The Origin of Rationalism

As explained earlier, due to the practical sense that characterized them in the earliest phases of their organization, the Aryans of Europe had no major religious ancestry in their early formation.

The rationalism of their concepts, their tendency towards the positive sciences and their love for hegemony and liberty are thus made clear in the analysis of their early beginnings. In matters of religion, nearly all their steps were guided by the Semitic and Hindu peoples, but due to their cultivation of reason, they were able to develop Science to the heights of modern conquests.

Although the world has often suffered due to their restiveness and renewing struggles, it owes much to them for their decisive and sincere collaboration in the labor of thought in every evolutionary epoch and period.

The Warnings of the Christ

The Indo-European family's ability to live in harmony with the early native inhabitants it met on its pathway has been humankind's sacred debt for its planetary endeavors.

The Lord of the sowing and harvest is fully aware of this great virtue, and that is why exhortations of every kind are currently being sent by Him from On High to the European nations so that they may save themselves from extermination and destruction, thus lifting them from their primitive state to a high degree of development in the great constructive labors of global evolution. Although they have erred much, they have also been very sincere because they have been eager to build a new paradise for themselves and for all the earthly families they have lived with in harmony since the beginning. They may have lacked the spiritual values of a perfect religious foundation, a situation to which they undeniably contributed through the use of their free will; nevertheless, in the dolorous transitions of this century, Christ will support their worthiest and purest expressions – spiritually speaking – and in the psychological moment of great transformations, the fruits of their abundant activities will be used as a new seed for the civilization of the future.

7

The People of Israel

Israel

Of all the spirits exiled on the earth, the Hebrews were the strongest and most homogenous race, keeping their characteristics unaltered through every change.

In examining this remarkable people in their distant past, we can see that, even though they had a great certainty about the existence of God, they were also very proud regarding their conceptions about life and truth.

Ever mindful of the loftiness of their values, they never missed an opportunity to demonstrate their prideful spiritual aristocracy and they kept themselves almost completely inaccessible to full communion with other races. Nonetheless, out of respect for the truth, we must realize that, in a blatant paradox, ahead of other peoples, Israel has always taught fraternity along with a magnificent and imperishable faith. Without country or homeland¹⁷, this heroic people has been able to live in all social and political climates, exemplifying human solidarity in the best traditions of work. Its historic existence, however, is a pain-filled lesson for all the peoples of the world regarding the disastrous consequences of pride and exclusiveness.

Moses

The legend of the Tower of Babel does not represent a myth in the ancient pages of the Old Testament, because exile on the earth did not weigh on the other exiled races as much as it did on the proud soul of the Jews, who were rebellious and unable to adapt to a world they did not understand.

Without concerning ourselves with their ancestors prior to Moses, we find the great Hebrew lawgiver immersing himself in all the initiatory knowledge of ancient Egypt, where he received the finest education in the shadow of the prestige of Thermutis, who, out of fraternal charity, had rescued him.

As messenger of the Divine Master, Moses sought to gather his people together for the great journey in search of the Promised Land. A medium extraordinaire, he performed great feats before his amazed brethren and compatriots. This is when he received the ten sacred commandments from Christ's emissaries on Mt. Sinai, and which to this day represent the basis for all the justice of the world.

Before leaving the struggles of earth behind in an ecstatic vision of the Promised Land, Moses bequeathed his traditions to posterity, contained in the Pentateuch, initiating the edifice of the most elevated religious knowledge of all time for the collectivities of the future.

Judaism and Christianity

In studying the trajectory of the Israelite people, one can see that the Old Testament is a repository of the secret knowledge of the initiates of the Jewish people, and that in the remotest times only the great masters of the race could interpret it correctly.

Of late, eminent French spiritualists have sought to grasp its obscure secrets, and although they have approached reality regarding their interpretations, they have been unable to solve the huge problems that its expressions offer.

The books of the Israelite prophets are full of enigmatic and symbolic words, comprising a partially deciphered monument of the secret knowledge of the Hebrews. But despite their mysterious character, taken together, they comprise a poem of eternal clarities. Their songs of love and hope have crossed the ages with the same indestructible flavor of faith and beauty. That is why, like the Gospel, the Old Testament is touched with immortal light for the spiritual vision of all hearts. A perfect connection unites the two Laws, which represent two different phases of human progress. With the rudimentary expression of his primitive word, Moses received the foundational laws of Sinai from the spirit world, thereby setting the grand bases of moral growth for the world; and on Mt. Tabor, Jesus teaches humankind to launch its divine flight from the darkness of the earth to the light of Heaven.

Monotheism

The most admirable thing about those nomadic and exposed tribes, however, was the spiritual fortitude that nourished their faith on their courageous, trouble-filled trek.

While the Egyptian civilization and the Hindu initiates created polytheism to meet the demands of the time in compliance with the versatility of the multitudes, the people of Israel believed only in the existence of an Almighty God. Because of their love for him, they learned to endure all harm and to tolerate all suffering.

Forty years in the wilderness were for that people a means of consolidating their contagious and ardent faith.

Jesus watched over all their steps, assisting them in the most delicate moments of their life, and it was also under the canopy of his watch-care that the kingdoms of Israel and Judah were established in Palestine.

All the races of earth owe to the Jews that sacred blessing, which consists in the revelation of the One God, the Father of all creatures and the Providence of all beings.

The great Hebrew lawgiver brought Jesus' instructions regarding the simplification of the initiatory formulas so that the people could understand them. Moses' mission was to make accessible to the popular sentiment the great lessons that the other initiates were compelled to keep secret. In fact, of all the great figures of antiquity, his figure stands out as the first to rend the veil that hid the loftiest knowledge, filtering the light of religious truth for the simple and kind soul of the people.

The Choosing of Israel

The tribes and the Lord's messengers succeeded one another in the kingdom of Israel. Its entire pathway was filled with prophetic and consoling voices regarding that One whom the world would glorify one day as the Lamb of God.

Each century, the prophecies were renewed and each temple awaited the word of order from Heaven through the Savior of the World. The teachers of the Law in the temple at Jerusalem respectfully discussed the Divine Missionary. In their proud vanity, they expected his arrival in a victory chariot to proclaim to all peoples the superiority of Israel and to perform all sorts of miracles and wonders.

Remembering these details of their history, we are naturally led to ask why Jesus preferred the tree of David to put his divine lessons for humankind into effect. But logic itself shows us that, of all the peoples back then, Israel was the most faithful but also the neediest, given its exclusivist and pretentious vanity. "Much will be asked of the one who has received much," and the Israelites had received much from the Most High in matters of faith; thus, it was only right that a corresponding degree of understanding would be expected of them in matters of humility and love.

Judaism's Incomprehension

The truth, of course, is that when Jesus came into the world, he was not at all understood by the Jewish people. The priests were not expecting the Redeemer to come at the darkest hour of the night to appear on the earthly landscape. In their minds, the Lord would arrive in a magnificent chariot in his divine glory, escorted from Heaven to Earth by a legion of its Thrones and Angels. He would humiliate all the kings of the world and confer on Israel the supreme scepter to guide all the peoples of the planet. He would perform all sorts of miracles, eclipsing the glory of the Caesars. But the Christ appeared in the manger amongst humble animals. He presented himself as the son of a carpenter, and as he carried out his glorious mission of love and humility, he defended prostitutes, mingled with the poor and the humiliated, and visited questionable homes to find his helpers and followers. His favorite companions were unlearned and humble fishermen, whom he made his beloved disciples. Forsaking the temples of the Law, he was frequently found on the shores of Lake Tiberias, where he preached fraternity and love, wisdom and humility to the common folk. Full of pride, Judaism was unable to comprehend this heavenly emissary's conduct. In spite of its fervent and sincere faith, Israel did not understand that all salvation must begin within the individual, and fulfilling the prophecies of its own sons, it put the Divine Lamb to death on the cross.

In the Future

The organizations of the teachers of the Law have persisted over the incessant course of time. For nearly two thousand years, they have been waiting in vain for a different Christ. The reality is that a gale of bitterness has blown forcefully against the destiny of the race ever since that ignominious afternoon on Calvary. The symbolic darkness that fell over the Jerusalem Temple has also accompanied the chosen people in every direction on the long roads of the world, with wide-ranging reflections in present times.

Israel continues to worship the Almighty God of its prophets and to perform its rituals at various points on the entire orb.

It is perhaps the freest, most international, most fraternal of all races, but also the proudest and most exclusivist.

In spite of not having a homeland and despite all the persecutions and clamorous injustices it has endured on its journey of suffering, Israel has set its course through tumultuous cities, awaiting the Messiah of its redemption and deliverance.

Jesus has accompanied its dolorous progress down through the centuries of expiatory and regenerative struggles.

New understanding is flowing down from Heaven to the hearts of its patriarchs. It will not be long until we see Judaism fully comprehending the sublime mission of true Christianity and allying itself with all the peoples of earth on the path of salvation as they strive to build a better world.

¹⁷ The formation of the State of Israel occurred in 1948, 10 years after this was written. – Tr.

8

Millenary China

China

After our brief dissertation on the white race, which was made up of the ancient Aryans, we must now examine the oldest tree of all earth's civilizations so that we may observe the loving and continuous assistance of the Divine Master for all God's creatures.

Undoubtedly, the most pristine light of all the earth's evolutionary impulses is millenary China, with its valiant and resigned spirit but with no sure course on the pathways of overall spiritual growth.

When the coming of the proscribed souls from the Capella system occurred in the distant past, China already had a regular organization, offering the most homogenous and highly eclectic types on the planet regarding the remaining early humans. Its traditions were already being handed down from generation to generation, constructing works for the future. From this, one can, in fact, surmise that the history of China goes back to the remotest times in its multi-millenary past. Its people, who now display a certain amount of stagnation in their evolution, have also been accompanied on their progress by that infinite mercy, which, from Heaven, envelops all the hearts that beat on earth.

The Crystallization of Chinese Thought

The crystallization of Chinese thought was basically the result of its voluntary isolation, which, under the same circumstances, damaged the spirit of India, in spite of the fascinating beauty of its traditions and teachings.

This is because both civilization and progress, like life itself, depend on ongoing exchanges. In its marvelous composition, the universe neither created nor sanctions laws of isolation in the eternal community of worlds and beings. Existence is a long ladder, on which all souls must join hands on their climb to knowledge and God. While the Indo-European family was wandering around in the unknown, assimilating the cultures of the tribes it found on its lengthy initiative of construction and labor, the Aryans of India remained at a standstill in the repose of their traditions, developing over time the most prestigious lessons of experience for the soul of its people. And as the Israelites were being called by powerful forces to being scattered among the nations to more surely learn the sweet lesson of fraternity and universal love, thereby renewing the fiber of their faith on the path toward a full understanding of the Christ, China was also called on by the transformations of time to learn the grand lesson of the interconnection of the planetary community so that it could teach its own virtues and learn those of other peoples.

It was because of its stubborn resistance that Chinese thought stagnated on the march of time, although, in making these unpretentious remarks, we will be the first to acknowledge the grandeur of its lofty spiritual expressions.

Fo-Hi

In his watch-care and mercy from the most distant times, Jesus sent missionaries to those groups of individuals who organized themselves economically and politically amongst the early collectivities of the earth.

Even though the Adamic races had not yet arrived on the terrestrial orb, among those peoples the grand teachings of the spirit realm were already being heard, teachings of utmost importance for the direction and solution of all the problems of life.

History speaks of no others before the great Fo-Hi, who compiled his religious knowledge in the double trigrams, which came from the remotest past to the studies of posterity.

In his *I Ching*, Fo-Hi refers to the great sages that predated him on the pain-filled road of acquiring spiritual knowledge. Its symbols represent the characteristics of a highly evolved science, revealing teachings of true purity and the most advanced metaphysics.

Following that great missionary of the Chinese people, the Divine Master sent them the word of Confucius, or Kong-Fo-Tse, five centuries before his own advent, thereby preparing the way for the Gospel in the world, just as he did with Greece, Rome and other advanced centers on the planet, sending them high order spirits of science, religion and philosophy some time before his own magnificent word so that humankind would be ready to accept his teachings.

Confucius and Lao Tse

As a missionary of the Christ, Confucius had to immerse himself in all the Chinese traditions and accept the imperious circumstances of the environment in order to benefit the country in its ability to fully comprehend. He resurrected the teachings of Lao Tse, who had also been a high order messenger from the Lord to the yellow races. His lessons are full of the fragrance of refined moral wisdom. Lao Tse's *Kan Ying Pien*¹⁸ contains statements that owe nothing to your knowledge and expositions of modern religious thought: *"The Lord of Heaven is good and kind, and the sage is part of his manifestations. On the road of inspiration, they walk together and the sage receives his ideas, which fill life with joy and goodness."*

Lao Tse, whose teachings Confucius used as the basis for his own principles, lived six centuries before the advent of the Lord, and in light of that advanced and lofty religious philosophy, we must acknowledge the prodigality of the mercy of Jesus, who sent his spokesmen to all points on the earth with the purpose of opening in the mind of the masses a better understanding of his Gospel of Truth and Love, a Gospel that the world has not yet understood, in spite of all Jesus' sacrifices.

Nirvana

In order to duly support our opinion regarding the stagnation of the Chinese spirit, let us examine the Chinese culture's interesting and lofty religious concepts a bit further.

In general terms, the principle of their faith was ancestor worship. This everyday, persevering faith was the basis for their belief in immortality, since from its manifestations, daily proofs of life after death stand out. Relations with the invisible realm are a common phenomenon tied to the life of the commonest individual. The idea of the need for spiritual growth is latent in all souls, but the mistake inherent to the understanding of Nirvana in this case – as in many currents of Buddhism – is an obstacle to overall progress.

Examined in its deepest expressions, Nirvana is to be considered as the permanent union of the soul with God, the goal of all evolutionary pathways, and never as a synonym for imperturbable quietude or the beatific realization of *non-being*. Life is the harmony of movement resulting from ongoing exchanges in the bosom of visible and invisible nature. Life's maintenance depends on the activity of all worlds and all beings. Every individual, in trial as well as in redemption and divine glory, has a defined function of labor and the elevation of his or her own principles. Those who have learned life's virtues and all who teach them with love multiply the infinite gifts of God both on earth and in heaven.

China Today¹⁹

The erroneous interpretation of Nirvana has disturbed the lofty creative potential of the Chinese spirit, has crystallized its concepts and has paralyzed the progress of its great conquests.

Of course, such conquests do not entail the machineguns and mortars of Western civilization, which is replete with multifarious conveniences; rather, I am referring to the overall incomprehension of the sublime lesson of the Christ and his envoys.

Like the other cultures of the world, China must re-evaluate the values it has acquired on its long, pain-filled journey.

One must not infer from what I am saying that the unbelievably aggressive Japanese invasion was divinely sanctioned. Japan may accomplish all sorts of material conquests in the Chinese republic. Using a conqueror's psychology, it may improve its sanitary conditions, build roads and increase the number of its schools; it will not weaken the persevering strength of the valiant, resigned Chinese spirit, which might even give up the reins of its government, filling Japan with fortune, opulence and distinction, but without disgracing its own worth, because millenary China knows that birds of prey easily get drunk on the wine of blood and triumph; that as soon as luxury weakens the fibers of hopelessness, all victories automatically lead back to reflection, reason, education and intelligence.

We only need to examine the stagnation of the Chinese soul over the past few centuries to realize its urgent need to partake of the fraternal banquet of other cultures.

The Edification of the Gospel

It is true that the direct word of the Christ, consubstantiated in his Gospel, has not yet reached China in a general manner to light the pathway for every Chinese soul, but a breath of life will break through the millenary darkness that has fallen over the Chinese republic, where millions of souls unduly rest on the wrongful understanding of Nirvana and the Absolute. Brave hands will raise the monument of the Gospel in that land of dolorous antiquities, and a new day will dawn for the great nation that became a symbol of patience and perseverance for other peoples.

Let us await the providence of the One who holds the direction of the world in his august and merciful hands.

“Blessed are the peacemakers, the afflicted, the humble.”

His gentle and loving words lead us to remember millenary China, which, loving peace, must now endure the insult of the evil forces of ambition, injustice and iniquity.

18 Book of Rewards and Punishments. – Tr.

19 Before the communist revolution – Tr.

9

The Great Religions of the Past

The First Religious Organizations

Earth's first religious organizations, of course, had their beginnings among the early peoples of the East, to whom Jesus sent his messengers and missionaries periodically.

Since there was no writing in those remote times, all religious traditions were transmitted orally from generation to generation. However, with the help of the exiled spirits from the Capella system, the rudiments of the graphic arts received the first impulses and a new age of spiritual understanding began to flourish in the area of religious concepts.

The Vedas, which are more than six thousand years old, already speak of the wisdom of the "Sastras", the great masters of Hindu knowledge, which predated the Vedas by approximately two millennia on the banks of the sacred rivers of India. Thus, one can see that the religious idea was born with humankind itself and that it was the foundation for all its efforts and accomplishments in the earthly realm.

More on the Adamic Races

We must not forget, however, that Jesus had brought together, in infinite space, the proscribed beings that had been banished to the earth before their incarnation in the neighborhood of the high plains of Iran and Pamir.

In obedience to the higher determinations of the spirit world, they could never forget the saving word of the Messiah and his divine promises. The beauties of space, along with the magnificent environment of the realm they had to leave behind, continued to live in the heart of their most cherished memories. Christ's comforting exhortations on the eve of their dolorous immersion in the heavy fluids of the terrestrial planet sang the most beautiful hosannas of joy and hope within their souls. That is why those ancient civilizations had more faith, placing divine intuition above purely human reason. Faith, as an inner and sacred acquisition of their souls, was the driving force behind all their accomplishments, and with the holiest zeal of the heart, they spoke of Him and his infinite mercy. Their voices have filled all the civilizations that passed by on the pentagram of the endless centuries; and known by a thousand names over the many ages, the Lamb of God was kept in the world's comprehension and memory with all his divine expressions, or in fact, as the very face of God, according to the modalities of the religious mysteries.

The Genesis of Religious Beliefs

The genesis of all the religions of humankind has its origins in the Christ's august and merciful heart. With our expositions we do not mean to dogmatically divinize the luminous figure of the Christ; instead, we would like to clarify his glorious lordship over the terrestrial orb, since each world, like each family, has its supreme head representing the justice and wisdom of the Creator.

