1860

The Spiritist Magazine

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The Spiritist Magazine
Journal of Psychological Studies
January 1860

Spiritism in 1860

The Spiritist Magazine initiates its third year and we are delighted to announce that it does so in the most favorable circumstances. We gladly take the opportunity to express all of our gratitude to the readers for the daily demonstrations of sympathy that we receive from them. That alone would give us great encouragement had we not found in nature itself, and in the objective of our work, enormous moral compensation for the resulting fatigue. The multiplicity of tasks to which we dedicate entirely is such that it is physically impossible for us to respond to all letters of congratulation that come to our hands. Thus, we are forced to respond collectively to their authors, begging them to accept our appreciation. Those letters and the large number of people that give us the honor of coming to us to talk about these serious issues convince us more and more about the progress of the true Spiritism, and by true Spiritism we mean the one understood in all its moral consequences. Not eluded by the actual reach of our work, the simple thought of having contributed by sowing a few grains[1] onto the scale is a kind satisfaction to us because those seeds would have served as a wakeup call to people's thoughts.

The growing prosperity of the Magazine is an indication of the benevolence with which it is received. We can only continue our work, following the same guidelines, since it receives the blessings of time, not distancing ourselves from moderation, prudence and courtesy which have always guided us. Leaving to the detractors the sad privilege of calumny and personalism, we shall not follow them in the terrain of hopeless controversy.

[1] Grain is the smallest of the former weights, by analogy to the grain of sand. (Note from the revising team – R.T.)

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We say hopeless because it would not lead them to conviction and it is a waste of time to discuss a subject with people who ignore the foundations of what is discussed. We have one thing only to tell them: study first and then we will see. We have better things to do than speaking to those who do not want to listen. As a matter of fact, what does it matter, definitely, the contrary opinion of this or that one? Will such an opinion have so great an influence capable of precluding the natural progress of things? The greatest discoveries had to face the fiercest adversaries, fact that has not discouraged them. Hence, let incredulity hum around us, certain that nothing can veerus off from the route that has been delineated by the seriousness of the subject itself.

We said that the spiritist ideas evolve. In fact, since some time now they have gained immense territory. One would say that they are in the air. Certainly, this is not due to the noise produced by the broad or the small press. If those ideas advance despite everything and against everything else, and despite the ill-will found in certain regions, the fact of the matter is that they are endowed by sufficient vitality. Anyone who takes the burden of studying Spiritism will find such a great moral satisfaction; the future so clear, precise and logically unfolding before them that they will acknowledge that it would be otherwise impossible, even feeling impressed for not having understood it earlier, as if coming from an innermost feeling that had always told them so. Once developed, the Spiritist Science does nothing more than formulating the ideas, retrieving them from the darkness of the deepest self where they have always been.

Future then reveals a clear, precise, perfectly defined objective. It no longer wanders about since its path is clear. No more a fortunate or disgraceful future which one could not understand, and repelled for that very reason. It is a rational future, consequence of the natural laws, capable of withstanding the strictest scrutiny. Man then feels happy and relieved from the huge burden of uncertainty, and uncertainty is a torment. In spite of anything else man probes the deepness of the future and cannot see it but as eternal. Then comes the comparison between such a future and the briefness and fragility of this Earthly life.

If the future does not offer any certainty it stuns man, who then bows before the present and refuses nothing to make such idea of the future bearable. His conscience is hopeless when speaks of good and evil. He says to himself: Good is what makes me happy. Why should I then see goodness

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somewhere else? Why should I support those in misery? The human being wants to be happy and to be happy one need to enjoy; enjoy what the others have. Man wants gold, a lot of gold, sticking to that as to his own life, since gold is the means of having all material pleasures. Why bother with his neighbor's well-being? What matters is one's own well-being, before anything else. Man then seeks satisfaction in the present since the possibility of any later satisfaction is unknown, in a doubtful future. He then becomes greedy, jealous, selfish, and even with all those pleasures man is not happy yet for life seems too short.

A positive future changes everything: the present is just ephemeral; he sees it goes by with no sadness. He is no longer attracted so much to the material pleasures as they cannot give him but a transient, evanescent satisfaction, leaving emptiness in his heart. He then aspires for a lasting and thus more real happiness. Where can he find it if not in the future? Spiritism frees man from the tortures of uncertainty by showing and demonstrating such a future, thus making man happy. Well, anything that brings happiness finds followers.

The adversaries of Spiritism attribute its fast propagation to a superstitious fever that takes humanity over, through the passion for the extraordinary. However, they should be logical, before anything else. We will accept their reasoning, if we can call that reasoning, when they clearly explain why does such a fever hit precisely the educated layers of society, more than the uneducated ones. On our end we say that it is because Spiritism appeals to reason and not to blind faith; that the enlightened classes do the due diligence, reflect and understand it. Behold, superstitious ideas cannot withstand examination.

As a matter of fact, all of you who attack Spiritism, do you really understand it? Have you studied it, scrutinizing its details, maturely considering all of its consequences? No you did not, a thousand times, you did not. You talk about something that you don't know. All of your criticism – and I don't talk about the silly, vulgar and gross diatribes, lacking any reason, bearing no value – I talk about those that at least have the appearance of seriousness; all of your criticism, I was saying, reveal the most absolute ignorance of the subject.

In order to criticize it is necessary to oppose reason against reason, proof against proof. Is that possible without a profound knowledge of the subject? What would you think of someone who intended to criticize a piece

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of artwork not knowing, at least in theory, the basic rules of drawing and painting; the merits of an opera without knowing music? Do you know the consequences of an ignorant criticism? It is ridiculous and a pure demonstration of lack of common sense. The more elevated the position of the critic; the more he is in evidence, the more his own interest forces circumspection, avoiding the always easy denial of talking about something that is unknown.

That is why the attacks against Spiritism short living, favoring its development instead of precluding it. Those attacks operate as propaganda; they lead to scrutiny and scrutiny can only favor us because we appeal to reason. There isn't a single article against this Doctrine which has not led to an increase in the number of subscriptions and book sales. Mr. Oscar Comettant's article (see *Le Siècle* from October 27th last, and our replica in the Spiritist Magazine, December 1859) produced the sales of more than fifty samples of the famous Mozart's Sonata (costs 2 francs net, according to Mr. Comettant's important and witty observation). The articles of the *l'Univers* from April 13th and May 28th, 1859 (see our response in the Magazine in the May and June 1859 issues) oversold the remainder of the first edition of *The Spirits' Book*, as well as others. Nonetheless, let us go back to less material things. As long as the opposing arguments are not but of the kind mentioned above, Spiritism shall fear nothing.

We insist that the main source of progress of the spiritist ideas is in the satisfaction given to those dedicated to their serious study, finding in the Doctrine something beyond a futile pastime. Well, since happiness is sought by all, it is not surprising that those persons clutch to an idea that makes them happy. We said somewhere else that the time of curiosity is over with regards to Spiritism, now replaced by the period of reason and philosophy. Curiosity has its time. Since that time has passed, one objective must replace the other. The same cannot be said about something related to serious thought and philosophy. Spiritism has advanced in particular since the time when people began to understand its reach, in its most subtle essence, for it touches the most sensitive string of man: happiness, even still in this world. That is the cause of its propagation; the secret of the strength which shall make it triumph.

All of you who attack Spiritism, do you want a safe way of fighting it successfully? I will give you one: replace it by something better. Find a more logical solution to every issue resolved by Spiritism. Give man ano-

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ther assurance, one that makes him happier, but be aware of the reach of the word assurance since man will only accept as certain something that seems logical. It is not good enough to say that Spiritism is not that because it is very easy to say so. You must demonstrate not only by denial but also by facts that Spiritism is not, has never been and cannot be it. Finally, prove that the consequences of Spiritism don't make man better through the practice of the purest Evangelical moral, a much acclaimed but rarely practiced moral.

When you have done so, I will be the first to bow before you. Meanwhile, allow me to see your doctrines, the denial of any future, as the source of egotism, a worm which corrodes society, and consequently a true plague. Yes, Spiritism is strong, and it is stronger than you since it is based on the very foundations of religion: God, the soul, the future reward and penalties, all based on the good deeds or evil actions which one may practice. You are supported by incredulity. Spiritism invites man to happiness, to hope and true fraternity. You offer man with the nothingness for perspective and selfishness for consolation. Spiritism explains everything while you explain nothing. Spiritism demonstrates through facts, you demonstrate nothing. How would you expect any hesitation between the two doctrines?

In summary, we attest that – and everyone sees and feels like we do – Spiritism has treaded a gigantic step this last year and such a step is a guarantee of the next step for this coming year. It was not only the considerable increase in the number of adepts but a remarkable change has taken place in the general opinion, even among those who are indifferent. They say that, bottom line, that there may well be something in Spiritism; that one should not intend to offer a hastily assessment. Those who shrugged their shoulders start to fear the ridicule by connecting their names to a precipitated judgment, which can be denied later. Thus, they prefer to remain silent and wait. There will still be and for a long time, no doubt, people who will try to be little it since they have nothing to lose with the acknowledgement of posterity, some for their lightheartedness or ill-faith, others out of pure machination.

Nevertheless, we are okay with the idea of being taken to Charenton[2] since we would get there in good company and such a bad taste joke,

[2] It is a psychiatric hospital in Paris. (R.T.)

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like many others, is a common place which does not bother us,due to the absolute lack of reason shown by such attacks. The weapon of ridicule, a supposedly frightening weapon, evidently wears out, falling from the hands that manipulate them. Has it lost its power? No, as long as it does not shoot at false targets. Ridicule can only kill what is ridiculous in itself, only having the appearance of seriousness, stimulating the hypocrite, removing their masks. Something that is really serious will only receive minor blows, leaving the battlefield always triumphant. Just observe if a single great idea, attacked by the ignorant and jealous crowd from its inception, has fallen, not standing its ground! Well then, Spiritism is one of the greatest ideas since it touches the most vital issues of human happiness, and one cannot go unpunished for spreading jokes about such a serious matter.

Spiritism is strong because it is founded on the natural laws, responding to its adversaries by recruiting people around the world, since its infancy. A few years more and its detractors, impotent to combat it through reason, they will be so much out of touch and so much isolated that they shall be forced to shut up, opening their eyes to the light.

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Magnetism before the Academy

Since it was barred at the main door, Magnetism entered through the window, thanks to a disguise and another name. Instead of saying: I am magnetism, which was not likely to get it through, it then said: My name is Hypnotism (from the Greek "*Hypnos*", sleep). Thanks to such a gimmick it finally got in, after twenty long years, but it did not lose much for the wait because it found a way of been introduced by one of the greatest luminaries. He was careful enough to avoid its entourage of passes, somnambulism, and remote visions, and ecstasies which would have been a betrayal. He simply said: you are good and human; your heart is broken by the sight of your neighbor's agony, in his sickness; you must find a way of mitigating the patient's pain, hurt by your scalpel; it can be really dangerous. I bring you a simpler way, yet with no drawbacks. I was certain that I would be heard, speaking in the name of humanity. He then wisely added: "I am family; I owe my life to one of you". He thought, and not without reason, that such an origin wouldn't do him any harm.

If we lived in the time of the brilliant and poetic Greece, we would say: Magnetism, child of nature and of a mere mortal, was banned from the Olympus because it had hurt Aesculapius privileges, marching by his side, boasting about the ability of healing without his help. It wandered around Earth for a long time, teaching men the art of healing in new ways. It unveiled a wealth of wonders to the people, mysteriously hidden in the temples until then, but those whose secrets were revealed, and whose charlatanism was exposed, stone-chased Magnetism, and it was then banned by the gods and abused by men. Nevertheless, it continued to spread its benefits by alleviating humanity, certain that its innocence would be one day recognized, and that justice would be served. It had a child called Hypnotism whose birth was carefully hidden for the fear of persecution. It shared its long exile with the child, a learning period.

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When the child was thought to be ready, Magnetism then said:

– Go and present yourself to the Olympus, but be careful not to say that you are my child. Your name and a disguise will facilitate your entry. Aesculapius will introduce you.

– How come father! Aesculapius, your most bloodthirsty enemy! The one who banned you!

– He is the one who will reach out to you!

– But if he recognizes me I shall be expelled.

– Well then! If you are expelled you will come to me and we shall continue our beneficent work amidst men, waiting for better days. But, easy now. I have a lot of hope. Aesculapius is not bad. After all, he seeks the progress of Science otherwise he would not deserve to be the god of medicine. As a matter of fact, I might have made a few mistakes myself. Since I felt offended for having my image vilified, I was exalted and imprudently attacked him: I cursed, insulted and called him ignorant. Well, this is not a proper way of treating men and the gods. He was upset with me for a while since his self-love was hurt. Don't you do what I did my child. Be more prudent and civil, above all. If others are not with you it is their problem and you will be on the right side. Go child and remember that one cannot catch flies with vinegar.

That is how the father spoke. Hypnotism then timidly left to the Olympus; he could feel his heartbeat when he showed up at the sacred door. But, ah surprise! Aesculapius himself shakes his hand and introduces him!

There we have Magnetism in its place then. What to do? Oh! Don't believe in victory yet; these are still the preliminaries of peace. It is a first hurdle which was taken down, and that is all. An important step, no doubt, but don't you think that the enemy will acknowledge defeat. Aesculapius himself, the great Aesculapius, who recognized you by your family traces, would greatly impair your defense; hence they would take you to the Charenton. They will say that it is something… but for sure it is not Magnetism… That is fine! We will not play with words. It will be anything that they want but while we wait, it is a fact which will have consequences.

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Well, here are the consequences. First they shall deal with the anesthetic point of view only (from the Greek *aesthesis*, sensitivity, and private, general or partial loss of the ability to feel), and that as a result of the predominance of materialistic ideas, because there are still so many people who insist, for modesty no doubt, to be reduced to the role of a roasting stick, which when broken, is thrown into the scrap yard, without a trace left behind! Thus, they will exam the fact from all angles, even if just out of mere curiosity. They will study the effect of various substances in the production of catalepsy; then, on a given day, they will acknowledge that a finger is sufficient. However, that is not all. Observing the phenomenon of catalepsy there will be the spontaneous occurrence of others. The freedom of thought during the suspension of the organic faculties has already been observed. Thus, thought is independent of the organs and there is in man something beyond matter. Strange faculties shall be observed: the vision will acquire unusual amplitude, beyond the boundaries of the senses; all perceptions shall be displaced; in short, a vast field of observations and there will be no lack of observers. The sanctuary is open, and let us keep up with the hope that light will shine from there, unless the *Celestial Areopagus* denies such an honor to anybody else.

May our readers kindly read the remarkable article published by Mr. Victor Meunier, editor of the *Ami des Sciences* (Friend of Sciences), about this interesting subject, in the weekly scientific magazine Siècle, on December 16th, 1859:

"Animal magnetism, taken to the Academy by Mr. Broca; introduced to the illustrious Society by Mr. Velpeau; experimented with by Messrs. Follin, Verneuil, Faure, Trousseau, Denonvilliers, Nélaton, Azam, Ch. Robin, etc., all medical surgeons, is the great news of the day."

"The discoveries, like the books, have their destinies. The one we are going to talk about is not new. It is about twenty years old, with no lack of publicity in England, where it was born, nor in France, where at the moment they don't talk about anything else. A Scottish doctor, Dr. Braid, who discovered it, wrote the book: *Neural-hypnotism or the rationale of the nervous sleep, considered in relation to the animal magnetism."* [3]

[3] Neural-hypnotism or the foundation of the nervous sleep, considered in its relationship with animal magnetism. (N.T.)

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"A renowned English doctor, Dr. Carpenter, carefully analyzed Dr. Braid's findings in the article "Sleep" found in the Encyclopedia of Anatomy and Physiology. An illustrious French scientist, Mr. Littré, reproduced Dr. Carpenter's analysis in the second edition of the *Manuel de Physiologie*, by J. Mueller. Finally, we have dedicated one of our newspapers in the *Presse*, on July 7th, 1852 to Hypnotism, name given by Dr. Braid to the set of facts which are discussed. The most recent publication regarding this subject is then seven years old. When it all seemed forgotten, it finds this huge repercussion."

"There are two things in Hypnotism: a group of nervous phenomena and the process by which they are produced."

"The process formerly employed by Abbot Faria, if I am not mistaken, is of great simplicity."

"It consists of keeping a shiny object before the eyes of the subject, close to the root of the nose, so that the subject can only see it by crossing the eyes inwardly; the subject must stare at the object in that way. In the beginning the pupils will contract, later they dilate significantly and soon after the cataleptic state is produced. Once the limbs of the subject are raised they remain in that position. This is only one of the phenomena which are produced. We shall talk about the others in due time."

"Mr. Azam, a substitute professor at the Surgical Clinic of the Bordeaux School of Medicine, having successfully repeated Dr. Braid's experiments, exchanged ideas with Dr. Paul Broca, who thought that hypnotized patients would be insensitive to the pain of surgical procedures. The letter he has just sent to the Academy of Sciences contains the summary of his experiments in that regard."

"First he had to be assured about the reality of Hypnotism, which he did without difficulties. Visiting a patient, a lady about forty years old, somewhat hysterical, who had fallen ill due to a light indisposition, Dr. Broca pretended to be examining her eyes, holding a golden flask at about fifteen centimeters from the root of her nose, asking her to stare at it. About three minutes later her eyes were reddish, her facial traces immobile, her answers slow and difficult, but perfectly rational. Dr. Broca raised the patient's arm and it remained in that position; he moved her fingers to the most extreme positions and those fingers would stay there; he pinched her skin at several points, with certain force, and as it seems the patient felt nothing. Catalepsy, insensitivity! Dr. Broca did not continue since he had already learned

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from that patient what he wanted to know. A scrub of the eyes and some cold air blown on the forehead brought the patient back to her normal state. She had no recollection of what had just happened. The information about the hypnotic insensitivity to surgical procedures was still missing."

"Among the patients from Necker Hospital, under Dr. Follin's responsibility, there was a 24 year-old poor lady victimized by extensive burns on her back and on both sides of her inferior limbs, presenting an extremely painful abscess in one leg. Anyminor movement would produce excruciating pain. Worn out by the pain and afraid of the treatment, the unfortunate lady was horrified by the prospects of the required surgery. She was the one, according to Dr. Follin, that Dr. Broca decided to use as the subject to complement the test of hypnotism."

"She was placed on a bed by the window, informed that she would fall asleep. After two minutes her pupils were dilated. Her left arm was raised, almost vertically above the bed, remaining still in that position. After four minutes her responses were slow and almost painful, but perfectly reasonable. Fifth minute: Dr. Follin pinches the skin of the left arm and the patient does not react; a new and more profound pinch, leading to some bleeding, still with no reaction. Then the right arm was lifted, remaining in the air. The blankets are then removed and her inferior limbs separated, allowing access to the seat of the abscess. The patient consents, and calmly says that they are going to hurt her. The abscess is open and she releases a weak scream. It was the only indication of reaction, lasting less than a second. Not the slightest shake of facial muscles or limbs, not a single agitation of arms, always vertically raised above the bed. The eyes somehow deep, always wide open, the face showing the immobility of a mask…"

"Once raised, her left foot remains in the air. The shiny object is removed, and the catalepsy persists. She has her left arm pinched for the third time, blood runs and she feels nothing. The arm is in that position for thirteen minutes already."

"Finally, a rub of the eyes and some fresh air blown or her forehead and the young lady is almost immediately awake. Once relaxed, her arms and the left leg immediately fall on the bed. She rubs her eyes, recovers consciousness, recalls nothing and is surprised for having had gone through the surgical procedure. The experience had lasted between 18 to 20 minutes. The period of anesthesia lasted between 12 to 15 minutes."

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"These are, in short, the essential facts reported by Dr. Broca to the Academy of Sciences. Those are no longer isolated facts. A large number of surgeons from our hospitals had the honor of repeating it, and have successfully done so. Dr. Broca's objective and that of his illustrious colleagues was, and should be, surgery related. We hope that hypnotism may have every advantage of the anesthetics, not showing their inconveniences. However, Medicine is not in our domain and to avoid moving beyond its boundaries, our Magazine should not consider the fact but under the physiological point of view."

"After verifying Dr. Braid's veracity about the essential point, one must certainly verify everything that may be related to such a singular state, called Hypnotism. The phenomena attributed to that state may be classified as:"

"*Exaltation of sensitivity* – The sense of smell is raised to a degree of sensitivity at least equal to that observed in animals of best sensitivity. Hearing also becomes far reaching. The tactile ability, particularly with respect to temperature, assumes an incredible subtleness."

"*Suggested feelings* – Once the face, the body or limbs of the patient are placed in a given position, adequate to the expression of a particular feeling and soon the corresponding mental state is induced. Thus, having the hand of the subject placed on top of the head the subject spontaneously stretches, inclining the body backwards; the attitude is of pure pride. If at that point in time the subject's head is bent forward, slightly bending the body and the limbs, pride is then replaced by the most profound humbleness. Slightly spreading the corners of the mouth as in a smile, the subject quickly shows happiness. Bad mood overcomes all that state immediately after the eyebrows are made to converge downwards."

"*Provoked ideas* – Take the subject's hand above the head; fold the fingers over the palm of the hand and the idea of climbing, swinging or pulling a rope is suggested. If, on the contrary, the fingers are folded but the arm is let down, the idea of lifting a weight is suggested. If the arm is stretched horizontally and the fist is made, the idea of boxing is suggested (the scene takes place in London)."

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"*Increase in muscular strength* – If one wishes to suggest an extraordinary strength onto a group of muscles it is enough to suggest to the patient the idea of an action which requires such strength, ensuring the subject that the action can be easily performed, if the subject so wishes. Dr. Carpenter says: - We saw a patient hypnotized by Dr. Braid, showing a remarkable lack of muscular development, lifting a fourteen kilograms weight with his pinky, turning that weight around his head, certain that it was as light as a feather."

We stop for now with the indication of that program. Let the facts speak; the reflections will follow.

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Spirit on one side, body on the other

dialogue with the spirit of a living person

Our distinct colleague, the Count of R…C… sent us the letter below, dated November 23rd last:

"Mr. President:

I heard that doctors, enthusiasts of their art and willing to contribute with the progress of Science, thus becoming useful to humanity, have officially given their bodies in will, to be used by the scalpel of the anatomical theaters. The experiment that I witnessed of the evocation of a living person (session of the Society on October 14th, 1859) did not seem very instructive to me, since it dealt with something very personal: establishing the communication between a living father with the deceased daughter.

I thought that what the doctors did for the human body a member of the Society could well do for the soul, of a still living person, being at your disposal for a test of such a kind. You could perhaps obtain new clarifications with respect to the isolation of the body and the soul, by preparing the questions before hand, avoiding personal issues. Taking advantage of an illness that keeps me at home I herewith offer me as a subject for investigation, if you wish to do so. Then, come next Friday and in the absence of any hold up, I will be ready at 9 pm so that you can evoke me… etc."

We took the offer from Mr. Count de R…C…, with as much enthusiasm as we thought that he would be at our disposal, helping with our investigations out of his own admission. On another hand, his education, his superior intelligence – which one must say in-passing that it did not

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preclude him from being an excellent spiritist – and the experience he had acquired in his journeys around the world as a Captain of the Imperial Navy, justified our expectations of a more judicious appreciation of his condition. The wait did not let us down. We then established two dialogues with him as follows, one on November 25th, the second on December 2nd, 1859.

Society, November 25th, 1859

1. (Evocation.)
A – I am here.

2. At this moment are you aware of your desire to be evoked?
A – Perfectly.

3. Where are you here?
A – Between you and the medium.

4. Do you see us as well as when you attend our sessions in person?
A – More or less, but a bit vague. I am not totally asleep.

5. How can you be conscious of your individuality here now when your body is in bed?
A – At this moment my body is just an accessory. It is me who is here.

Observation: It is me who is here is a remarkable answer. For him the body is not the essential part of his being. The essential part is the spirit that constitutes him, and his spirit and the body are two distinct things.

6. Can you move back and forth from here to the house at will and instantaneously?
A – Yes.

7. Going back home and returning here are you aware of the distance that is covered? Do you see the objects in your path?
A – I could but I neglect that since it would be of no interest.

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8. Is your state now similar to that of a somnambulist?
A – Not entirely. My body sleeps, meaning that it is more or less inert. The somnambulist does not sleep. His organic faculties are modified but not eliminated.

9. The spirit of a living person when evoked, could that spirit prescribe medications, like that of a somnambulist?
A – If that spirit knows the medication or is in contact with another spirit that does know the medication, yes; on the contrary, no.

10. The recollection of your corporeal life, is that clearly present in your current memory?
A – Very clear.

11. Could you mention one of your most important activities of the day?
A – I could but I will not do that. I am sorry for having proposed such a question (he had requested that such a question be framed, as a proof).

12. Is it as a spirit that you regret having requested such a question?
A – As a spirit.

13. Why do you regret that?
A – Because I understand better how fair it is, in the majority of the cases, that such revelations be made.

14. Can you describe your bedroom?
A – I certainly can; and also the porter's.

15. Then, kindly describe one of them.
A – I said I could but it doesn't mean that I want.

16. What is the disease that keeps you at home?
A – The gout.

17. Is there a remedy for gout? If there is could you prescribe it considering that you would do a great service?
A – I could but I will not do that. The remedy would be worse than the disease.

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18. Worse or not, could you prescribe it with the condition that it would not be used?
A – There are several, among them the colchicum.

Observation: Once he was awake the Count acknowledged to have never heard about the use of that plant as a specific medication for gout.

19. In your present state would you see a friend in harms' way and could you go to help him?
A – I could. I would give him inspiration if he were able to hear that and even with more reason if he were a medium.

20. Considering that we evoked you based on your own desire, and that you placed yourself at our disposal for the investigation, kindly describe to us, in the best possible and comprehensible way, the state in which you find yourself now.
A – I am in the happiest and most satisfactory state that one can experience. Have you had a dream one day in which the warmth of the bed made you believe that you were smoothly swinging in air, or on the peak of a lukewarm wave, without any concern with the movements; unaware of your heavy and cumbersome limbs, moving or dragging around; In short, without any need to satisfy, not feeling the spur of hunger or thirst? I am in such a state near you, and I only gave you a tiny sample of what I feel.

21. Does your body suffer any physiological modification now due to the absence of the spirit?
A – No way. I am in the state that you call first dream, a deep and heavy sleep that we all experience, when we move away from the body.

Observation: The sleep, which was not complete at the beginning of the evocation, had been gradually established as a consequence of the detachment of the spirit, leaving the body in a profound resting state.

22. If your body were suddenly awake at the time when your spirit is here, what would happen?
A – What is sudden to man is too slow to the spirit, who has always time to be warned.

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23. The happiness which you describe and that you enjoy in your free state, would that keep any relationship with the pleasant sensations experienced at the initial moments of asphyxia? Mr. S…, who involuntarily had the satisfaction of experiencing that, is addressing this question to you.
A – He is not entirely wrong. In the death by asphyxia there is an instant analogous to the one that he describes, with the difference that the spirit loses its lucidity, whereas here lucidity is considerably amplified.

24. Is your spirit connected to your body by any kind of link?
A – Yes, and I am perfectly aware of that.

25. What can you compare such a link to?
A – Nothing that you know. It would have the appearance of a phosphorescent light to you, in case you could see it, but which causes no sensation.

26. Does such a light affect you in the same way? Would that have the same shades that you see through the eyes?
A – Absolutely since the eyes operate as windows to the mind.

27. Do you hear the sounds with the same distinction?
A – More distinctly since I hear sounds which escape you.

28. How do you transmit your thought to the medium?
A – I act upon his hand, to give it direction, facilitated by an action on the brain.

29. Are you served by the words that the medium has in his brain or do you indicate the words that he writes.
A – One and the other, according to the conveniences.

29a.[4] In case you were served by a medium who ignores your language and his language were foreign to you, like for example Chinese, how could you transmit your message?

[4] In the original the number 29 was repeated. In the translation we numbered the second question as 29.a in order to not alter the remaining numbers. (N.T.)

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A – That would be more difficult and perhaps impossible. At any rate it would only be possible with a flexibility and malleability which are difficult to find.

30. A spirit whose body was dead would experience the same difficulty to communicate through a medium that were completely strange to his language when alive?
A – Perhaps less, although it might always exist. I can assure you that depending on the case the spirit provides the medium with his expressions or employs theirs.

31. Does your presence here cause fatigue to your body?
A – Absolutely.

32. Does your body dream?
A – No. That is why it does not experience fatigue. The person that you talked about experienced sensations through the organs which were transmitted to the spirit. That is what caused fatigue. I experience nothing like that.

Observation: He refers to a person that was spoken about at the moment when in a similar situation she said that the body experienced fatigue, comparing the spirit to a captive balloon, whose jolts are transmitted to the supporting pole.

The day after Count de R…C… said that he had a dream in which he was at the Society, between us and the medium. It is evidently a memory of the evocation. It is likely that he was not dreaming at the time of the question, since he responded negatively. It is also possible, and more likely, that as the dream is a recollection of the spirit's activities, in reality it is not the body that dreams since the body does not think. He then responded negatively, not knowing that when awake his spirit would remember. If the body had dreamed while the spirit was absent the spirit would have had a double action. Well, he could not be simultaneously at the Society and at his house.

33. Is your spirit in the same state as it will be when you are dead?
A – More or less the same thing, with the exception of the link that attaches it to the body.

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34. Are you aware of your previous existences?
A – Vaguely. That is another difference that I forgot. After the complete disconnection which follows death, the recollections are much more precise. At this moment they are more complete than in the waking state but not sufficient for me to specify them in a more intelligible way.

35. In case your writings were shown to you when you wake up would you be aware of the answers that you have just given?
A – I could identify some of my thoughts but many others would not find any echo in my mind when awake.

36. Could you exert such a powerful influence over the body to the point of waking him up?
A – No.

37. Could you respond to a mental question?
A – Yes.

38. Do you see us in spirit or physically?
A – One and the other.

39. Could you visit your father's brother who they say is in an island of the Oceania, and as a seaman precisely identify the position of the island?
A – I can't do any of that.

40. What do you ink now of your endless work and its objective?
A – I think that I must continue the work, with the same objective. It is all I can say.

Observation: He had asked to have this question addressed to him, with respect to an important task he had initiated about the Navy.

41. We would be delighted if you wanted to address a few words to your colleagues, a kind of short speech.
A – Since I have the opportunity I take it to attest, based on my faith in the future of the soul, that the gravest mistake that man can make is to search for proofs and more proofs. This is at most forgiving in those

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men who initiate in the knowledge of Spiritism. Haven't they repeated thousands of times that it is necessary to believe since one understands and loves justice and truth, and that if we satisfied one of those puerile questions, the one who intend to make them to be convinced would frame others on the day after and that you would irremediably waste a precious time, turning the spirits into foretellers? I understand it now much better than when awake and can give you a wise advice, for the time when you wish to obtain such results. Those who want to get involved with such manifestations much speak to the rapping spirits and to the turning since they have nothing better to do. Forgive me for the lecture but I need it as I need others and I am not upset for giving it to myself.

2nd Session
December 2nd, 1859

1. (Evocation.)
A – I am here.

2. Are you deeply asleep?
A – Not much but that will still come.

3. In your particular case now, do you consider it to be useful to make the evocation in the name of God, as if you were the spirit of a dead person?
A – Why not? Do you believe that just because I am not dead God is indifferent to me?

4. If at the moment that you are here your body was pinched, not strongly enough to wake you up but sufficiently to be felt, would your spirit feel it?
A – My body would not feel it.

5. Would your spirit be aware of the fact?
A – The spirit wouldn't have the slightest idea; but notice that you talk about a light sensation and without much importance both to the body and to the spirit.

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6. With respect to light, you said that you feel it as if in the waking state, since your eyes are like windows through which light gets to the brain. We understand that regarding the light perceived by the body but at this moment it is not the body that sees. Do you still see through a specific spot or through the whole being?
A – It is very difficult to explain. The spirit perceives the sensations without the intermediation of the organs and has no circumscribed spot to feel them.

7. I insist once more with the question relatively to the objects and space around you if they present the same colors as when you are awake.
A – To me, yes, since my organs do not deceive me. However, certain spirits would find large differences in all that. You, for example, perceive the sounds and colors in a very different way.

8. Do you feel the smells?
A – Also better than you do.

9. Do you establish a distinction between light and obscurity?
A – Distinction yes, but for me it is not the same as for you. I see perfectly well in the darkness.

10. Does your vision penetrate the opaque bodies?
A – Yes.

11. Could you go to another planet?
A – That depends.

12. Depends on what?
A – On the planet.

13. Which planet could you go to?
A – To those on the same level of evolution as Earth, or similar.

14. Do you see the other spirits?
A – Many and still.

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Observation: Someone that knows him in the intimacy and that was present at the session said that such expression was very familiar. Thus, that person saw in this as in the general form of the language a proof of his identity.

15. Do you see them here?
A – Yes.

16. How do you confirm their presence? By a given form?
A – Through their form, that is, their perispirit.

17. Do you eventually see your children and can you talk to them?
A – I see and talk to them very frequently.

18. You said: At this moment the body is a simple accessory to me. It is me who is here. This me, is it bounded, limited; has it any form? In a word, how do you see yourself?
A – It is always the perispirit.

19. Then, the perispirit is a body to you?
A – But, there is no doubt.

20. Does your perispirit imitate the shape of your material body and does it seem to you that you are here with your body?
A – Yes to the first question, no to the second. I am perfectly aware that I am here with my luminous fluidic body only.

21. Could you punch me?
A – Yes, but you would feel nothing.

22. Could you do that in a perceptible way?
A – That is possible but I cannot do it here.

23. If, while you are here, your body died, what would you feel?
A – I would be there before that.

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24. Would you be detached more promptly as if you had died under normal circumstances?
A – Very much! I wouldn't go in but to close the door, after having left.

25. You said you have the gout. Don't you agree with your doctor who is present here and seems to believe that you suffer neuralgic rheumatism? What is your opinion about it?
A – I think that as long as you are so well informed, that should be enough.

26. (the doctor) What is the basis of your belief in gout?
A – It is my opinion. I may be wrong, particularly if you are so sure about your diagnosis.

27. (the doctor) Could it be the case that there is a complication of gout and rheumatism?
A – Then we would be both right. We could only embrace one another.

Observation: The audience laughed at this answer.

28. When you see us laughing, does it make you laugh?
A – To the laughter. Can't you hear me?

29. You said that the colchicum is an efficient medication against the gout. Where did you take such an idea from, if you did not know it when awake?
A – I used it in former times.

30. Then it was on another existence?
A – Yes, and it harmed me…

31. If you were asked an indiscrete question, would you feel embarrassed to answer it?
A – Oh! That is strong. Try me.

32. In your state, do you have perfect free-will?
A – More than you do.

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Observation: Experience has demonstrated in many occasions that the spirits separated from the body have their own will and only say what they want. Better understanding the reach of things they are still more prudent than when awake. When they say something is because they consider that to be useful.

33. Would you have the freedom of not having come to us when we evoked you?
A – Yes, with the risk of suffering the consequences of such attitude.

34. What would those consequences be?
A – If I refuse to be useful to my fellow human beings, particularly when I have perfect awareness of my actions, I am free but I am punished.

35. Which kind of punishment would you receive?
A – I would have to explain God's code to you and this would take a long time.

36. If at this very moment someone insulted you, saying things that you would not accept if awake, which kind of feelings would you have?
A – Indifference.

37. Then you would not try to retaliate?
A – No.

38. Do you have any idea of the position you shall have when you are definitely among the spirits?
A – No. That is not allowed.

39. Do you believe that, in your present state, the spirit may predict the death of the body?
A – Sometimes, if I had to die suddenly, there would always be time to return to the body.

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The Spiritist Magazine
Journal of Psychological Studies
February 1860

Family advices

Your readers certainly remember the article published last September under the title *A Spiritist Family*. The following communications are very similar to those. In fact, these are advices given in a private meeting, by an eminently superior and benevolent spirit. They are distinguished by the kindness and sweetness of the style, by the profoundness of thoughts and also by nuances of extreme compassion, appropriate to the age and character of the persons to whom they were addressed. Mr. Rabache, a business man from Bordeaux, who served as an intermediary, has kindly authorized their publication. We can only congratulate the mediums who received similar communications. It is a demonstration that they have happy sympathies in the invisible world.

Pechbusque Castle, November 1859

1st Session

The guardian spirit of the family was asked if he could give a few advices to the members who were present. He responded:

Yes, may they have trust in God and seek enlightenment in the eternal and immutable truths taught by the book of nature. It contains the whole law of God and those who can read and understand only follow the true path of wisdom. May they never neglect anything that will be seen since everything has a teaching in itself and must elevate and approach the soul to God through reason. Try to distinguish the good from the evil in everything that may harm intelligence: the former is to be practiced; the latter is to be avoided. Before passing any judgment on anything may they turn their thoughts to God who will then guide them to the good path and WILL NEVER FAIL THEM!

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2nd Session

Good evening my children. If you love me then strive to enlighten yourselves. Gather frequently with that thought and unite your thoughts. It is an excellent way since we only exchange things that we believe are good to you. We are ashamed of the bad things, thus they are kept in secret or they are only communicated to those who we wish to turn into accomplices. Good thoughts are distinguished from the bad ones because the former can be unceremoniously transmitted to everyone whereas the latter could not be communicated but to a few only. When a given thought crosses your mind, in order to assess its value, ask yourself if you can make it public without inconveniences and if it would not cause harm to anyone. If your conscience authorizes you don't be afraid for your thought is good. Give good advices to one another and always think of the well-being of the one to whom you give the advice and not yours. You will be rewarded by the satisfaction that you will feel for being useful. The union of hearts is the most fecund source of happiness. If a large number of people are unhappy it is because they only seek happiness for themselves. Happiness escapes them precisely because they think to be able to find it in selfishness only. I say happiness and not fortune because up until now this has only served as support to injustice and the objective of life is justice. Well, if justice was practiced among men, the most fortunate one would be the one who had done the highest number of good deeds. Then, my children, if you want to become rich, do practice many good actions. Never mind the worldly thingS. It is not the satisfaction of flesh that one must seek but that of the soul. The former is ephemeral; the latter, eternal. It is enough for now. Mediate about these advices and try to practice them. Such is the path of salvation.

3rd Session

Yes, my children, here I am. Have trust in God, who never abandons those who do the good. What you consider wrong-doing frequently is so only with respect to your prejudices. Also, sometimes the real evil comes from a discouragement caused by a difficulty, which the calmness of spirit and thought would have avoided. Thus, think and as I have already told you, report everything to God. Whenever you experience any grief, far

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from giving in to sadness, on the contrary, resist and make all efforts to triumph, thinking that nothing is achieved without work and that very often success is followed by difficulties. Invoke the support of the benevolent spirits. As they teach you, they cannot do the good deeds in your place, nor obtain something to you from God, since each one must conquer perfection to which we are all destined, but they can inspire goodness in you, suggest a convenient attitude and help you with their presence. They don't manifest ostensive but privately. Listen to the voice of your conscience, keeping in mind my preceding advices. Trust in God, be calm and have courage.

4th Session

Good evening my children. Yes, it is necessary to continue the sessions, until a medium shows up replacing the one who is leaving us. His mission as an initiator among you has been accomplished. Continue what you have started, because you too shall one day serve to the propagation of truth, which at this very moment is proclaimed all over the world by the manifestations of the spirits. Be persuaded, my children, that what is generally understood as spirit on Earth is only spirit to you. After the separation of that spirit or soul from the dense body that surrounds it, as you see it, there is no more body because your material eyes can no longer see it, but it is still matter to those more elevated than that body. I will make a very imperfect comparison to you, my children, but which may give you an idea of the transformation that you improperly call death. Imagine a caterpillar that you see every day. Once the time is over for its existence in such a state, the caterpillar becomes the chrysalis; spends sometime in that state and then, when time is up, it leaves the involucre behind, giving rise to the butterfly which flies away. Well, the caterpillar, by leaving behind her gross nature, represents man's death. The butterfly represents the soul, which rises up. The caterpillar drags on the ground, the butterfly flies into the skies. It changed matter but it is still material. If the caterpillar could think, it would not see the butterfly; however, it would have left the rotten cocoon of the chrysalis. Thus, the body cannot see the soul, but the soul, surrounded by matter, is conscious of its existence and even the materialist sometimes feels it inside. Then, his pride precludes him from agreeing and he remains with his science without belief, not elevating, until the doubt

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arrives. Then, it is not the end, although there is a greater in-fight, but it is only a matter of time, because my friends don't you forget, all children of God were created to achieve perfection. Fortunate are those who waste no time in their journey. Eternity is made of two periods: the trials, which could be called incubation, and the emergence or entry into the real life, that you call the happiness of the elected ones.

5th Session

My dear children, I see with satisfaction that you begin to think about the advices I give you. I know that there is a lot to think about simultaneously, given the current development of your intelligences. However, I must take the present opportunity since in a short while it will no longer be available to me and it was necessary to excite your imagination, suggesting the means of moving on with the sessions until some of you may replace the current medium. I hope that these few sessions, which I urge you to consider carefully, may have been sufficient to awake in you the desire to acquire a deeper knowledge about this vast field of investigation. As a rule of thumb you should never try to simply satisfy a vain curiosity, but to seek enlightenment and improvement. It is useless to try to establish the difference between what I am going to teach you and what you already know. Every time you receive teachings ask yourself if it is fair and if it does correspond to the requirements of your conscience and equity. When the answer is positive don't bother to find out if it is in agreement with what you have been told before. What does it matter? What is important is what is just, thoughtful and impartial. Anything that attends these conditions comes from God. Obey a good conscience; only do useful things; avoid everything that is useless, essentially not being a bad person, since doing something useless is already bad. Avoid scandals, even if in the path of your own betterment. There may be circumstances in which the simple observation of your changes may produce a negative effect. That is why, for example, someone who had been incarcerated in the darkness of the dungeons cannot afford sudden daylight without harming their eyes. Hence, may your progress never be a reason for investigation, unless advised by wisdom. May you improve continually, and may this only be seen when time is right. Those to whom I give this advice understand it, without

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the need for a more explicit explanation. Their consciences will tell them. Thus, courage and perseverance! These are the only rules of success.

Observation: The last advice could not have general application. It is evident that the spirit had a special objective, as he said it himself. Otherwise we could be mistaken with respect to the meaning and reach of his words.

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The Spiritist Magazine
Journal of Psychological Studies
January 1860

Java stones

Brussels, December 9th, 1859

"Mr. Director,

I read the report of Ida Pfeiffer in the Spiritist Magazine about the fallen stones of Java, in the presence of a Dutch high ranking officer, to whom I was closely connected in 1817; he had lent me his pistols and was my witness in my first duel. His name was Michiels, from Maastricht, who became a general in Java. The letter describing the fact added that the fallen stones, in the isolated house belonging to the Chéribon district, lasted not less than twelve days, and neither the General's guard nor the general himself have discovered anything during the time he spent there. The stones, a kind of pumice stone, seemed to be created in the air, a few feet away from the ceiling. The general had several baskets filled up with them. The villagers would come for them, looking for amulets and remedies. The fact is very well known in Java since it is frequently repeated, particularly the *siri* spits. Several boys were stone-chased in the open field, but were not hit. One could say that these were mocking spirits who were having fun by scaring people. Evoke the spirit of general Michiels and he will perhaps explain the fact. Dr. Vanden Kerkhove, who lived in Java for a long time, has mentioned to me, as I do to you, that the Magazine is getting more and more interesting by the day, more moralizing and in high demand in Brussels."

Yours, etc…

Jobard

The well-known character of Mrs. Ida Pfeiffer and the trait of veracity of all of her reports leave no doubt as for the reality of the phenomena above, but one must understand the importance added to the fact by the

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letter sent by Mr. Jobard, and considering the education of the main witness in charge of verifying the phenomena, who would not have any interest in accrediting the fact if it were regarded as false. To begin with, the spongy like nature of that rain of stones could lead to the belief in a volcanic or atmospheric origin, leading the skeptical to say that superstition had taken the place of a natural phenomenon. If we only had the testimony of the Javanese such hypothesis would be founded and the stones, falling in the open field, would undoubtedly support such hypothesis.

However, general Michiels and Dr. Vanden Kerkhove were not Malang, and their statements certainly hold value. To this very strong argument it is necessary to add that the stones would not fall in the open air only, but in a room where, as it seems, they were formed a few feet from the ceiling. It is the General that states so. Well, we don't believe that atmospheric debris has ever been seen formed in the closed environment of a room. Even by admitting the volcanic or meteorological cause the same could not be applied to the *siri* spiting, never spilled by volcanos, at least to our knowledge. Keeping this hypothesis aside, by the nature of the phenomena itself, the amount of substances that were formed remains to be known. The explanation can be found in our August 1859 issue about the "Furniture from beyond the grave".

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The Spiritist Magazine
Journal of Psychological Studies
January 1860

Correspondence

Toulouse, December 17th, 1859

"Dear Sir,

I have just read your response to Mr. Oscar Comettant, whose article I had also read. If that skeptical editor and gauche teaser was not convinced by the good arguments you gave him, he could at least acknowledge the civility of your style, totally absent in his prose. The vulgar stresses that he used to color the evocations seems to have come from the red-tailed spirit; the regrets with which he mentioned the 2 francs paid for the sonata deserved that the Society reimbursed him for the 2 francs. Have in mind, Mr. Allan Kardec, that I am a very eager spirit to just let go an article in which I am cited and questioned without an answer. As for myself, I also wrote to Mr. Oscar Comettant. On the very day I got your journal, he received the following letter:

"Sir,

I had the pleasure of reading your feuilleton *Varieties*, from Friday. Since you question me, and as I am cited by name, allow me to make some observations with that regard, which you will accept as I have accepted your witty parentheses where you painted the report about the evocations of Mozart and Chopin. What is it that you want to mock with such humorous article? Is it Spiritism? You will make a big mistake in believing that you can harm it. In France, people mock first, later they assess and confer the honor of the jokes to the truly serious and great things, with the freedom of doing so after the required analysis.

If Mr. Ledoyen is as greedy as you wish to make believe, he must appreciate your intention of ensuring the success of one of his most modest

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publications in an 11 – column editorial. It is the first time that such an important article is written about Spiritism in a great journal. I see by this almost luridly article that Spiritism is already taken seriously by its enemies, and I tell you in confidence, that the spirits have said that they have used the enemies for the triumph of their cause. Thus, the best thing to do is to remain on guard if you do not wish to become an unintentional apostle.

You cannot see in Spiritism anything different from moral and commercial charlatanism. As for ourselves, future guests of Charenton, we found in Spiritism the solution to many problems that have puzzled humanity for many centuries, as follows: the thoughtful acknowledgment of God in all His material and spiritual works; e evident individuality and immortality of the soul, demonstrated by the manifestation of the spirits; the comprehension of God's justice, studied in the multiple incarnations of the spirits, etc…, etc. Had one taken the burden of carrying out an in-depth study of these subjects and one could see that they are above all sarcasms and mockery. However much you take us by dreamers and hallucinated people, instead of the "*eppur si muove*" from Galileo, we say: Yet, God is there!

Please accept etc…

Brion Dorgeval
First bass, Comic Opera, Toulouse Theater
(ex-employee of Mr. Carvalho)"

Observation: We are not aware if Mr. Oscar Comettant has published this answer or ours. Nevertheless, attacking without admitting defense is not a loyal fight.

Brussels, December 23rd, 1859

My dear colleague,

I want to submit to you some ethnographic reflections about the world of the spirits, with the intention of reestablishing a much generalized opinion, very wrong in my view, regarding the state of man after his transition to the spiritual world.

People mistakenly think that an imbecile, an ignorant, a rude person, becomes immediately a genius, a wise man, a prophet, once their material involucre was left behind. It is a similar mistake to someone who would

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admit that a criminal will become an honest person when released from the shackles; a silly man becomes an expert or a fanatic turns into a rational person just because the frontier has been transposed.

Not at all! We take every moral accomplishment with us, the character, the knowledge, the vices and virtues. We do not carry what is related to the material world. The limping, the cross-eyed and the hunchbacked are no longer so, but the villains, the stingy and the superstitious, still are. We should not be impressed by the fact that we hear spirits asking for prayers; willing that others may do the peregrinations which they had promised and even that others find the money that they had hidden with the objective of giving it to the person to whom they wanted to give, pointing to that person correctly, as long as still alive.