It would be a gross mistake to judge as barbarians and pagans the earthly peoples that had not yet directly known the sublime lessons of his Gospel of redemption, because his unveiled assistance has accompanied the evolution of individuals in every area of the planet down through time. The history of China, Persia, Egypt and India; of the Arabs, Israelites, Celts, Greeks and Romans is illumined by the light of his powerful emissaries. And many of them were so successful in the fulfillment of their grand and blessed duties that they were mistaken for the Lord himself in successive and periodic incarnations of his divinized love. In the Manava-Dharma, we find the lesson of the Christ; in China we find Fo Hi, Lao Tse, and Confucius; in the beliefs of Tibet, it is the Buddha, and in the Pentateuch, we find Moses; in the Koran, we see Mohammad. Each race received its teachers as if they were Christ himself having come down from the splendors of his divine glory.

All of them, knowing intuitively the word of the prophecies, stored the history of his messengers in the molds of his future advent due to the latent memories in their minds regarding his word to them in space, a word touched with enlightenment and love.

The Substantial Unity of All Religions

The truth is that all the religious books and traditions of antiquity contain the same substantial unity. The revelations evolved in a gradated sphere of knowledge. All refer to the unpersonifiable God, who is the essence of all life in the universe, and in the traditionalism of all of them beats the sublimated vision of the Christ, who was awaited everywhere on the globe.

The many peoples of the world brought their concepts and hopes from afar, not to mention the great collectivities that flourished in South America, which back then was nearly connected to China by extensions from Lemuria, and in North America, which was connected to Atlantis. However, with these unpretentious remarks, it is not our purpose to study other issues that do not have anything to do with the superiority of the Christ and the influence of his Gospel. Nonetheless, in citing all the ancient peoples of the planet, we must also remember the great pre-historic civilizations that flourished and then disappeared on the American continents, whose cataclysms and upheavals a few interesting expressions of the Incas and Aztecs have survived. Thus, like all the other groups of the world, received the indirect word of the Lord on their collective trek along majestic pathways.

Gradated Revelations

Until the coming of the simple and pure word of the Christ, earthly humankind went through gradated stages of understanding and potential on the pathway of spiritual revelation.

The millennia, with their consecutive and dolorous experiences, prepared the way for the One who was to come, not only with his spoken word, but especially with his saving exemplification. Each emissary brought one modality of the great lesson that would be played out in the humble region of Galilee.

That is why many Asian collectivities did not know the direct lesson of the Master, but they did know the content of his word due to the revelations of their own environment; and if the Good News has not spread on the pathways of the peoples over the course of time, it is because the supposed missionaries of the Christ, in the centuries following his teachings, have been unable to nurture the flower of life and truth, of love and hope that his examples planted in the world. Suffocating in the temples of a false religiosity, or imprisoned in the silence of the cloisters, the marvelous plant of the Gospel has been sacrificed in its development and hindered in its true objectives.

Preparations for Christianity

Thus, the lessons of Palestine were preceded by laborious and lengthy preparations over the course of millennia.

The priests of all the great religions of the past believed that their teachers and highest initiates were the manifestation of the Lord, but we have to realize that Jesus was unparalleled.

In the light of history, we can often observe the characteristics of earthly flaws in his human auxiliaries or instruments. Some were dictators of consciences: forceful and cruel in maintaining and fomenting the faith. Others, rather than acting as instruments of the Divine Master, betrayed by their power, scorned their sacred promises to the Savior and abused their freedom as they yielded to the subversive powers of the Darkness, greatly harming the overall harmony.

The Unparalleled Christ

Jesus, however, marked his passage on earth with the constant seal of the most august charity and selfless love. His parables and warnings are impregnated with the aroma of the eternal and glorious truths. The manger and Calvary are both wonderful lessons that have illumined the millenary roads of all humankind. His examples and actions especially comprise a guideline for all the grand goals entailing the perfecting of earthly life. With these elements, he started a spiritual revolution that has persisted on the globe for two thousand years. Showing respect for the laws of the world when alluding to the figure of Caesar, he taught people to uplift themselves toward God by increasing their understanding of the holiest truths of life. He remolded all the concepts of societal life by exemplifying the purest fraternity. Fulfilling the Ancient Law, he filled its structure with tolerance, mercy and love with his lessons in the public square in front of dissolute and unfortunate people, and he was the only one who taught “Love one another” by setting a living example.

Spirits incapable of understanding him may claim that his verbal formulas were old and well-known, but no one can argue that his exemplification has been completely unique thus far.

Most of the religious missionaries of antiquity were princes, sages or great initiates who left the comfort of palaces and temples; but the Lord of the Sowing and the Harvest was the personification of all wisdom and love, and his only palace was the humble shed of a carpenter, where he made the point of teaching posterity that true royalty must be that of labor, prescribing the sacred formula defined by modern thought as the collectivism of hands combined with the individualism of hearts – a social synthesis toward which the collectivities of today are headed – and that, disdaining all earthly conventions and titles, he preferred not to have a stone on which to

rest his weary head so that he could teach his brothers and sisters the unforgettable lesson of “the Way, the Truth and the Life.”

10

Greece and the Mission of Socrates

On the Eve of Earth's Adulthood

Prior to his own coming to the world, the Christ appraised the spiritual maturity of human beings and sent a large cohort of wise and benevolent spirits who were capable of definitively consolidating this maturation of earthly thought.

The populous cities of the globe at that time were full of educated and benevolent individuals, of philosophers and artists, who renewed all the inclinations of humankind for the better.

Great masters of the intellect and heart formed several schools in Greece, which was taking over the intellectual direction of the entire orb. Most of these thinkers sent by the Christ to the earthly collectivities, left the seclusion and isolation of the temple to bring the teachings of the great initiates into the public squares, preaching the truth to the multitudes.

Just as the physical human organism had required extensive experimentation in the realm of nature before its definitive biological characteristics were set, Jesus' teachings, which represented a sure guideline for humankind's spiritual growth, had to be preceded by widespread experiments in the societal arena.

This is why we may observe an agglomeration of countless political, religious and philosophical schools of the most diverse nuances throughout the world in the five centuries before the advent of the Lamb.

Athens and Sparta

Many of the scientific theories that have caused such a stir in our time as ultramodern innovations were known in Greece, whose masters laid their true foundations.

Grand experiments were conducted in matters of social doctrine, and an abundance of teachings were divulged. And as we consider the modern conflict between the totalitarian, fascist or communist states and the democratic republics, we ought to look back at the past and see Athens and Sparta as two political symbols that make us ponder how similar to our own times ancient Greece actually was.

During the rule attributed to Lycurgus – a name that is only a symbolic representation of the generals of the time – Sparta experienced the absolute existence of the State. Did it not display the same characteristics as today's Germany and Russia? Spartan law prohibited trade and condemned culture; restricting personal taste because of the enchanting bagatelles of life and sentiment, it decreed measures of isolationism and treated foreigners badly. It instituted a uniform dress code and took over the education of children through the organs of the State; but it did not cultivate the intellectual aspect, shaking the entire sacred edifice of the family and often creating a regime of robbery and denouncement in detriment of the noblest purposes of life.

Thus, Sparta went down in history as a mere culture of soldiers spreading destruction and the calamities of war, but with no constructive significance for humankind.

Athens, on the other hand, was the birthplace of true democracy. A nation that loved freedom deeply, its dedication to culture and the arts initiated other nations into the worship of life, creation and beauty. Its lawgivers, such as Solon, were philosophers

and poets, and they reformed all the social systems known until then. They took care of the poor and disfavored classes, thereby establishing a harmonious thread through all areas of society; they welcomed foreigners, oversaw labor, and encouraged trade, industry and agriculture.

Athens initiated the true system of consulting the will of the people, who, in numerous assemblies, decided all the issues of the venerable city. One can easily recognize the roots of the modern democracies that are being organized in the transitions of the 20th century to repress all nefarious doctrines of force and violence.

Necessary Experiments

Such experiments in the sociological arena were encouraged and closely followed by Jesus' agents, who took the great laws of individual and collective liberty into account.

The world had to know both the good and bad seed during the great transformations of its existence. The exemplification of the Christ required an elevated comprehension at the heart of the culture and experience of all the centuries that had passed, and notwithstanding the renewing struggles that preceded it, the Master's Gospel has been waiting two thousand years for people's complete understanding of it to bloom.

Greece

Under the influence of the merciful soul of the Christ, all Greece was peopled with eminent artists and thinkers in the areas of philosophy and science. The Italic and Eleatic schools led the way with the fervent idealism of Pythagoras and Xenophanes, but we must not forget the Ionic and Atomistic schools of Thales and Democritus that expressed the most advanced materialism.

Reaching an apogee of beauty and culture with the lofty principles received from the Egyptian civilization, the age of Pericles shed the most superb spiritual light over earth's horizons. Few phases in the evolution of Europe have come close to that marvelous time.

From the Highest Realms, the Savior, full of love and hope, contemplated that era of lofty moral acquisitions. The terrestrial planet was approaching its spiritual adulthood, when He would be able to nourish the human soul with the blessed sowing of his word. To the societies of the globe he sent the invaluable help of Aeschylus, Euripedes, Herodotus and Thucydides, and finally, the extraordinary figure of Socrates for the purpose of crowning the efforts of so many messengers.

Socrates

Thus, of all the great figures of those bygone times in ancient Athens, we are compelled to make special note of the grand figure of Socrates.

Greater than Anaxagoras, his teacher, as well as imperfectly interpreted by his three most famous disciples, this great philosopher was surrounded by the most divine spiritual light of all time until then. In some respects, his life was much like that of Christ himself. His word confounded all the petty minds of the time and caused a new flowering of sentiment and culture to bloom in the yearning soul of the youth. In the public squares, he taught them the lovely ideal of fraternity and the practice of the good, scattering the generous seeds of solidarity for generations to come.

But in spite of its impressive progress, Athens, as the brain of the world at that time, could not bear the advanced teachings of the great messenger of Jesus.

Socrates was accused of corrupting the young Athenians, filling their hearts with the poison of freedom.

Imprisoned and humiliated, his benevolent spirit did not cower before the harsh trials that filled his chalice of bitterness. Aware of his mission, he refused to escape from his cell when its doors were secretly left open by the kindness of some judges.

Emissaries from the invisible realm surrounded his magnanimous and enlightened soul during the bitterest time of his ordeal; and when his wife Xanthippe approached the prison bars to tell him about the nefarious sentence to death by hemlock, she clamored at the peak of her anguish and despair:

“Socrates, Socrates, the judges have sentenced you to death!”

“So what?” replied the philosopher resignedly, “they too have been sentenced by Nature.”

“But the sentence is unjust,” sobbed the disconsolate wife.

He explained to her with a look of patience and love:

“And would you want it to be just?”

Master of his valorous and resigned heroism, Socrates left the earth behind to go back to star-spangled higher realms, where Jesus’ blessing awaited him.

The Disciples

The great philosopher who had taught Greece the most beautiful virtues as a precursor of Christian principles had several disciples, of whom Antisthenes, Xenophon and Plato stand out. We shall mention only Plato in stating that none of them were able to fully assimilate the moral structure of their unforgettable teacher. History praises the dialogs of Plato, but it has not always understood that he mixed the pure philosophy of his mentor with the impurity of the earthly passions, at times walking on complicated political roads. Like many of his colleagues, he was unable to keep himself at a high level of spirituality. Without a broad vision of human fraternity and the universal family, he even went so far as to justify the tyrannical right of masters over their slaves.

Nonetheless, he did cultivate a few of the Christian principles bequeathed by his great mentor in anticipation of the mission of the Gospel before handing his doctrinal task over to Aristotle, who would also labor for the advent of Christianity.

Greece's Collective Trial

The condemnation of Socrates was one of the transcendent causes of dolorous and bitter collective trials for all the spirits who took part in it, and they each received their fair share for their individual, personal responsibility.

That is why, some time later, the noble and educated people of Athens supplied valorous and wise slaves to the aggressive and strong-willed spirits of Rome. Humiliated and oppressed, they would man opulent galleys, despite their lofty notions of life, love, liberty and justice.

It is true that they would found a new period of spiritual progress for the Roman collectivities with their enlightened teaching, but their evolutionary progress could have taken another road, away from bloodshed and slavery. However, over the brow of many famous Greeks hovered the barbarous blemish of that unjust condemnation, an ignominious blemish that Greece would have to cleanse with the dolorous tears of compunction and captivity.

11

Rome

The Etruscans

Recognizing the dedication to labor on the part of all the spirits who had settled in early Italy, divided at that time into two important areas – Gallia Cisalpina in the north of the peninsula and Magna Graecia in the south – Jesus' agents and auxiliaries planned the founding of Rome, which, crowned with many legends, arose very quickly to perform an enormous role in the evolution of the world.

At the time, the Po Valley was inhabited by the Etruscans, who found themselves harassed by constant invasions by the Gauls. Of all the peoples that comprised the ancestors of modern Italy, the Etruscans were the most diligent, hard-working and learned. In the regions of Tuscany, they possessed a large metal industry and a respectable navy, and they made remarkable progress in the tilling of the soil. They especially possessed evolved sentiments that set them apart from the neighboring collectivities. They believed in the afterlife and offered sacrifices to the souls of the dead. They worshipped the gods, whose will they presumed to know through the ordinary phenomena of Nature. Tormented and vexed by repeated battles with the Gauls, the Etruscans decided to take up a new life, and guided indirectly by messengers from the Invisible World, a large portion of them settled in the future Rome, which at the time was nothing but a village of simple, unprotected hovels.

The Beginnings of Rome

Naturally defended by the ongoing growth of its population, the city's beginnings are immersed in a deep current of interesting and wonderful tales, where the figures of Aeneas, Rhea Silvia, Romulus and Remus played a salient and highly important role.

The truth is, however, that the Etruscans – the majority at the time – built the earliest organizations of the city, founding schools of labor, importing the most valuable experiences of other cultures, thus creating a new land with their energetic and dedicated efforts. There, they encountered the Latin tribes of the Ramnes, the Tities and the Luceres (already congregated for their common good), whom the Etruscans guided for many years, building the foundations for future accomplishments.

When Romulus arrived, he found an already prosperous and industrious city, where he applied his energetic intelligence. Posterity, however, gave him a legendary and imaginary crown, and he was even claimed to have been taken up to Heaven in a chariot of the gods.

Decisive Influences

It is not necessary to reexamine history regarding well-known facts, when our sole purpose is to enlighten the reader about the direction of the planet, whose direction actually resides in the spirit world, from where the Christ watches unceasingly over the orb and its destiny. Nevertheless, to justify our claim regarding the Etruscans' influence on the beginnings of Rome, we should remember the figure of Tarquinius Priscus. A native of Etruria, he brought great reforms and innumerable innovations to the city in every area of its consolidation and progress. Among his many renovations, we would mention the Cloaca Maxima and the Capitolium²⁰. His successor, Servius Tullius, was also a member of his family. Tullius divided all the people of the city into classes and centuria²¹ according to individual financial wealth. This reform angered the already established patricians because it displayed liberal characteristics, despite its military purposes.

However, the Etruscan influence on Roman organizations was most evident in the soul of the people, who were devoted to tutelary spirits, gods and superstitions of all sorts, which would increase further with their contacts with Greece. Each family, as well as each home, had its unseen, friendly tutelary, and religious communities thrived, culminating in the Collegium Pontificum, whose creation dated back to the city's distant past. The Collegium was later replaced by the Pontifex Maximus, the supreme head of the religious branches, from which the Roman bishops would later take the Vatican and Papacy of modern times.

Unlike the Athenians, the Romans did not bother with transcendent investigations into religious or philosophical issues. They cared only about issues concerning outward worship, without much argumentation involving logic. Consequently, as the city

developed, the Pantheon, its most aristocratic temple, finally housed more than thirty thousand gods.

Patricians and Plebeians

After the last Tarquins, who sought to increase the military powers of the throne, the Republic was proclaimed, governed by two patrician magistrates with the help of the Senate. Great measures were taken to consolidate Roman supremacy. The poor classes, however, oppressed by the rich – who enjoyed all the rights – revolted because of the dreadful situation in which the powers of the senate-proclaimed dictatorship placed them. In special cases, the senators had broad, sovereign powers over matters of life and death.

Inspired by the spiritual forces that were assisting them, the plebeians left the city en masse and withdrew to the Sacred Mount. The patricians realized how serious the matter was and sent them Menenius Agrippa. Menenius Agrippa diligently addressed the problem by telling the rebellious plebeians the moral allegory of the limbs and stomach, which, in the mechanics of their harmony, make up the perfect organism of a body. The plebeians agreed to return to the city, provided certain conditions were guaranteed. The plebeian tribunate inaugurated a period of wonderful gains for human rights, culminating in the Lex Canuleia, allowing marriage between patricians and plebeians, and the Lex Ogulnia, opening the priesthood to plebeians.

The Roman Family

We could say much concerning history, but that is not our purpose here. Instead, we consider it our duty to point out the sacred virtues of the Roman family, which in many ways was superior to that of Greece itself, so full of wisdom and beauty.

Compared with its forerunners and successors, the glorious traditions of the Roman family entailed the most sublime respect for the heroic virtues of the wife and a full understanding of the duties of the husband.

When we recall Rome during its golden age of labor, our eyes fill with bitter tears ... What evil spirit intruded upon that sublime organization at its innermost foundations, devouring its noblest hopes, corrupting its sentiments and sapping its strength? What devastating power robbed it of all its glorious statues of virtue? In vain did Jesus place his merciful hand on its brow to save it from terrible failures before the sad spectacles of its destruction. The abuses of power and liberty by Rome's inhabitants turned the nest of love and labor into a heap of ruins, sinking it into a sea of bloody mire.

Wars and Earth's Adulthood

The Roman family, so filled with traditions of generous beauty, was soon dilacerated by military and warring spirits.

The incessant progress of the city fostered the general tendency toward expansionism in every area.

Nevertheless, the beginnings of Roman law and the organization of the family marked the period of earth's adulthood. With such acquisitions, humanity would take flight to the highest spiritual realms.

The magnanimous legions of the Christ readied themselves for the final preparations for his glorious appearance in the world. The Gospel would arrive like an eternal message of love, light and truth for all.