In short, the spirit that had a desire, a plan, an opinion, a belief when on Earth, wants to see them come true. Therefore, Hahnemann exclaimed: "Courage my friends, my doctrine triumphs. What a satisfaction to my soul!"

As for Dr. Gall, you know what he thinks of your Science, as Lavater, Swedenborg and Fourier, who told me that his students had truncated his doctrine, willing to skip the phase of guarantee, which he congratulates me to carry over.

In short, all spirits who profess a religion, idolatry or a schism, out of conviction, persist on the same beliefs until they are enlightened by the study and by reflection. That is the subject of my concerns at this point. It is evidently a logical spirit that dictates it because one hour ago my only thought was to go to bed and finish the excellent little book by Mrs. Henry Gaugain about the Bretons' prejudices against the new inventions.

By keeping up with your studies you will recognize that the world beyond the grave is a photographic image of this world, which as you know has spirits as perverse as the devil and as bad as the demons. It will come as no surprise that the simple people may make the mistake of avoiding any dealings with the spirits. This preclude the people from the presence of the good and great spirits, who are not so rare up there as they are down here, coming from all times and all places, just willing to give good advice and to do good deeds.

On the other hand you know well how irritably and repulsively the bad ones respond to a forced appeal. Nevertheless, the greatest and rarest of them all, the one that comes only three times during the life time of a globe, the Divine Spirit, the Saint Spirit, He does not attend the evocations

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of the pneumatography mediums: He only comes when He wishes to do so – *spiritus flat ubi vult* – which does not mean that others are not sent before Him to pave His way.

Hierarchy is a universal law – everything is like everything – as a matter of fact, similarly to what happens to us. False human respect is what mostly delays the progress of the good doctrines, hindered by persecution.

Magnetism would have triumphed long ago if instead of saying: Mr. X, Mr. N., if one had only given the name and address of the persons, with reference, as the English say. Instead, they ask: who is this hidden Mr. M? He is apparently a liar. How about this Mr. J? He is a scoundrel. What would one say about this Mr. F.? He is a faker, or even better, someone unworthy of any trust since he hides himself and he is masked so as to deceive and to do bad things. Now that the academies admit magnetism and somnambulism, cousin-brothers of Spiritism, it is necessary that their adepts are prepared to sign off in total agreement. The fear of what is going to be said is a coward and bad feeling. The action of testifying to what one has seen, to what one believes, is no longer considered a trait of courage. Thus you must advise your followers to do what I always do: sign off.

Jobard"

Observation: We agree with Mr. Jobard in all points. His initial observations about the state of the spirits are accurate. Regarding the second point, like him we wait for the moment when the fear for what is going to be said will not stop anybody. However, what else to expect? One must acknowledge human weakness. Some starts, and Mr. Jobard will hold the merit of having started. Rest assured that others will follow when they feel that they can expose their feet without the fear of being bitten. Time is needed for all that. Well, time goes faster than Mr. Jobard may think. The reservation we keep with respect to the publication of the names obeys reasons of convenience, for what we so far congratulate ourselves; but while we wait we attest a fast progress in the courage of opinion. We daily see people that, not long ago, would hardly declare themselves spiritists, openly doing it today in social gatherings, sustaining the thesis of their doctrine, with no concern whatsoever for the rude epithets with which they are awarded. It is a huge step. The rest will come next. Here is what I said, to begin with: a few years more and

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a new change will take place; very soon the same that happened to magnetism will also happen to Spiritism. Up until recently one would only acknowledge being a magnetizer if behind the walls of a closed room. Today it is an honorific title. When convinced that Spiritism does not burn, people will declare themselves spiritists with no more fear than those that say they are phenologists, homeopaths, etc. We are living in a transient period and the transitions don't ever take place suddenly.

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The Spiritist Magazine
Journal of Psychological Studies
January 1860

Bulletin of the Parisian Society of Spiritist Studies

Friday, December 2nd, 1859
(Private Session)

The minutes of the November 25th session were read.

Requests for admission:

Letters received from Mr. L. Benardacky, from St. Petersburg and from Ms. Elisa Johnson, from London, who request to be admitted as regular members of the Society.

Multiple communications:

Reading of two communications carried out by Mr. Bouche, former Rector of the Academy, a writing medium, given by the spirit of the Duchess of Longueville, with respect to her presence as a spirit in Port-Royal--des-Champs. These two communications are remarkable by their elevation of thoughts. They demonstrate that certain spirits have pleasure in revisiting the places where they lived, feeling delighted by the memories. No doubt that the more dematerialized, the less they give importance to the worldly things, but some remain still connected to them for a long time after death, and it seems that they continue their work in this world, or at least they demonstrate certain interest by that.

Studies:

1st – Evocation of Mr. Count Desbassyns de Richemont, deceased in June 1859, who professed the spiritist ideas for over ten years. The evocation confirms the influence of these ideas on the release of the spirit after death.

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2nd – Evocation of Sister Martha, deceased in 1824.

3rd – Second evocation of Count R…C…, member of the Society, in bed due to an illness, followed by questions addressed to him about the momentary separation of the spirit from the body, during the sleep (published in this number).

Friday, December 9th, 1859
(General Session)

Reading of the minutes of the December 2nd session.

Multiple communications:

Mr. de la Roche reports remarkable communications that took place in a Castelnaudary's house. The facts are described in a note which precedes the report of the evocation, to be published.

Studies:

1st – Evocation of the king of Kanala (New Caledonia), already evoked on October 28th, then writing with some difficulty, promising to practice and return to write in a more intelligible way. He gives curious explanations about the utilized mode of improvement (to be published with the first evocation).

2nd – Evocation of the spirit of Castelnaudary. He manifests through signs of intense wrath, incapable of writing anything. Seven or eight pencils are broken, violently thrown onto the audience; the medium's arm is brutally shaken. St. Louis provides interesting explanations about the condition and the nature of this spirit that, he says, is of the worst kind and in one of the most unfortunate situations (to be published with all other communications about the subject).

3rd – Four spontaneous communications are simultaneously obtained: the first from St. Vincent de Paul, through Mr. Roze; the second, from Charlet, through Mr. Didier junior, which is a continuation of the work initiated by the same spirit; the third from Mélanchthon, through Mr. Colin; the fourth from a spirit who called himself Mikael, protector of children, by Mrs. Boyer.

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Friday, December 16th, 1859
(Private session)

Minutes of the previous session were read.

Admissions:

Mr. Benardacky from St. Petersburg and Ms. Elisa Johnson, from London, introduced on December 2nd, are admitted as regular members.

Requests for admission:

Mr. Forbes, from London, Engineering Officer, and Mrs. Forbes, from Florence, send us letters requesting to be admitted as regular members of the Society. Report and decision adjourned to the December 30th session.

Six officials are designated to split the works of the general sessions until April 1st, without the need of designating one per session. In addition they will have the task of indicating any infraction of the regulations by the audience, then ignoring the requirements of the Society, so that their sponsoring members may be warned.

As proposed by Mr. Allan Kardec, the Society decides that the Bulletin of the sessions will be published in a supplement of the Magazine from now on, so that its publication does not interfere with the regular matters of the journal. As a consequence of that addition, each number will receive an addition of about four pages, whose costs will be covered by the Society.

Mr. Leourd proposes that when there are five sessions in one month, the fifth session should be of private character, which was adopted. The same member further proposes that when a new member is admitted they should be officially introduced to the other members of the Society, so that they would not come as strangers, which was also approved.

Mr. Thiry observes that many suffering spirits request the help of prayers in order to mitigate their pain, but since we can lose track of them, he proposes that their names be remembered in each session (adopted).

Multiple communications:

1st – A letter received from Mr. Jobard, from Brussels, confirming in details the fact of the Java manifestations, described by Mrs. Pfeiffer and

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published in the December issue of the Magazine. He obtained them from the Dutch general himself, to whom he was associated, and being in charge of watching the house where those things happened, and consequently an eye witness. Published in this number.

2nd – Reading of a communication of the spirit from Castelnaudary, obtained by Mr. and Mrs. Forbes, attendees of the last session. Circumstantial and interesting details of that spirit are provided and also about the events which took place in the referred house. Several other communications obtained about the subject matter will be added and published when ready.

3rd – Reading of some news about Mrs. Xavier, clairvoyant medium. That lady does not see the spirits at will but only when they spontaneously present themselves to her, while she is not in a somnambulistic or ecstatic state. Yet, at certain times she enters into a peculiar state, requiring calmness and reverence, to the point that when questioned about what she is seeing, such a state dissipates immediately and she no longer sees anything. In the meantime, as she keeps a complete memory of everything she can report it later. That is how she saw Sister Martha on the very day that she was evoked, not leaving space for any doubt regarding her identity. She also saw the spirit of Castelnaudary in the last session, dressing a ragged shirt, holding a dagger in his bloody hand, violently shaking the medium's arm during his writing attempts, as well as each time that St. Louis apparently commanded him to write. He held a kind of stupid smile on his face. Then, when told about the prayers it seems that he did not understand in the beginning but soon after the explanation given by St. Louis, he fell on his knees. The king of Kanala showed up but with the head of a white man. He had blue eyes, mustache and white sideburns, black hands, steel bracelets, a blue outfit and the chest covered by a number of objects that she could not distinguish. "Such appearance, someone said, is due to the fact that before his latest existence he had been a French solider, during the time of Louis XV. It was a consequence of his relatively advanced state. He requested to return among his people, so that as a chief he could bring ideas of progress. His form and the half civilized, half savage appearance are supposed to

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show, in a different way, the forms that the spirit can give to the perispirit, with an educational objective and as an indication of the several states he had experienced."

Mrs. Xavier also saw the evoked spirits coming, responding to the evocation and to the questions which had nothing negative in their objective, then following St. Louis orders, and leaving so that other spirits around could answer in turn, when the questions then assumed an insidious direction.

"May the greatest of good-faiths and honesty dictate the questions, and not a single dissimulated thought escape us" – added the spirit questioned by the lady's husband. "Never try to achieve your objectives through tortuous paths for you shall infallibly miss them by doing so."

She saw a fluidic crown around the medium's head, as if blocking the access of uncalled spirits for the communication, since the answers should be sincere. However, once the crown was removed, she saw several intruders disputing the vacant place.

Finally, she saw the spirit of Count R… in the form of a luminous heart, upside-down, attached to a fluidic cord coming from outside. We were told that it was to teach us that the spirit can give the perispirit the appearance they wish. Then, it could have presented her with the inconvenience of meeting an incarnated sprit. Such inconvenience diminished or disappeared later.

Studies:

1st – Evocation of Charlet.

2nd – Three spontaneous communications, received simultaneously: the first from St. Augustine, through Mr. Roze. It explains the mission of Christ and confirms a very important point explained by Arago, about the formation of the globe; the second from Charlet, through Mr. Didier junior, continuing the work already initiated; the third, from Joinville, signed in old orthographic style: *Amy de Loys*, by Ms. Huet.

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Friday, December 23rd, 1859
(General Session)

Reading of the minutes and works of the December 16th session.

Requests for admission:

Letters received from Mr. Demange and from Mr. Soive, both Parisian traders, requesting to become regular members. Report and decision adjourned to the December 30th session.

Multiple communications:

1st – Reading of a private evocation, carried out by Mrs. B…, from the spirit that communicated spontaneously through her at the Society, using the name Paul Miffet, at the moment of his incarnation. This evocation, which presents an interesting picture of the reincarnation and the physical and moral situation of the spirit at the initial moments of the corporeal life, will be published.

2nd – Letter from Mr. Paul Netz, about the facts which determined the ownership of the ruins of the Vauvert castle, by Chartreux, a castle located in the neighborhood of the Paris Observatory, during the times of Louis IX. They say that diabolic scenes have taken place in that castle, then stopping when the monks were installed there. Once questioned about it, St. Louis declares that he knew about the story but that it was pure charlatanism.

Studies:

1st – Several moral questions addressed to St. Louis about the state of suffering spirits. These will be published.

Allan Kardec[5]

[5] Paris, Typography of Cosson & Co., Rue de Four-Saint-Germain, 43

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The Spiritist Magazine
Journal of Psychological Studies
January 1860

Bulletin of the Parisian Society of Spiritist Studies

Friday, December 30th, 1859
(Private Session)

Minutes of the December 23rd session were read.

The Society decides that in every private session, following the reading of the minutes, the list containing the names of participants of the preceding general session will be read, with an indication of the regular members who have introduced them, and that an exhortation shall be made to point out the inconveniences caused by persons strange to the Society. Hence the list with the names of the attendees of the previous session was read.

These are the newly admitted regular members, as from written request and verbal report:

1st – Mr. Forbes from London, Engineer officer, who was introduced on December 16th.

2nd – Mrs. Forbes, born Countess Passerini Corretesi, from Florence, introduced on December 16th .[6]

3rd – Mr. Soive, a businessman from Paris, introduced on December 23rd.[7]

4th – Mr. Demange, a businessman from Paris, introduced on December 23rd.

[6] The original shows December 23rd as the introduction date but the correct date is December 16th, according to the respective minutes (see the January 1860 issue) – Revising Team. (R.T.)

[7] The original shows December 16th as the introduction date but the correct is December 23rd, according to the respective minutes (see the January 1860 issue). (R.T.)

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Reading of three new letters requesting admission.
Report and decision adjourned to January 6th.

Multiple communications:

1st – Letter from Mr. Brion Dorgeval, with the answer sent to Mr. Oscar Comettant, regarding an article from the latter published in the *Siècle* (see January issue of the Magazine).

2nd – Letter received from Mr. Jobard, from Brussels, with fair observations about the moral state of the spirits. He regrets the fact that the adepts of Spiritism are generally designated by their initials. He believes that more explicit indications would contribute to the progress of the Science. As a consequence he invites all adepts to sign their names, as he does himself (see the January issue).

This last observation from Mr. Jobard is strongly endorsed by a large number of members, who authorize to mention their names in all references related to them.

Mr. Allan Kardec states that the fear for what is going to be said diminishes daily and that there are only a few people these days that would be afraid of confessing their opinion about Spiritism. The bad taste epithets given to them become ridiculous common-place, laughed at when so many people from the elites associate their names to the Doctrine, and one can already foresee the time when the force of opinion will impose silence to sarcasm. However, it is one thing to have the courage of opinion in conversations and another thing is to cast their names publicly. Among the persons who sustain the cause of Spiritism with more energy there are many who don't like to have their names in evidence, for that very reason, rather than anything else. Such scruples, which don't imply lack of courage, must be respected. When extraordinary facts take place anywhere it is understandable that it would not be much pleasant to the persons involved to become a target of public curiosity and bothered by the unwelcome. We should undoubtedly be grateful to those who are above such prejudices but we should not lightheartedly censor those who have very legitimate reasons not to expose themselves.

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Studies:

1st – Questions addressed to St. Louis about the spirits who preside over the flowers, regarding the communication received by Mrs. B… An interesting explanation will be published on the subject.

2nd – Other questions were framed about the spirit of the animals.

3rd – Two spontaneous and simultaneous communications: the first one by the Spirit of Truth, through Mr. Roze, with some advices to the Society; the second, by Fénelon, through Ms. Huet.

Friday, January 6th, 1860
(Private Session)

Minutes of the December 30th session were read.

The following were admitted as regular members after written requests and verbal report:

1st – Mr. Ducastel, a property owner from Abbéville, introduced on December 30th.

2nd – Mrs. Deslandes, from Paris, introduced on December 30th.

3rd – Mrs. Rakowska, from Paris, introduced on December 30th.

A request for admission was read.

Letter received from Mr. Poinsignon, from Paris, congratulating the Society over the New Year's celebration, and wishing it well for the propagation of Spiritism.

A letter recently received from Mr. Demange, thanking for his admission. He ensures the Society about his active cooperation.

Analysis of several issues related to the administrative business of the Society.

Multiple communications:

1st – News received about D. Péra, a prior from Armilly who died 30 years ago. A study shall be carried out about that.

2nd – Letter from Mr. Lussiez, from Troyes, with judicious reflections about the moralizing influence of Spiritism over the working classes.

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3rd – Letter received from Mrs. P…, from Rouen, informing to have received remarkable communications, as a medium, in total agreement with The Spirits' Book. Besides, the letter contains reflections which indicate a very healthy appreciation of the spiritist ideas from the part of the author.

4th – Letter received regarding Ms. Désirée Godu, a healing medium from Hennebon. It is a known fact that Ms. Godu's work is that of devotion and pure philanthropy.

Studies:

1st – Several questions addressed to St. Louis for clarification and development of earlier communications.

2nd – Ms. Dubois, medium and regular member of the Society, having received a communication from a spirit who calls himself Chateaubriand, requests clarification. Another spirit communicates with that very name, refusing identification in the name of God. Confesses his fraud, apologizes and gives curious information about his life. Then, the true Chateaubriand gives a brief and spontaneous communication, promising a more elaborated one in due course.

Friday, January 13th, 1860
(General Session)

Reading of the minutes from the January 6th, session.

Reading of three new requests for membership. Analysis and report adjourned to the January 20th session.

Multiple communications:

1st – Letter from Mr. Maurice, from Tell, Ardèche, reporting extraordinary facts which took place in a house in Fons, near Aubenas, and that somehow resemble those which happened in Java.

2nd – Letter from Mr. Albert Ferdinand, from Beziers, reporting three remarkable personal facts which demonstrate the physical action that the spirits may exert upon certain mediums.

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3rd – Letter from Mr. Crozet, from Havre, a corresponding member of the Society, informing about a communication received jointly with Mr. Sprenger, from a mockery spirit. That spirit, a Navy captain deceased six months prior, explains with remarkable accuracy and lucidity the tricks of the "besigue" card game, indicating how the players may win or lose (to be published).

4th – The spirit of a dancer. Mr. and Mrs. Netz, members of the Society, since some time now receive communications from a spirit that shows up dancing constantly, that is, making a table dance, following the perfectly recognizable rhythm of a polka, a mazurka, a square dance, a waltz in two or three tempos, etc. He never wanted to write, only responding through raps. He even said through such a means that he was Peruvian, native Indian, deceased 56 years ago at the age of 35; that really enjoyed drinking "spirits" when alive, and who now attends public balls where he has a lot of fun. He never comes to communicate before 10 pm and only on certain days. He says that he communicates through Mrs. Netz but he cannot do it without the support of Mr. D…, a medium of physical effects, thus he needs both present at the same time. Therefore, Mr. D… had never attracted him to his house and Mrs. Netz cannot do it if she is alone.

5th – Reading of a spontaneous communication sent by Mr. Rabache, from Bordeaux, in continuation of those published under the title "*Family advices*".

6th – Mrs. Forbes reads three spontaneous communications received by her husband about the filial, paternal love and patience. Those communications, remarkable by their high morality and simplicity of language, may be classified in the category of intimate advices.

Studies:

1st – The spirit from Castelnaudary was evoked, who had already been evoked on December 9th. See the complete report under the title "Story of a naughty spirit".

2nd – Evocation of the dancer spirit. He does not wish to write but raps the rhythm of several rhythms with the pencil, agitating the medium's arm in synchronism. St. Louis gives some explanations about his character and confirms the preceding information.

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3rd – Questions about the manifestations of Fons, near Aubenas. The answer is that there is something truthful about the facts, but they should not be accepted unconditionally and that we should prevent against exaggeration above all.

4th – Evocation of D. Péra, prior of Armilly. He provides important details about his situation and character.

5th – Two spontaneous communications: the first through Mr. Roze, from a spirit named Estelle Riquier who had led an unworthy life, failed her duties as a mother and wife; the second through Mr. Forbes, containing advices about rage.

Friday, January 20th, 1860
(Private Session)

Reading of the minutes of the January 13th session.

Following the written request and verbal reports, the following persons are admitted as regular members:

1st – Mr. Kratzoff, from Saint Petersburg, introduced on January 13th.

2nd – Mr. Julien, from Belfort, High-Rhine, introduced on January 13th.

3rd – Mr. Count Alexander Stenbock Fermor, from Saint Petersburg, introduced on January 6th.

Multiple communications:

1st – Reading of a spontaneous communication received by Mr. Pécheur, member of the Society.

2nd – New details about the dancer spirit. Mrs. Netz, writing medium, having questioned another spirit, received several information, among them the fact that he was very rich when alive; that he died in a hunting accident, when completely alone. Having questioned the dancer spirit about these facts and with the support of the other medium, she obtained identical answers through knocks. Behold, Mrs. Netz did not communicated the first written answers to the other medium. On another hand, she is not the one operating as a medium now. Besides, she had formulated the questions insidiously, possibly

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leading to adverse answers. Hence there was independence of thoughts from one side to the other, and the agreement of the answers is a characteristic fact. Another equally curious fact is that the dancer's favorite medium one day was taken by involuntary movements in the streets, making him walk rhythmically. If he wanted to resist he could stop those movements but as long as he let go his legs would follow the flair of a dancer. It was nothing much ostensive, sufficient to call other people's attention. This leads to the understanding that spirits of different orders and not so much well meaning, like the spirit that just wanted to have fun, could produce more violent movements over certain human bodies, similar to those seen in the convulsive and jerky persons.

3rd – Report of a spontaneous communication from the spirit of a living person, made by Mr. G…, a writing medium, given to him personally. The spirit described circumstantial details completely ignored by the medium, whose accuracy was verified. Mr. G… did not know that person, having seen him only once during a visitation and never again. He only knew his family name. Well, the spirit also signed his name, perfectly correct. Such circumstance, added to other indications of time and place given by the spirit, constitute evidence of identity. Mr. Count de R… comments that such kind of communications may sometimes entail some indiscretion, asking if the person involved would be happy if aware of the conversation.

The following answers were given:

1st – If the communicating person came in spirit it was out of their own will, considering that Mr. G… was not thinking of him and did not call him;

2nd – Once detached from the body the spirit has free-will, only responding to what they wish to;

3rd – In such a state the spirit is more prudent than in the waking state, since the spirit sees the reach of things in a broader way. If that spirit had seen any inconvenience in his words he would not have said that;

4th – Reading of a communication from Lyon, addressed to the Society, saying among other things:

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> "The transformation of humanity is prepared by the incarnation of better spirits on Earth, those who will form a new generation, dominated by the love of good; that the wicked men who keep their eyes closed to the light will reincarnate with a new phalanx of simple and ignorant spirits, sent by God to the works of formation of a new world, inferior to planet Earth. They will not be able to meet their brothers from Earth but only after hard work through which they will then reach their level, after this generation is passed, because the bad spirits will not have the right to witness such beautiful transformation."

Mr. Theubet observes that the communication apparently blesses the principle of a backwards march, contrary to everything that has been taught.

A long and profound discussion is then established. It can be summarized as follows: The spirit may fall from the current position but not with respect to the acquired knowledge and virtues. The principle of non-retrogress must be understood from the moral and intellectual standpoint, that is, the spirit cannot lose what has already been acquired in intelligence and morality and would not return to the state of spiritual infancy. In other words, the spirit cannot become more ignorant or worse than before, fact that does not preclude the spirit from incarnating in a tougher and inferior position and among more ignorant spirits, if deserved. A very inferior spirit who would reincarnate among a civilized people would be out of place and would not be able to keep up with his class. Returning to the savage in a new existence such a spirit would only be recovering his own position, which could have been left a bit too early, but the ideas acquired during his passage among the enlightened men would not be lost. The same must happen to those men who are going to support the formation of a new world. Finding out of place in a better Earth they shall then move to a world compatible with their moral state.

Studies:

1st – A black person from the ship Constant is evoked; he had already evoked on September 30th, 1859. He gives new explanations about the circumstances that followed his death.

2nd – Three spontaneous communications: the first from Chateaubriand, through Mr. Roze; the second from Plato, through Mr. Colin; the third from Charlet, through Mr. Didier junior, in continuation of his work about the nature of the animals.

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The Spiritist Magazine
Journal of Psychological Studies
February 1860

Globule Spirits

The desire to see the spirits is a very natural thing and we know only a few people who would not like to have such a faculty. Unfortunately it is one of the scarcest, particularly the permanent one. The spontaneous apparitions are very frequent but accidental, and almost always motivated by a totally personal circumstance, based on the relationships that might have existed between the person that sees and the spirit that shows up. One thing is to serendipitously see a spirit and another is to see them habitually and under normal, ordinary conditions. Well, as a matter of fact, that is what constitutes the faculty of the clairvoyant mediums. It results from a special aptitude whose cause is still unknown, and that can be developed but which would be hopelessly provoked in case there is no natural predisposition. Thus, it is necessary to remain vigilant against the illusions which can be originated from the desire of having such a faculty, and which have given place to so many strange systems. We must fight the scaring theories since these have being the reason for the attacks to the manifestations, particularly when those theories demonstrate ignorance with respect to the facts, as much as we must try to destroy ideas which indicate more enthusiasm than thought, and that for this very reason do more harm than good by being exposed to ridicule.

The theory of the visions and apparitions is perfectly understood today. We have developed it in several articles particularly in the December 1858, February and August 1859 issues of the Magazine and in our *The Mediums' Book*, or experimental Spiritism. We shall not repeat it here but will remind a few essential points only, before coming to the analysis of the globule spirits system.

The spirits may be seen in several ways, being the human form the most common. Their apparition generally happens under a misty and dia-

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phanous form, sometimes vague and not well defined. It often starts from a whitish spark whose boundaries are gradually delineated. On other occasions the lines are more accentuated and the tiniest details of the face are drawn with such an accuracy which allows their exact description. On those occasions a painter could portray them as easily as done with a living person. The attitude and looks are the same that the spirit had when alive. Since the spirit may give any appearance to the perispirit, which is the ethereal body, the spirit may show up under the appearance in which they are more easily recognizable. Therefore, although the spirit no longer carries any disease which they might have endured as a living person, the spirit may appear limping, limbless or hunchback if that is considered suitable for identification. As for their outfit these are generally made of some sort of floating tunics, at least that is the appearance of the superior spirits who keep nothing of the worldly things. However, the vulgar spirits, our acquaintances, almost always wear the type of clothes that they wore in the last period of their lives. They frequently show the typical traits of their social classes. The superior spirits always show a beautiful, noble and serene face whereas the inferior spirits have a vulgar physiognomy, a mirror which reflects the more or less ignoble passions that moved them. They sometimes even show traces of their crimes or sufferings. A remarkable thing is the fact that, exception made to some particular circumstances, the least defined areas are the inferior limbs while the head, arms and chest are always clearly outlined.

We said that the apparition has something of diaphanous, despite its distinctiveness. In some cases one can compare them to the image reflected on a mirror without tin, which does not preclude us from seeing the objects behind it. That is how they are commonly seen by the clairvoyants. They see the spirits come and go, circulate around the living ones, giving the impression, at least the vulgar spirits, that they take active part into what happens around them, listening and showing interest for what is being discussed, depending on the subject. Sometimes they can be seen approaching people, whispering ideas, influencing them, consoling or showing happiness or sadness, depending on the result. In short, it is the replica or the reflex of the corporeal world, with its passions, vices or virtues, many virtues which our material nature would hardly allow us to understand. Such is this occult world that populates the space that surrounds us, in which we live unsuspectedly, as we live among the myriads of the microscopic world.

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However, it can also be that the spirit takes an even more distinct shape with all traces of a solid human body, to the point of producing a complete illusion and make believe that one is before a corporeal being. Finally, the tangibility may become real, that is, such body may be touched; its resistance may be felt and even its temperature, as if from an animated body, despite the fact that it may disappear with the speed of light. Although the apparition of these beings, designated by the name agenetic, is very rare, it is always accidental and of short duration. They could not become habitual guests of a house under such appearance.

It is a well-known fact that among the exceptional faculties irrefutably demonstrated by Mr. Home there was the appearance of tangible hands, which can be touched on one side and on the other those hands can hold, grab and even leave impressions on the skin. We say that the tangible apparitions are very rare but the ones which occurred lately confirm and explain those recorded by History, relatively to persons which showed up after death, showing the same appearance as their corporeal form. As a matter of fact, however extraordinary such phenomena may seem, the supernatural aspect disappears as long as the explanation is known and it is then clear that far from being a derogation of the natural laws, the apparitions are their application.

When the spirits take the human form it is impossible to be mistaken. That is not the case when they take other appearances. We will not discuss certain terrestrial images reflected by the atmosphere, whichhave fed the superstition of ignorant people, but of some other effects about which even educated people could be mistaken. That is precisely when we have to be vigilant against the illusion, avoiding exposing ourselves by taking some purely natural physical phenomena by spirits.

The air does not always present a perfect cleanness, and there are situations in which the molecular currents and agitation produced by heat are perfectly visible. The agglomeration of these particles forms small masses which seem to navigate in space, giving rise to the singular system of *spiritsin the form of globules*. The cause of such appearance is in the air but it can also be in the eye. The *vitreous hum*or has imperceptible spots which may have lost their transparency. These spots are like opaque bodies in suspension, following the liquid's motions and undulation. They produce the effect of small discs in the air and at a distance, due to the phenomenon of refraction and amplification, varying from 1 to 10 millimeters in diameter. We saw people taken those discs by familiar spirits that followed

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them everywhere, and they saw figures in the nuances of the optical formations, out of their own enthusiasm. A simple observation carried out by these persons will bring them back to the terrain of reality. Those discs or medallions, they say, not only follow them but track all their moves: they show up on the right, on the left, up and down, or stop, according to the motion of the head. Such coincidence proves by itself that the seat of the appearance is in us and not outside, further demonstrated by the fact that the wavy like movements are always within a certain angle; however, as they do not follow the sudden changes in the line of sight, it gives the impression that they have certain independence. The cause of that effect is very simple. The opaque or semi-opaque spots of the vitreous humor, primary cause of the phenomenon as we said, are kept in suspension, with a constant tendency to drop down. When there is an upward movement it is because they were required by the ascending motion of the eye; at that point if the eye stays put the disc is seen to slowly move downwards and then stop. It has extreme mobility since an imperceptible motion of the eye is sufficient to make it sweep the full angle of sight, in the region where the image is projected.

The same can be said about the sparks sometimes produced in more or less compact rays, by the contraction of the muscle of the eye, which are likely due to the phosphorescence or natural electricity of the iris, since these are generally limited to the circular circumference of the organ. Similar illusions cannot arise but from an incomplete observation. Those who have seriously studied the nature of the spirits by all means given by the practical science will understand how puerile these illusions are. If those airy globules were spirits we would have to acknowledge that they would be reduced to a purely mechanical role, considering that they are intelligent and free beings, a role which would be painfully boring to inferior spirits, let alone the idea that we have about the superior spirits.

The only signs which may really ensure the presence of the spirits are the intelligent ones. As long as the images which we have just mentioned above have not demonstrated independent, spontaneous movements, even if with a human form, we are only seeing physiological or optical phenomena. The same observation applies to all kinds of manifestations, particularly the noises, raps, and any uncommon motion of inert bodies, which can be produced by a thousand and one reasons. We repeat: while an effect is not intelligent on its own and independent from men's intelligence, we must examine it twice before attributing it to the spirits.

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Special Mediums

Experience daily demonstrates how large the variety of the medium ship faculty is. However, it also proves that the multiple nuances of that faculty are due to special and not yet defined gifts, abstraction made of the quality and knowledge of the manifesting spirit. The nature of the communication is always relative to the spirit's nature, bearing the hallmark of their elevation or inferiority, their knowledge or ignorance. However, having equal merit from a hierarchical point of view, there is an incontestable tendency to dedicate to one thing, rather than the other. For example, the rapping spirits are almost never away from the physical manifestations and those who give intelligent manifestations are poets, musicians, painters, moralists, doctors, wise spirits, etc. We speak of a median order of spirits, because when the spirits arrive at a certain level the skills are confused in the unity of perfection. Nevertheless, besides the skills of the spirit, there is the medium who is a more or less adequate instrument to the spirit, more or less flexible, to whom the medium offers particular qualities which we cannot appreciate.

Let us make a comparison: a skillful musician has several violins in hand, which are all good to the public but among which the seasoned artist sees a great difference; he detects nuances of subtle delicacy which lead him to pick some and reject others, nuances which he understands out of pure intuition and that he cannot define. The same happens to the mediums: among mediums of similar qualities regarding the medianimic strength, the spirit will prefer this one to the other, according to the type of communication they want to give. Thus, for example, we see people writing remarkable poetry as mediums although under ordinary conditions they could never write a single verse. Others who are poets, on the contrary only write prose, despite their wishes. The same applies to painting, music, etc. There

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are mediums that without own scientific knowledge have a very special skill to receive scientific communications; others to receive historical studies; others operate as interpreters to moralizing spirits. In short, whatever the flexibility of the medium, the communications that are more easily received have a particular characteristic. There are some even that stay close to a given circle of ideas and when they move away from that circle we then have incomplete, terse and sometimes false communications. In addition to the medium's skills, the spirits still communicate more or less voluntarily through this or the other medium, according to their sympathies. Thus, despite the equality of skills, the same spirit will be much more elaborated through certain mediums, by the simple fact that it is more convenient to them.

It would therefore be a mistake to think that just because there is a medium that writes very easily that one can obtain good communications of all kinds through his mediumship. The first condition to obtain good communications is, no discussion there, to be sure about the source of the communication, that is, about the qualities of the spirit who transmit them, but it is not less necessary to be aware of the qualities of the instrument that is offered to the spirit. Hence, it is necessary to study the nature of the medium as one studies the nature of the spirit since these are the two essential elements to obtain satisfactory results. A third condition, representing an equally important role, is the intention, the intimate thought, the more or less worthy feeling of the person that interrogates the spirit. And that makes sense. A good communication can only proceed from a good spirit. In order to transmit such communication the spirit requires a good medium. Then a suitable objective is needed so that the spirit may wish to transmit it. The spirit that can read our thoughts, judges if the question deserves an answer and if the person who frames the question is worthy of receiving that answer. Otherwise the spirit will not waste any time by sowing good seeds on stones, and it is then that the joker spirits and the spirits of levity have fun, since they have no compromise with the truth and are not very courteous and generally show little scruples regarding the ends and the means.

From the above, it is clear that there must be spirits specially involved, by their likes or reason, with alleviating the sufferings of humanity, and that simultaneously there must be mediums that are more capable than others to operate as their intermediaries. Well, since those spirits act exclusively for the general well-being, they must seek certain moral qualities in

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their interpreters, besides the skills which may be considered physiological, among which are the highest devotion and altruism. Greed has been and will always be a reason for rejection from the good spirits and a cause of attraction to the others. Will common sense accept that the good spirits would engage into all sorts of machinations of material interest, being at the services of the first one to show up with the intention of exploiting them? The spirits do not want to be exploited, whoever they may be, and if some seem to agree, even anticipating certain mundane wishes, they almost always have the intention of carrying out a mystification which will make them laugh later, like someone would laugh after having tricked very credulous people. As a matter of fact, it is useful that some people may burn their fingers so that they may learn that one should not make fun of serious things.

Such is the case that we must speak about, one of those privileged mediums that the healing spirits seem to have taken as their direct protégé. Ms. Désirée Godu, a resident of Hennebon, in Morbihan, who enjoys a truly remarkable faculty, in all aspects, that she utilizes with the keenest abnegation. We have already mentioned a few words in a report of the sessions of the Society, but the importance of the issue deserves a special article, that we will have the pleasure of dedicating to her in our next number. Keeping aside the interest on the study of every rare faculty, we shall always consider the promotion of goodness as our duty and it is only fair to those who do it.

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Bibliography: Countess Mathilde de Canossa

This is the title of a legendary romance published in Rome in 1858, by Rev. Father Bresciani, from the Company of Jesus[8], author of *The Jew of Verona*. The subject of the book is the story of the former Canossa family, in the style of Walter Scott. That is why the author dedicated the book to the current descendent from that renowned family, the Marquis Otavio de Canossa, potentate of Verona and valet of H.M. Emperor of Austria. The events take place in the middle ages. The witches and wizards represent great roles in the story and the demoniac scenes are described with such an accuracy which would make the Scottish romancers jealous. The author seems less accurate to us in his appreciation of the modern spiritist phenomena of the talking tables, of magnetism and somnambulism. Well, here is what can be read in its Chapter X, page 170:

"More than one of my readers, and probably the majority of them, could be surprised by seeing all these devilish apparatuses in the preceding chapters, all the exorcism, witchcraft, hallucinations, and fantastic outbreaks which would fit well in the late night stories and wet-nurse tales."

"Who would still believe these days in necromancers, witches, enchantments, fascination, potions, and dealings with the devil? Would you be willing to return to the fairy tales from Martin del Rio[9], the gauche superstitions of the people and the ghetto ladies, from legends which give the shivers to the chubby peasants who fear the headless mule and keep the chicken boys awake, in the name of the were wolf? Really, my friend, this is the time to get rid of these futilities. That is somehow the language that I seem to hear."

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[8] One volume, in-8, translated from the Italian – J. B. Pélagaud & Co., Rue des Saints Pères, 57 – Paris, price 3.5 fr.

[9] Del Rio was a Jesuit scholar born in Anvers, 1551 and deceased in 1608. The author refers to his work Disquisitiones Magicoe.

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"I will respond to that before neglecting old beliefs, everyone must question their own conscience, frankly asking if one is not at least as much credulous as any of one's predecessors. Let us make no mistake: what is the meaning of this swarm of magnetizers, mediums, dancing, speaking and prophetic tables; somnambulists who see through the walls, reading through their elbows, who see before them something that is done twenty, thirty and forty miles away; who read and write without knowing the alphabet; that not knowing a single word in medicine, describe pathological cases, indicating their causes and prescribing the medication, in the right dose, with all Greek-Arabic terms of the scientific vocabulary? What are those interrogatories of spirits; those answers of dead and buried people; those prophecies of future events? Who evoke those shadows? Who makes them speak? Who allows them to see a non-existent future? Who leads them to blaspheme against God, against the saints from heavens, against the sacraments of the Church?"

"Now brave people, speak up! Why these jerks and somber looks? – Ah! You shall end up telling me, who knows! Mysteries of nature, unknown laws, power of lucidity, occult sense of the human body! Subtleness of the magnetic fluid, of the nervous influx, of the optical and acoustic waves; secret virtues excited by electricity or magnetism in the brain, blood, muscle fibers, in all vital components; supreme power and strength of will and imagination."

"My friends, these are foolish things, meaningless words, empty phrases, ambiguous deviations, enigmas which you don't understand yourselves. The whole difference between us and our predecessors is that to deny one mystery we forge a hundred of others. While a cat was a cat, and devil the devil to those good people, we have the pretension of accrediting nature with powers that nature does not have and cannot have."

"Our elders, wiser and more sincere, would straightforwardly say that there were supernatural events and very honestly associated them to the devil. However, less familiar than we are with the natural phenomena, they have sometimes and undoubtedly taken by prodigious effect things which are in the natural order of things, whereas our contemporary, much more enlightened, cannot see in a good number of charlatanism from the magnetizers mysterious effect of the secret laws of nature, and the really diabolic events as nothing more than magic tricks, more or less subtle."

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"However, the better Christians of the good old times knew very well that the bad spirits, evoked through certain signs, conjurations, certain pacts, would show up, answer questions, hallucinating imagination, impressing people in a thousand ways, and particularly doing as much harm as possible to those who would speak to them. You must then confess, in good faith, that even in our days, and in a larger number than before, we have our necromancers, charmers and witches, with the difference that our ancestors were horrified by all that witchcraft; that these were secretly practiced in the darkness of the caves, in the forests, and that many would regret and then confess, seeking penance. In our days, instead, they are openly practiced in the gorgeous theaters of gold and lights, before curiosity, in the presence of young ladies, children and their mothers, without any scruple, thus frequently making fun of the superstitions of the middle ages."

"Believe me. Men have wished to deal with the devil at all times, and that astute spirit conforms to all transformations, although men would not send him back to the abyss, feeding some sort of commerce. In the former centuries of idolatry he was with the oracles and foretellers; he would appear under the form of a dove, magpie, rooster, snake, and even sang fatidic songs. In the middle ages he used to show up pedantically to the barbarians, under terrible disguises and after monstrous conjurations."

"If sometimes he would diminish himself to the point of finding dwelling in someone's hair, in little flasks, in potions drunk by the lovers and given by the witches, he would still inspire great horror. Today, instead, he is given to civilizing the century. He enjoys the elegant world, the lively soirees, frequently sleeping over with the somnambulists, using the planchettes to write. In reality, isn't he kind? He is careful not to scare anyone; he dresses like the Americans, the English, the Parisians, the Germans; he is really kind, with his beard and fine Italian mustache; he is the real deal of the theaters and it would be really awkward if he did not present an irreproachable distinction. Behold! He has become such a good apostle that he talks politely to that lady who still goes to the mass and if she was told: "– Watch out! There are things which are not natural and could not be natural. There is something of treacherous in it. The good Christians do not get into that!" – She would laugh at you and respond with an air of superiority: "– What the hell! All that is very natural; I am Christian too but not stupid."

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"Meanwhile, given a proper occasion, he will magnetize your twenty year old daughter, and out of her magnetic intuition, make her foretell distant facts and secrets of the future."

"I leave you to that and to think if that naughty devil is not laughing his head off at that good Christian!"

We leave to the readers the task of assessing the judgment passed by Father Bresciani. You will, like us, uselessly look for authoritative arguments against the spiritist ideas or any demonstration of untruthfulness of those ideas. He no doubt thinks that those ideas deserve no refutation and that a breath is sufficient to destroy them. However, it seems to us that similarly to most adversaries, he arrives to a consequence in opposition to his expectations, since he does not unequivocally demonstrate that those things are not possible. Considering that Father Bresciani is a man of undisputed talent and superior instruction we think that since his objective was to combat the spirits, he should have gathered the most lethal weapons against them, from what we conclude that if he does not say much against them the fact is that he has nothing else to say; that if he does not give proofs it is because he has none to oppose to those ideas, otherwise he would not have left them in his back pocket.

In all that argumentation, the mostly ridiculed are not the spirits but the devil himself, who is treated a bit too much gentlemanly, and not like something that is taken seriously. We are then forced to believe, before such a polished style, that the author does not believe in the devil more than in spirits. However, if he is the only agent of all manifestations, as intended, then it is necessary to acknowledge that he represents a more entertaining than frightening role, being much more capable of exciting curiosity than fear. As a matter of fact, up until now this is the result of everything that has been said and written against Spiritism. Thus, it has done us more service than harm.

According to the majority of the critics, the fact of the manifestations has no relevance. It is a short living mania, a game, and the author does not seem to have faced it in a more serious way. If that is the case, why bother? Let it be and another pastime will be in fashion tomorrow, and Spiritism will experience the same that happened to the Potichomania: the duration of two seasons. By throwing stones at it one gives the impression that it is feared because one only tries to knock down something that gives reason

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for fear; if it is an utopia, a chimera, why then fighting the windmills? It is true, they say, that the devil sometimes mingle with these things, but then there would be no need for so many authors, like the one above, painting the devil with such pinkish colors, and leading the ladies to be willing to get to know him.

Has Father Bresciani thoroughly examined the subject? Has he pondered the reach of all of his words? Kindly allow us the doubt. When he says: "What are those answers of dead and buried people? Who allows them to see a non-existent future?" Our question is if it was a Christian or a materialist the person who wrote similar things. Even a materialist would speak of the dead with more respect. – "Who leads them to blaspheme against God?" – Where are those blasphemies? The author, attributing everything to the devil, has certainly supposed those blasphemies or he would otherwise know that the most unlimited trust in God's benevolence is the foundation of Spiritism; that everything that is done in Spiritism is done so in the name of God; that even the most perverse spirits speak of God with fear and respect and the good ones do so with reverence and love. Where the blasphemy? – However, how should we interpret these words: "…we have the pretension of accrediting nature with powers that nature does not have and **cannot have**!" – Our more prudent elders would treat them simply as devilish tricks. Thus it is wiser to attribute the natural phenomena to the devil than to God. While we proclaim the infinite power of the Creator, Father Bresciani gives limit to them; nature, which summarizes the Divine work, does not have and cannot have other powers beyond those that we know. As for those which we ignore it is wiser to attribute them to the devil that would then be more powerful than God. One needs to ask on which side is the blasphemy or the greater respect to the Supreme Being. Finally, the devil takes all forms. Isn't he very kind? He dresses like the Americans, the English, the Parisians; he is really kind with his beard and fine Italian mustaches and it would be really awkward not to recognizing in him an almost irreproachable distinction. We don't know if the Italian gentlemen will be flattered for been taken by naughty devils. Who are those nice ladies that turn the kind devils into an attraction and that before the charitable warning that there may be something treacherous in all this they say: "What the hell! I am not that stupid!"

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If it is a natural flagrant, we then ask in which world, "*l'entier ou le demi monde*"[10], those ladies use such beautiful expressions? We regret the fact that the author had not obtained his knowledge about Spiritism from more serious sources, for he would not speak so lightheartedly. While more peremptory arguments are not opposed to Spiritism, its followers may then sleep in peace.

[10] Expression created by Dumas meaning the underground world (demi-monde), the outlawed world – Kardec employs a wordplay when counter l'entier (the whole world) to le demi (the mid world or underground world). (R.T.)

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Story of a naughty spirit

Society, December 9th, 1859
1st Session

Mr. de la Roche, regular member, communicates the following fact of his personal knowledge:

Strange noises and several manifestations took place in a small house near Castelnaudary, leading people to believe that it was haunted by a bad genie. Hence, in 1848 it was exorcized and a large number of images of saints were placed inside the house. Since then, Dr. D… who wanted to live in the house had some redecoration work done and requested that the images be removed. He died in that house a few years ago, of a sudden death. His son who still lives there or at least who was there up to not long ago, had his face slapped by an invisible hand when entering a bedroom. Since he knew that he was completely alone in the house, he had no doubt that it would had come from an occult power. He no longer wishes to stay there and wants to move out for good. There is a story that goes around in the region which says that a terrible crime was committed in that house.

Once questioned about the possibility of evoking the author of that slap, St. Louis responded positively. The spirit was then evoked, showing signs of violence. The medium was taken by great agitation, breaking seven or eight pencils, throwing some onto the audience, tearing off a piece of paper on which he had furiously doodled meaningless characters. All efforts to calm him down resulted useless. Since he was requested to respond to the questions he wrote with difficulty an almost undecipherable *no*.

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1. (to St. Louis) – Could you kindly give us some information about that spirit, since he cannot or he does not wish to give it himself?
A – It is a spirit of the worst class, a kind of monster. We made him come here but we cannot force him to write, despite everything that we told him. He has his free-will, which has been badly used.

2. Has he died long ago?
A – Look for information. He was the one who committed the crime whose legend goes around in the region.

3. Who was he when alive?
A – You shall find out yourself.

4. Is he the one haunting the house these days?
A – No doubt since that is how I had him coming here.

5. Then the exorcisms have not expelled him?
A – No way.

6. Has he had any participation in the subtle death of Mr. D…?
A – Yes.

7. How come?
A – Through fear.

8. Was he the one who slapped Mr. D… son's face?
A – Yes.

9. Could he have done the same on some of us?
A – No doubt. He wishes he could.

10. Why haven't he done so?
A – He was not allowed.

11. Would there be a means of dislodging him from that house? How?
A – If they want to disentangle from the obsession of similar spirits it is easy, by praying for them. That is what is always forgotten. People prefer to scare them away with formulas of exorcism which greatly entertain them.

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12. Passing the idea of praying for this spirit to those involved, and us praying as well, would it then be possible to dislodge him?
A – Yes. However, notice that I said *pray* and not having someone else praying.

13. Such a spirit is susceptible to improvement?
A – Why not? Aren't them all, this one like the others? Yet, one must be prepared to face difficulties. However perverse the spirit may be, the retribution of evilness by goodness will end up touching him. Let us pray in principle and then evoke him after a month. You will notice the changes which will take place.

14. This is an unfortunate and suffering spirit. Could you describe the kind of sufferings that he endures?
A – He is persuaded that he shall be in his present condition for ever. He constantly sees himself at the very moment when he committed the crime. Any other memory has been erased and any communication with another spirit has been banned. When he is on Earth he can only be at that house and when he is in space he only darkness and loneliness.

15. In which world did he live before his last incarnation? What was his race?
A – He had an existence among the most ferocious and savage tribes, and before that he came from a planet inferior to Earth.

16. In case he reincarnates, which category of individuals will he be around?
A – That will depend on him and on his regrets.

17. In his next corporeal life could he become a righteous man?
A – That would be difficult; however much he does, it will be difficult to avoid a tempestuous life.