Even so, both personal and collective freedom are respected by the invisible realm, and Rome proved unworthy of the many gifts it had received. Instead of extending its ties through education and harmony, it allowed itself to become captive to a host of aggressive and ambitious spirits, widening its influence in the world with the ballistas and catapults of its warriors. After conquering the entire peninsula, it set about to conquer the world with the Punic wars, and it finally subjugated the entire East, including exhausted and defeated Greece.

The envoys of Christ harmonized these dreadful events as necessary trials for individuals and their communities; however, in reality, Rome likewise assumed the heaviest responsibilities and most painful debts before Divine Justice. Its victorious eagles then crossed the seas: the Mediterranean became its property and the Roman Empire was the Empire of humanity, the commanding voice of one sole man for nearly all the populated regions of the earth.

On the Eve of the Lord

The powers of the unseen world did not rest, however. Many tears were shed in the Higher Realms because of such nefarious events.

The Christ gathered the assemblies of his emissaries. The earth could not lose its spiritual position after the acquisitions of Athenian wisdom and the Roman family.

It was then that the solar system's angelic spirits in the proximities of the earth adopted measures of vast and munificent importance. It was time for the teachings of the Savior to shine on human beings, controlling their freedom with the perfect exemplification of love. All measures were put into effect. Instructors, immediate precursors and divine auxiliaries were chosen. Something very unique was happening in the spheres closest to the planet, and while Augustus ruled from the seat of the world's government, a night full of light and marvelous stars suddenly appeared. Divine harmonies sang a hymn of sublimated hope in people's hearts and in nature. The manger was the stage for all the glorifications of light and humility, and while a new age was dawning for the terrestrial globe, Christmas – the “silent night, holy night” – would never be forgotten.

20 Temple of Jupiter Capitolinus on the Capitoline Hill. – Tr.

21 In the political context, the centuria was the constituent voting unit in the centuriate comices (Latin comitia centuriata), an old form of popular assembly in the Roman Republic, the members of which cast one collective vote. Its origin seems to be the homonymous military unit, as citizens could serve in both until Gaius Marius' reform shifted the main form of military recruitment from conscription to professional contracts. - www.museumstuff.com. – Tr.

12

The Advent of Jesus

The Manger

The manger marked the starting point for the saving lesson of the Christ, as if declaring that humility is the key to all the other virtues.

The definitive age of humankind's spiritual adulthood had begun, for Jesus, with his divine exemplification, would deliver the code of fraternity and love to all hearts.

In vain, have materialistic writers belittled this great event and have naysaid the remarkable mediumistic phenomena that preceded it. The figures of Simeon, Anna, Isabel, John the Baptist and Joseph, as well as the sublimated figure of Mary, have often been the object of unjust and malicious commentaries; nevertheless, the reality is that only with the help of those messengers of the Good News, those bearers of the contribution of fervor, faith and life, could Jesus have laid the foundation for the unshakable truth on the earth.

Christ and the Essenes

Many centuries after Christ's misunderstood exemplification, there are those who claim that he lived with the Essenes and learned their doctrines before his Messiahship of love and redemption. The spheres closest to the earth, which, by necessity, are more concerned with human controversies than with the sincere teachings of studious spirits no longer attached to the orb, reflect the contradictory opinions of humankind regarding the Savior of all creatures.

However, in spite of the lofty learning of the Essene schools, the Master did not need their contribution. With the superiority that the planet had recognized about him ever since the far-off times of its beginning, he demonstrated who he was from his very first days on the earth.

Fulfillment of the Prophecies of Israel

About his divine apostolate, we have nothing to add to the traditions that evangelical culture has presented down through the centuries since he came to the earth; we will only reaffirm that his lesson of love and humility was historically unique.

The prophets of Israel proclaimed him long before the manger and Calvary: "He shall grow like a green tree, living in the ingratitude of a barren soil, where there is neither grace nor beauty. Bearing the sins and scorn of men, all shall despise him. Covered with ignominy, he will merit no consideration. He shall bear the heavy load of our wrongs and sufferings, and shall take upon himself all our sorrows. You shall regard him as a man bent under the weight of God's wrath, but it will be our sins that will cover him with bloody stains and his wounds shall be our redemption. We are a vast, wayward flock, but to put us back on the pathway of God, He will suffer the weight of our iniquities. Humiliated and wounded, he will not utter the least complaint, and will let himself be led like a sheep to the slaughter. His tomb shall be like that of an evildoer and his death like that of a criminal. But from the moment when he offers his life, he will see his descendants arise and the interests of God shall prosper in his hands."²²

The Grand Lesson

The world was indeed a vast, wayward flock. Each culture made religion a new source of vanities, and many religious cults of the East were headed for the blatant terrain of licentiousness and immorality. But Christ brought the world the eternal fundamentals of truth and love. His kind and generous word brought together all the unfortunates and all the sinners. He chose the poorest and simplest places to live the intensity of his sublime lessons, showing humankind that the truth did not require the opulent setting of the Areopagus²³, or forums and temples to be heard in all its mysterious beauty. His sermons in the open were for the sake of the most defenseless and outcast individuals, as if to show that his word had come to bring together all human beings within the same vibration of fraternity and on the same luminous pathway of love. He fought peacefully against all the official wrongs of Judaism and renewed the Ancient Law with his doctrine of enlightenment, tolerance and forgiveness. He spread the clearest visions of the immortal life, teaching humankind that there is something greater than homelands, flags, bloodlines and human laws. His profound, forceful and compassionate word reestablished every philosophy, cleared the way for the sciences and would have united all the religions of the earth by now if human impiety had not given weight to iniquity on the scales of redemption.

The Divine Word

It is not our purpose to give a new interpretation to the eternal words of Christ in the Gospels – that has already been done by nearly all the world's religious schools. It is up to their communities and followers to observe his immortal teaching and to apply it to themselves in the mechanics of their daily lives in order for overall renewal to take place according to his sublime exemplification. If the manger and cross are an unforgettable lesson, the Divine Master's examples should all the more be instructive for us regarding how he handled the vicissitudes of earthly life.

His unforgettable lessons have consequences for all areas of planetary existence, in the sense of renewing the social and political institutions of humankind through people's moral transformation in a new age of economic justice and universal harmony.

In light of the imperialist doctrines of today, it may seem that the triumph of true Christianity is still a long way off, but we must realize that two thousand years have passed since the Divine Word – two thousand years in which people have torn at one another in his name and have brandished banners of schism and destruction. In the name of his teachings of forgiveness and love, they have burned and slaughtered, massacring hopes in all hearts. Nevertheless, this century will denote a visceral transformation in every area of life. Suffering will finish the generous deeds of Christian truth, since human beings have rejected love in all their cogitations of progress.

The Twilight of a Civilization

A cloud of smoke has been forming for a long time on the horizons of an earth that is filled with industries of death and destruction. Each and every country has been called upon to check the state of humankind's spiritual maturation, which has been taking place over the past two thousand years. The scientific progress of cultures and their noblest and most generous victories are contradicted by the feast of bloodshed and ambition; and while the politics of the world are fettered by the dolorous events of the century, new activities are taking place in the spirit world, for the guidance of the earth is in the merciful and august hands of the Lamb.

Christ's Example

Without referring to the transitory political problems of the world, however, let us remember that Christ's lessons have forever taken hold on the earth as a treasure for all the unfortunate and forsaken. His word has built up faith in human souls, enabling them to catch a glimpse of their glorious destiny. Should the need arise, we shall once more see faith and hope being reunited in new Roman catacombs to resurrect the Christian meaning of humankind's civilization.

Many times, it is in humble and afflicted hearts that we find the divine word singing the wonderful hymn of the blessed.

To close this chapter recalling the Divine Master's influence on all earth's suffering hearts, let us remember the story of the monk of Manila, who, accused of plotting the freedom of his homeland from the yoke of the Spanish, was sentenced to death and led to the scaffold.

At the moment of his death, the poor monk sobbed in desperation, "Why must I die innocent? Where is justice? What have I done to deserve such a dreadful death?"

But one of his companions ran up to him and whispered to him, "Jesus, too, was innocent!"

Then, the victim saw a light of mysterious beauty. He wiped his tears, serenity returned to his haggard face, and when the executioner asked for his forgiveness before pulling the sinister handle, the resigned monk answered, "My son, not only do I forgive you, but I ask you to please fulfill your duty as well."

²² Isaiah 53:2-10; translated directly from the Portuguese text. – Tr.

²³ The supreme tribunal of Athens. www.merriam-webster.com. – Tr.

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The Roman Empire and its Aberrations

Roman Aberrations

As we continue to list Rome's conquests before the Lord's coming for the first flowering of Christianity, we must mention the effort put forth by the spirit entities alongside the organizing and preserving authorities of the Republic to guide the overall activity toward a grand movement of fraternity and unity of all the peoples of the planet.

Today's thinkers who dream about the creation of the "United States of the World," devoid of the hate-filled actions of fratricidal wars, can delve into the plans of the invisible realm during that time in Rome's history. Greece had probed all the transcendent issues of life as far as possible. In its expiatory struggle, it transferred its experiences and knowledge to the Roman family, which, at the time, was capable of carrying out the great endeavors of the State. With the help of education and love, the Roman family could unify the banners of the orb, thereby creating a new route for the collective evolution and laying down parallel lines for the physical and moral progress of humankind. Every effort was made toward that end by the emissaries of the invisible realm, and the proof of that grand plan of unifying endeavor is that the Roman Empire was one of the finest

in terms of education for the organization of modern nations. The democratic instinct of England and France, as well as their lofty endeavors at socialization, continue to represent the fruits of the educative mission of the Roman Empire.

The pathway of the Romans was sown with seeds and light for the future.

The reality, however, is that even though Christ's messengers were able to implement many benevolent plans within that community at the time, they could not interfere with the individual freedom of the majority of its members.

Abuses of Authority and Power

Abuses of authority and power soon intoxicated the valorous city. The entire seat of government seemed like it had been overrun by an avalanche of evil forces from the lowest spheres of the invisible planes.

The Roman family, whose spiritual splendor has come down through the ages to illuminate the families of today, seemed tormented by the most tenacious hidden enemies, who undermined its solidest foundations little by little, immersing it in corruption and self-extermination due to the absence of watchfulness by its most advanced sentinels. A dense fog obscured all consciences, and that joyful and honest society, rich with ennobling sentiments, became a field of humiliating crimes, lugubrious tragedies and despicable murders. The wealthy classes used their excessive power to mount the chariot of oppression, which left a smoking trail of rebelliousness and blood in its wake. The Gracchi, sons of the venerable Cornelia, were about the last vestiges of an era characterized by a strong but equitable administration filled with honesty, wisdom and justice.

The Leaders of Rome

After Gaius was assassinated on Aventinus – although it was supposed to look like a suicide – a regime of an almost complete dissolution of the great moral victories was definitively installed.

Marius came to power after victories against Jugurtha²⁴ and the Germans, who in turn had invaded the territory of the Gauls. But social enmities brought Sila to power through cruel struggles, foreshadowing the dark eve of bloody overthrows. Next came Pompey and the Catiline Rebellion, during which Cicero's prudence did much to keep the city safe. Soon thereafter came the first triumvirate with the affable politics of Caius Julius Caesar, who allied himself with Pompey and Crassus for the highest duties of the government.

Historical citations would lead us away from the objectives of our effort, however. Our intention is to show that the determinism of the spirit world has always been that of love, solidarity and the good, but within the relative circle of their liberties, human beings have changed that higher determinism in the ongoing course of civilization.

The Roman generals were able to conquer with iron and fire, straying from their most sacred duties and obligations, and, by force of arms extended to other peoples the ties they were supposed to forge only with their culture and experience of life. But their actions resulted in the bitterest fruits of trial and suffering for humankind, and that is why nearly all of them entered the spirit realm hotly pursued by their many victims and amid the despairing voices of the harshest accusations. After endless decades of expiatory suffering, many of them could be seen without their fine armor, crawling like worms along the banks of the Tiber or holding out their filthy hands as loathsome beggars on Esquilinus.

The Age of Augustus

After the triumvirates²⁵ had ended, and after the first Caesars of the Roman Empire had come to power, it was time for Christ's mission.

The consoling nearness and presence of the Divine Master in the world was a reason for all hearts to experience new life, even though they were unaware of the divine source of those comforting vibrations. As a consequence, Augustus's government resulted in a time of great tranquility for Rome and the rest of the planet's organized societies. Enormous constructive or reconstructive endeavors were undertaken. Beautiful monuments were erected. The artistic and philanthropic spirit of Athens lived again in the person of Mecenas, the confidant of the Emperor, whose benevolence dispensed the most caring attention to the learned and superior minds of the time, such as Horace and Virgil, who, along with other outstanding intellectual expressions, marked the so-called "Age of Augustus" with their many works.

The Transition of an Era

After Augustus, history witnessed the deceitful and cruel personality of Tiberius, his adopted son, ending the era of peace, labor and harmony with the return of the Lamb to the sublimated realms of the Light.

It was during his reign that Judea brought about the tragedy of Golgotha, thereby sinisterly fulfilling the age-old prophecies.

In spite of his compassionate and unveiled love, the Divine Master was put to death on the cross by the imposition of Judaism, which did not comprehend his love and humility. Rome collaborated in the dolorous event with the cold indifference of Pontius Pilate, returning to its feasts and pleasures as if completely unaware of the noblest purposes of life.

Following the same contemptible road as Tiberius, Caligula inaugurated a long period of darkness, massacres and fires, devastation and bloodshed.

The Collective Trials of the Jews and Romans

The humble followers of the Nazarene began their preaching and teaching in the regions of Palestine. Only a few of the apostles understood the sublimated mission of that sacrosanct doctrine, which taught returning good for evil and forgiving one's enemies. The solicitous emissaries of the Lord followed their activities closely, preparing the way for the ideological revolution of the Gospel. These messengers from the higher realms also began their indirect efforts of helping the Empire in its dolorous collective trials.

A perfect work of selection took place in the spiritual environment of Roman society. Inspirations from On High rained down, foretelling the pain of Jerusalem and the sufferings of the imperial city. Foreboding prophecies weighed heavily on all rebellious and guilty spirits, and the truth is that after the siege of Jerusalem, when Titus destroyed the city, razing its famous temple and scattering the Israelites forever, the haughty conqueror saw the course of the suffering transferred to the Empire's society, tormented by the storms of fire and ash that razed Stabia, Herculaneum and Pompeii, destroying thousands of flourishing lives and upending Roman existence forever.

The End of Human Vanity

The Roman Empire could have effected the founding of a sole State on the planet due to the marvelous unity it achieved and thanks to the efforts and watch-care from On High; but instead, it disappeared in a sea of ruins after its wars, aberrations and circuses filled with wild beasts and gladiators.

The enormous organism began rotting away in the open sores opened by the negligence and impiety of its children, and when the palliative of mercy from selfless and compassionate spirits was no longer possible due to the galvanization of the overall sentiment on the broad table of earthly excesses and pleasure, suffering was called in to reestablish the fundamentals of the truth in souls.

Nothing was left of the proud city of the emperors except piles of stone. Under the lash of expiation and suffering, guilty spirits changed their garments in order to evolve and redeem themselves in the infinite scenery of life; and while many of them continue to weep in redemptive suffering, the sad and lamenting winds of the night mourn over the ruins of Vespasian's Colosseum.

24 Jugurtha, king of Numidia (a part of Africa north of the Sahara, the boundaries of which at times corresponded roughly with those of modern Algeria), struggled to free his North African kingdom from Roman rule. www.britannica.com. – Tr.

25 The First Triumvirate (60 BC) of Pompey, Julius Caesar, and Crassus was an informal group of three strong leaders with no sanctioned powers. The Second Triumvirate (43 BC), consisting of Mark Antony, Lepidus, and Octavian (later Augustus) held absolute dictatorial power - Triumvirate. (n.d.). *Britannica Concise Encyclopedia*. Retrieved June 17, 2010, from Answers.com Web site: <http://www.answers.com/topic/first-triumvirate>). – Tr.

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The Rise of Christianity

The Early Christians

Having reached a period of new understanding about life's most serious problems, society at the time closely felt the philosophical schools' inability to solve its major issues. The notion of a more perfect justice for the oppressed classes had become a consuming matter for the nameless and suffering masses.

Due to their sublime postulates of fraternity, the teachings of Christ were a shelter for all the desperate and downcast. The afflicted multitudes seemed to be listening to that compassionate exhortation: "Come unto me, you who suffer and hunger for justice, and I will comfort you." And from the cross, the comforting message of an unknown hope continued to reach out to them.

The remembrance of the Master's examples was not restricted only to the people of Judea, who had heard his eternal teachings first hand. Many centurions and Roman citizens had personally known the culminating events of the Savior's preaching. Throughout Asia Minor, Greece, Africa and even Gaul, as well as in Rome, people were talking about Him and his new philosophy, which embraced all unfortunates, and which was filled with the sacrosanct light of the Kingdom of God and his righteousness. His doctrine of forgiveness and love brought a new light to souls, and his followers stood out in

the corrupt environment of the time due to the purity of their habits and their upright and exemplary conduct.

At first, the authorities of the Empire did not concern themselves with the nascent doctrine, but the Apostles were teaching that, in Jesus Christ, there was no difference between slaves and free, between patricians and plebeians, because all were brothers and sisters, children of the same God. The patrician class saw nothing good about such a doctrine. Christians were accused of being sorcerers and heretics, and the time of martyrdom began with the first edicts of proscription. The State did not allow any independent associations other than those regarded as funeral cooperatives, so the followers of the Crucified One took advantage of this exception and began the famous activities in the catacombs.

The Spread of Christianity

The number of proselytes of the new faith began to grow in Judea. The manger and Calvary's hymn of hope spread a sweet and eternal fragrance amongst souls. Thus it was that the Apostles, whose endeavor Christ had blessed with his mercy, spread the light of the Good News far and wide, sharing the miraculous bread of faith with all the starving of heart.

The doctrine of the Crucified One spread like wildfire.

It was proclaimed not only in Rome but in Gaul and North Africa. Advocates and detractors appeared. The most eminent proselytes sought to spread the teachings, disseminating ideas and interpretations. The first churches appeared under the direction of an Apostle or a more distinguished and studious disciple.

The centralization and unity of the Roman Empire facilitated the moving about of the new missionaries, who could take the word of faith to the most obscure corners of the globe without the exigencies and obstacles of borders.