Observation: Mrs. X…, a clairvoyant medium attending the session, saw that spirit at the moment when he was asked to write: he shook the medium's arm; his looks was terrifying; he was wearing a shirt covered in blood and held a dagger in his hand. Mr. and Mrs. F… who were present as observers, since they were not members yet, carried out the

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recommendation in favor of the suffering spirit since the first evening, praying for him. Multiple communications were obtained from him and from his victims. We gave them below in the order that they were received, together with the ones obtained at the Society about the same subject. In addition to the interest of this dramatic story there is a teaching which will escape nobody.

2nd Session
At the house of Mr. F…

1. (to the familiar spirit) – Can you tell us something about the spirit of Castelnaudary?
A – Evoke him.

2. Is he evil?
A – You shall see.

3. What should we do?
A – Don't talk to him if you have nothing to say.

4. If we talk to him to say that we are sorry for his suffering, will that do any good to him?
A – Compassion is always good to the unfortunate ones.

5. Evocation of the spirit of Castelnaudary.
A – What do you want from me?

6. We called you in order to be useful to you.
A – Oh! Your compassion is good to me because I suffer… Oh! How much I suffer! ... May God have mercy on me! … Forgive me… Forgive me…

7. Will our prayers be beneficial to you?
A – Yes. Pray, pray.

8. It is okay then! We will pray for you.
A – Thank you! At least you do not curse me.

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9. Why didn't you want to write at the Society when you were invited in?
A – Oh! Malediction!

10. Malediction for whom?
A – For me who ruthlessly expiate the crimes in which my free-will only had a small participation.

Observation: By saying that his free-will had a small participation in his crimes he wants to attenuate them, as it was verified later.

11. Will you be forgiven if you repent?
A – Oh! Never!

12. Don't be desperate.
A – Eternal sufferings, such is my destiny.

13. What is it that makes you suffer?
A – What is most horrific! You cannot understand.

14. Have they prayed in your favor since last night?
A – Yes, but I suffer even more.

15. How come?
A – How do I know?

Observation: This circumstance was explained later.

16. Should anything be done regarding the house where you installed yourself?
A – No! No! Say no more about that…. Forgive me God! I have suffered enough!

17. Do you have to stay there?
A – That is my penalty.

18. Will that be so as you may have your crimes permanently before your eyes?
A – That is the case.

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19. Don't be desperate. Everything may be forgiven after repentance.
A – No! There is no forgiveness for Cain.

20. Then you killed your brother?
A – We are all brothers.

21. Why did you want to do harm to Mr. D…?
A – Enough! Please, that is enough!

22. Good bye then. Have faith on God's mercy!
A – Pray!

3rd Session

1. (Evocation.)
A – I am near you.

2. Do you begin to have hope?
A – Yes, I have a lot of regret.

3. What was your name?
A – You shall know later.

4. For how long have you been suffering?
A – For 200 years.

5. When have you committed your crime?
A – In 1608.

6. Can you repeat the dates to confirm them?
A – It is useless. Once is enough. Good bye, I will talk to you tomorrow.
A force drags me!

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4th Session

1. (Evocation.)
A – Thanks Hugo! (Mr. F… first name)

2. Would you like to speak about what happened in Castelnaudary?
A – No. You make me suffer when you speak about it. It is not generous of you.

3. You know well that if we speak about it, it is with the objective of clarifying you regarding your condition and not to make it worse. Then, speak and have no fear. How could you allow yourself to commit such a crime?
A – A moment of madness.

4. Was there any premeditation?
A – No.

5. This cannot be true. Your sufferings demonstrate that you are guiltier than you say. You know that only through regret you can mitigate your fate and not through lies. Come on! Be honest.
A – Well then! If it is needed, then be it!

6. Was it a man or a woman that you killed?
A – A man.

7. How did you kill Mr. D…?
A – I showed up to him, visibly. My appearance is so horrifying that the simple sight killed him.

8. Did you do that on purpose?
A – Yes.

9. Why?
A – He wanted to challenge me and I would do it again if I were tried.

10. If I was supposed to live in that house would you do me any harm?
A – Oh! No. Certainly not! You have pity on me and wish me well.

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11. Has Mr. D… died instantly?
A – No. He was taken by fear but only died two hours later.

12. Why have you only slapped Mr. D… son?
A – Having killed two men was more than enough.

5th Session
At the Society on December 16th, 1859

Questions addressed to St. Louis:

1. The spirit who has communicated with Mr. and Mrs. F… is really that of Castelnaudary?
A – Yes.

2. How could he communicate with them so promptly?
A – He didn't have any knowledge about the Society yet. He was not sorry and repentance means everything.

3. Is the information given by him about the crime correct?
A – It is up to you to verify that and to get along with him.

4. He said that the crime was committed in 1608 and that he died in 1659. Hence he is in that state for 200 years.
A – That will be explained to you later.

5. Could you explain his type of penalty?
A – It is atrocious to him. As you know, he was condemned to stay at the place of the crime, unable to divert his thoughts to anything else but the crime, always before him, and he considers himself condemned eternally to such a torture.

6. Is he immersed in darkness?
A – Darkness when he wants to move away from the place of exile.

7. What is the most terrible kind of punishment that a spirit can endure in such a case?

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A – It is not possible to describe the moral tortures as punishment of certain crimes. Even the one who suffers them would have difficulties to explain. But the most horrible is the certainty of condemnation without an appeal.

8. He has been in such a condition for two centuries. Does he assess time as he did when alive, that is, time seems to last longer or shorter?
A – It seems longer to him. There is no sleep.

9. We were told that there is no time to the spirit and that a century is a spot in eternity to them. Shouldn't that be the same to all?
A – Certainly not. It is like that only to the spirits who have arrived at a high elevation but to the inferior spirits time is sometimes longer, especially when they suffer.

10. This spirit is severely punished for his crime. Well, you told us that before that existence he had lived among barbarians. He must have done things then at least as atrocious as his latest crime. He was punished in the same way?
A – He was less punished because he was more ignorant and did not understand as much the reach of things.

Observation: All observations confirm this fact, strictly according to God's justice, that the penalties are proportional not to the nature of the fault but to the level of intelligence of the guilty one and the ability to understand the harm that has been done. Hence, an apparently not so serious fault could be more severely punished on a civilized man than a barbarian act by a savage.

11. Is the state of this spirit what is ordinarily called "naughty"?
A – Certainly, and there are cases even more terrible. The sufferings are far from being the same to everyone, even on similar crimes, since they vary depending if the spirit is more or less accessible to regret. For him the house where he committed the crime is his hell; others carry it on themselves, tormented by the passions which cannot be satisfied.

Observation: In fact we have seen some greedy spirits suffering before the sight of gold which became a mere chimera to them; proud spirits

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tormented by the envy of seeing others awarded by an honor which should be theirs; men who held positions of command on Earth, humiliated by the invisible power embarrassing them to obey and by the vision of their subordinates who no longer bow before them; atheists suffering the anguishes of uncertainty, finding themselves completely isolated in the enormity of space, not finding a single being to clarify them. In the world of the spirits if there is joy in all virtues, there are penalties to all faults and those which are not reached by men's law will be by those of God.

12. Despite his inferiority this spirit feels the good effect of prayer. We have seen the same with other spirits equally perverse and of a brute nature. How come the more enlightened spirits, of a more developed intelligence, show complete absence of good feelings; they laugh at most sacred things. In short, nothing touches them and they never give up on their cynicism?
A – The prayer has effect only on a remorseful spirit. The spirit that is rebellious against God, just out of pride, and persists on his deviations, still making them worse like the unfortunate spirits, to them prayer cannot do and will not be able to do anything, but only when a ray of regret manifests in them. The inefficacy of prayer is a punishment to them. The prayer only relieves those who are not totally hardened.

13. When we see a spirit inaccessible to the effects of prayer, is there a reason for us to abstain from praying for him?
A – No, not at all, for sooner or later he will overcome his rudeness and wake up to healthier thoughts.

6th Session
At the house of Mr. F…

1. (Evocation.)
A – I am here.

2. Then, now you can leave Castelnaudary at will?
A – I am allowed because I am taking your good advices.

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3. Do you feel any relief?
A – I begin to have hope.

4. If we could see you how would your appearance be?
A – You would see me with a shirt and without the dagger.

5. Why would you no longer have the dagger? What have you done to that?
A – I curse it. God spares me from such a vision.

6. If Mr. D… Jr. was to return to the house, would you still cause him any harm?
A – No because I am regretful.

7. And if he still wanted to challenge you?
A – Oh! Don't ask me that. I could not control myself. This would be beyond my strengths… I am just a miserable.

8. Mr. D… Jr.'s prayers would be more beneficial than the others to you?
A – Yes, since it was him that I hurt the most.

9. That is it then, we will continue to do whatever we can for you.
A – Thank you. At last I found charitable souls in you.

7th Session

1. (Evocation of the murdered man.)
A – I am here.

2. What was your name in life?
A – My name was Pierre Dupont.

3. What did you do for living?
A – I was a butcher in Castelnaudary, where I was murdered by my brother on May 6th, 1608; by Charles Dupont, my elder brother, with a dagger, in the middle of the night.

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4. What was the cause of the crime?
A – My brother thought that I was courting a woman that he was fond of and that I saw often, but he was mistaken since I had never given any thought to that.

5. How did he kill you?
A – I was asleep. He cut my throat and then my heart. I woke up, tried to fight but succumbed.

6. Have you forgiven him?
A – Yes, at the time of his death, 200 years ago.

7. How old was he when he died?
A – He was 80 years old.

8. He was not punished when alive?
A – No.

9. Who was accused of your death?
A – Nobody. Over those confusing times no one would give attention to these things. It would be useless.

10. What happened to the woman?
A – Soon after she was killed by my brother, in my house.

11. Why did he kill her?
A – Broken heart. He had married her before my death.

8th Session

1. Why he does not speak about the murder of that woman?
A – Because my death is the worst to him.

2. (Evocation of the murdered woman.)
A – I am here.

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3. What was your name in those days?
A – Marguerite Aeder, Mrs. Dupont.

4. For how long were you married?
A – For five years.

5. Pierre told us that his brother was suspicious of criminal relationship between the two of you. Is that true?
A – There was no criminal relationship between Pierre and I. Don't you believe in that.

6. How long after the death of his brother Charles murdered you?
A – Two years later.

7. What was his motive?
A – Jealousy and his intention of keeping my money.

8. Could you describe the circumstances of the crime?
A – He grabbed me and hurt me in the head with his butcher's knife, at the place of work.

9. How come he was not prosecuted?
A – What for? In those dismal days it was all chaos.

10. Had Charles' jealousy any foundation?
A – Yes, but that did not authorize him to commit such a crime since we are all sinners in this world.

11. For how long had you been married when Pierre died?
A – For three years.

12. Could you tell us the exact date of your death?
A – Yes, May 3rd, 1610.

13. What was thought of Pierre's death?
A – It was made believe that it was murder after robbery.

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Observation: Whatever may be the authenticity of the reported facts, which seem difficult to control, there is a remarkable thing: the precision and accuracy of the dates and all events. Such a circumstance is in itself a curious subject for study, if we take into account the fact that the three spirits were evoked at different times and show no contradiction. What seemed to confirm their words is the fact that the main offender in the case, evoked by another medium, gave identical answers.

9th Session

1. (Evocation of Mr. D…)
A – I am here.

2. We would like to ask you about some details of the circumstances of your death. Could you give us that?
A – In good will.

3. Did you know that the house you were living in was haunted by a spirit?
A – Yes, but I wanted to challenge him and I was wrong. It would have been better if I had prayed for him.

Observation: One can see from this that the means generally employed by us to get rid of the unwelcome spirits are not the most efficient. Our threats excite them more than intimidate. Benevolence and commiseration have more power than the use of coercive means, which irritate them, or the use of formulas which are laughed at.

4. How did that spirit appear to you?
A – When I came home he was visible, staring at me. I could not escape. He became my horror and I expired under the horrifying sight of that spirit which I had neglected and to whom I had shown so little charity.

5. Couldn't you cry for help?
A – Impossible. My time had come and that is how I should die.

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6. What was his appearance?
A – A furious spirit, ready to devour me.

7. Was your death painful?
A – Terribly.

8. Did you die suddenly?
A – No. It was two hours later.

9. What were your thoughts when you felt dying?
A – I could not think; I was taken by an indescribable horror.

10. Was the apparition visible till the end?
A – Yes, it did not leave my poor spirit for a single moment.

11. When your poor spirit was freed, were you aware of the cause of your death?
A – No. It was the end. It was only later that I understood.

12. Could you tell us the date of your death?
A – Yes, it was August 9th, 1853 (the precise date has not been verified yet but it seems more or less accurate).

10th Session
At the Society on January 13th, 1860

When this spirit was evoked on December 9th, St. Louis gave the advice of having him evoked again after one month, in order to assess the progress which might have happened in that interval. It has already been possible to verify, through the communications of Mr. and Mrs. F…, the changes in his thoughts, thanks to the influence of prayers and the good advices. After a little bit more than a month after his first evocation he was evoked again at the Society, on January 13th.

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1. (Evocation.)
A – I am here.

2. Do you remember been called here about a month ago?
A – How could I forget?

3. Why couldn't you write on that occasion?
A – I didn't want to.

4. Why didn't you?
A – Ignorance and rudeness.

5. Have your ideas changed since then?
A – A lot. Several among you have been compassionate and prayed for me.

6. Do you confirm all the information given by you and your victims?
A – If I did not confirm them it would be the same as saying that it was not me who provided them… and it was me.

7. Can you foresee the end of your punishment?
A – Oh! Not yet, but knowing that they will not last forever, thanks to your intervention, it is already much more than I deserve.

8. Describe your situation before our first evocation. Please understand that we ask that as a means of our instruction and not as an item of curiosity.
A – I have already told you that I wasn't aware of anything and just had the ability of moving in space where everything was darkness and solitude. I could not give you an idea of the meaning of all that because I have never understood it myself. As long as I was elevated in the air it was all black and empty around me; I don't know what that was. Today I experience much more remorse but, as the communications demonstrate to you, I am no longer forced to stay in that lethal house; I am allowed to wander around Earth and try to learn from my observations. Now I understand better the enormity of my mistakes. If I suffer less on one side, on the other side the tortures increase through remorse, but at least I have hope now.

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9. If you had to take a corporeal existence what would your choice be?
A – I have not seen enough, nor given enough thought to know.

10. Do you see your victims?
A – Oh! May God keep me!

Observation: It has always been said that the presence of the victims is one of the torments of the offender. This spirit had not seen them yet because he was in isolation and in darkness, which was a punishment in itself, but he fears their presence and that is perhaps a complement to his punishment.

11. During your long isolation, say, your captivity, did you feel any remorse?
A – Not in the least and that is why I suffered so much. I only began to feel it, despite my will, when the circumstances for my evocation were provoked, to which I owe the beginning of my liberation. Thank you all who had mercy on me and enlightened me.

Observation: This evocation was not casual. Since it was supposed to be useful to that unfortunate creature, the spirits who cared for him noticing that he was beginning to understand the enormity of his crimes, judged that the time had come to provide him with efficient help, and then created the favorable circumstances. It is an occurrence that we have seen repeated often. On a related matter, we were asked what would have become of him if we could not have been able to evoke him, as well as all other suffering spirits that cannot be evoked either, and of whom nobody thinks. The answer is that God's avenues for the salvation of the creatures are countless. Evocation may be a means of supporting it but certainly it is not the only one. God forgets nobody. As a matter of fact, the collective prayers may also have influence upon spirits who are accessible to regret.

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The Spiritist Magazine
Journal of Psychological Studies
February 1860

Spontaneous Communications

Estelle Riquier

Society, January 13th, 1860

I am consumed by boredom, grief, and despair. Guilty wife, cruel mother, I abandoned the sacred joys of my family; the matrimonial dwelling beautified by the presence of two little angels from heavens. Dragged by the paths of addiction, by a limitless egotism, pride and vanity, a woman with no heart, I conspired against the sacred love of the one who God and men had given me as the support of my life. He hopelessly sought the refuge of death against my coward abandonment and dishonor.

Christ forgave the adulterous woman and the regretful Magdalene. The adulterous woman had loved and Magdalene repented. But I, miserable one, I sold dearly a false love which I had never felt. I sowed pleasure and did not harvest but neglect. The horrible misery and cruel hunger brought an end to a hateful life… and I did not regret! And I, miserable and infamous, oh! How often have I employed my influence as a spirit, leading poor women to the vice, women that I saw virtuous and in good health, enjoying the happiness which I had neglected? Will God ever forgive me? Perhaps, if the disgust inspired in you don't prevent you from praying for the unfortunate Estelle Riquier.

Observation: The following questions were addressed to this uncalled spirit, and unknown to the audience.

1. When have you died?
A – Fifty years ago.

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2. Where did you live?
A – In Paris.

3. What was your husband's social echelon?
A – Middle class.

4. How old were you when you died?
A – I was 32.

5. How have you come spontaneously to communicate with us?
A – It was allowed for your instruction and to serve as an example.

6. Did you have any education?
A – Yes.

7. We hope that God will take into account the honesty of your confession and your regret. We wish God may be merciful to you and send good spirits to clarify you regarding the means of repairing your past.
A – Oh! Thank you, thank you! May God hear you!

Observation: Several people informed us that they consider a duty to pray for the suffering spirits that we have indicated and who ask for help. We wish these charitable thoughts may spread among our readers. Some received the spontaneous visit of the spirits to whom they addressed their good wishes, who came to thank them.

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The Spiritist Magazine
Journal of Psychological Studies
February 1860

Spontaneous Communications

Present time

Society, January 20th, 1860

You are guided by the true Genius of Christianity, as I told you. Christ himself presides over every work in progress, opening up the era of renovation and betterment predicted by your spiritual guides. In fact, if you look to the contemporary events, beyond the spiritist manifestations, you will undoubtedly recognize the precursor signs inexorably demonstrating that the time has come.

Communications are established among all peoples and the material barriers are knocked down. The moral obstacles opposed to their union; the political and religious prejudices will quickly fade away and the kingdom of fraternity will then be definitely established and everlasting. Behold, – something incredible to us – the sovereigns themselves, as if guided by invisible hand, from now on are taking the initiative of the reforms; and the reforms which spontaneously come from the top are faster and more long-lived than those which forcibly come from the bottom. Despite the prejudices of childhood and education, and the cult of the past, I have foreseen the current times. I am happy for that and even more so for having come to tell you: "Courage brothers! Work for you and your family's future. Work for your personal improvement, before anything else, and you will enjoy in your new existence a happiness which is as much difficult to imagine as it is to me to explain it to you.

Chateaubriand

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The Spiritist Magazine
Journal of Psychological Studies
February 1860

Spontaneous Communications

The Bells

Obtained by Mr. Pécher

Society, January 13th, 1860

Can you tell me why have I always liked the sound of bells? The reason is that the soul of a man who thinks or suffers always tries to withdraw when feeling that mute happiness which awakes in us the vague memories of a past existence. That sound is a translation of Christ's words that have been vibrating in the air for eighteen centuries. It is the voice of hope. How many hearts has it comforted! How much strength has it given to the believing humanity! The divine voice has terrified those men who were great in their times. They were scared of that because the truth that they had subdued made them tremble. Christ showed that to everyone. They killed the Christ but not the idea. His sacred word had been understood. It was immortal and yet how often has your heart been taken by doubt! How often has man accused God of unfairness! He exclaimed: My God, what have I done? Has disgrace followed me since birth? Am I then destined to follow this avenue which breaks my heart? There seems to be a fatality chained to my feet. I feel the strength failing me. I will break this life. At this point in time God shines a ray of hope onto your heart. A friendly hand removes the blindfold of materialism from your eyes and a voice from heavens tells you: Look at that bright light in the horizon. It is a sacred fire from God. That flame must illuminate and purify the world. It must make that light penetrate man's heart and from there break the darkness which covers his eyes. Some men pretended to have brought you light only to produce a mist which lost you in the straight path. Don't be blind, you to whom God shows the light. It is Spiritism which allows you to lift the tip of the veil

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which covered your past. Look at what you were and think. Bow before our Creator's justice. Glorify Him for giving you the courage to persist in your chosen trials. Christ said: "… for all who draw the sword will die by the sword." Such an absolutely spiritist thought contains the mystery of your sufferings. May hope in God's benevolence give you courage and faith! Always listen to that voice which vibrates in your hearts. It is up to you to understand with wisdom and elevate your soul with fraternal thoughts. May the wealthy reach out to the unfortunate ones, since the wealth was not given for their personal pleasures, but to be God's helper and God shall have you reporting to him the use you gave to that richness. Your virtues are the only wealth acknowledged by God; the only one which you shall carry when leaving this world. Let the false scholars talk, those who call you crazy. It may well be that tomorrow they will request your prayers since God will judge them.

From your daughter, who loves you and prays for you.

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The Spiritist Magazine
Journal of Psychological Studies
February 1860

Spontaneous Communications
Family Advices

(Continuation – read at the Society on January 20th, 1860
– see January issue of the Magazine.)

My dear children, in my preceding instructions I advised you with calmness and courage; however, not all of you show them as you should. You must consider that apologies do not mitigate pain. On the contrary, it tends to increase it. A good advice, a good word, a smile, a simple gesture gives strength and courage. A drop of tear softens the heart instead of hardening it. Cry, if your heart drives you to that but may it happen in solitude and not in the presence of those who need all of your energy or strength which a single tear or a sigh of sadness may diminish and weaken. We all need encouragement and nothing better than a friendly voice, a benevolent look, a word from the heart. When I advised you to get together it was not to gather your tears and sufferings; it was not to drive you to the prayers which only demonstrate good intention but to unite your thoughts, your collective endeavors; so that you could mutually advise one another, and as a group you must try to triumph over the obstacles instead of sharing your sadness. A beggar will ask God for his subsistence in vain since it shall not fall from heavens. He must work and however little he may get that will have a greater value than all prayers. *Useful work is the most pleasing prayer to God, whatever the work is*. I repeat: the prayer only demonstrates a good intention, a good feeling; however it only produces a moral effect, because it is all moral. It is excellent as a consolation to the soul because the soul that sincerely prays finds relief to their moral sufferings. Outside of these effects and those which come from the prayers, as I have explained to you on other instructions, you must wait for nothing, since you will

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meet deception. Then, follow exactly my advices. Do not be content in asking God to help you. You must help yourselves and that is how you will demonstrate the authenticity of your prayers. In fact, it would be too easy to just ask for something in your prayers to have it granted. It would be the greatest stimulus to laziness and to the neglect of the good deeds. I could elaborate even further about it but it would be too much for you. Your level of advancement does not accommodate it. Think about this instruction, as about the preceding ones, for those are intended to occupy your minds for a long time. They have the embryonic teachings of everything which you shall learn in the future. Follow my previous advices.

Allan Kardec[11]

[11] Paris, Clarion Typography, Rue Bonaparte 64.

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The Spiritist Magazine
Journal of Psychological Studies
March 1860

Bulletin of the Society of Spiritist Studies

Friday, January 27th, 1860
(General Session)

Minutes of the January 20th session read and approved.

A request for admission was received. Its reading, analysis and approval were postponed to the next private session.

Multiple communications:

1st – Letter from Mr. Hinderson Mackenzie, from London, member of the Royal Antiques Society, with very interesting details about the use of the metallic or crystal ball, as a means of obtaining spiritist communications. This is what he uses with the support of a special clairvoyant medium, according to the advices of one of his friends, who carries out the most concluding and thorough experiments. The medium sees the answers to the questions on a kind of mirror surface, producing well developed communications, occasionally obtained so quickly that is hard to follow him.

2nd – Reading of an article from Siècle of January 22nd, from which the following passage is extracted: "The tables spoke, turned and danced well before the American cult which pretends to have originated them. That ball dance of chairs was already famous in Rome, in the first centuries of our era, and here is how Tertulian expressed it in Chapter XXIII of the Apologetic, when talking about the mediums of his time: "If the magicians are supposed to make ghosts appear, evoke the soul of the dead, and force children's mouth to act like oracles; if

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these charlatans imitate a large number of miracles which, as it seems, are due to the circles and connections established among individuals; if they provoke sleep, if make conjurations, if they command liar spirits and demons, through which the prophetic tables and chairs are a common fact, etc."

Regarding that, it is necessary to notice that the modern spiritists have never pretended to have invented or discovered the manifestations. On the contrary, they constantly reinforce the antiquity and universality of the spiritist phenomena and that very antiquity is an argument in favor of the Doctrine, demonstrating that its principle is in nature and that it is not a product of a systematic combination. Those who intend to impose such idea onto the Doctrine demonstrate that they speak without the knowledge of its fundamentals, otherwise they would know that modern Spiritism is based on the undisputable fact that it is present in all times and among all peoples.

Studies:

1st – Questions raised about the phenomena of the metallic or crystal balls as a means of obtaining communications. The answer is: "The theory of such phenomenon cannot be explained yet; we need some previous knowledge to understand that, which will come on their own time and will be the result of future observations. That shall happen in due time."

2nd – New evocation of Urbain Grandier, who confirms and complements certain historical facts and that in addition provides explanations which come to support what have already been said about planet Saturn.

3rd – Two spontaneous essays obtained simultaneously: the first from Abelard, by Mr. Roze; the second from John, the Baptist, by Mr. Colin.

Next, and since it was requested that an unfortunate spirit who had asked for help through prayers would come to communicate spontaneously, one of the mediums wrote the following: "Bless your heart for having accepted to pray in favor of this evoked useless and dirty spirit, who is still and so shamefully attached to that miserable richness. Receive the sincere thanks of Père Crépin."

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Friday, February 3rd, 1860
(Private Session)

The minutes of the January 27th session were approved. Reading of the the names of the observers who attended the last general assembly. No inconvenience was noted due to their presence.

Dr. Gotti, director of the Homeopathic Institute of Genoa (Piedmont), is accepted as a corresponding member. Reading of two new requests for admission, postponed to the next session.

Multiple communications:

1st – Mr. Allan Kardec announces that a lady from the countryside who is a subscriber of the Magazine, sent him the amount of ten thousand francs to be utilized in favor of Spiritism. She received an unexpected inheritance which she never counted on thus she wishes that it be shared by the Spiritist Doctrine to whom she owes supreme consolations and her learning about the true conditions of happiness in this life and in the next. She says in her letter: "You made me understand Spiritism, showing me its true objective. Only Spiritism could triumph over the doubts and uncertainties which were a source of indescribable anxiety to me. I used to take life lightheartedly, cursing the stones in my path. I now see clearly around me and before me. The horizon has widened and I march firmly, confident in the future, not bothering with the thorns on the way. I wish that these two cents help you to share with others the blessed light which made me so happy. Use it as you will. I don't want a receipt or any expense report. The only thing I require is the strictest anonymity."

Mr. Allan Kardec adds: "I shall respect the veil of modesty covering that lady and will endeavor to correspond to her generous intentions. I cannot see a better way of using such a donation but in providing the Society with the necessary means of installation to give it more favorable conditions to its works."

A member voices his opinion that he is sorry for the lady's anonymity since the Society cannot pay her back with tributes of gratitude.

Mr. Allan Kardec replies that since the donation has no other specific application but Spiritism in general, he did it himself, in the name

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of all serious followers of Spiritism. He insists in the qualification of "serious followers", once such a name cannot be applied to those who cannot understand its elevated moral consequences, only seeing in Spiritism the subject of phenomena and experimentation, and even less to take advantage of that or leading others to do so.

2nd – Mr. President entrusted the office of the Society with a sealed letter sent by Dr. Vignal, a regular member, which can only be opened at the end of March next.

3rd – Mr. Netz sends an issue of the periodical *Illustration*, reporting an apparition. The fact will be the object of a special study.

Studies:

1st – An observation about visions on certain bodies, like glasses, crystal or metallic balls, and etc., discussed in the last session, was presented. Mr. Allan Kardec thinks that the expression "magic mirror" commonly given to such objects must be carefully avoided. He proposes that they should be called "psychic mirrors". In the opinion of several members of the assembly, the name "psychographic mirrors" would correspond better to the nature of the phenomenon.

2nd – Dr. Vignal, who offered to be the subject of study about the spirits of living persons, is evoked. He answers the questions with perfect lucidity. Two other spirits, the one of Castelnaudary and that of Dr. Cauviere, communicate simultaneously through another medium, resulting in a very instructive exchange of observations. At the end the doctors provide an essay each, showing their renowned and elevated capacity (publication follows).

3rd – Two other spontaneous essays: the first one from Mr. Francisco de Sales, by Mrs. Mallet; the second by Mr. Colin, signed by Moses, Plato and later Julian.

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Friday, February 10th, 1860
(General Session)

The minutes of the February 3rd session were approved.

A letter with a request for admission was received; the issue is to be handled in the next private session.

Multiple communications:

The following note is transmitted by Mr. Soive, requesting that an evocation be carried out if considered useful: "A certain Mr. T…, 35 years old, residing at the Boulevard of the Hospital, was pursued by the persistent thought of having involuntarily killed a friend during a quarrel. Despite everything that was done to persuade him, showing his living friend to him, he thought that it was a ghost. Then, while tormented by the remorse of an imaginary crime, he killed himself by asphyxiation"

The evocation of Mr. T… will be done, time allowing.

Studies:

1st – Five spontaneous and simultaneous essays: the first through Mr. Roze, signed by Lammenais; the second by Ms. Eugenie, signed by Staël; the third by Mr. Colin, signed by Fourier; the fourth by Ms. Huet, from a spirit who says that will give his name later, announcing a series of communications; the fifth trough Mr. Didier Junior, signed by Charlet.

2nd – After reading Fourier's essay, the president makes an observation to those persons strange to the Society, and who may not know its procedures, about the fact that this communication, in principle, seems to require comments; that among the manifesting spirits there are those of all levels; that their communications reflect their personal ideas, which are not always entirely just. Following the advice given to the Society, those communications are received as an expression of individual opinions, keeping the Society its own prerogative of judging them, submitting them to the control of logic and reason. The understanding that the Society does not take as the final word everything that comes from the spiritsis of the essence. The spirit is revealed by the communication, if good or bad, of Science or ignorance. The communications are object of study to the Society which accepts what is good and rejects what is bad.

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3rd – Evocation of Ms. Indermuhle, from Berna, deaf-mute from birth, who is alive and thirty two years old. The evocation is of great interest from a scientific as well as moral point of view, given the sagacity and accuracy of the answers, indicating an advanced spirit.

4th – Evocation of Mr. T… who was mentioned earlier. He gives signs of great agitation, breaking several pencils before sketching a few lines, showing difficulty. The confusion of his mind is evident; he initially insisted on the fact that he had killed his friend; he ends up agreeing that it was a persistent thought, adding however that if he did not kill he had felt like doing it, and if he did not do it, it was for lack of courage only. St. Louis gives some explanations about the situation of that spirit and the consequences of his suicide.

This evocation shall be repeated later, when the spirit is more separated from the body.

Friday, February 17th, 1860
(Private Session)

The minutes of the February 10th session were read and approved.

The following persons were admitted as regular members, after a written request and favorable opinion: Mrs. de Regnez, from Paris; Mr. Indermuhle de Wytenbach, from Berna; Mrs. Lubrat, from Paris.

Two new requests for membership were read, decision postponed to the next private session.

Mr. Allan Kardec transmits the following to the Society, regarding the donation:

"If the lady benefactor does not request an expense report regarding the use of the donated funds, I must not allow on my end that the use of those funds is not submitted to a control. That amount will account for the first contribution to a special fund which shall have nothing in common with my personal businesses, being object of a separate bookkeeping, named Spiritism Fund. This fund will be augmented in the future by funds from other sources, and it will be exclusively destined to the needs of the Doctrine and the development of the spiritist studies. One of my first actions will be the creation of a special library, thus providing

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for what the Society currently lacks for its normal operation, as I have already said.

Hence, I have asked several colleagues to take over the control of the funds, attesting on the due dates which will be determined, the application of those funds. The committee will be formed by Mr. Solichon, Mr. Thiry, Mr. Levent, Mr. Mialhe, Mr. Krafzoff and Mrs. Parisse."

The communications received in the previous session were read.

The Society then dealt with several other administrative matters.

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The Spiritist Magazine
Journal of Psychological Studies
March 1860

The pre-Adamites

A letter that we have received contains the following passage:

"It must be forcibly admitted that the teaching of the spirits is absolutely founded on Christ's moral and even much more developed than that found in the Gospels, since you show the application of what is sometimes just found as general principles. Regarding the existence of the spirits and their relationship with men, to me it is not cause of any doubt. I would be convinced just by the testimony of the fathers of the Church, if I did not have the proof of my own experience. Hence, I do not raise any objection with that respect. The same cannot be said to certain points of your Doctrine, evidently contrary to the text of the Scriptures. At this point in time I shall limit myself to a single question relative to the first man. You say that Adam was neither the only one nor the first to have inhabited Earth. In that case one would have to admit that the Bible is mistaken, since the starting point would be controversial. Notice the consequence of all that! I confess that such thought has made me confused. However, since I support the truth before anything else and faith has nothing to gain if based on a mistake, I ask you to kindly provide some clarification that, if your free time allows. And if you can bring peace to my conscience I will duly appreciate it."

Response

The issue of Adam as the first man and the origin of humanity is not the only one about which the religious beliefs had to change. There was a time when Earth's movements seemed so much opposed to the Scriptures that the simple theory served as an excuse to almost all forms of persecution, and yet Joshua did not hinder Earth form turning by stopping the Sun. Earth turns, despite the anathemas, and today nobody denies that without hurting logic and reason.

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By excavating the archives of Earth, Science has acknowledged the timeline for the appearance of the living creatures on Earth's surface. The observation leaves space to no doubt with respect to the organic species which belong to each period, and that order is in agreement with what is found in the book of Genesis, with the difference that instead of having miraculously left God's hand in a few hours, the works were carried out always following his wishes but according to the forces of the natural laws, in a few million years. Will that diminish God or make Him less powerful? Will His works be less sublime for not having been instantaneous? No, absolutely not. It would be necessary to have a very petty idea of God in order to not recognize his omnipotence in the eternal laws established by Him to govern the worlds.

As Moses did, science places man at the last moment of creation of the living beings, but Moses places the universal floods in the year 1654 of the world, while Geology tells us that the great cataclysm happened before man, since there is no trace of man's presence in the primitive layers of Earth up to that time, or even of other animals of the same category from a physical stand point. Yet, nothing demonstrates that it would be impossible. Several discoveries have already brought doubt about it. It is then possible that at any time there could be certainty about such pre-existence of the human race. It is still to be determined if the geological cataclysm whose traces are found everywhere is the same as Noah's flood. Well, the law of formation of fossil layers would not allow mix them up since the first one goes back perhaps a hundred thousand years. From the moment when traces of man's presence are found before the great catastrophe it will then be demonstrated that Adam was not the first man, or that his creation is lost in the darkness of the ages. Against evidence there is no possible argument. The theologians should then accept the fact as done with the movements of Earth and the six periods of creation. In reality the existence of man before the geological floods is still hypothetical but that is not so much important. Supposing that man had appeared on Earth for the first time 4,000 years before Christ, and that 1,650 years later the whole human race was destroyed, with the exception of only one person, it results that the inhabitation of Earth can only date from Noah's time, that is 2,350 years before our time. Now, when the Hebrews immigrated to Egypt in the XVIII century AC they found a well inhabited country with a very advanced civilization. History proves that India and other regions

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were also fluorescents in those days. Hence it would be necessary that between the fourteenth and eighteenth centuries AC, that is, in a period of 600 years, not only the descendants of a single man could have inhabited all known and immense regions of those days, supposing that the others were not, but also that in such a short time interval the whole human race could have been elevated from the most absolute ignorance of the primitive state to the highest degree of intellectual development, in opposition to every anthropological laws. On another hand, everything is explained once the pre-existence of man is accepted; Noah's flood as a partial catastrophe, confused with the geological cataclysm, and Adam who had lived 6,000 years ago as having populated an uninhabited region. Again, nothing could prevail against the evidence of facts. Thus think it is sensible not to take a weak position very lightheartedly, against doctrines which sooner or later, and as many others have, may show the lack of reason of those who combat them. Far from losing out, the religious ideas aggrandize with Science. It is the means of not giving space to skepticism, by showing its vulnerable side.

What would become of religion if it remained engrained against evidence; if it persisted with the anathema against all who would not accept the text of the Scriptures? The result of that would be that it would be impossible to be a Catholic without believing in the movement of the Sun, in the six days of creation and 6,000 years of Earth. One can only wonder about what would be the remaining number of Catholics these days. Will you also proscribe those who do not take the letter of the text regarding the allegory of the tree and its fruit, Adam's rib, the serpent, etc.? Religion shall always be strong by marching shoulder to shoulder with Science, for it shall be connected to the enlightened layer of the population. That is the only way of denying the prejudice of superficial people which makes religion to be considered an antagonist of progress. If at any time – may God do not allow that – religion would repel the evidence of facts it would then send serious people away, provoking a schism, since nothing can prevail against evidence.

Therefore the high Theology which counts on the support of knowledgeable men admits reasonable interpretation to several controversial points. It is only regrettable the fact that those interpretations are reserved to the privileged, continuing to teach by the book in schools. The result is that the letter, initially accepted by the children, is later repelled when they arrive at the age of reason. Since they don't have anything else for compen-

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sation, they just reject everything, adding up to the number of absolute eskeptical. Much to the contrary, you must give children only what reason can admit later, and the developing reason will only strengthen that on the pre-established foundations. We believe that we do a real service to the true interest of religion by speaking like that. Religion shall always be respected if it is in agreement with reality and when not turned into allegories whose truthfulness cannot be accepted by common sense.

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The Spiritist Magazine
Journal of Psychological Studies
March 1860

A healing medium

Ms. Désirée Godu, from Hennebon (Morbihan)

We refer our readers to the previous month's article about the *special mediums*. The explanations which will be given below about Ms. Désirée Godu will be better understood – her faculty has a seal of remarkable specialty.

About eight years ago she went successively through all phases of medium ship. In the beginning she was a powerful medium of physical effects, then she turned into clairvoyant, hearing, speaking, writing medium and finally all of her faculties concentrated on healing people, which seems to be her mission and that she accomplishes with a boundless devotion. Let us see below the comments from Mr. Pierre, a professor from Lorient, who shares those details to us, responding to the questions that we addressed to him.

"Ms. Désirée Godu is twenty five years old, belonging to a distinct and respectable family in Lorient. Her father is a former officer of the military, a Knight of the Legion of Honor, and her mother a patient and laborious lady, who helps her daughter the best she can in her painstaking but sublime mission. For about six years the patriarchal family has been giving away alms of prescribed medication, and sometimes everything necessary to the treatment of the poor as well as the rich who seek their help. Their relationship with the spirits started over the time of the turning tables. Over that time she lived in Loirent and for months the only subject of conversation in town was the wonders operated by Ms. Godu with the tables, always complacent and kind under her hands. It was a favor to be admitted into the sessions with the table in her house and they would hardly accept anyone. Always simple and modest she never sought evidence. Slander, however, did not spare her, as expected. Christ himself was mocked although he only did and taught good things. Is it surprising that there are Pharisees

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when there are men who still don't believe anything? That is the fate of whoever shows any superiority, of being exposed to the attacks of mediocre jealousy and envy. It doesn't take them much to knock down anyone who raises the head above the crowds, not even the poison of calumny. The debunked hypocrite never forgives but God is just and the more the righteous man is mistreated the brightest his rehabilitation is and the most humiliating is the shame of his enemies. Posterity will avenge them."

"While waiting for her true mission which it is said to begin in a couple of years, her guardian spirit proposed to heal all kinds of diseases, which she accepted. He now uses her own organs to communicate, instead of rapping on the table, and often against her will. When the spirit speaks her tone of voice is no longer the same, her lips barely moving."

"Ms. Godu went through regular schooling but the main part of her education could not have been given by men. When she agreed to become a healing medium the spirit followed a methodic process of instruction and the only thing that she could see were hands. A mysterious spirit would then lay books, pictures and drawings before her eyes, explaining the functionality of the whole human body, the properties of plants, the effects of electricity, etc. She is not a somnambulist. She is never put to sleep. She penetrates the patients with her vigilant, very conscious eyes. The spirit indicates the medication which she generally prepares and applies, treating the most disgusting wounds with the dedication of a charitable sister. They began by giving her the composition of certain preparations which healed skin rashand wounds of lesser importance in a few days, aiming at slowly adapting her to the horrible and disgusting miseries which should come to her, putting her finesse and kindness to the toughest tests. Do not imagine her as a suffering, weak person. She enjoys "*mens sana in corpore sano*" in all its plenitude.

Far from having someone else treating the patients directly, she is the one that puts hands on, thanks to her strong built. She knows how to inspire endless hope onto the patients. Her heart finds consolation to all ailments and her hands medicine to all sufferings. She is naturally outgoing and happy. Her joyfulness is contagious like her faith which instantly act upon her patients. I saw many people leaving her place with tears in their eyes, tears of thoughtful admiration, appreciation and joy. The house is never empty on Thursdays, open market day, and every Sunday from six am to five or six. Work is a prayer to her and she does that consciously. Before

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treating the ill she used to spend entire days sewing clothes to the poor and newly born, employing ingenious ways of ensuring that the donations would get to their destination anonymously so that the left hand never knew what the right hand did. She got a large number of authentic certificates from priests, authorities and celebrities, attesting her cures which in other times would be considered miraculous."

• • •

We know that there is no exaggeration in the report above by the testimony of trustworthy people, giving us the satisfaction of pointing out to the use made by Ms. Godu of an exceptional faculty given to her. We hope that the praises which we have the pleasure of reproducing here will not affect her modesty, which doubles the worth of her good deeds, and that she will not listen to the suggestions of pride. Pride is the major obstacle to a large number of mediums and we have seen many whose transcending gifts were annihilated or perverted, as soon as they listened to that tempting devil. The best intentions cannot hinder its traps, and it is precisely against the good ones that pride charges its weapons, since prides takes satisfaction by showing who is stronger. Pride sneaks in with such skills that the heart is frequently and unsuspectedly full of that. Thus, pride is the last defect that we confess to ourselves, similarly to those fatal diseases which one carries in a latent state, whose real seriousness misleads the person up to the last moment. That is why it is so difficult to get rid of it. As long as the medium has a gift, however little importance it may have, the medium is sought, praised, flattered. This becomes a terrible touchstone to the medium for the medium ends up by feeling indispensable if the person is not profoundly simple and modest. That is disgraceful to the medium, particularly if persuaded that he or she only communicates with good spirits. The medium can hardly acknowledge that he was deceived thus he often writes or hears his own condemnation or censorship, not believing that he is the target of such a thing. Well, it is precisely that blindness which holds the medium hostage. The deceiving spirits take advantage of that to fascinate, dominate, and subjugate the medium more and more, to the point of making him accept the falsest things as truthful. That is how the precious gift received from God is lost, a gift only given to the benefit of their brothers, because the good spirits leave as soon as someone prefers to listen to the bad ones. Someone that is chosen to be put in evidence shall

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be so by the force of things and the spirits will know well how to rescue them from obscurity, if that is useful, whereas there will frequently be only disappointments to the one who is tormented by the need of having everybody talking about him. From what we know about the character of Ms. Godu it gives us a firm assurance that she is above these little weaknesses, and that she will never compromise the mission that has been assigned to her, as many others have done so far.

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Spontaneous Physical Manifestations
The baker of Dieppe

The phenomena through which the spirits may manifest their presence have a two fold nature, namely the physical and the intelligent manifestations. Through the former the spirits at test their action upon matter. Through the latter they reveal a more or less superior mind, according to their degree of depuration. One and the other may be spontaneous or provoked. Those are provoked when impelled by the wish and obtained with the support of persons best owed by special gifts, such as the mediums. They are spontaneous when occur naturally, without any participation of the free-will and frequently in the absence of any knowledge or spiritist belief. Belong to this order certain phenomena which cannot be explained by ordinary physical causes; however we must not rush, as said before, in attributing to the spirits everything that is uncommon and not well understood. It is never too much to insist on this point so that we are on guard against the effects of imagination, and often fear.

When an extraordinary phenomenon is produced – we repeat – the first thought must be that it has a natural cause since it is the most frequent and most likely. That applies to the noises above all and to certain motions of objects. In such cases it is necessary to seek the cause and it is more than likely that a very simple and common cause will be found.

Furthermore, we say that the true and only real sign of intervention of the spirits is the intentional and intelligent characteristic of the produced effects, when the impossibility of a human intervention is thoroughly demonstrated. In such cases, following the axiom that every effect has a cause, and that every intelligent effect must have an intelligent cause, it becomes clear that if the cause is not in the ordinary agents of the material effects,

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it shall then be beyond those agents; that if the acting intelligence is not human, it must be outside the domains of humanity.

– Then there are extra human intelligences?

– It seems likely. If certain things are not and cannot be the work of men, then they must be the work of someone else. Well, if that someone else is not a man, it seems that it must necessarily be outside humanity; if we cannot see it then it must be invisible. It is such a simple and easy to understand reasoning as that of Mr. de la Palisse.

– Then, what are those intelligences? Angels or demons? And as invisible entities, can they act upon visible matter?

– That is what is perfectly known to those who study the Spiritist Science, which like the other sciences one cannot understand on a blink of an eye and cannot be summarized in a few lines.

We will counter such question with this one only: How can your immaterial thought move your material body at will? We believe that they will not be puzzled by this problem and if they reject the explanation given by Spiritism to such a vulgar question it means that they have something more logical to offer. However, so far we don't know that explanation.

Let us move on to the facts which have motivated those observations.

Several newspapers, like the *Opinion Nationale* from February 14th last, and the *Journal de Rouen*, from the 12th of the same month, report the following fact, according to the *Vigie de Dieppe*. The *Journal de Rouen* reports the following:

"The *La Vigie de Dieppe* reproduces the following letter from its correspondent in Grandes-Ventes. We have already mentioned part of the facts described today in our Friday issue, but the emotion caused by those extraordinary events in our column lead us to reveal new details contained in the correspondence."

"Today we laugh at the more or less fantastic stories of the good old times and in our days the pretense witches don't enjoy much respect. They are not more accepted in Grandes-Ventes than elsewhere. However, our old popular prejudices still have some adepts among those villagers. The truly extraordinary event which we have just witnessed comes just in time to strengthen their superstitious belief."

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"Yesterday, in the morning, Mr. Gouber, one baker from our village, his father who works for him and a young trainee who is about sixteen to seventeen years old, were starting their daily routine when noticed that several objects had spontaneously left their original places to be thrown into the dough blending machine. Thus, they had to remove pieces of coal, a couple of weights, a pipe and a candle from the dough. Despite their astonishment they carried on with their duties, to the point of having kneaded the dough when suddenly a large piece of about two kilograms escapade from the young helper's hand, thrown a few meters away. This was the prelude and a kind of signal to the strangest mess. It was about nine o'clock and up until noon it was positively impossible to stay around the oven and the compartment next door. Everything was turned, knocked down, broken. The bread thrown away with the trays, all completely lost. More than thirty wine bottles broken, and while the crank of the water--well turned on its own at high speed, the ember, the shovels, the trestle and the weights jumped in the air, executing the most diabolic evolutions."

"At noon the noise stopped gradually and a few hours later, when everything was back to normal and the objects were placed back into their places, the owner was then able to reestablish the routinely works."

"Such event has caused Mr. Goubert a loss of at least one hundred francs."

The *Opinion Nationale* adds the following to those facts:

"On reproducing such a singular story we would be causing harm to our readers had we invited them to be on guard against the supernatural facts which were reported. There you have, we know well, a story which is not from our times and which may shock some of the wise readers of the *Vigie*, but however verisimilar it may look, it is not less truthful, and hundreds of people may attest its accuracy if needed."

We confess to not understand well the thoughts of the reporter who seems to contradict himself. On another hand he tells the readers to be on guard against the supernatural facts reported in the letter, ending by saying "*however verisimilar it may look, it is not less truthful, and hundreds of people may attest its accuracy if needed."* It has to be either true or false. If it is false then there is nothing else to say but if it is true, as attested by the "*Opinion Nationale"*, the fact reveals something very serious to be taken lightheartedly. Let us keep aside the issue of spirits and let us see a physical phenomenon only. Isn't that extraordinary enough to deserve

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the attention of serious observers? Then, may the scholars put hands on and excavate the archives of science to provide us with a reasonable and undeniable explanation, showing the causes of the events. If they cannot we must agree that they don't know all secrets of nature. Furthermore, if only the Spiritist Doctrine provides the solution then it is necessary to choose between the theory that explains and the other one which explains nothing.