Because of the favor of the masses, no doctrine had ever attained such standing in the world. This is because the Divine Master had sealed the words of his eternal lessons with his example.

The greatest revolutionary of all time, he had brandished no other weapons but love and tolerance, education and enlightenment. He condemned all hypocrisies and rebelled against all officialized violence, simultaneously teaching his disciples unconditional love towards order, work and constructive peace. That is why the Gospels comprise the ultimate book for humankind. Their simplicity and uniqueness are clear in the translations of every language on earth, holding people's souls amid the light of heaven at the soft allure of its narratives.

The Redaction of the Definitive Texts

At that time, when the formidable war of criticism sought to undermine the immortal edifice of the new doctrine, Christ's messengers presided over the redaction of the definitive texts with an eye on the future, not only for the Apostles and their disciples, but also the centers of society. The most distinguished Christians exchanged letters of great doctrinal value with one another on behalf of the various churches. They were messages of fraternity and love that posterity often could not or did not want to understand.

Several literary schools of historical criticism have formed lately to study and elucidate these documents. The term "apocryphal" has become the scarecrow of the whole world. Many histories have been written. Countless theories have been enunciated; however, in their study of religious ideas, the learned materialists have not grasped the fact that intuition is greater than reason, and most of them have erred in their exposition of the principles and presentation of the great figures of Christianity.

The grandeur of the doctrine does not lie in the circumstance of the Gospels actually being those of Matthew, Mark, Luke or John; it lies in the immortal beauty that radiates from their divine lessons, which have attracted souls down through the ages. There is no advantage in long, drawn out arguments about the authenticity of a letter by Ignatius of Antioch or Paul of Tarsus, because absolute rationalism does not possess elements for the conclusive proof required. General opinion will revolve around the most eminent theorist, according to conventions of the time. Nonetheless, literary authority cannot present a mathematical equation on the matter. Within the heart, only the essence must prevail, and as far as the sublime acquisitions of faith are concerned, intuition must lead reason, introducing generous and definitive understanding.

Paul's Mission

In the endeavor of redacting the Gospels, which without a doubt comprise the marvelous foundation of Christianity, a number of problems appeared at the time regarding giving them a valuable universal character.

All of the Master's Apostles had come from the humble theater of his glorious teachings, but even though those valorous fishermen were high order spirits on a mission, we have to remember that they were still far from the Master's spiritual level, and thus experienced the influences of their environment. As soon as the Lamb went back to the realms of the Light, the Christian community in general began to suffer the influence of Judaism; nearly all the organized centers of the doctrine strove to preserve an aristocratic character in light of the new churches and associations being founded in the most diverse locations of the world.

Thus, Jesus decided to call upon the luminous and energetic spirit of Paul of Tarsus to help carry out his ministry. This decision was one of the most significant events in the history of Christianity. The deeds and letters of Paul became a powerful universalizing element for the new doctrine. From city to city, from church to church, the Damascus Convert used his enormous prestige to inflame hearts as he spoke of the Master. At first, there was a painful situation of misunderstanding between him and the other Apostles, but his providential influence was meant to prevent an unjustifiable aristocracy within the Christian community during its unforgettable time of simplicity and purity.

John's Apocalypse

A few years before the end of the first century after the coming of the new doctrine, the powers of the spirit world made an analysis of the dreadful situation of the world in view of the future.

Under Jesus' direction, they established new lines of progress for civilization, marking the initial characteristics of modern-day European countries. By then, Rome was for the invisible plane nothing more than an infectious spot that needed to be neutralized or removed altogether. All the endowments of Heaven had been scorned by the imperial city, and it had become a Vesuvius of passions and excesses.

The Divine Master called to the higher spheres the spirit John, who was still being held prisoner by the bonds of the earth, and the astonished, afflicted Apostle read the symbolic language of the invisible world.

The Lord told him to deliver his knowledge to the planet as a warning to all the nations and peoples of the earth, and the old Apostle of Patmos transmitted the extraordinary warnings of the Apocalypse to his disciples.

All of the events posterior to John's life are foreseen therein. Certainly, the Apostle's description frequently enters the obscurest terrain. One can plainly see that his human language could not faithfully replicate the divine expression of his visions of remarkable interest for the history of humankind: the wars, the future nations, the coming tribulations, the commercialism, the ideological struggles of western civilization are all foreseen in minute detail. And its most dreadful image, which even today is still offered to the eyes of the modern world, is that of the deviant Church of Rome, symbolized as the beast clothed in purple and drunk on the blood of the saints.

Identity of the Beast of the Apocalypse

The Apocalypse states that the beast would say great and blasphemous things for 42 months, adding that his number would be 666 (Rev. 18:5,18). By examining the importance of symbols at that time and following a certain course of interpretations, we can take each month as being 30 years instead of 30 days; hence, there is a period of 1,260 years, which is precisely the period 610-1870 of our era, when the Papacy was consolidated from the time of its appearance with the emperor Phocas in 607 to the decree of papal infallibility by Pius IX in 1870, which marked the decadence and absence of Vatican' authority in light of humankind's scientific, philosophic and religious evolution.

As for the number 666, without referring to the interpretations using Greek numerals, but rather using the Roman numerals because they were the most widespread and well-known, we must keep in mind that the Supreme Pontiff of the Roman Church uses the titles "VICARIVS GENERALIS DEI IN TERRIS", "VICARIVS FILII DEI" and "DVX CLERI", which mean, respectively, "God's Chief Vicar on Earth," "Vicar of the Son of God" and "Captain of the Clergy." All one needs is a little game of patience, adding up the Roman numerals found in each papal title, and one will find the same result of 666 in each one of them.

Hence, one can see that John's Apocalypse has immense importance for earthly humankind's destiny.

The Pathway of Light and Love

But let us return to our purpose and realize that the Gospels bear a marvelous, divine light that the incessant flow of the centuries has only relit and made more alive. This is because they contain the epitome of all the compendiums of peace and truth for people's lives, and they comprise the pathway of light and love, by which all souls may ascend towards the luminous mountains of the wisdom of Heaven.

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The Growth of Christianity

Grievous Roman Debts

The spiritual forces tried in vain to use the Romans for the supreme guidance of the world. Every resource possible was fruitlessly lavished upon the imperial city. The channeling of immense material wealth, which made the consolidation of a sole, unified State on the planet possible, had not been forgotten, nor had all the measures that were necessary from the moral point of view. The extraordinary wisdom of Athens and the collaboration of all the experiences of the vanquished peoples had been transplanted in Rome to no avail.

The incarnated spirits were unable to eliminate the hateful cords of vanity and ambition, and betrayed by these sentiments, they acquired grievous debts before the tribunals of Divine Justice.

The coming of the Christ to the dark stage of the planet to bring the luminous message of truth and love had marked the period of humankind's spiritual adulthood. This adulthood entailed rights, which, in turn, would be accompanied by increased responsibilities and duties for solving the great educational problems of the heart. While physical humankind broadened its horizons in the realms of material progress, the Gospels brought to spiritual humankind a course of new endeavors, educating it suitably for the intrepid conquests of science and liberty in the future. This educational

process was supposed to be carried out by the capital of the world in accordance with the designs of the spirit realm; however, heavy powers of the Darkness had joined forces with the strongest tendencies of terrestrial human beings, who were constantly predisposed to the cords of evil that held them to the earth and bound to the coarsest instincts of preservation. And while the selfless spirits On High wept over the Romans' abuses of liberty, the City of the Caesars became drunker and drunker on the wine of hatred and ambition, contracting grievous debts by intertwining their sentiments with the hatred of the vanquished and humiliated, thus creating a grim outlook for the distant future.

Spiritual Humankind's Wrongdoings and Dolorous Redemptions

The pain-filled prayers of all the workers in Jesus' blessed sowing field reached his merciful heart. His discerning gaze, however, had pierced the core of people's souls and it was not without good reason that he had recommended letting the wheat and tares grow together in the same furrows, leaving it to him to separate them at harvest time.

The limited freedom of action of individuals and collectivities is always fully respected. All are responsible for their deeds and they receive accordingly.

That is why Rome was given the chance to accomplish its political purposes and designs. But Divine Justice accompanied it throughout the course of its aberrations that forever compromised the future of spiritual humankind, which only now will undergo a readjustment in the bitter transitions of the 20th century. A heavy and awful cord bound the victorious city to the peoples it humiliated. The hatred of the vanquisher and its enemies melted into centuries of expiatory trials and struggles in order to show that Jesus is the foundation of the Truth, and that only love is the sacred purpose of life. Thus, conqueror and conquered, united by hatred like slaves shackled to each other in the galleys of bitterness, appeared periodically in the spirit world before the supreme mercy of the Son of God to promise mutual reparation and redemption in the centuries to come, founding western civilization as the blessed workshop for their new endeavors in the effort of fraternity and regeneration.

The Master's goodness enabled valorous and progressive cities to flourish, along with enlightened, prosperous countries, where fallen souls could find all the elements they needed for spiritual growth. The physical human continued the ascending line of its

evolution in conquests and discoveries, but would the transcendent human, the immortal being, be able to leave the sea of slime in which it had willingly immersed itself for two millennia?

Let the disquieting expectations of the present time answer for us.

The Martyrs

Before spreading Christian ideas in the midst of Roman society, Jesus' agents were already preparing to aid the missionaries of the new faith, knowing full well the Patricians' reaction to the new doctrine's postulates of fraternity.

The wealthiest classes could not tolerate such principles of equality as those professed in the lessons of the Nazarene. They considered them to be postulates of moral cowardice incompatible with the proud philosophy of the Empire; hence, Christians suffered the martyrdoms of the first persecution, which began during Nero's reign and which still hold such dolorous and horrific memories. No instrument of torture was spared in testing the faith and constancy of those resigned, heroic souls. The whip, the cross, the rack, the claws of iron, the fire, and the lions of the arenas – nothing was spared to effectively persecute the Nazarene Carpenter's followers. Peter and Paul surrendered their lives during the sanctifying martyrdoms, and from Nero to Diocletian a heavy cloud of blood and tears enveloped the Christian soul, full of trust in Divine Providence. Even Marcus Aurelius, whose elevated spiritual stature had received from the Higher Realms the mission of stopping such madness, could not deter the current of dark forces. But the blood of the Christians was the sap of life shed on the divine seeds of the Lamb, and their sacrifices were the reflections of the loving vibration of Christ's teaching, traversing the centuries to be understood and practiced for millennia to come.

The Apologists

Ironically, the Christian doctrine had found in the persecutions its best resources for publicity and expansion.

Its benevolent principles were finding refuge in all hearts, appealing to the conscience of all thinkers of free and sincere soul. Its influence was made apparent in the second century in nearly all areas of intellectual activity, and it had a large impact on legislation and customs. Tertullian presented his *Apology*, causing widespread wonder and respect. Clement of Alexandria and Origen appeared with their authoritative words to defend the Christian philosophy, and along with them a veritable host of voices arose that advocated the cause of truth, justice, redemption and love.

Fasting and Prayer

At first, Christians did not have a vision of the field of work that had been given to them. They did not grasp the fact that, if fasting and prayer were a great virtue in solitude, they were even more so when used against the whirlwind of the unbridled passions in regenerative struggles. They did not immediately understand that, more than anything else, these evangelical precepts meant sacrificing oneself for one's neighbor, perseverance in the redemptive effort, and serenity in active labor, which all correct and edify at the same time. Withdrawing to monastic life, they populated the deserts believing that they could more quickly redeem themselves for the Lamb.

A longing to flee the populous cities animated all believers, giving origin to the errors of the medieval era, when people thought they could find the antechambers of Heaven in monasteries.

The East, with its many deserts and sacred places, was the pathway for all who wanted to escape the lair of the passions. At one point, the large mountain of Nitria alone held thirty thousand Anchorites exiled from the world and its deadly pleasures. Nevertheless, upon examining that ill-advised decision of those early times, we must remember that Christians had forgotten that Jesus did not desire the death of the sinner.

Constantine

Under the guidance of Jesus, the spiritual forces that accompanied – and continue to accompany – all activities on the planet sought to lay foundations for new events, which would prepare Roman society for redemption and trial.

The invasion of the so-called barbarians was thus foreseen.

A strong military anarchy hampered the solving of collective problems, enthroning and dethroning emperors from one day to the next. Sensing the nearness of great events and foreseeing the impossibility of maintaining imperial unity, Diocletian organized the Tetrarchy or government by four sovereigns from four great capitals.

After Diocletian withdrew to Salona, exhausted from the duties of governing, a military rebellion took place acclaiming Constantine, son of Constantius Chlorus, emperor against the wishes of the two Caesars who were the successors of Diocletian and Maximian. A battle ensued and Constantine defeated Maxentius at the gates of Rome. He entered the city victorious to be received in triumph. With him, Christianity ascended to the duties of the State with the Edict of Milan.

The Papacy

From the tenth persecution onward, Christianity had been regarded in Rome as a defunct doctrine, but the Master's agents did not rest in their noble efforts to make his generous principles accepted. Historical fatalism required the collaboration of such principles in the political chambers of the world, but once more, human moral indigence did not comprehend the gift from the spirit realm, because right after victory, the Roman bishops solicited unjust prerogatives over their humble colleagues of the bishopric. The same spirit of ambition and imperialism that had been prevalent in the organism of the Empire now dominated the Church of Rome, which hoisted itself to the position of overlord and censor of all others. In cooperation with the State, it made the force of its arbitrary determinations felt. Christ's messengers had struggled for three hundred years trying to help it along the pathway of love and humility before letting it go down the roads of darkness for the effort of salvation and experience; and as soon they abandoned it to the painful endeavor of self-perfection, the emperor Phocas aided the creation of the Papacy in 607. This imperial decision gave the bishops of Rome prerogatives and rights that had never been justified until then. Once again, the pride and ambition of the City of the Caesars was enthroned. In 610, Phocas was summoned back to the spirit world, leaving the consolidation of the Papacy behind. From that time onward, a period of 1,260 years of bitterness and violence ensued for civilization.

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The Church and the Barbarian Invasions

Christianity's Victories

On his road of accomplishments, Constantine implemented a new administrative organization for the Empire, an organization that had begun with Diocletian. Constantine divided it into four Prefectures composed of the East, Illyricum, Italy and Gaul²⁶; these, in turn, were divided into dioceses headed by prefects and vicars.

With his influence as the victor at Milvian Bridge²⁷, Constantine called the Ecumenical Council of Nicaea to combat the schism fomented by Arius, an Alexandrian priest who denied the divinity of Christ. As a result of this ecclesiastical parliament in 325, the first Catholic dogmas assumed the force of law.

Constantine was succeeded by his sons, who did not follow in his footsteps. Then, Julian, Constantine's nephew, came to power, and to the detriment of the Christian doctrine, he attempted to restore the old gods, although he realized the inefficacy of his attempt.

Around the year 381, Theodosius rose to power and declared Christianity to be the official religion of the State. At the same time, he ordered the extinction of the last traces of Roman polytheism. It was then that all the peoples recognized the great moral power of

the doctrine of the Crucified One – for which thousands of human beings had given their lives in the arena of martyrdom and sacrifice – upon seeing the Emperor, in 390, kneel humbly at the feet of Ambrose, Bishop of Milan, in contrition for the cruelties with which he had put down the revolt in Thessalonica.

The Beginnings of Roman Catholicism

Christianity, however, no longer demonstrated the same humility as before. Its crosses and chalices of gold and jewels recalled very little of the rustic wood of the glorious era of the apostolic virtues.

Its councils, such as those of Nicea, Constantinople, Ephesus and Chalcedon, were no longer assemblies that replicated the peaceful and humble gatherings in Galilee. Its unification with the State was a motive for grand displays of wealth and prideful vanity, in contrast with the teachings of the One who did not have a stone on which to rest his tired head.

The ecclesiastical authorities realized they had to fanaticize the people in order to impose their ideas and concepts on them. Rather than educating the soul of the masses regarding the sublime lesson of the Nazarene, they gave in to their preference for outward solemnities and the easy worship of external rituals, so much to the taste of the old Romans who had shown little inclination toward transcendent matters.

The Church of Rome

The Church of Rome, which, even before the official creation of the Papacy, considered itself to be the chosen one of Jesus and fancied itself to be the guardian of Peter's consecration, lost no opportunity to strengthen its unjustifiable primacy over its congeners at Antioch, Alexandria and the other great centers of the time. Heir to Rome's customs and multi-secular character, it sought conformity with the doctrines considered as pagan by posterity, thereby modifying the purely Christian traditions, adapting texts, inventing uncalled-for novelties, and finally organizing Catholicism upon the remains of the distorted doctrine. The bishops of Rome took advantage of their congenial understanding with the political authorities of the State and imposed their arbitrary innovations, which ran contrary to the sublime aims of the teaching of the One who had proclaimed humility and love to be the great roads to redemption.

Thus appeared the new dogmas, new doctrinal modalities, the worship of icons in the churches, and the extravagant feasts of outward worship – nearly all copied from the customs of anti-Christian Rome.

The Destruction of the Empire

The weakness and impenitence of human beings did not allow them to understand that Christianity had been called to the role of governance solely to educate the sentiments of those who governed, preparing them to take enlightenment and fraternity to the other peoples of the earth, who, at the time were regarded as barbarians by the culture of the Empire.

In spite of all efforts to the contrary by Jesus' messengers, Boniface III created the Papacy in 607 in frank disregard for all the dispositions of humility that should have governed the life of the Church. The forces of evil, allied to human thoughtlessness and vanity, had obtained a relative and transitory triumph.

Even so, in the sovereign light of the Lord's mercy, the spirits of the higher realms met and adopted new measures concerning human progress.

Every resource possible had been lavished on Rome so that its political and intellectual expressions could be spread throughout the earth, reaching all peoples in the same embrace of love and unity. Its collective soul, however, had distorted all its sacred potential for spiritual growth and had denied all the great teachings. There had been no lack of dire warnings from On High, such as the unforgettable and dolorous events of Vesuvius regarding the cities of Campania. Centuries of struggle and teaching had come and gone without the soul of the Empire having grasped its essential duties.

Consequently, Jesus ordered the transformation of the organized and powerful Empire. Its proud eagles had sailed all the seas; the Mediterranean was its property and all peoples had kneeled down in homage and obedience; but an invisible force snatched away its diadems, took away its strength and reduced its glories to a pile of ashes.