When events of such a nature are reported our first approach, even before questioning about its reality, is to examine if they are possible or not, according to what we know from the theory of the physical manifestations. We mention some, demonstrating their absolute impossibility, notably the story told in the February 1859 issue of the Magazine, extracted from the *Jounal des Debats*, under the title "*My friend Hermann*", to which certain points of the Spiritist Doctrine might have given an appearance of likelihood. From that point of view, the phenomena that took place with the baker of Dieppe have nothing of more extraordinary than many others which were perfectly verified and whose complete solution is provided by the Spiritist Science. Hence, if the facts were not true, to our eyes they would still be possible.

We asked one of our reliable correspondents from Dieppe to investigate the reality of the facts. Here is his answer:

"Today I can give you all the information you want since I got it from a trustworthy source. The report from the "*Vigie*" is the exact truth. It is useless to report all the facts. It seems that some men of science came from far away to learn about the events which they cannot explain unless using the principles of the Spiritist Science. As for our peasants, they are confused. Some say that it is the work of witchcraft. Others say that the cause is the fact that the cemetery has changed places and constructions were built on top of it. The experts, known by their own as those who know everything, particularly if in the military, ended up by saying: *For God's sake! I don't know how it can be.* It is useless to tell you that they attribute large portion of the events to the devil. In order to explain all those events to the people it would be necessary to try to initiate them into the true Spiritist Science. It would be the only means of eradicating from them the belief in witches and in all superstitions that will be still the greatest obstacle to their moralization, for a long time to come."

We will finish with one final observation.

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We have heard from some people that they did not want to have anything to do with Spiritism for fear of attracting the spirits, thus provoking manifestations of the kind that we have just reported.

We don't know Mr. Goubert, the baker, but we believe that we are able to ensure that neither he nor his son and helper have ever gotten involved with the spirits. It is actually remarkable to notice that the spontaneous manifestations preferably take place among people that have no idea about Spiritism, an evident proof that the spirits come without an invitation. We say more: the profound knowledge of this Science is the best way of preventing us from the inopportune spirits, since it shows the only rational means of keeping them away.

Our correspondent is perfectly right by saying that Spiritism is a remedy against superstition. In fact, isn't that superstition to believe that those strange phenomena are due to change of cemetery location? Superstition does not consist on the belief in a fact, when verified, but on the irrational cause attributed to the fact. Superstition is present above all in the belief in pretense means of foretelling, in the effect of certain rituals, in the virtue of the talismans, in the cabalistic days and times, etc… things whose ridicule are demonstrated by Spiritism.

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The Spiritist Magazine
Journal of Psychological Studies
March 1860

Studies about the spirits of living persons
Dr. Vignal

Dr. Vignal, a regular member of the Society, offered to be the subject of study about the evocation of the spirit of a living person, as it was carried out with Count R… He was evoked in the session of February 3rd, 1860.

1. (To St. Louis) – Can we evoke Dr. Vignal?
A – No problem, since he is prepared.

2. (Evocation.)
A – I am here. I attest it in the name of God, what I would not do if responding by someone else.

3. Although alive, do you think it is necessary that the evocation be done in the name of God?
A – Doesn't God exist to the living ones as much as to the dead?

4. Can you see us as clearly as when you attend our sessions?
A – A little bit more clearly.

5. Where are you located here?
A – Where my action is naturally required: to the right, a little bit behind the medium.

6. Were you aware of the distance covered in order to come from Sully to our place? Did you see the path when you travelled?
A – Not more than the vehicle that brought me.

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7. Can we offer you a chair?
A – You are very kind. I am not as tired as you are.

8. How do you verify your individuality here?
A – Like the others.

Observation: He refers to what has been already said in similar cases, that is, the spirit verifies its individuality through the perispirit which represents the body.

9. However, we would appreciate if you gave the explanation yourself.
A – What you ask is a repetition.

10. Since you do not wish to repeat what has already been said is that because you think in the same way?
A – That is clear enough.

11. Your perispirit is then a kind of limited and bounded body to you?
A – That is evident. It is not necessary to say.

12. Can you see your body sleeping?
A – Not from here. I saw it when I left. I felt like laughing.

13. How is the relationship established between your body in Sully and your spirit here?
A – As I told you, through the fluidic cord.

14. Would you describe, in the best possible way so that we understand, how you see yourself, abstraction made of your body?
A – That is very easy. I see myself as in the waking state or even better, since the comparison is fairer, I see myself like we see ourselves in our dreams. I have my body but I am aware that it is organized in a different and lighter way when compared to the other. I don't feel the weight or the force of gravity which bonds me to Earth when awake. In a word, and as I told you, I am not tired.

15. Do the shades of light appear to you in the same way as in the normal state?

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A – No. Light gets the addition of a tone which is not perceptible by your dense senses. However, you must not conclude that the colors perceived by the optical nerve are different to me. Red is red and so far. Having said that some objects which I did not see in darkness during my waking state I can see now, as they are luminous in their own right. That is how total darkness absolutely does not exist to the spirit although it is possible to establish a difference between what is clear and what is not clear to you.

16. Is your vision unrestricted or limited to the focused object?
A – Neither one thing nor the other. I absolutely don't know the kind of changes that may take place to a spirit who is entirely free. As for myself, I know that the material objects are seen in their interior; that my vision goes through them. However, I could not see all over the place and from a distance.

17. Would you like to be submitted to an experiment, as a trial, not based on curiosity but to our own instruction?
A – Absolutely not. That is strictly forbidden to me.

18. The idea was to have you reading the question that comes to my hand and responding, without my verbal interrogation.
A – I could but I repeat it is forbidden to me.

19. How can you be aware of what is prohibited to you?
A – Through the transmission of thoughts from the spirit who forbids.

20. Here is the question then: Can you see yourself on a mirror?
A – No. What do you see on a mirror? The reflex of a material object. I am not material. I can only produce the reflex through the operation that makes the perispirit visible.

21. As a consequence, the spirit in the condition of an agenetic, for example, could be seen on a mirror?
A – Certainly.

22. At this point in time could you assess the healthy or unhealthy condition of a person as well as you would in your normal state?
A – With more confidence.

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23. Could you give a consultation, if someone requested?
A – I could but I don't want to compete with the somnambulists and the benevolent spirits that guide them. When I am dead I shall not refuse that.

24. Is your current state identical to your state after your death?
A – No. I will have certain perceptions which are much more accurate. Don't forget that I am still attached to matter.

25. Could your body die while you are here, unnoticeably?
A – No. We die this way every day.

26. That is understandable with respect to a natural death, always preceded by some symptoms. Let us admit, however, that someone hurts you, killing you instantly. How would you know?
A – I would be ready to receive the blow, before the arm would come down.

27. What is the need that your spirit would have to return to the body if there is nothing else that can be done?
A – It is a very wise law, without which whenever we are out of the body we would often use that as an excuse for our suicide… hypocritically.

28. Suppose your spirit was not here but at home, wandering around while the body slept. Would you be able to see everything that was going on?
A – Yes.

29. In that case, suppose that someone was doing something bad, like a relative or a stranger. Could you be a witness of the fact?
A – No doubt; but not always free to oppose that action. However, it does happen more frequently than you think.

30. Which impression such a bad action would have on you? Would that affect you as much as if you were a living witness?
A – Sometimes more, sometimes less, according to the circumstances.

31. Would you feel the desire for revenge?
A – Not to revenge but to impede the action.

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Observation: It results from what has just been said, and as a matter of fact, it is a consequence of what we already know, that the spirit of a living person that is asleep knows perfectly well what goes on around them. Anybody who intended to take advantage of the sleep to practice a bad action against that person is mistaken when believing that the action is unseen. Even the sleeping person's obliviousness after waking up should not be counted on once the person may have kept a very strong intuition of the event, sometimes inspiring suspicion. The dreams of presentiment are nothing else but more or less accurate memories of what was seen during the sleep. We have one more of the moral consequences of Spiritism in all that. The conviction about the phenomenon may restrain many people. Here is a fact that supports that truth. One day a person received a rude and anonymous letter. All efforts were employed to find out who the sender was. One must admit that the enigma was solved during the sleep since the very next day, after waking up and not having even dreamed, all thoughts were directed to someone who was not even under suspicion and after verification the fact was confirmed.

32. Let us go back to your sensations and perceptions. How do you see things, through what?
A – Through my whole being.

33. Do you hear sounds, through which?
A – It is the same thing since perception is transmitted to the spirit through its imperfect organs and it must be clear to you that when the spirit is free it has numerous perceptions that you cannot understand.

34. (Someone rings a bell) – Do you hear the sound perfectly well?
A – Better than you do.

35. If you were made to hear an out of tune music would that cause the same impression on you as in your waking state?
A – I did not say that sensations are analogous. There is a difference but the perception is much more thorough.

36. Do you feel the smells?
A – No doubt, in the same manner as with the other senses.

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Observation: It could then be said that the matter which surrounds the spirit operates like a buffer which damps the sharpness of perception. Once separated from matter the spirit has the perception without intermediaries, being able to detect nuances which escape someone who received them through means which are denser than the perispirit. It then follows that the unfortunate spirits may experience pains that, although not physical from our stand point, are more pungent than the corporeal pains and that the happy spirits may feel pleasures which are incomprehensible to our sensations.

37. If you had savory dishes before your eyes, would you feel impelled to eat?
A – The desire would be a distraction.

38. Suppose that your body is hungry while you are here. What would be the effect of those dishes on you?
A – This would make me leave to satisfy an irresistible need.

39. Could you tell us how you feel when you leave your body to come here or when you leave us and return to your body? How do you perceive that?
A – That would be very difficult. I come in as I leave, without noticing, or better saying, not aware of how the phenomenon occurs. However, don't believe that when the spirit enters the body it is imprisoned like in a room. The spirit constantly irradiates to the outside in such a way that one can say that the spirit is more frequently outside than inside. It is only the union which is more intimate and the links are tighter.

40. Do you see other spirits?
A – Those who want to be seen by me.

41. How do you see them?
A – Like I see myself.

42. Do you see them here, around us?
A – In a crowd.

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43. [Evocation of Charles Dupont (the spirit of Castelnaudary)]
A – I am here and attend to your request.

44. Are you more settled today as compared to the last time you were called?
A – Yes. I advance in the good path.

45. Do you now understand that your penalties shall not last forever?
A – Yes.

46. Do you foresee the end of your suffering?
A – No. For my punishment, God does not allow me to see the end of that.

47. (To Dr. Vignal) Do you see the spirit that has just responded to us?
A – Yes. It is not a nice vision.

48. Can you describe him?
A – I see him as he showed up before with the difference that he no longer holds the dagger or have blood on him; his looks show more sadness than the ferocious brutalization of his first apparition.

49. When awake are you aware of the image that was portrayed of that spirit?
A – Yes, and besides, I am also informed.

50. When you see a spirit how do you know that his body is dead or alive?
A – By the fluidic cord.

51. How do you assess the moral condition of that spirit?
A – It must be really sad. However, he will improve.

52. (To Charles Dupont) – You hear what is said about you. That must encourage you to persevere in the path of progress which you have already entered.
A – Thank you. That is what I try to do.

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53. Do you see the spirit of the doctor who we were talking to?
A – Yes.

54. How do you see him?
A – I see him with an involucre less transparent than the other spirits.

55. How can you say that he is still alive?
A – The common spirits have no apparent form. This one has a human form; he is surrounded by a misty like matter which reproduces his earthly human form. The spirits of the dead no longer have that involucre, once they are free.

56. (To Dr. Vignal) – If we evoke a mad person, how would you recognize it?
A – I would not recognize that if his madness were recent since it would not have had influence upon the spirit; however, if the spirit would be alienated since long ago, matter could have had a certain influence, thus he would give me signs which would allow me to recognize, like I do when awake.

57. Can you describe to us the causes of madness?
A – These are simply an alteration, a perversion of the organs, which no longer perceive things in a regular way, transmitting false sensations, thus leading the spirit to act against his own will.

Observation: It does frequently happen that certain persons, whose spirits are perfectly healthy, show in their limbs and in other parts of the body certain involuntary movements, independent of their will, like the so called nervous twitches. It is easy to understand that if those alterations took place in the brain instead of arms or face, the transmission of the thought would suffer its influence. The impossibility of driving or controlling such emissions constitutes madness.

58. After the last answer by Dr. Vignal, the medium who served as interpreter to Charles Dupont wrote spontaneously: – Those spirits of mad persons are recognized among us because they move around, in all directions, without a firm idea, not even of God or prayers. They need time to settle in.

Signed: Cauvière

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Since nobody thought of calling this spirit, Mr. Belliol asked if he would be the spirit of Dr. Cauvière from Marselle, who had been his professor.
A – Yes, it is me, deceased one and a half year ago.

Observation: Mr. Belliol recognized Dr. Cauvière's signature. Later it was possible to compare it with an original signature, attesting the perfect identity between the two.

59. (To Mr. Cauvière) – Why have you honored us with your unexpected visit?
A – It is not the first time that I come here. Today I found a favorable occasion to communicate with you and so I did.

60. Do you see your colleague Dr. Vignal who is here as a spirit?
A – Yes, I see him.

61. How would you know that he is still alive?
A – Due to his wrapping body which is less transparent than ours.

62. This answer agrees with the one that has just been given by Charles Dupont and that seemed to have gone beyond his intelligence. Was it you who answered?
A – I could influence him since I was here.

63. What is your state as a spirit?
A – I have not reincarnated yet but I am advanced as spirit although I was far from the belief in what you call Spiritualism when on Earth. I need to get educated where I am here. However, my intelligence which has been improved by the study promptly enlightened me.

64. In case you agree we will ask you a question prepared to Dr. Vignal, requesting the answer from each one of you, with the help of your individual interpreters. How do you see now the difference between the spirit of the animals and man?

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Dr. Vignal's answer:

It is not much easier for me to do that than in my waking state. My current thought is that the spirit sleeps in the animal, like it is morally numb, and that it painfully wakes up in man.

Mr. Cauvière's answer:

The spirit of man is called to a greater task of perfection than that of the animals. The difference is substantial since there is only instinctive existence in the latter ones. Later that instinct may perfect.

65. Can such betterment get to the point of a human spirit?

A – It can but after having passed through many existences as animal on Earth as well as in other planets.

66. Can you kindly, both of you, write a spontaneous essay to us, about a subject of your choice?

Mr. Cauvière's essay

Dear good friends, I am so happy for being able to speak a little bit with you that I wish to give you an advice, not particularly you who are believers but those whose faith is still faltering or those who have no faith and reject it. It is true that I cannot see all my living comrades here, and who would not believe me. Nevertheless I would tell them that when alive I stubbornly rejected the truth, although I felt it in my inner most being. The majority of them do as I did: through a false self-love they don't want to agree with what they sometimes experience. They are mistaken because indecision makes us suffer on Earth, particularly when the time comes to leave it behind. Thus, get instructed! Have good faith! You shall be happier in your world as in the world where I am now. If you truly wish, I shall come other times to talk to you.

Cauvière

Dr. Vignal's essay

What is the benefit of Astronomy and why does it matter the time taken by a cannon bullet to travel from Earth to the Sun? That is how very dignified persons think, people who do not see in Science any other application but that of industry or their self-serving wealth. However, without

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Astronomy, how could you adopt the remarkable system which we are developing now, instead of any other introduced by ignorant and jealous spirits? If Earth was, like it was formerly thought, the central point of the Universe; if the numerous suns which populate space were not but simply shiny dots hanging on a crystal dome, which arguments would you have to make you admit the past and future of the spirit? Astronomy, on the contrary, comes to demonstrate that the planetary life around our Sun is reflected back into everything that composes the nebula that encompasses our world; that all these planets are organized differently from each other and consequently life condition is not the same on each of them. You are then led to ask if God creates instantaneously and the spirit which must animate each body; what would be the reason then for its creation here and not elsewhere, on Earth and not in another world, in this particular condition and not in another! Thus, a stern logic leads you to admit the plurality of the worlds, the pre-existence of the soul and the reincarnation as expressions of the greatest truth. Astronomy is then useful since it gives you the necessary conditions to receive the sublime truths which shall be unfolded to you by the inexorable progress of Spiritism and Science. Helped by industry, Astronomy is meant to lead you to the discovery of other wonders beyond those that you only had a glimpse so far. From now on Astronomy and Theology are sisters and shall march hand in hand.

Vignal, by Arago

Ms. Indermurhle
Born deaf-mute, currently 32 years old, living in Berne
(Session of February 10th, 1860)

1. (To St. Louis) – Can we establish communication with the spirit of Ms. Indermurhle?
A – Yes, you can.

2. (Evocation.)
A – I am here and I say so in the name of God.

3. (To St. Louis) – Can you tell us if the spirit who responds is actually that of Ms. Indermurhle?

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A – I can positively assure you. Are you so advanced and believe that if it were another spirit responding it would be more embarrassing? The affirmation demonstrates that she is here. It is up to you to ensure a good communication by the nature and objective of the questions.

3a.[12] (To Ms. Indermurhle) – Do you really know where you are now?
A – I know perfectly well. Do you think I was not informed about it?

4. How can you respond to us here if your body is in Switzerland?
A – Because it is not the body that responds. As a matter of fact, and as you know, my body is absolutely incapable of doing that.

5. What happens to your body right now?
A – It is asleep.

6. Is your body healthy?
A – Yes, very healthy.

Observation: Ms. Indermurhle's brother who was attending the session confirmed that she was really healthy.

7. How long did it take you to come from Switzerland here?
A – A time which you cannot perceive.

8. Where you aware of the directions taken to come here?
A – No.

9. Are you surprised for being here in this meeting?
A – My first answer demonstrates the opposite.

10. What would happen if your body woke up while you are here?
A – I would be there.

11. Is there any link between your spirit that is here and your body there?
A – Yes, without it how could I be informed that I should return?

[12] The number 3 appears repeated in the original (N.T.)

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12. Do you see us clearly?
A – Yes, perfectly well.

13. Do you understand that you can see us but we cannot see you?
A – Yes, no doubt.

14. Can you hear the sound that I produce now by knocking?
A – I am not deaf here.

15. How could you know since you cannot compare with the memory from when you are awake?
A – I was not born yesterday.

Observation: The memory of the sensation of noise comes from existences in which she was not deaf. The answer is perfectly logical.

16. Would the sound of music give you pleasure?
A – The more pleasure the longer it lasts. Sing something for me.

17. We are sorry for not being able to do it now and for not having here an instrument to give you such a pleasure. It seems to us however that since your spirit separates from the body every day during your sleep, it must be transported to places where you can hear music.
A – That rarely happens to me.

18. How can you respond in French since you are German and you ignore our language?
A – Thought has no language. I transmit it to the medium's guide who then translates it to the language that he is familiar with.

19. Who is the guide that you are talking about?
A – The familiar spirit of the medium. That is how you can receive communications from foreign spirits and that is how the spirits speak all languages.

Observation: Thus, the answers would often reach us only from third parties. The interrogated spirit transmits their thought to the familiar spirit, this one to the medium and the medium translates it, speaking

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or writing. Now, since the medium may be assisted by spirits more or less good, this explains why in several occasions the thought of the interrogated spirit may be altered. Hence, St. Louis said that the presence of the evoked spirit is not always enough to ensure the integrity of the answers. It is up to us to analyze and judge if they are logical and in agreement with the level of the spirit. As a matter of fact, according to Ms. Indermuhle, such a triple queue would only happen with foreign spirits.

20. What is the origin of the illness that has affected you?
A – A voluntary cause.

21. Why on Earth would all six siblings be equally affected?
A – For the same reason as I am.

22. Then, it was voluntarily that you all chose the same trial? We believe that such a gathering in the same family must happened as a trial to the parents. Is that a good reason?
A – It is close to the truth.

23. Do you see your brother here?
A – What a question!

24. Are you happy for seeing him?
A – Same answer.

Observation: It is a known fact that the spirits don't like to repeat themselves. Our language is so slow to them that they avoid anything which seems useless. This is a peculiarity which characterizes the serious spirits. The lighthearted, mocking, obsessing and pseudo-wise spirits are generally talk ative and verbose. Like those men with no foundation, they speak and say nothing; the words replace the thoughts which they think to be able to impose by resounding words and a pedant style.

25. Would you like to tell him anything?
A – May he receive my most sincere appreciation for his good thoughts in bringing me here where I am now, fortunately in touch with good spirits, although some are not so worthy. I have learned a lot and shall not forget what I owe him.

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Bibliography

Siamora, the Druid Lady or Spiritism in the XV century[13]

by Clément de la Chave

The spiritist ideas sprinkle the works of a large number of former and current writers, and many contemporaries would be surprised if we demonstrated to them, from their own writings, that they are spiritists without knowing it. Spiritism can then find arguments in its own adversaries that seem to have been involuntarily led to provide Spiritism with weapons. Thus, holy as well as profane writers present an open field in which there is plenty to be sowed and harvested. That is what we intend to do one day.

We shall then see if the critics will still consider it to be appropriate to send the daring celebrity names in literature, arts, sciences, philosophy and theology to the asylums. The author of the little book that is mentioned above is not one of those who can be named spiritist without knowing it. On the contrary, he is a serious and educated follower, who took the burden of summarizing the fundamental truths of the Doctrine in an order less strenuous than the scholarly way, with the added attractive of a semi-historical romance.

In fact, we find the dauphin in the book that later became Louis XI and some characters of his time, with a taste of the costumes of those days. Siamora, last child of the former Druid Lady, preserved the traditions of her ancestors' cult, but illuminated by the truths of Christianity. In an article in the April 1858 issue of the Spiritist Magazine we saw the level

[13] One vol. In-18, price 2 francs, Vannier bookseller and publisher, Rue Notre Dame-des-Victoires, 52 – 1860.

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reached by the Gallic priests with respect to the spiritist philosophy. Hence, there is no contradiction when such ideas come from the mouth of their descendent. On the contrary, it is the evidence of a little known truth and the current author deserves recognition from the modern spiritists. We can evaluate that through the citations below. In a moment of ecstasy the young novice Edda speaks with Siamora in the following terms:"My familiar angel shows up to me in the form of my good angel. He offers himself to guide me through the painful paths down here. Men, he says, are bad only because they ignore their spiritual nature; because they reject this subtle agent, this divine stream that God had spread around for their happiness in creation, making them equal and brothers. Men are then able to heal, appealing to this subtle agent of creation, extracting from that a powerful help."

• • •

"It is at the time of death that each man comes before to me! How sad! What a sorrow! What a bitter despair! Those perverse creatures love no more. Siamora! Each man carries their virtues and vices to the grave. Heavy or lightly loaded with their faults, the soul elevates more or less since they have kept much or just a little of that subtle agent, love, the substance of God that attracts similar substances and repels those which derive from a contrary principle, depending on the empathies."

"The soul of a bad man remains errant down here, blowing its pestilent essence onto everyone. It contains the joy of evil and the pride of vices. We call that devil; he is called *astray brother* in heaven. Nevertheless, from every compassionate heart, Siamora, a gentle mist rises and despite his own will, the devil's soul is saturated by that; it thus renovates, getting rid of its corruption… That soul then starts to perceive the idea of God which was not possible before. Since the soul carries the exact image of the body, although spiritual, it then joins the other ones, impregnated by the vices and imperfections, and the soul becomes denser and cannot see."

"In that invisible world above ours, Siamora, where I struggle to stand, a shiny cloud hazes my eyes. Thousands of souls, celestial spirits, come and go. They move up and down, like snowflakes, spread around and run all over the place, dragged by the impulsive force of the winds. From their spiritual essence the angels come down to us, saying peaceful words to some, insinuating the divine belief in others; inspiring the search for science in

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this one; stimulating in someone else the instinct of goodness and beauty, and the one who has been taken over by the taste for great and noble things has already been touched by God's finger. Every man has his Egeria, his council, his magnet. The rope of salvation has been thrown to everyone. It is up to us to grab it."