To this day, the mind that studies the past keeps asking the reason for such an awful downfall; but the truth is that all of earth's foundations rest upon Jesus Christ.

The Barbarian Invasions

Christ's measures, implemented after Constantine's reign, were followed by the first large invasions, when the Visigoths, fleeing from the Huns, crossed the Danube and settled in the eastern part of the Empire. From there, they entered Greece and Italy, spreading death and destruction. In spite of the victories of Stilicho in 410, the invaders reached the gates of Rome, sacked it and subjected it to the harshest humiliations.

In 405, Radagaisus had led 200,000 soldiers towards the imperial city. Although defeated, he had put a serious strain on Rome's coffers.

The Empire's expiatory trials proceeded in an avalanche of bitter suffering. Among the barbarian hords were the Alans, the Vandals, the Swabians and the Burgundians. In 450, the Huns, led by Attila, attacked the Gauls, harassing peaceable and defenseless populations. Imperial unity was lost forever. With his victories, Clovis founded the Frankish monarchy. The Bretons, oppressed by invasions and deprived of help from the Roman army, appealed to the Saxons who populated the south of Jutland, subsequently organizing the Anglo-Saxon Heptarchy²⁸.

What Rome should have done regarding education and continual support, these rough and stalwart peoples came to claim themselves.

The great City of the Caesars could have avoided the catastrophe of dismemberment if it had taken its culture to every heart instead of having spent so many centuries at the abundant table of pleasures and ongoing libations.

Reasons for the Medieval Era

The fall of the Roman Empire brought extraordinary changes to the world. Many heroic and valorous souls that had been purified through struggle, in spite of the environment of vices and unbridled passions, ascended to the higher spirit planes, returning to the planet only in order to fulfill ennobling and sanctifying missions.

The widespread chaos caused by the revolutionary activities of the other peoples of the earth, who waited in vain for the moral help of the government of the emperors, originated a long period of stagnation in the evolutionary process. It was during this time of transition – which now reached its peak – that we find the causes of the Medieval Era, or the dark period in the history of humankind. Only such a mystical influence on civilization can explain the reason for feudal organizations after such great advances by the human mind regarding the great questions of the unity and political centralization of the world. It was because a new cycle was beginning for civilization under the loving watch-care of the Divine Master as the last spiritual expressions of the great Empire were withdrawing to the silence of the sanctuaries and spiritual retreats to weep in the solitude of the monasteries over the corpse of the great civilization that had not been able to fulfill its glorious destiny.

Masters of Love and Virtue

Sublimated and courageous souls subsequently reincarnated under the aegis of Jesus for the great endeavor of directing the political forces of the Roman Church, now organized in the manner of the ephemeral structures of the world. The Papacy was the work of pride and iniquity, but Christ had not forsaken the most unfortunate and destitute. Thus, within the Church itself, a number of masters of love and virtue appeared, teaching the clear pathway of spiritual growth to the invading peoples, bringing them the Christian ideals and destining them to the luminous times of the future.

26 Constantine ruled Gaul, Diocletian ruled Italy, Galerius ruled Illyricum, and Maximian ruled the East. www.fourthcentury.com. – Tr.

27 By defeating Maxentius here in AD 312, Constantine I became the unchallenged ruler of the West. www.encyclopedia.com. – Tr.

28 The seven kingdoms of the Angles and the Saxons believed to have been established in Britain in the 7th –8th century. www.encyclopedia.com. – Tr.

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The Medieval Era

Jesus' Messengers

Throughout the 6th century, in conformity with deliberations on the invisible plane, great figures of wisdom and goodness appeared, in contrast to the prideful vanity of the Catholic bishops, who, instead of inheriting the Crucified One's treasures of humility and love, demanded the opulent life, honors and emperors' prerogatives. Elevated to the highest political power, the leaders of the Church remembered neither apostolic poverty and simplicity, nor the words of the Messiah, who had proclaimed that his kingdom was not of this world.

Nevertheless, in that swampland of ambitions the lilies of Jesus' loving kindness also flourished in sublime accomplishments of sacrifice and goodness. Heroic missionary spirits, the majority of whose names are not listed in the records of earth's history, filled the role of new priests of Christianity's sacred idea, keeping its divine flame alive for the planet's future generations. Although they were subject to the discipline of the Roman Church, in the temple of their hearts they heard the gentle, eternal word of the Divine Gardener and understood that their mission was one of renunciation, sacrifice and humility. Rome could bargain for ecclesiastical rights with the politics of the world and establish simony in its sacred churches, forgetting its most austere commitments; but these missionaries

would travel the world in their tattered robes nourishing the word of the evangelical promises and building resting places of silence and mercy, where they would keep the written traditions of the sacred lessons for the days to come.

Of that host of selfless persons organized for Jesus and by Jesus in the midst of the Church, we must highlight the Benedictine missionaries, whose loving and patient efforts led a large number of so-called barbaric peoples – especially the Germans – to the generous bosom of Christianity's ideas.

The Byzantine Empire

After the death of the emperor Theodosius, the known world was divided into two empires – the Eastern and the Western – under his two sons, Honorius and Arcadius. With the siege of the Heruli²⁹ in 476, the western empire vanished and with it the last vestiges of the unity of the Roman Empire forever; then in 493, the kingdom of the Ostrogoths was established in Italy with Ravenna as its capital.

Constantinople was thus the legitimate successor to the great imperial city. The Byzantine Empire was the depository of Roman legislation and customs. A powerful breath of Latinism vitalized its institutions; but with the objective of perpetuation, Roman expressions sought a refuge in other lands, to no avail. Not even strong-willed men like Justinian could save them. Hidden and powerful forces were taking charge of its visceral renewal, and in spite of its millenary endurance, the Byzantine Empire, heir to the Caesars, would fall lifeless in 1453 to the siege of Mohammed II.

Islam

Before the founding of the Papacy in 607, the spiritual forces were compelled to make a great effort to combat the darkness that was threatening all consciences. Many emissaries from On High incarnated amongst the Catholic ranks for the purpose of regenerating the Church's customs. In vain, however, they tried to get Rome to return to the arms of Christ, and only managed to use their best efforts in the painful endeavor of storing experiences for future generations.

Numerous spirits reincarnated with lofty assignments from the invisible realm. Among these missionaries was the one called Mohammed, who was born in Mecca in 570. A son of the Quraysh tribe, his mission was to unite all the Arabic tribes under the light of the Christian teachings in order to organize a movement that was strong enough to restore Christ's Gospel against the Roman abuses in Europe. However, poor and humble at the beginning of his life – which should have been one of sacrifice and exemplification – Mohammed became wealthy after marrying Khadidja. Unable to withstand the assault of the Spirits of Darkness, he betrayed his praiseworthy spiritual obligations with his weaknesses. Gifted with powerful mediumistic faculties inherent to carrying out his commitments, he was often counseled by his mentors from the higher realms in the crucial moments of his life; nevertheless, he was unable to overcome his human weaknesses. That is why the missionary of Islam's teachings are filled with flagrant contradictions. Mixed in with the Christian fragrance of many of his lessons, there is a bellicose, violent and imposing spirit; and along with the fatalistic doctrine contained in the Koran, there is also a doctrine of individual responsibility, displaying throughout an imagination overexcited by the powers of good and evil in a mind that strayed from its rightful path. Thus Islam, which could have been a great movement of

restoration of Jesus' teachings to correct the aberrations of the nascent Papacy, became instead one more victory of the Darkness against the Light. Its roots had to be extirpated.

The Wars with Islam

In remembering the duty that had brought him to the earth and his responsibilities in Asia to restore the Church to Jesus, Mohammed popularized the term “infidel” among the various families of his people. He used it to designate the Arabs who would not submit to him, whereas the term was perfectly applicable to the wayward priests of Christianity. Upon his return to the spirit realm, all of Arabia was subjected to his doctrine at the point of the sword. Even so, his followers were not satisfied with such a conquest. They initiated “holy wars” abroad, subjugating all of northern Africa by the end of the 7th century. Toward the beginning of the next century, they crossed the Strait of Gibraltar and were able to settle in Spain, where the Visigoths, lacking unity, offered little resistance. They did not go beyond the Pyrenees, because the spirit realm had established a boundary to their advance by sending Charles Martel³⁰ to defeat them in 732.

Charlemagne

It is after this period that Jesus allowed the reincarnation of one of the most upstanding Roman emperors, who was eager to help the European spirit in its bitter decadence. This spirit was reborn as Charlemagne, the true reorganizer of the scattered elements needed to found the western world. Nearly illiterate, he created the greatest traditions of strength and goodness, with the loftiness that characterized his balanced and highly evolved spirit. During his 46-year reign, Charlemagne promoted education and corrected the administrative defects rampant among the disorganized peoples of Europe, thereby leaving wonderful prospects for Latinism.

Jesus knew how many tears a task of such a nature would cost Charlemagne because it would demand the highest qualities of both heart and mind. However, in anticipation of the sweet emotions awaiting him in the spirit realm, numerous invisible friends that had been at his side in the Rome of uprightness and duty surrounded him on Christmas night in 800, when, in St. Peter's Basilica, his thought in prayer rose to Jesus. A wave of harmonious vibrations came over the opulent environment, which was hardly propitious for demonstrations of true spirituality. Leo III, the Pope at the time, felt touched by an inexplicable spiritual rapture, and approaching the great warrior of the good, adorned his brow with a crown of gold as the crowd enthusiastically proclaimed him "Emperor of the Romans."

Charlemagne too felt that that city was his. He seemed to return to the far-off past to contemplate a Rome of dignity and virtue. His soul shed tears, like Jeremiah weeping over Jerusalem in his grief, thanking Jesus for his divine grace.

A few years later, the great emperor once again sought the light of the Spirit World and found that his efforts were falling on souls like a blessing. Nonetheless, his empire would not last very long.

Feudalism

After the remarkable advances of Athens in matters of administrative policies and those of Rome in matters of law, it is hard to understand the reason for feudalism, which extended throughout Europe from the 8th to the 12th centuries, a fact that seems to the historian to be a retreat of an entire civilization.

All political unity disappeared during that time of vivid memories for humankind. Private ownership had never attained such importance and moral servitude had never gained such a strong impulse. Under such a regime, fratricidal battles had an open field on European soil, fighting for a hegemony that could never be arrived at by means of bellicose activities. Only the few Christian qualities of the Catholic Church were able to mitigate the tragic character of the situation by implementing the so-called "God's truces," which forced warriors to take a break on certain days of the week to commemorate the passages of the life of Jesus Christ, thus defending the peace with a periodic cessation of hostilities.

Reasons for Feudalism

Feudalism may be easily explained, however.

Charlemagne's mission had been organized by the invisible plane as one of the largest attempts to reorganize the empire of the West; but upon observing the uselessness of the attempt due to the hardness of most hearts, the spiritual authorities, under Christ's aegis, renewed the educational processes of the European world – at the time just starting today's civilization – by calling all human beings to life in the field so that, by tilling the soil and being in contact with nature, they could learn more effectively. Only feudalism could accomplish this, and its norms, although crude, were profitable in the pain-filled school of spiritual acquisitions, where thought and sensibility would surface to build the millenary edifice of Western civilization.

29 An east Germanic people originally from Scandinavia. www.britannica.com. –Tr.

30 He reunited and ruled the entire Frankish realm and stemmed the Muslim invasion at Poitiers in 732. His byname, Martel, means "the hammer." www.britannica.com. – Tr.

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The Abuses of Religious Power

Phases of the Catholic Church

In spite of the many aberrations of the Roman Church, which had forgotten the Christian principles as soon as it was summoned to the offices of the world's politics, Catholicism was never completely abandoned by the powers of the good in the spirit world. Countless warnings were sent to it throughout its history by the mercy of Christ, who took pity on the impiety of those who, in his name, sullied the church's altars.

While it was subject to the emperors of Constantinople, the Catholic institution strove to free itself of such wardship, seeking the broadest spiritual independence possible. It was successful only during the papacy of Steven II, with the organization of the so-called Patrimony of St. Peter³¹ in 756. At that time, many sovereigns made use of the Church according to their personal desires, granting ecclesiastical titles to the most corrupted consciences. The seat of Catholicism had become a huge market for all sorts of titles of nobility. Even after the 10th century, this situation of moral disaster continued to increase at an alarming rate. In the light of the Infinite, the Apostles of the Divine Master deplored such displays of spiritual corruption and arranged for the reincarnation of a large number of collaborators for a redemptive endeavor in the ranks of the Rule of St. Benedict³². These missionaries of the truth and the good began

laboring for restoration at the monastery of Cluny, from which new thoughts and regenerative energies emerged.

Gregory VII

It was during this activity of restoration that Hildebrand, known as Gregory VII, harkened to the inspirations that descended to his heart from the invisible plane and prepared himself for the mission awaiting him in the Vatican. He was one of the most important figures of the 11th century because of the faith and sincerity that characterized his attitudes. Elected Pope after the discarnation of Alexander II, he realized that his first job was to combat simony within the Catholic institution and to reestablish the authority of the Church. He truly wanted to lead it back to the bosom of Christianity, even though his ongoing strife with Henry IV might seem to the contrary. He convened a council in Rome in 1074 to curb the enormity of abuses involving the selling of the sacraments and ecclesiastical titles. Philip I and Henry IV promised to support the Pope's decisions regarding regenerating the organization of the Church. However, pressured by bishops guilty of simony, Henry reneged on his promise, and after being reprimanded by Gregory, he tried to depose him by calling a synod of corrupt ecclesiastics at Worms. The Pope excommunicated the rebellious emperor, resulting in the famous events at Canossa. The struggle had not yet been resolved when Gregory departed this world in 1085, although he had prepared the way for the Concordat of Worms, held in 1122 with Henry V, resulting in the independence of the Church along with some regeneration of its disciplines.

Jesus' Warnings

Ensnared in immense riches, and possessing all power and authority, the Church rarely grasped the duty of love that its educational mission entailed.

Accustomed to unrestricted authority, it often received warnings from Jesus in the form of condemnable heresies, which it felt it had to combat and destroy.

The exhortations from the Higher Realms were felt not only amongst the religious orders, where humble penitents provided their proud ecclesiastical superiors with the holiest lessons on Christian piety. In civil society, too, the seeds of light were bringing forth the most hopeful shoots of comprehension and wisdom regarding the Gospel and the examples of Christ. One such person was Peter de Vaux³³, a Lyon businessman who, touched by Jesus' example in his Gospel of love and redemption, shed all the cords that bound him to human riches and rid himself of all his assets to help the poor and needy. Invested with the mission as an instrument of the Lord's will, this remarkable man ordered the translation of sacred books for public reading, and along with other companions who went down in history with the name *Waldensians*, he began a widespread movement of evangelical preaching in the manner of apostolic times. The *Poor of Lyon* were excommunicated first by the city's archbishop and then by the Vatican in 1185. The Church could not tolerate any doctrine other than its own of pride and badly disguised ambition. Any true and sincere reminder of its Divine Founder was taken as an abominable heresy susceptible of the harshest punishment. The truth is, however, that even though the Waldensians were persecuted by the Catholic forces, their preaching and appeals never disappeared after the 1100s, because, under various names, their

organizations subsisted throughout Europe until the Reformation, in spite of the iron glove of the Inquisition.

Francis of Assisi

The appeals from the Higher Realms continued to solicit the Roman Church's attention in every quarter. So-called "heresies" broke out wherever there were free and sincere hearts, but the Catholic authorities were never open to receiving such exhortations.

The 20-year war against the heretics ended in 1229, when a number of the Church's leaders considered the opportunity of setting up a tribunal of penitence, whose planning had concerned the Vatican for quite some time.

This enterprise would be disguised under the pretext of the need for religious unification, but in reality the institution wanted to expand its vast control over consciences.

However, if the Inquisition had for so long concerned the authorities of the Church before it was actually set up, this evil plan also worried the Spirit World, where measures of educational renewal were being prepared. To that end, one of Jesus' greatest apostles reincarnated as Francis of Assisi. His great and luminous spirit shone near Rome in the region of desolate Umbria. His reformist activity took place without the sparring over words per se, because his priesthood was an example lived out in poverty and complete humility. Even so, the Church failed to grasp the fact that his lesson was meant for it, and once more refused a gift from Jesus.

The Franciscans

The powerful efforts of this missionary may not have been able to change the current of the ambitions of the Roman Popes, but it did leave shining vestiges of his passage on the planet.

His example of simplicity and love, of humility and faith, affected many individuals, who took up the holy task of regenerating souls for Jesus.

The Franciscan Order at one point was made up of more than 200,000 missionaries and followers of the great spiritual leader. They refused any kind of monetary help and accepted only the most meager and basic nourishment; but the characteristic that most distinguished them from other religious orders was that they did not live in monasteries. Instead of resting in the obscurity of cloisters in tranquility and meditation, these selfless spirits realized that the best way to pray to God was through constructive work aimed at making the world and hearts better.

The Inquisition

All the lessons of the good amounted to very little in light of the triumph of evil, because in 1231 the Tribunal of the Inquisition was consolidated under Gregory IX. Ironically, at the time this institution did not directly condemn the supposed guilty to death – a beneficent and comforting punishment when compared to the torture inflicted on anyone who was cast into its dungeons – but it could use every kind of torture imaginable.

The repression of the “heresies” was the pretext for the Church’s consolidation in Europe, becoming the punishment and misfortune of the entire world.

A lengthy period of darkness invaded every area of human activity. The penumbra of the churches was the stage for bitter and sacrilegious scenes. Dreadful crimes were perpetrated at the feet of altars in the name of the One who is love, forgiveness and mercy. The sinister institution of the Church would envelop the evolutionary pathway of humankind with a pall of thick darkness.

The Work of the Papacy

There are those who try to justify those many centuries of darkness due to the customs and ideas of the times, but the truth is that human progress could have done without this mechanism of monstrous crimes. Consequently, such awful and dolorous responsibilities added greatly to the Roman debt.

The Inquisition was the direct work of the papacy, but each person, like each institution, must settle his or her own accounts with Divine Justice. That is why we could never justify that frightful tribunal, whose criminal and wicked activity obstructed humankind's evolution for more than six, long centuries.

31 As early as the 4th century, the popes had acquired considerable property around Rome (called the Patrimony of St. Peter). www.britannica.com. – Tr.

32 Written in the sixth century, the Rule was followed in thousands of monasteries in Europe. www.osb.org. – Tr.

33 Peter Waldo, Valdo, or Waldes, also Pierre Vaudès or de Vaux, was the founder of the Waldensians, a Christian spiritual movement of the Middle Ages, descendants of which still exist in various regions. <http://en.academic.ru>. – Tr.

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The Crusades and the End of the Medieval Era

The First Crusades

In our coverage of the 1100s, the Crusades merit special attention due to the fact that they characterized that time.

Ever since Constantine, the holy places of Palestine had taken on considerable importance for Western Europe. Each year, thousands of pilgrims visited the sad landscape of Jerusalem to see the course of Jesus' Passion or the vestiges of the Apostles' lives. While the Arabs of Baghdad or Egypt controlled the region, the waves of Catholic tourism could safely visit the sacred places. However, 11th century Jerusalem had fallen to the Turks. The Turks no longer tolerated the presence of Christians and threw them out with utmost cruelty.

Such measures caused the entire Catholic world of the West to protest, and at the end of the century, the first crusades were organized in hopes of a victory against the infidels.

The first expedition, which departed from the most civilized centers under the leadership of Peter the Hermit, did not even manage to get out of Europe, because it was dispersed by the Bulgarians and Hungarians. However, in 1096 Godfrey de Bouillon and his brothers, along with Tancred de Syracuse and other leaders,

met in Constantinople and set off toward Nicea with an army of 500,000 men. They took Nicea, plundered Antioch and entered Jerusalem with the garlands of victory. They wanted to crown Godfrey king, but the Duke of Lower Lorraine³⁴ seemed to glimpse the luminous figure of the Lord of the World with a crown of thorns on his brow and considered it sacrilegious to be handed a scepter of gold when Christ himself had held only an ignominious reed in his august and compassionate hands. After much reluctance, Godfrey accepted only the title "Defender of the Holy Sepulcher." Shortly thereafter, paramilitary religious orders such as the Templars and Hospitallers were organized.

The Turks, however, did not give up. After many battles they took Edessa, forcing Pope Eugene III to organize the Second Crusade, led by Louis VII of France and Conrad III of Germany, but which had disastrous results.

The End of the Crusades

Toward the end of the 12th century, Jerusalem fell to the power of Saladin. The Christian kings of the West prepared for the Third Crusade, highlighting the victories of St. John d'Acre. The wars in the East continued for years on end with periodic and devastating destruction. Until then, Palestine had had marvelous areas of abundant vegetation. Galilee was a vast garden filled with fragrance and flowers. But the impact of the enemy armies' battles of extermination and ambition were such that Nature itself seemed to curse forever the places that deserved human love and care.

The last Crusades were led by Louis IX, the holy king of France, who after taking Damietta, was captured by the enemy. An enormous ransom was paid and he died, the victim of a plague, in Tunis in 1270.

Jesus' messengers, who from all occurrences know how to extract factors for humankind's evolution toward the good, sought to make the most out of these dolorous events. Thus, in spite of their anti-Christian quality, the Crusades brought a few benefits of economic and social order to all the peoples. Their influence was regenerative for Europe because it weakened the tyranny of the feudal lords and renewed the solution of the problems of ownership, causing many isolated skirmishes. Furthermore, they especially intensified the relations of the West and the East, relations that were halted only later due to the fierceness of the Turks and the Mongol invaders.

The Efforts of Christ's Emissaries

In the Infinite, the emissaries of the Divine Master met in numerous assemblies under the aegis of his merciful thought and organized new endeavors for the overall evolution of all the peoples of the planet. They lamented the ineffectiveness of so many missionaries of the good and love who, upon leaving the Spirit World filled with the best and holiest intentions, experienced the betrayal of their own strength on the orb under the influence of the gross imperfection of their environment. Many of them yielded to the lure of ephemeral wealth, immersing themselves in the ocean of vanities of domination, thus remaining at a standstill on the evolutionary pathway. Others, such as Louis IX of France, exceeded their power and authority, and committed acts that could almost be considered savage, thus fulfilling their sacred spiritual duties with little benefit and much overall harm.

Nevertheless, compelled by the laws of love that govern the Universe, these compassionate spirits never neglected their diligent concourse from the Higher Realms on behalf of human progress and always sought to perfect souls and guide Christ's missionaries along thorn-covered pathways.

Intellectual Poverty

In the 13th century, the royal system of government was finally installed, with the strongest expressions of feudalism coming to an end. Each region in Europe was attempting to string together all the elements necessary for organizing its political unity, but actually, the scant resources for education did not allow for a more advanced intellectual existence.

The States that were beginning to take shape were organized in the shadow of the Church, which had no interest in increasing the extent of individual education, because it was afraid of interpretations that were contrary to its own. Parchment cost a veritable fortune and books were extremely hard to come by. Until the 12th century, schools were limited to the monasteries, where monks busied themselves copying ancient manuscripts for posterity. Science, whose ascensional line starts in curiosity or doubt, as well as Philosophy, which addresses the highest spiritual matters, was completely enslaved to Theology, the absolute lord of all human activities. Theology held the powers of life and death over individuals due to the absurd rights of the Tribunal of the Inquisition even after the 13th century, when under the inspiration from the Higher Realms, important universities such as those of Paris and Bologna – which served as a model for Oxford, Coimbra and Salamanca – had already been founded.

The Renaissance

At that time there was a true renaissance in the intellectual life of the most evolved peoples of the European world. The university was composed of four colleges – Theology, Medicine, Law and the Arts – bringing together thousands of education-hungry minds, who would become the great elements of preparing for the future. The English Franciscan Roger Bacon, famous for his studies and initiatives, was one of the culminating points of this spiritual rebirth. The Church, however, prohibited examination and free opinion, thereby harming this evolutionary boom, especially in the case of Medicine, which, disregarding the close observation of all the facts, surrendered to magic, causing serious harm to society. Favored by the need for opulent displays of outward expressions of religion and by individual wealth, Architecture was the most cultivated of all the arts, given the many grand buildings in vogue at the time. Under the indirect influence of the spirit guides of various groupings of peoples, the languages of each country consolidated to form the great literary traditions of each region.

The Transmigration of Peoples

At this time, countless messengers under Jesus' guidance began the lengthy endeavor of bringing spirits together according to their tendencies and affinities in order to shape the nations of the future with their collective personality. Each one of these nationalities would be responsible for a specific mission in organizing future peoples according to the wise determinations of Christ, building the foundations for a new world after so many disasters of human weakness. The foundations were laid for great countries such as England, which in 1258 implemented the Statutes of Oxford, limiting the powers of Henry III. In 1265 the House of Commons was established, where the burghers and the less-favored classes had a say along with the House of Lords. Italy was preparing itself for its Latinizing mission. Germany took shape. The Iberian Peninsula became a huge workshop and France took definitive steps toward knowledge and beauty.

The activities of the spirit world provided human history with the perfect characterization of the collective soul of the peoples. Like individuals, whole collectivities also return to the world via reincarnation. Thus, we find ancient Phoenicians in Spain and Portugal, once again expressing their predilection for the sea. In ancient Lutetia³⁵, which became the famous Paris of the West, we find the Athenian soul in its lofty philosophical and scientific investigations, opening clear pathways for the rights of peoples and individuals. A little farther along, we find in Prussia the bellicose spirit of Sparta, whose deficient and misguided education led to the detestable spirit of Pan-Germanism³⁶ in today's Germany. We cross the Channel and find in Great Britain the Roman aedileship, with its education and prudence, resuming once again the lost reins of the Roman Empire in order to benefit the souls that had for so many centuries waited for its protection and assistance.

The End of the Medieval Era

From the invisible realm throughout all time, devoted spirits have followed humankind in its days of martyrdom and glorification, always struggling for the peace and good of all people.

In closing, we would mention the noble figure of Joan of Arc, who fulfilled her lofty mission by holding to the principles of justice and fraternity, and the dolorous wars that signaled the end of the Medieval Era. With the frightful conquests of Genghis Khan and Tamerlane, and with the fall of Constantinople in 1453, which would remain for good under the power of the Turks, the era ended once and for all. A new era emerged for humankind with the ongoing assistance of Christ, whose merciful eyes follow human evolution from the arcanae of the Infinite.

34 One of Godfrey's titles – Tr.

35 The Parisii were a tribe on the Middle Seine, and Lutetia ("place near a swamp") was one of their main settlements. It was on the south bank of the river. In 53 BCE, the Roman general Julius Caesar used Lutetia, which had probably been founded in the mid-third century BCE, as place of the council of all Gallic tribes. www.livius.org. – Tr.

36 A movement whose goal was the political unification of all people speaking German or a Germanic language. www.britannica.com. – Tr.

The Renaissance of the World

Regenerative Movements

At the dawn of the 15th century, when the medieval era was about to end, large assemblies of spirits met in the vicinities of the planet to direct regenerative movements, which, in light of Christ's determinations, would lead the world into a new era.

This entire regenerative effort took place under his merciful and compassionate gaze as He poured out his light on all hearts. Devoted messengers reincarnated on the orb to carry out loving and redemptive missions. On the Iberian Peninsula, under the guidance of Henry of Sagres³⁷, who was responsible for great and beneficial accomplishments, schools were founded for navigators to sail the seas in search of unknown lands. Numerous precursors to the Reformation appeared everywhere, fighting against abuses of a religious nature. Former masters of Athens reincarnated in Italy to spread the most beautiful jewels of genius and sentiment in the areas of painting and sculpture. England and France prepared for the great democratic mission that Christ would entrust to them. Commerce spread from the restricted waters of the Mediterranean to the great waves of the Atlantic in search of forgotten roads to the East. Jesus guided this rebirth of all human activities, which would define the positions of the various European countries, and invested each one with a particular responsibility in the structure of the

planet's collective evolution. To facilitate the extraordinary effort of this immense endeavor of renewal, the Divine Master's auxiliaries introduced into Europe ancient inventions and useful implements from the East, such as the compass for their maritime endeavors and paper for the divulgation of thought.

The Mission of the Americas

Christ then set his abundant hopes on the Americas. The 16th century dawned with the discovery of the New World, but Europeans at the time generally did not grasp the importance of such an event. The fabulous riches of India dazzled the adventuresome spirit of the time and the crowned heads of the Old World did not understand the moral significance of the New.

Nonetheless, Jesus' workers were unmoved by the criticism and applause of the world and carried out their great duties within the environment of those new lands. Under a higher determination, they organized the evolutionary lines of the nationalities that would flourish there in the future. On that field of new and regenerative struggles, all spirits of good will could work for the advent of peace and fraternity for humanity's future, and for that reason, having in mind the forthcoming centuries, they defined the role of each region on the new continents, placing the brain of the new civilization where today's United States is located in North America, and its heart in the abundant and welcoming lands of Brazil in South America. The former was to hold the material powers; the latter, the first fruits of the spiritual powers destined for the planetary civilization of the future.

The Invisible Realm and the Colonization of the New World

After the discovery of the Americas, a great effort of spiritual selection was implemented amid the struggles in Europe in order to create another sense of evolution in the New World.

If the colonizers of the Americas were at first exiles or outcasts from European societies, one must remember that these settlers did not come only from the great capitals of the Old World, considered from the exclusive point of view of the material plane. Countless groups of good-willed souls also departed from the invisible realm to incarnate in these new lands as children of those outcasts who were often persecuted by the iniquity of human justice. Joining these more- or less-advanced exiles were many European spirits who had grown weary of the inglorious struggles of hegemony and ambition and were looking for redemption in the constructive effort of a new homeland on the solid bases of fraternity and love; hence the more-elevated sentiments amongst the American peoples regarding the understanding of continental community. If we recognize the spiritual projection of Europe in the Americas, we must realize that it became a more knowledgeable and experienced Europe, not only concerning the problems of international harmony and human solidarity, but also regarding all the issues that entail the true assets of life.

The Apogee of the Renaissance

Initiated in the Higher Realms, this rebirth shone on the earth far and wide.

The invention of the printing press facilitated incredible progress in the world of ideas, leading to wonderful expressions of intellectual life. Literature took on new life and the arts reached heights unreachable by future generations. Numerous artisans of ancient Greece reincarnated in Italy to leave indelible vestiges of their passage in precious marble. In every area of artistic endeavor, there was a pronounced taste of Greek life, which was prior to the austere disciplines of Catholicism in the Medieval Era, and whose rules were strictly applied only to those who were not an integral part of the circle of ecclesiastical authorities.

The Religious Renaissance

Having strayed from the Christian path, the Church could not escape these reformist activities. The invisible plane thus ordered the coming to the world of numerous missionaries for the purpose of implementing the renaissance of religion in order to regenerate its lax centers of power. Consequently, the venerable figures of Luther, Calvin, Erasmus, Melanchthon and other remarkable personalities of the Reformation appeared in the 16th century in Central Europe and the Low Countries.

At the time of the first protests against the unbridled opulence of the Church's leaders, the pontifical cathedra was occupied by Leo X, whose worldly life made a disagreeable impression on sincerely religious spirits. Under his supervision, the famous "Book of Taxes of the Sacred Chancery and Sacred Apostolic Penitentiary," which stipulated the price of absolution for every sin and adultery, including the most heinous crimes, was created in 1518. Such degradations of ecclesiastical dignity gave impetus to the sermons of Luther and his companions of the pulpit. Persecution and threats against the eminent Augustinian monk did no good whatsoever. Some historians have seen his mission as a mere expression of spite on behalf of his fellow monks due to Leo's preference in assigning the Dominicans with preaching for indulgences. The truth is, however, that the humble son of Eisleben became the agent of widespread revolt against the abuses of the Church regarding dogmatic imposition and monetary extortion. Above all else, Luther's Theses were a way to combat Roman absurdities, but they were not the ideal pathway for religious truths. He responded to the extremism of abuse with the extremism of intolerance, thereby harming his own doctrine. Even so, his effort was crowned with remarkable importance for the roads of the future.

The Society of Jesus³⁸

A wave of new enlightenment delighted all consciences, but wicked and perverted spirits, who showed the Europeans other uses for gunpowder besides those the Chinese had seen in the beauty of fireworks, inspired the obsessed and sickly mind of Ignatius Loyola, founder of the Jesuit Order in 1534, with the aim of repressing freedom of thought.

The Church strongly embraced this idea, inaugurating one of the saddest periods in western history. The Tribunal of the Inquisition, with powers of life and death in the Catholic countries, made thousands and thousands of victims, darkening the pathway of peoples. Bloody, despicable spectacles took place in nearly all the great cities of Europe. The *autos-de-fe*³⁹ lit the horrendous bonfires of the Holy Office wherever there were thinking minds and feeling hearts. The inquest of every social institution and the violation of every home was implemented. In Spain, the unfortunate were burned in public squares. In France, a macabre night caused collective nightmares in matters of faith. In Ireland, many of the “faithful” made a point of taking to the altar of Jesus candles made from the fat of Protestants.

Activities of Jesuitism

The Society of Jesus, of nefarious memory, did not care about its means, but only its immoral ends.

Its activities spanned many years of darkness in the realms of western civilization and contributed widely to the moral backwardness that envelops the “scientific person” of modern times.

Its hoards of dominion, cupidity and ambition tortured not only the secular world. Sincere priests also suffered widely under its nefarious preponderance – so much so that when Pope Clement XIV tried to do away with it in 1773 with his brief “Dominus ac Redemptor”, he uttered in desolation: “I have signed my own death warrant but I have obeyed my conscience.” In fact, in September of 1774, the great Pope did hand his soul over to God amid the most horrendous suffering, the victim of a deadly poison that slowly wasted his body away.

37 Also known as Henry the Navigator – Tr.

38 A Roman Catholic order founded by Saint Ignatius of Loyola in 1534 to defend Catholicism against the Reformation and to do missionary work among the heathen; it is strongly committed to education and scholarship. wordnetweb.princeton.edu/perl/webwn. – Tr.

39 (Spanish, ‘the delivery of sentence in matters of faith’). The ceremony of the Spanish Inquisition at which, after a Procession, Mass, and Sermon, sentences were read and executed. Those sentenced to death were handed over to the secular authority and until 1781 burnt at the stake. www.encyclopedia.com. – Tr.

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An Age of Transition

The Struggles of the Reformation

In vain did the Diet of Worms condemn Luther as a heretic in 1521, leading him to take refuge in Wartburg because his libertarian ideas had lit a new light that was spreading like wildfire.

The Catholic Church began to suffer its hardest and most dolorous blows because a number of its ambitious rulers were taking advantage of the movement of the masses, and were confiscating its valuable assets. Numerous peasants, animated by the rights of free thought, began a major campaign against the usurping Church, demanding agricultural and social reforms in the name of the Gospel.

From 1521 to 1555, the cultural centers of Europe endured a time of anxious expectations behind the scenes of religious tragedy, but after the Augsburg Interim⁴⁰, a more widespread system of reciprocal tolerance was implemented.

The right of free examination, however, divided the Reformation into several religious denominations according to the personal orientation of their preachers or the political expediency of their environment. In Germany it was Lutheranism, with the adherents of the principles of Martin Luther; in Switzerland and France it was Calvinism, and in Scotland it was Presbyterianism. In England, the situation became more serious. For the convenience of his personal

whims, Henry VIII, staunch defender of the Catholic faith at first, made himself head of the political power by taking control of the Anglican Church. In France, the Huguenots were well-organized but there were political complications, and the despotic demeanor of Catherine de Medici ordered the St. Bartholomew's Day Massacre in hopes of eliminating Admiral Gaspard de Coligny. This sinister event began on August 24, 1572 and lasted 48 hours. The Reformation suffered one of its bitterest setbacks. Three thousand people were killed in Paris and its suburbs alone.

Christ's messengers deplored such dolorous events and labored to awaken the general conscience to free it from that hallucination of slaughter and blood; still, we must remember that each individual, as well as each collectivity, can either fulfill his or her duties or worsen his or her responsibilities in the circle of his or her relative freedom.

The Invincible Armada

Far from ending, the struggles in Europe throughout the 16th century increased by means of dreadful wars that immersed the peoples of the Old World in an awful, vicious circle of reincarnation and dolorous expiations.

As if the religious wars that afflicted Europe for so many years were not enough, the figure of a fanatical and cruel ruler appeared in the powerful Spain of the time, complicating the political existence of the European nations. The struggles of Philip II, successor to Charles V, were in some ways linked to the problems of the Protestant Reformation, but he placed his ambition and despotism above everything else. Encouraged by his victories over the Turks and Muslims, he sought to repress the political freedom of the Low Countries but met with heroic resistance. His wicked activities, masqueraded as a defense of Catholicism, spread far and wide, forcing the spirit realm to curb his immeasurable abuses of power. Thus, after organizing the Invincible Armada in 1588, composed of more than 100 ships equipped with 2,000 canons and 35,000 men to attack England without any justifiable motive, he saw his powerful fleet completely destroyed by a deadly storm. In accordance with measures taken in the spirit world, only the peaceable spirits that had been forced to take part in the doomed armada reached the English coast, where they were kindly received by a new homeland.

Even though Henry VIII had erred as a man, the English people were being prepared to fulfill a great mission, and it behooved the spirit world to labor in order to preserve their heritage of political freedom.

Religious Wars

In spite of the help and assistance of Christ's selfless messengers, Europe entered the 17th century amid frightful battles, now aggravated by the dreadful activities of the Tribunal of Penitence. One could almost say that the only Jesuits worthy of being called priests of Jesus were those who went to the unknown regions of the Americas to fulfill the noblest duties of human fraternity, because nearly the whole Society of Jesus in the Old World had become immersed in a sea of political intrigue that many times ended in criminal tragedy.

The religious wars were far from over – given the rebelliousness on all sides – and it was with painful efforts that the emissaries of the Higher Realms led the European collectivities to the Treaty of Westphalia in 1648, consolidating the victories of Protestantism against the unjustifiable impositions of Jesuitism.

France and England

By this time, France had already been prepared to fulfill its great mission, and under the influence of the invisible plane, the beneficial service of diplomacy was created. Behind the scenes of France's administrative policy, the principles of absolutism were being consolidated on the throne, but its great collective soul, filled with sentiment and generosity, was already getting a glimpse of the invaluable effort it would be called to undertake in the future. Alongside France, Great Britain was taking large strides toward the noblest human advances. When the Tudor dynasty ended in 1603, James I, king of Scotland, ascended the throne. Wanting to revive absolutist principles, the descendant of the Stuarts inaugurated a period of awful persecution, which grew worse under his son Charles I, whose political mindset had a strong leaning toward tyranny. Breaking with Parliament and dissolving it several times, Charles saw the people of the English capital with weapons in hand and ready to defend its agents. A civil war ensued that lasted several years. It only ended with Cromwell, who, in agreement with Parliament, set up the Republic, of which he became the "Lord Protector." Cromwell was a valiant spirit, but drunk on the sinister wine of despotism, he was also a vengeful, fanatical and ruthless dictator. After his death, his son proved to be politically inept and the throne was restored to the Stuarts. Their reign did not last very long, however, because the English, unhappy with the administration of James II, and loyal to their traditional love of freedom, called William of Orange to power. Parliament drew up the famous Bill of Rights, finalizing the emancipation of the people and limiting the powers of the crown. William III ascended the throne with the revolution of 1688. England had accomplished one of its noblest duties by consolidating the formulas of parliamentarianism because under this

structure all social classes were called on to cooperate and oversee the government.

Refuge in the Americas

Considering the movement of general and isolated responsibilities, the invisible plane, under Jesus' guidance, led to the Americas all the sincere and industrious spirits who did not need to reincarnate in Europe, where individuals and collectivities were becoming more and more bound together by the chain of lives of expiatory trials.

All the spirits called together to organize future progress flocked to the hemisphere of the New World. Many of them had acquired the sense of fraternity and peace after many struggles on their former continent. Tired of looking for happiness within the narrow confines of exclusivist sentiments, they felt within themselves the generous flowering of edifying reforms as they grasped the true solidarity of the universal community. Thus, from the very first, the political organizations of the Americas became bulwarks of peace and fraternity for the entire orb. This was because, considering the ongoing troubles in Europe, living on the Americas' soil and in the hidden light of their social climate was regarded by all spirits as a blessing from God.

The Encyclopedists

The 18th century began with equally renewing struggles, but high order spirits of Philosophy and Science – who reincarnated chiefly in France – would fight against the errors of society and politics, upending the principles of divine right, in whose name all sorts of barbarities were being committed.

Amongst this plethora of reformers were the venerable figures of Voltaire, Montesquieu, Rousseau, D'Alembert, Diderot and Quesnay. Their benevolent teachings reverberated in the future United States and throughout the rest of the world. Amid scintillations of sentiment and genius, they were the industrious instruments of the spirit world for the regeneration of earth's collectivities. There are some historians, who, in a characteristic desire for sensationalism are not ashamed to state that these studious and wise spirits were paid by Catherine II of Russia and the monarchs of Prussia to undermine the integrity of France. But such statements are slanders that only affect those who make them, because it was the sacrifices made by those generous souls that lit the divine spark of thought and liberty, the substance of all the social victories that make modern people proud.

American Independence

The ennobling ideas of the Encyclopedists and their new social theories were welcomed most openly in the English colonies of North America, which were organized and educated in the spirit of freedom of their homeland's parliamentarianism.

Thus, the invisible world used this great opportunity to implement the grand democratic principles proclaimed by the philosophers and thinkers of the 18th century. And when England failed to apply to her colonies the grand principle that she herself had affirmed: "No one should pay taxes without having voted for them," the Americans decided to proclaim their political independence. After a few incidents with England, they celebrated their emancipation on July 4, 1776 and later drew up their Constitution in Philadelphia, which became the model for the democratic codes of the future.

40 Augsburg Interim, temporary doctrinal agreement between German Catholics and Protestants, proclaimed in May 1548 at the Diet of Augsburg ... It was prepared and accepted at the insistence of the Holy Roman emperor Charles V, who hoped to establish temporary religious unity in Germany until differences could be worked out in a general council of the Catholic Church. www.britannica.com. – Tr.

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The French Revolution

France in the 18th Century

American independence stoked the liveliest enthusiasm in the spirit of the French, demeaned by the most pressing hardships after the extravagant reign of Louis XV.

The astonishing amount of unbridled luxury and abuses of the clergy and nobility had created an atmosphere for all the free and noble ideas of the Encyclopedists and philosophers in the tormented minds of the people. The situation of the proletarian and farming classes was characterized by the most heinous poverty. Taxes assailed all the centers of production, whereas the nobles and priests were exempt. The Estates General⁴¹ had not convened since 1614, which ended up giving more strength to monarchical absolutism.

Louis XVI's efforts to invite highly practical and eminent minds such as Turgot and Malesherbes to collaborate in his administration proved useless. This benevolent monarch, who did everything he could to raise the royal house from its lamentable downfall as a result of his predecessor's excesses, could hardly guess in his limited experience with life and people that a new era was beginning for the political world of the West with the dolorous transformations that would demand his very life.

The Estates General finally convened in Paris in 1789, with enormous misunderstandings exploding among its members, notwithstanding the goodwill and cooperation of Necker⁴² on behalf of the king. With the gathering transformed into the National Constituent Assembly after numerous incidents, the revolution began with Mirabeau's⁴³ speech.

The Time of Darkness

The Bastille was stormed on July 14, 1789, and after the famous Declaration of the Rights of Man and the Citizen, there was a series of reforms in every area of French societal and political life.

Such renovations, however, were merely a prelude to the most dolorous events. Numerous families took advantage of the truce to seek asylum in neighboring countries, and Louis himself tried to cross the border but was arrested in Varennes and taken back to Paris.

A realm of darkness was invading the consciences of benevolent France, called at that time by the spirit plane to fulfill a sacred mission for suffering humankind. All it would have to do would be to take advantage of what the English had accomplished by breaking the scepter of royal absolutism, and organize a new administrative process in the renewal of the political organisms of the orb in accordance with the wise teachings of its philosophers and thinkers.

Nevertheless, if there were a few spirits who had been prepared for the heroic journey at the end of that century, there were many others, unfortunately, who lurked in the darkness of the psychological moment to satiate their thirst for blood and power. Thus, after the many noteworthy figures of the first revolutionaries, wicked spirits such as Robespierre and Marat appeared on the scene. The elation of victory fostered a widespread murderous rapture in the spirit of the masses, which led to the most nefarious events.

Against the Excesses of the Revolution

The French Revolution was immediately combated by the other nations of Europe, which, under the guidance of Pitt, Prime Minister of England, sustained a deadly struggle against it for many years.

In spite of the guarantees that the Constitution of 1791 offered the king, the National Convention ordered his death by guillotine. He was executed on January 21, 1793 on today's Place de la Concorde. In vain did Louis XVI try to justify his innocence to the people of Paris before the executioner decapitated him. The sincerest words flowed from his lips as he begged for the attention of his subjects in a wave of tears and sentiments that were simmering in his soul despite his apparent calm. Orders were given to the scaffold guards and the drum-roll drowned out his words.

France drew to itself the most dolorous collective trials in that torrent of madness. Under the influence of the English, the first European coalition was organized against the noble country.

But reparatory measures were not being taken only in the administrative offices of Europe. The spirits of Latinism also gathered in the spirit world under the blessing of Jesus to implore his protection and mercy for the great wayward nation. Consequently, the courageous and remarkable Daughter of Domremy returned to her old homeland at the head of huge hosts of consoling spirits, comforting afflicted souls and blazing new pathways. Numerous ranks of tormented spirits, outside their physical prison, were led by her to the Americas for regenerative reincarnations of peace and liberty.

The Reign of Terror

The law of compensation is one of the greatest, most living realities in the Universe. Under its wise and just determinations, the city of Paris would have to be the stage of tragic events for quite some time yet. Thus, the most sinister spectacles of the scaffold took place after the heinous Revolutionary Tribunal and the so-called Committee of Public Safety were implemented. France's conscience became enveloped in heavy darkness. The tyranny of Robespierre ordered the slaughter of many comrades and many honest and worthy individuals. Charlotte Corday wrongfully yielded to crime at Marat's residence with the purpose of restoring liberty to the people of her country, expiating her extreme act with her own life. There were times when more than twenty people per day were led to the scaffold, but it was not long before Robespierre himself and his henchmen climbed its steps due to the reaction of the nameless, suffering masses.

The Constitution

After the great struggles during the reign of darkness, the spirits watching over France managed to inspire its public men to write the Constitution of 1795. The legislative powers were entrusted to the Council of 500 and the Council of Elders, with the executive powers entrusted to a Directory made up of five members.

Thus, a truce ensued, which was used to reconstruct noteworthy works of thought. The military fought against the attempted invasion by other European powers, whose thrones felt threatened in their stability due to the advent of new ideas of liberalism, and the country's politicians focused on a huge building project, attaining the noblest accomplishments with their efforts.

However, after its libertine excesses, France was threatened with invasion and dismemberment. There are nations, however, who become creditors of the assistance of the Higher Realms in the fulfillment of their lofty obligations for other collectivities of the planet. Thus, with the attributions of a missionary, Napoleon Bonaparte, son of an obscure Corsican family, was called to the heights of power.

Napoleon Bonaparte

This lowly Corsican soldier was destined for a great task in the social organization of the 19th century, but he did not grasp the purpose of his great mission. All it took were the victories at Arcole and Rivoli, with the Treaty of Campo Formio in 1797, and his vanity and ambition completely clouded his thoughts.

His expedition to Egypt, long before Waterloo, was a sign to the spirit world regarding how ineffective his effort was going to be, considering the spirit of pride and imperialism that dominated his transformative energies. Beset by the dream of absolute domination, Napoleon was a type of Mohammed, who strayed from France's liberalism. Just as the prophet of Islam had barely come near the Gospel – which the actions of his life should have validated – Napoleon's activities barely reflected the generous ideas that had led the French people to revolution. His life, too, was full of shining and dark traits, showing that his overall personality wavered between the forces of good and evil. With his victories, he guaranteed the integrity of France itself, but he spread ruin and misery to other nations. As he carried out his task, the Civil Code was organized, establishing the most wonderful formulas of law, but he indulged in pillaging and scorning the sacred emancipation of others with the movement of his armies in the absorption and annexation of several countries.

To the world, his soldier's brow may have been laurelled with glorious traditions, and he was, in fact, a missionary from the Higher Realms, but he was betrayed by his own strengths. Nonetheless, in the Afterlife his heart more strongly felt the amplitude of his deeds and he saw England's heartless decision to send him into exile on St. Helena as being providential after his request for help and

protection. St. Helena represented for his spirit the prolog to the most dolorous and saddest thoughts in his life in the Infinite.

Allan Kardec

Bonaparte's act of invading others' territories with his activities of transformation and conquest, as he evaded the purpose of his mission to reorganize the French people, compelled the spirit world to take strong measures against his despotism and proud vanity. The time was approaching when Jesus would send the world the Consoler, in accordance with his auspicious promises.

Ardent appeals were addressed to the Divine Master by the guardian spirits of earth's nations. Numerous assemblies met in the spirit world in the spheres closest to the earth. One of the most lucid disciples of Christ descended to the planet imbued with his consoling mission, and two months before Napoleon made himself emperor, obliging Pope Pius VII to crown him in Notre Dame Cathedral in Paris, Allan Kardec was born on October 3, 1804, with the sacred mission of opening the way to Spiritism, the great voice of the Consoler promised to the world by the mercy of Jesus Christ.

⁴¹ The Estates General was a French parliamentary body created in 1302 that served primarily to approve royal taxation. It was composed of representatives from three elements of society, the clergy (the First Estate), the nobility (the Second Estate), and the rest of society (the Third Estate). <http://www.blackwellreference.com>. – Tr.

⁴² Jacques Necker, Swiss banker and director general of finance under Louis XVI of France. www.britannica.com. – Tr.

⁴³ Honoré-Gabriel Riqueti, Comte de Mirabeau, French politician and orator, one of the greatest figures in ... the French Revolution. A moderate and an advocate of constitutional monarchy, he died before the Revolution reached its radical climax. <http://www.britannica.com>. – Tr.

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The 19th Century

After the Revolution

With Napoleon gone from Europe's political scene, the Congress of Vienna met in 1815 to adopt sweeping measures for rebuilding the European nations.

Diplomacy led to memorable accomplishments by taking advantage of the dolorous experiences of those years of extermination and revolution.

Louis XVIII, Count of Provence and brother of Louis XVI, was placed on the French throne, reestablishing the old dynasties. The Church, too, got its share of the large inventory, restoring to it the countries where it had founded its perishable reign.

A breath of peace reanimated those collectivities exhausted by fratricidal battles, making way for the indirect intervention of invisible forces in the patrimonial reconstruction of the great nations.

Many reforms, however, were implemented after the bloody activities that had begun in 1789. Such renewals were more extensive and numerous in France especially. Besides benefiting the government of Louis XVIII by replicating the English system, several other liberal principles of the Revolution were adopted, such as the equality of citizens before the law and freedom of worship. These reforms established a regime of individual responsibility in the

mechanism of every sector of the State, in addition to all its political and social advances. Accustomed to all the arbitrariness of its dogmatic nature, even the Church acknowledged the limitation of its powers regarding the masses and resigned itself to the new situation.

Political Independence of the Americas

Most of the peoples of the planet that had been following the course of these events sought to eliminate the last vestiges of monarchical absolutism in order to approach republican ideals or to implement a constitutional regime that restricted the powers of rulers.

The Americas, destined to receive the sacred experiences of Europe for the civilization of the future, sought to apply the grand principles of the French philosophers to their political life on their way to a more complete emancipation. Following the example of the English colonies, the four viceroyalties of Spain struggled for their own independence. In Mexico, patriots would not tolerate any other king than their own, and in South America, with the action of Bolivar and the deliberations of the Congress of Tucuman in 1816, the colonies of South America proclaimed their political freedom. In 1822, Brazil, too, raised its banner of emancipation with Pedro I. Attentive to the mission of the Brazilian people in the civilization to come, it is worth noting the efforts of the invisible plane in maintaining Brazil's territorial integrity while the rest of the continent was being split into smaller republics.

Allan Kardec and His Collaborators

The 19th century unleashed a torrent of enlightenment in the world, with every country making strides toward useful and invaluable reforms.

The sacred teachings of Spiritism were on the verge of being heard by suffering humankind. In his magnanimity, Jesus would break the sacred bread of hope and faith for all hearts.

On his mission of enlightenment and consolation, however, Allan Kardec would be accompanied by a plethora of companions and collaborators, whose regenerative work would manifest not only in matters of a doctrinal nature, but in every area of intellectual activity of the 19th century. Science in those days made large strides that would lead it to the heights of the 20th century. The progress of the typographical art influenced all centers of human endeavor, giving birth to mobile libraries, magazines and numerous newspapers. The ease of communication via telegraph and railway lines established direct exchange among nations. Literature was filled with noteworthy and immortal works. The laboratory was permanently removed from the sacristy, thereby increasing the well-being of civilization. The dry cell battery was developed; magnetic induction was discovered, and the telephone and phonograph were invented. The first furrows were ploughed in the field of radiotelegraphy; spectral analysis and the unity of the physical energies of Nature were discovered. Atomic theory was explored and physiology established definitive foundations with comparative anatomy. The arts showed new life. Painting and music expressed a lofty aspect of advanced spirituality.

The heavenly gift of interchange between the visible and invisible worlds reached the planet in this wave of indescribable enlightenment. In accordance with the promises of Christ, Spiritism,

the Consoler of Humankind, arrived to enlighten human beings and prepare their hearts for the full use of all the wealth of Heaven.

The Social Sciences

The field of Philosophy did not escape this renewing torrent. Allying with the physical sciences, the sciences of the soul could not tolerate the influence of the absurd dogmas of the Church. The Christian denominations, troubled and divided, experienced a deadly struggle in their places of worship. Rather than exemplifying the Divine Master's fraternity, they surrendered to all the excesses of the sectarian spirit. Consequently, Philosophy retreated into its transcendent negativism, applying the principles of rational and materialist science to its own expressions. Schopenhauer was an eloquent example of this pessimism, and in spite of their sincerity in the vast realm of ideas, the theories of Spencer and Comte bolster our assertions.

The Roman Church was guilty of such deviations. Dominating by iron and fire, and being close to the rulers of the world, it had not bothered with founding the spiritual kingdom of hearts beneath its welcoming shade. Rather than exemplifying the Nazarene, it had amassed all sorts of useless assets, thereby intensifying the needs of the suffering masses. It extorted instead of giving and preserved ignorance instead of spreading the light of knowledge.

The Task of the Missionary

Allan Kardec's task was difficult and complex. He had to reorganize the fallen edifice of the faith and lead civilization back to its deep religious foundations.

Attentive to the mission of harmony and fraternity of the Americas, the invisible plane located the first tangible manifestations from the spirit world on their soil in the famous town of Hydesville, New York, provoking the broadest spectrum of opinions. The spark originated on American shores as had the consolidation of the victories of democracy.

Europe sought to adopt these new and generous ideas, which found the disciple at his post of prayer and watchfulness, ready to answer the calls of the Lord. Numerous direct coworkers helped him with his sacred effort, developing his syntheses in glorious complements. With its social and political institutions, the planet had reached a period of grand transformations that would require more than a century of painful and redemptive struggle. Spiritism would be the essence of these new conquests, conducting hearts back to the gentle Gospel of Christianity.

Collective Trials in France

We must point out the dolorous trials of France after its excesses during the Revolution and the Napoleonic campaigns. The revolutions of 1830 and 1848, which resulted in painful redemptions on the part of both individuals and collectivities, were followed by the Franco-Prussian War of 1870. Due to causes known only in the spirit realm, France – that great Latin nation – was crushed and defeated by Bismarck's proud Germany, which, intoxicated and blinded by victory, would in turn merit the bitter sorrows of 1914-1918.

Paris had watched with certain indifference the suffering of the condemned during the Reign of Terror and had attended the dreadful spectacles of the scaffold and applauded the oppressors; thus it suffered want and starvation in 1870 before falling into the hands of ruthless enemies on January 28, 1871. The political impositions of Emperor William in Versailles, and the collective bitterness of the French people in the days of defeat meant the redemption of the great Latin nation's aberrations.

Trials of the Church

Approaching the year 1870, which would mark the bankruptcy of the Church with the declaration of the infallibility of the Pope, Catholicism experienced bitterly painful trials.

Weary of the Church's impositions, all the enlightened peoples of Europe regarded its institutions as nothing more than religious schools that limited their educational purposes and controlled the mechanism of their activities.

Realizing that Christ did not hold a monopoly on any earthy lands, the Italians claimed their rights and sought to organize a unified Italy without the guardianship of the Vatican. The fighting, ongoing since 1859, had been extended for quite some time due to France's decision to maintain a whole army in Rome to safeguard the Papacy. But the situation of 1870 forced the French people to call back the guards of the Vatican, giving victory to the ideas of Cavour, depriving the Pope of all his temporal powers, and limiting his material possessions.

The Church's great lesson began with Pius IX.

A period of great transformation was just beginning, and the Church, which had always dictated orders to the rulers of the world in its thirst for domination, would be made into an instrument of oppression in the hands of the powerful.

An interesting phenomenon could be observed. The Church had never given a royal title to the figure of Christ, but as soon as it saw the thrones of absolutism crumble with the victories of the Republic and Law, it built the image of the King-Christ for the top of its altars.

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Spiritism and the Great Transitions

The Abolition of Slavery

The 19th century was characterized by its many advances. Along with the significant phenomena of the scientific and industrial development that shook it, there were also highly important political events that renewed the social concepts of all the peoples of the white race.

One of these great events was the abolition of slavery. Fulfilling the orders of the Divine Master, his messengers from the invisible realm labored with governments to facilitate the victory of freedom.

The decisions of the Congress of Vienna disapproving the trafficking of free humans had found deep repercussions in every country. In 1834, the English parliament voted to abolish slavery in all the colonies of Great Britain. In 1850, Brazil abolished the African trafficking of slaves.⁴⁴ In the revolt of 1848, France ordered the abolition of slavery in its territories. In 1861, Alexander II of Russia ordered all the serfs who labored under the regime of slavery to be freed, and from 1861 into 1865, a devastating war raged on the hospitable soil of the United States in the War of Secession, which ended with the victory of freedom and progressive ideas in the great nation.

Socialism

Grand ideas flourished in the mentality of the time. The ancient doctrines of complete equality resurfaced. Socialism made its appearance, proposing visceral and immediate reforms. Some idealists referred to Utopia by Thomas More or the perfect Republic idealized by Plato. Anarchical alliances were formed as well as societies of a universal character. A sociological revolution with unforeseen consequences threatened the stability of civilization, condemning it to utter destruction.

The end of the century was an enormous stage for such inglorious struggles. All the social sciences were called to great debates on capitalism and labor. But where were the moral forces capable of performing the great miracle of elucidating all minds? The Roman Church, which had nourished western civilization since its birth, was by necessity the entity indicated to resolve the problem.

After the statements of the Syllabus and after the famous speech by Bishop Strossmayer in 1870 at the Vatican when Pius IX decreed papal infallibility, such a role became very difficult for the Church. However, Leo XIII entered the fray with the encyclical "Rerum Novarum" in an attempt to reconcile labor and capital, assigning to each one its sacred duties. If the effect of this document held considerable importance for the most cultured classes of both the Old and New Worlds, such was not the case for the most disfavored classes, who had had enough of mere words.

Reestablishing the Truth

Thus, Spiritism came at the psychological time of great transformations, animating the human spirit so that the sacred fruit of all those who had labored and suffered in the painful development of civilization would not be lost. With the proofs of the soul's survival after death, Spiritism came to rehabilitate the Christianity that the Church had distorted, sowing once again the eternal teachings of Christ in people's hearts. With the truths of reincarnation, it explained the absurdity of absolute egalitarian theories and worked on restoring the true way for human progress. Framing socialism within Christian postulates, it had no illusions concerning external reforms and concluded that the only meaningful renewal was that of the inner self, the living core of the social organism down through time, striving for the intensification of educational activities in the eternal light of the Gospel of Christ. Teaching the law of compensation on the path of redemption, as well as the trials of the individual and the collectivity, Spiritism implemented the regime of responsibility, wherein each spirit had to enrich the list of its own qualities. Due to its understanding of individual effort and labor, it was not deceived by the utopias of absolute equality, and because of its awareness of the imperatives of human solidarity, it did not become an instrument of oppression for the magnates of wealth and power. It was unconcerned with all revolutions, because only evolution was its arena of activity and experience, and it kept its distance from all wars due to its understanding of the fraternal ties that unite the universal community; instead, it taught true human and national, familial and group fraternity, enlarging the concepts of economic justice and correcting the fanatical spirit of extremist ideologies.

During those dolorous times, when the most painful transitions faced the human spirit, only Spiritism could represent the moral quality upon which the support needed to build the future could be

found. While the utopists of outward reform surrendered to the guardianship of ruthless dictators and their sinister revolutionary adventures – as in the case of Russia and Germany – Spiritism pursued its instructional endeavor with the intellectual classes and the nameless, suffering masses as it prepared the world of tomorrow with the imperishable light of Christ's teachings.

The Apostasy of the Catholic Church

Starting in 1870, the year that signaled the decadence of the Church in virtue of its spiritual apostasy from fulfilling the great responsibilities that the Lord had entrusted to it in apostolic times, a period of profound transitions marked all human activities.

In vain had the world waited for the Christian accomplishments begun during Constantine's reign. Allied with the State and dining at the table of its economic interests, the Church cared about nothing but its own perishable reign. It had forgotten about God and never did try to match the evolution of the physical individual to the spiritual individual; rather, it held to the contemptible, petty interests of temporal politics. That is why the direst omens now hovered over its head.

Renewing Struggles

The 20th century dawned on the horizon of the globe as a time full of renewing struggles. Social theories continued to make headway, often touching the dark curve of extremism, but revelations from beyond the grave were descending on souls like immaterial dew, foretelling the peace and light of a new age.

Numerous transformations were anticipated and Spiritism enlightened people's hearts, renewing their spiritual personality for the approaching future.

The European and Sino-Russian wars of 1914-1918 were harbingers of an even greater struggle in the not-too-far-off future, when the planet will rid itself of all the rebellious spirits who have been galvanized in crime and who have not known how to take advantage of the gift of so many millennia in the sacred patrimony of time.

Then, Planet Earth, just like that far-off world of Capella, will be freed of spirits hardened in evil, because the human beings of radiotelephony and transatlantic exchange need both soul and sentiment, so that they do not pervert the sacred victories of progress. The spirits who remain on the planet will be those who have grasped the lesson of love and fraternity under the guidance of Jesus, whose mercy has been the word of life and light from the beginning.

A time of bitter struggle from the start of this century, war has entrenched itself permanently in nearly every region of the planet. The League of Nations, the Treaty of Versailles, as well as all peace pacts, have been nothing but phenomena of war itself, which will end only with the apogee of such fratricidal conflicts in the process of the final selection of the spiritual expressions of life on earth.

The Americas and the Future

Although compelled to take part in upcoming struggles due to the determinism of the circumstances of their political life, the Americas are destined to receive the scepter of civilization and culture to guide the peoples of the future.

The nations of Europe will gather around the Americas' economical storehouses to take advantage of the pain-filled efforts of those who fell for the development of Western civilization for the edification of the spiritual human being, who is to supplant the physical being with a full understanding of the great problems of being and destiny.

For this grand desideratum, the spirit realm is getting ready for the great effort of clarifying the noble duties of the Americas. The sincere effort of cooperation in the labor and construction of peace is not a utopia there, just as it is not in Europe, saturated with multi-secular prejudices.

The seeds of light of the marvelous tree of the civilization of the future are being planted in the lush fields of the Americas.

Jesus

There is an unprecedented movement of armaments and munitions in the world. Has this movement just begun? No. The arms race of the 20th century started before the Battle of Port Arthur⁴⁵ in 1904. The war industry has reached unforeseen heights. The fields are deserted. Men have gathered on the battlefield waiting for the enemy without realizing that the real enemy is in their own spirit. Europe and the East are a vast arena of aggression and terrorism, except for the Democratic Republics, which are compelled to rearmament due to the Moloch of extremism. Where are humankind's moral values? The churches are stifled by economic and political injunctions. Only Spiritism, renouncing all earthly warranties, is making the valiant effort of keeping aglow the light of belief on this fragile ship of humanity that is unaware of its glorious destiny, a ship that threatens to return to the currents of force and violence rather than the illuminated shores of Reason, Learning and Human Rights.

We must concur that Spiritism's efforts are almost greater than its strength, but the world is not at the disposal of earthly dictators. Jesus is its sole leader in the realm of immortal realities, and now that the world holds so many anguishing expectations, the regions closest to the earth are busy reestablishing truth and peace on the road to a new age.

Selfless, enlightened spirits have told us about a new meeting of the community of angelic powers of the solar system, of which Jesus is one of the divine members. This heavenly society will meet again in the atmosphere of the earth for the third time, the first since Christ received the sacred mission of embracing and redeeming our humanity, once more deciding on the fate of our world.

What will result from that conclave of Angels of the Infinite? Only God knows.

In the great transitions of this 20th century, let us wait for his love and mercy.

44 Slavery officially ended in Brazil only on May 13, 1888, with the signature of the Golden Law – *Lei Áurea* – by Princess Izabel. – Tr.

45 The Battle of Port Arthur was the opening battle of the Russo-Japanese War (1904-1905). <http://militaryhistory.about.com>. – Tr.

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The Gospel and the Future

A modest summary of History enables one to see the eternal ties that connect all the generations in the evolutionary surges of the planet.

Quite often, the stage of civilizations has been modified and its scenery has undergone profound renewals, but the actors are the same, progressing by means of purifying struggle toward the perfection of the One who is the Light of the beginning.

When earthly humankind first started out, it was naturally led to outward activities on its way to conquering nature for the solution of life's problems, but there came a time when its spiritual adulthood was proclaimed by the wisdom of Greece and the organizations of Rome.

At that time, the coming of the Christ to the planet would mark the greatest event in the world. The Gospel would be the eternal message from Heaven connecting earth to the luminous kingdom of Jesus if spiritual humanity had assimilated the divine teachings. But the purity of Christianity was unable to remain intact after the Lord's disciples, reincarnated on the terrestrial globe for the glorification of apostolic times, returned to the invisible plane.

The assault of the darkness overcame people's hearts.

Three centuries after the sanctifying lesson of Jesus, falsity and bad faith arose adapted to the conventions of the worlds' political

powers, misrepresenting all Jesus' principles by favoring doctrines of officialized violence.

In vain did the Divine Master send his most trusted emissaries and disciples to the ambient of the planet's struggles. When they were not slaughtered by the morally delinquent multitudes or the tormenters of consciences, they had to capitulate before their ignorance and await the far-off judgment of posterity.

Ever since that time – in which the evangelical message widened the circle of human freedom because it was mature enough to understand the great and consoling truths of existence – spiritual humankind has remained at a standstill regarding its impulses of progress. It has been unable to keep pace with physical humankind on its march down the roads of knowledge.

Alongside the powerful aircraft and radiotelephony that connect all the continents and countries of today, indicating the imperatives of the laws of human solidarity, we see the concept of civilization insulted by all sorts of isolationist doctrines while nations prepare themselves for extermination and destruction. In the name of the Gospel, all sorts of absurdities are perpetrated in so-called Christian countries.

The reality of the matter is that western civilization has not been fully Christianized. In France there was the guillotine; in England, the noose; in Germany, the ax, and in the United States of fraternity and concord, the electric chair – and we are referring only to the planet's "super-civilized" nations. Did Italy not carry out its aggression against Abyssinia⁴⁶ in the name of the Christian civilization of the West? Was it not in the name of the Gospel that the Italian priests blessed the canons and machineguns of conquest? Throughout these twenty centuries, all sorts of discord and anguish have been spread in Christ's name.

But the time has come for a readjustment of all human values. If dolorous collective expiations are foretelling the time of the final

“woes” of the Apocalypse, spirituality must get involved in the accomplishments of physical humankind and enable them to be used for the good of all humanity.

On its mission as Consoler, Spiritism is the support of the world in this century of decline in its history. Only Spiritism, in its characteristic of renewed Christianity, can save the religions that are vanishing amid the collisions of power and ambition, of selfishness and domination, and point humankind toward its true path.

In Spiritism’s wellspring of enlightenment, humankind will be able to drink the crystalline water of the consoling truths of Heaven, enabling souls to prepare for a new age. The time has come when the forces of evil will be compelled to give up their final strongholds of dominion on the earth, and their final victories will be the sign of a fearful and unfortunate reaction that will hasten the fulfillment of the dark prophecies that hover over their perishable empire.

Dictators, armies, economic hegemonies, unpredictable and unconscious masses, inglorious wars and secular organizations will pass away like the vertigo of a nightmare.

The victory of might is like the light of a fireworks display.

All reality is that of the spirit and all peace is that of understanding the kingdom of God and his justice.

The 20th century will effect the separation of the sheep from the rest of the flock. The shepherd’s crook will lead the ordeal in the sorrowful task of choosing the sheep. Suffering will take over the work that humankind did not accept through love.

A tempest of woes will sweep the earth. The children of the Jerusalem of all centuries will weep as they contemplate the rain of tears and blood that will burst forth from the heavy clouds of their darkened consciences.

Condemned to irreversible sentences for its social and political crimes, European dominance will disappear forever like the Roman

Empire, handing over to the Americas the fruit of its experiences with a view to the civilization of the future.

The earth is now entering into a twilight that will give way to a deep, dark night. The 20th century will see the outcome of these frightening events.

Nevertheless, those who are Christ's humble workers will hear his voice in the depths of their souls:

Blessed are the poor, for the kingdom of God is theirs! Blessed are those who hunger for righteousness, for they shall be filled! Blessed are the afflicted, for their day of consolation shall come! Blessed are the peacemakers, for they shall see God!

Definitely. For after the darkness a new dawn shall appear. Consoling light will envelop the entire orb that has been regenerated in the baptism of suffering. The spiritual human being will be melded with the physical one for the glorious march towards the Unlimited, and Spiritism, having taken from the world's material ruins the divine soul of all religions perverted by humans, will connect them with the welcoming embrace of restored Christianity.

Let us work for Jesus, even if our workshop is located in the desert of human consciences.

We have all been called to the grand endeavor and our most sublime duty is to respond to the call of the Chosen One.

In looking back on the scene of world history, we feel a cold shiver at the sight of this dolorous twilight of western civilization. Let us remember the Father's mercy and pray. The nighttime will not be long in coming, and in the belly of its deep darkness, let us not forget Jesus, whose infinite mercy will be, as always, the immortal light of the future dawn of peace, fraternity and redemption.

Conclusion

My friends, may God grant you much peace.

I want to thank you for your collaboration in this humble effort of our group to spread the grand postulates of evangelical Spiritism, just as I also want to thank the Divine Mercy for the blessed opportunity given to us. In our modest study of history, a sole objective has guided our steps: to demonstrate the sacred influence of the Christ in the organizing of all the surges of civilization on the planet ever since its geological formation.

Our contribution may have resulted in too short a summary; however, we did not intend a new autopsy of the globe's history in its social and political aspects. Instead, our intent was to reveal once more the mystical influences that govern the centers of human progress in every arena.

I am very happy with your dedicated and friendly collaboration. Some day, God will grant me the joy of addressing the ties that have united us from the remotest times, for it is not without cause that we have been fraternally united in the same endeavor and ideal.

I wish to reiterate my tender and true gratitude.

As the world outside prepares itself for the most dolorous and harsh struggles, let us thank Jesus for the happiness of being at peace in our workshop under the aegis of his divine love. As soon as is feasible, we promise an effort in the historical novel genre.⁴⁷ God will grant us such fortune: this I hope, for I have no doubt about his infinite mercy.

May God guide and bless you, preserving the sacred serenity of your homes and hearts.

EMMANUEL

(Message received on September 21, 1938)

46 Italo-Ethiopian War (1935-36), an armed conflict that resulted in Ethiopia's (Abyssinia), subjection to Italian rule. Often seen as one of the episodes that prepared the way for World War II. www.onwar.com. – Tr.

47 A reference to the historical novel about his life as a Roman patrician and legate in Judea at the time of Christ, a work that has since then been published in two volumes: *Two Thousand Years Ago* and *50 Years Later*. – Publ.

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