• • •

"That bad man, or even better, that devil-soul, whose eyes begin to open to the contact of pure air, goes on crying for his crime and begging to have it expiated by his suffering. Alone and helpless, what will he do? A charitable angel approaches and says: awry brother, come to life with me. Here is hell, the place of suffering where each one of us regenerates. Come. I shall support you. Let us do some good so that the balance of good and bad is over for you, now definitely leaning towards the good side."

"That is how, Siamora, the moment of death comes to all men. I see them elevating more or less in heavens, reentering life, suffering again, depurating, dying and elevating again in heavens, incessantly. They don't reach the dwelling of the only God yet but only through long lasting pilgrimages in other worlds, much more wonderful and perfect than this one, they shall forcibly depurate and get there."

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Spontaneous Essays
The genie of the flowers

(Session on December 23rd, 1859 – medium Mrs. Boyer)

I am Hettani, one of the spirits who supervises the formation of flowers, the diversity of their perfumes. It is me, or I should say, it is us since we are many thousands of spirits that decorate the fields and gardens; who give the horticulturist the taste for flowers. We could not teach the mutilation that they sometime employ but we teach them to vary the perfumes, making even more beautiful what is already so gracious. However, it is mainly the flowers that bloom naturally that have all of our attention; they are our favorite ones, since everything that is alone needs help, and that's why we take care of them better.

We are also in charge of spreading their perfumes. We take to the exile the memory of his homeland by bringing to his prison the aroma of the flowers which ornamented his home garden. To someone that in love, we take that perfume of the flowers offered by his bride; to the one in sorrow we take a memory of those who are gone, making the roses and violets which remind their virtues blossom in their graves.

Who among you does not owe us such kind emotions? Who has not shivered yet before the contact with a beloved aroma? I suppose you are surprised by hearing that there are spirits dedicated to all this. However, it is absolutely true. We have never and perhaps shall never incarnate among you. Yet, some have been men but not many among the spirits of the elements. Our mission is nothing on your planet Earth. We progress like you do but it is particularly in the superior planets that we are happy. In Jupiter our flowers issue harmonious sounds and we build the airy dwellings that hummingbird nests are the only ones which may give you a slight

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comparison. I will give you a description of some of those flowers for the first time, flowers which are not only magnificent but sublime and worthy of housing superior spirits. Good bye. May a perfume of charity animate you! The virtues themselves have their perfume.

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Spontaneous Essays
Questions about the genie of the flowers

(Society, December 30rd, 1859 session – medium Mr. Roze)

1. (To St. Louis) – On the other day we had a spontaneous communication from a spirit who said to preside over the flowers and their perfumes. Are there really spirits that can be seen as genies of the flowers?
A – Such expression is poetic and well applied to the case, but in reality it would be false. Make no mistake; the spirit only presides over the work assigned by God in the whole creation. That is how you should understand that communication.

2. That spirit is called Hettani. How come a name was given if the spirit had never incarnated?
A – It is a fiction. The spirit does not preside in particular over the formation of flowers. The elemental spirit, before moving on to the animal series, focuses their fluidic action onto vegetal creation. Such spirit has not incarnated yet; they only act under the direction of more elevated intelligences that have already lived enough to have acquired the necessary knowledge for their mission. It was one of those that communicated. He gave you a poetic mix of actions from two classes of spirits who act upon the vegetal creation.

3. Since that spirit had not lived yet, even in the animal life, how come it can be so poetic?
A – Read again.

Observation: See the observation made after question 24, in the article about Ms. Indermurhle.

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4. Thus, the spirit that communicated is not the one who animates the flower?
A – No, no. I clearly told you that: He guides.

5. Has the spirit that talked to us been incarnated?
A – Yes he did.

6. The spirit which gives life to plants and flowers does that spirit think and is aware of their own self?
A – They neither think nor have instinct.

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Happiness

Staël

(Society, February 10th 1860 session – medium Ms. Eugenie)

What is the objective of each individual on Earth? It is happiness, at any price. What is it that determines a different route to everyone? Each one of us expects to find happiness in a place or on something that is particularly pleasing: some look for glory, others richness and others still seek distinction. The majority looks for fortune which is the most powerful means of getting everything else in our days. Fortune is a pedestal to everything. Nevertheless, how many see such aspiration of happiness fulfilled? Very few do. Ask each of those who get there if they have achieved the proposed objective. Are they happy? Everyone will respond that not yet since all desires grow in proportion to those which have been satisfied. If there are so many people interested in Spiritism today it is because they have seen the chimera in everything else and try Spiritism like they have tried wealth and glory before. If God has placed such a great need for happiness in our hearts it is because it must exist somewhere. Yes, trust Him, but know that everything that comes from God must be divine like Him and the so much expected happiness must not be material. Come to us, all of you who suffer. Come to us all of you who need hope, because when you lack everything else on Earth, we have here more than you need. Desperate mothers, crying over a tomb, come here! The angel, for whom you cry, shall speak with you, will protect and inspire resignation in you, soothing the penalties that you must withstand on Earth. All of you who have insatiable need for knowledge, come to us since we are the only ones capable of feeding your spirit. Come and we will find the proper relief to every pain. However abandoned you may seem to be, there are spirits who

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love you and are ready to demonstrate so. I speak for all of them. I wish you come to be advised by us for I am certain that you shall leave with hope in your heart.

Staël

Note: One moment later the spirit wrote again, and spontaneously:

> More than once there is a smile on the lips of certain listeners, which may escape the medium but does not escape the spirits. However, have no fear. Those who laugh the most are the ones who will believe more later on. We forgive you because you may regret your irony one day. I am sure, ladies, if there was a loved one who you lost near you to vivify the memory, your smile of incredulity would change to a sigh and you would become happy or anxious. Take your time. Your day will come and you shall be touched by your heart which is your most sensitive cord. I know that.

Staël

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The Spirits' Book, 2nd edition
Entirely restructured and considerably augmented

WARNING ABOUT THIS 2nd EDITION

In the first edition of this book we announced a supplemental part. It should be composed by all questions not yet incorporated in the first edition or originated by posterior events and new studies. However, since these questions are related to the parts already treated, forming their development, their isolated publication would not show continuity. We preferred to wait for the reprint of the book to gather everything, taking the opportunity to give a more methodic order to the distribution of the subjects, eliminating everything that had double meaning. This reprint may thus be considered a new book once the principles did not suffer any alteration except some corrections which are more complements and clarifications than true modifications in reality. Such compliance with the issued principles, despite the diversity of the sources from where they were obtained, is an important fact for the establishment of the Spiritist Science. Our own correspondence demonstrates that totally identical communications have been obtained in several places, if not in the form at least in the content, well before the publication of the book which came to confirm and give them a regular body. On its side History demonstrates that the majority of these principles were professed by the most eminent men of former and modern times, who have sanctioned them.

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To the readers of the Magazine
Unsigned letters

We sometimes receive letters signed by "one of your subscribers", "one of your readers", "one of your followers", etc. without any other denomination. The majority contains reports of facts, spiritist communications or questions requiring answers or even with a request for the evocation of certain persons. We believe to be our duty to warn the readers, subscribers or non-subscribers, that every non authenticated letter is like a non-received letter to us and as such no attention is given to them. We have great reservation in our reports with respect to the publication of people's names because we understand the difficulty of certain positions, reason why we only cite those who give us authorization. But that is not the case regarding these communications. They remain in the basket up until the time they can be read, since our works are multiplied daily, not allowing us to bother with something that might not be serious.

Allan Kardec[14]

[14] Paris – Typography de H. Carion, Rue Bonaparte, 64.

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The Spiritist Magazine
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Bulletin of the Parisian Society of Spiritist Studies

Friday, February 24th, 1860
(General Session)

Multiple communications:

1st – Letter from Dieppe confirming all points of the spontaneous manifestations which took place in the house of a baker from Grandes--Ventes, near Dieppe, and reported in La Vigie (published in our March issue);

2nd – Letter from Mr. M. from Teil d'Ardèche, providing new information about manifestations which took place at Fons Castle, near Aubenas;

3rd – Letter from Baron Tscherkassoff, containing circumstantial and authentic details about a very extraordinary fact of spontaneous manifestation by a rapping spirit, which took place in the beginning of the century, with a manufacturer of St. Petersburg (to be published below);

4th – A report was given of an event of tangible apparition, having all the characteristics of an agenetic, which occurred on January 15th last, in the commune of Brix, near Valognes. The fact was transmitted to Mr. Ledoyen by someone acquainted to him and that verified its accuracy (published below);

5th – A text was read about a Muslim tradition regarding prophet Esdras, extracted from the "*Moniteur*" on February 15th 1860, based on a fact of mediumship.

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Studies:

1st – Spontaneous essay by Charlet, received by Mr. Didier Junior, confirming the work already initiated;

2nd – Evocation of Mr. Jules-Louis C…, deceased on January 30th last, in the Val-de-Grâce hospital, as a consequence of a cancer which had destroyed part of his face and mandible;
This evocation was carried out following the wishes of one of his friends who was attending the session and another person who was a family friend. It is educational, above all, regarding the changes in our way of thinking after death, since Mr. C… was openly materialistic when alive.

3rd – St. Louis is asked if it would be possible to call the spirit that manifested in the house of the baker of Dieppe. He denies, indicating that the reasons would be understood later.

Friday, March 2nd, 1860
(Private Session)

Several administrative matters are analyzed and discussed.

Study and appreciation of several spiritist communications obtained at the Society and outside of the sessions.

Once asked to provide a spontaneous essay, St. Louis writes the following through Ms. Huet:

"Here I am my friends, ready to give you my advices as I have been doing so far. Beware of the bad spirits who may mingle among you, seeking to disseminate disunion. Unfortunately those who wish to become useful for the accomplishment of a task always find obstacles. They don't find a generous person but someone willing to achieve a given intent. Have no fear. You shall triumph over all obstacles through patience and a firm attitude against voices which want to impose themselves. Regarding the multiple communications attributed to me, these are sometimes from another spirit that uses my name. I give few communications outside of the Society which I have taken under my sponsorship. I do appreciate these meetings, particularly devoted to me. It is only here that I like to give warnings and

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advices. Thus, beware of other spirits that sometimes use my name. May peace and union be among you! This is my wish in the name of God who created good.

St. Louis

A member of the Society makes the following observation: "How come an inferior spirit may take over the name of a superior spirit without the latter's consent? This can only happen with an evil intent. Then, why would the good spirits allow it to happen? If they cannot oppose to that, does it mean that they are less powerful than the evil ones?

This was answered as follows: There is something more powerful than the good spirits: God. God may allow the bad spirits to manifest in order to help them to advance, and even more, to test our patience, our faith, our confidence, our resolve to resist to temptation, and above all to exercise our perspicacity in distinguishing between the true and false. It is up to us to have the will of keeping them away, proving to them that we are not toys in their hands. If they have authority over us, that is only due to our own weakness. Pride, jealousy and all human evil passions constitute their strength, giving them domination. We know out of experience that their obsession ends when they acknowledge their failure on trying us. Then, it is up to us to show them that they waste their time. If God wishes to try us then no spirit can oppose to that. Thus, the obsession of malevolent or mischievous spirits neither stems from their power nor from the weakness of the good ones, but from a will that is above them all. The greater the fight, the more merit we have, if we win.

Friday, March 9th, 1860
(Private Session)

The project containing proposed alterations to be introduced in the regulations of the Society is read.

Mr. Allan Kardec presents the following observations with that respect:

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"Considerations about the objective and character of the Society

Ladies and Gentlemen,

Some people seem mistaken with respect to the true objective and character of the Society; allow me to remind you of that, in a few words.

The objective of the Society is clearly defined in its own title and in the preamble of the existing bylaws; that objective is essentially, and one may say, exclusively, the study of the Spiritist Science. What we want, before anything else, is not to convince ourselves, since we are already convinced, but to get instructed and learn what we still don't know. In order to get there we need to position ourselves in the most favorable way; since those studies require calmness and reverence we want to avoid anything that may cause disruption. Such is the consideration which must prevail in the appreciation of the measures that we adopt.

Starting from that principle the Society then is in no way a vehicle of propaganda. There is no doubt that each one of us wishes the dissemination of the ideas that are considered useful; in order to achieve that each one contributes in the circle of their relationships and according to their own capacities but it would be false to consider that it would be essential to gather in a society, and even falser to believe that the Society is the pillar without which Spiritism would be in harm's way.

Since the Society is regularly established, it proceeds with more order and method than if marching serendipitously; but, besides all that, the Society is not more preponderant than thousands of free societies or private gatherings that do take place in France and abroad. Still once more, what it wants is instruction; that is why it does not admit in its heart but serious persons, animated by the same desire, considering that the antagonism of principles is a cause of disturbance; I mean a systematic antagonism about the fundamental basis, since the Society would not be able to put away the discussion of details without contradicting itself. If it has adopted certain general principles it is not due to a narrow spirit of exclusivism; the Society has seen it all, studied and compared it all, and only after all that that an opinion was formed based on experience and reason; only future can tell if the Society is right or wrong.

Meanwhile it seeks no supremacy and only those who don't know the Society may suppose a ridicule pretension of absorbing all adepts of Spiritism or to be positioned as the universal regulator. If it did not exist,

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each one of us could learn independently, and instead of one meeting only we could perhaps have ten or twenty, that is the whole difference. We don't impose our ideas to anyone; those who adopt them it is because they find them fair; those who come to us believe that there is an opportunity to learn here but this is not like affiliation, since we neither form a sect nor a party; we gather for the study of Spiritism like others do for the study of Phrenology, History and other Sciences; and as our gatherings are not based on any material interest, we don't mind that others are formed right beside us; truly, it would be the same as attributing us with very petty, narrow and puerile ideas if thought that we would see them with jealous eyes, and those who wanted to create rivalries would be showing for that very reason how little they understand the true spirit of the Doctrine; we would regret one thing only: that they don't know us well enough to suppose that we are accessible to the ignoble feeling of envy. It is understandable that mercenary and rival companies which may be harmed by competition see each other with suspicious eyes; however, if these gatherings only aim at, as they should, an exclusively moral interest, if there is no commercial consideration intermingled with them, I then ask how they can be harmed by multiplicity. Some will certainly say that if there is no material interest on one side, there is self-love on the other, the desire to destroy the neighbor's moral credit; but such a drive would be even more ignoble. If that were the case – certainly contrary to God's wishes – we would only have to feel sorry for those moved by such thoughts. Do you want to overtake your neighbor? Do better than him; that is a noble and dignified fight, when it is not stained by envy and jealousy.

That is, ladies and gentlemen, an essential point which should not be out of sight, that we neither form a sect nor a society of propaganda, or a corporation with a common interest; if we ceased existing, Spiritism would suffer no damage and other twenty societies would be formed from our remains. One must understand that the roots of Spiritism are not in our Society but in the whole world. There is something more powerful than them, more influential than all societies: it is the Doctrine which reaches the heart and reason of those who understand it; and particularly of those who practice it.

These principles, ladies and gentlemen, tell us the true character of our regulations, which have nothing in common with the bylaws of a corporation; there is no contract bonding one to the others; outside our sessions

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we have no reciprocal obligation but to behave as educated people. Those who don't find in these meetings what they expected to find have total freedom to leave, and I would not even conceive the idea of having them around since what we do here is not suitable to them. It would not be logical that they would come here to waste their time.

In every meeting one needs rules to maintain the good order; our regulation is then nothing but a word of order with the objective of establishing the organization of our sessions, keeping the relationship among the attendees civil and adequate, necessary to preside over every assembly of people of good manners, abstraction made of the conditions which are inherent to the specialty of our activities, since we don't deal exclusively with men but also with the spirits that, as you know, are not all good spirits and that one must be on guard against the falsehood of some. Among them there are some very astute ones who can even push us towards a dangerous avenue, just for the hatred of good; it is up to us to exercise prudence and perspicacity to frustrate them, a fact that forces us to take special precautions.

Keep in mind, ladies and gentlemen, the way by which the Society was formed. I used to receive in my house people in "*petit comité*"(small groups); as that number grew, people said: a larger place is in order. In order to have that it was necessary to pay for it and we then had to share the costs. It was also said: one needs order in the sessions; we cannot admit the first one to show up then we need regulations; that is the whole story of the Society. It is very simple, as you see. The idea of founding an institution had not crossed anybody's mind, or the occupation with any other business outside the studies, and I even declare very formally that if in any case the Society wanted to go beyond that objective I would not follow it.

What I have done, others are equally free to do the same on their side and at will, following their own tastes, ideas and particular viewpoints; and these different groups may understand each other perfectly well and coexist like good neighbors. As it is physically impossible to gather all adepts of Spiritism in the same place, unless a public area was used for the assemblies, those different groups must be fractions of a larger whole but not rival sects; and a given group, if becoming too large, may be subdivided like the swarms of bees. These groups already exist in large numbers and multiply every day. Well, it is precisely against such multiplicity that the ill--faith of the enemies of Spiritism shall breakdown, for the obstacles would have the unavoidable effect, and by the force of things, of multiplying

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the private gatherings. By that one must acknowledge that there is among certain groups a kind of rivalry, or even antagonism; what is the cause of that? Oh my god! That cause is in human fragility, in the spirit of pride that one wishes to impose; it is above all in the still incomplete knowledge of the true principles of Spiritism. Each one defend their principles like the Greek cities defended their gods in the former times who, one must recognize, were no one else but the more or less good spirits. Those dissidences only exist because there are people ready to judge before they have seen the whole picture or who judge from the standpoint of their restrict personalities; they shall fade away as many have already done so, while the Science is being formulated; truth is definitely one and it shall come out of the impartial assessment of the different opinions. Under the expectation that light will shine upon all points, who shall be the judge? Reason, you will say; but when two persons contradict one another, each one invoke their reason; what will be the superior reason to decide between those two reasons?

Without discussing the more or less pompous language, a form which the imposter and pseudo-clever spirits know well how to use in order to seduce by appearances, we start from the principle that good spirits give only good advices, those of union and concord; that their language is always simple, modest and full of benevolence, exempt of acrimony, arrogance and presumption, in short, that everything in them breathes the purest charity. Charity -that is the true criterion to judge the spirits and to judge oneself. Whoever finds a germ of rancor against their brother when digging up their most inner soul, even a simple bad wish, may say to oneself that a bad spirit is soliciting them, since the maxim of Christ is forgotten: "you will be forgiven as you have forgiven."

Thus, if there is rivalry between two spiritist groups the truly good spirits could not take the side of the one who had said anathema against the other since a sensible man could never believe that envy, rancor, malevolence, in short, every feeling against charity could stem from a pure source. Look and find the side in which there is more practical charity and not in words and you shall recognize effortlessly on which side the good spirits are, and consequently from whom one is more likely to expect the truth.

Such considerations, ladies and gentlemen, far from keeping us away from our subject, they place us on the right terrain. The regulations, seen from that perspective, totally lose their character of contract, assuming a much more modest one, that of simple disciplinary rule.

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Every meeting, whatever their objective, must forearm against an obstacle which is the disordered characters that seem to have been born to spread disturbance and fissure everywhere; disorder and contradiction are their element. The spiritist sessions, more than the others, must fear them since the best communications are only obtained in calmness and reverence, incompatible with their presence and that of the sympathetic spirits that they bring along.

In summary, we must strive to remove all causes of disorder and interruption; keeping good relationships among us, which the sincere spiritists should give the example, more than others; we must oppose to any movement of the Society away from its objective, by not dealing with questions which are not in its scope, or paying the price to degenerate into the arena of personalism and controversy. Further, we need to look for simplification in our procedures, facilitating the execution of the works. The more complicated the procedures the more we will have causes for disturbance; relaxation would come in by the force of things and from relaxation to anarchy it is only one step away."

Friday, March 16th, 1860
(Private Session)

Regulations are discussed and modified.

Friday, March 23rd, 1860
(Private Session)

The persons are indicated and the whole Committee nominated.

Studies:

Two spontaneous essays were obtained, the first one from the spirit of Charlet, through Mr. Didier Jr.; the second through Mrs. Boyer, from a spirit who said to have been forced to come, accused for having tried to break the harmony, spreading disruption, provoking envy and rivalry among those who should be united. The spirit acknowledges his guilt on some of the charges. Such spontaneous confession, he says, is part of the punishment imposed on him.

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The Spiritist Magazine
Journal of Psychological Studies
April 1860

Formation of Earth
Theory of Planetary Incrustation

Our wise comrade from Brussels, Mr. Jobard, sends the text below regarding our article about the preadamites, published in the last month's issue of the Magazine:

"Allow me some thoughts about the creation of the world, with the objective of rehabilitating the Bible to our eyes and to the eyes of the free thinkers. God created the world in six days, four thousand years before the Christian era. That is what is contested by the geologists, based on the study of fossils and on the thousands of incontestable indications of antiquity which throw Earth's origin to thousands of millions of years back. Nevertheless, the Scriptures tell the truth and so do the geologists, and it is a simple peasant that shows the agreement, teaching that our Earth is nothing but an incrusted planet, very modern, formed by very old materials."

"After the elevation of the unknown planet, reaching maturity or harmony with what was around in the place that we occupy today; Earth's soul received a command to gather its satellites in order to form the current globe, according to the rules which governed everything. Only four of those globes consented with the proposed formation; only the Moon insisted in its autonomy, as the globes also have their free-will. In order to proceed with such a fusion, Earth's soul stroked those globes with an attractive magnetic ray, thus bringing the vegetable, animal and hominid components of the community into a cataleptic state. The sole witness of that operation were Earth's soul and the great celestial messengers who helped in that enormous endeavor, opening their globes and sharing their inner most guts. Once the fusion was achieved the waters flowed over the voids left by the absence of the Moon, from whom one was supposed to expect a better appreciation of its interests."

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"The atmospheres blended and the awakening, or the *resurrection of the germs* from the cataleptic state, started. Man was the last one to be retrieved from his hypnotic state, finding himself surrounded by luxuriant vegetation of the terrestrial paradise and the animals which peacefully grazed around him. Would you believe that all this could have happened in six days, considering such powerful workers to whom God had assigned the task! Planet Asia brought us the yellow race, the oldest civilization; planet Africa the black race; planet Europa the white race and planet America the red race. The Moon would certainly have brought us the green or blue race."

"Thus, certain animals from which only the remains are found would have never lived here in our current Earth but would have been dislocated from their aged worlds. The fossils which are found in climates where they could not have survived certainly lived in different zones in their original globes. Those remains are found on our Poles while in their planets they would have lived around the Equator. Besides, those huge masses whose existence we cannot conceive in the air, used to live on the bottom of the oceans under the pressure of a medium which facilitated their locomotion. Future studies of the seas will bring us other remains, other germs which will wake up from their long lethargy, showing us unknown species of plants, animals and autochthones, contemporary of the floods, and you will be surprised by discovering new islands in the middle of the oceans populated by plants and animals which cannot come from anywhere, nor can they be transported by the winds or by the waves."

"Our Science which contests the Bible will end up by restituting its merit as it was forced to do regarding the rotation of Earth, since it is not the Bible that is in error but those who do not understand it. Here is the proof:"

"Joshua stopped the sun by saying: Sun, stand still…! Well, it is still since then because you will find nowhere that he had ordered the Sun to move again; and since the defeat of the Amalekites, if night succeeds day, it is necessary that Earth moves. Then it is not Galileo but the inquisitors who must be reprimanded for not having taken the Bible literally."

"The existence of the biblical unicorn was also denied and two have just been killed in the Tibet an mountains. The apparition of the spectrum of Saul was denied and thank God you are about to convince the skeptical. Let us always remember this warning from the Scriptures: "*Noli esse incredulous sicut equus et mulus, quibus non est intellectus*".

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"Kind and respectful regards to the author of the Ethnology of the Spiritual World,

Jobard"

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The theory of Earth's formation by the incrustation of several planetary bodies was already given on several occasions by certain spirits and through mediums who did not know one another. We do not support that doctrine which we must confess has not been sufficiently studied yet so that we can speak about it, but we recognize that it deserves a certain examination. The ideas that it suggests are nothing but hypothesis until more positive findings may come to confirm or deny them. Meanwhile it is a milestone which can lead to great discoveries, guiding our searches and the scientists who may perhaps one day find in them the solution to many problems.

Nevertheless, certain critics will say: "Don't you trust the spirits? Do you have doubts about their assertions? Since they are intelligences no longer attached to matter, cannot they remove all doubts of Science and shed light where there is darkness?"

This is a serious issue that is related to the foundation of Spiritism and that we could not solve at this point without repeating what we have already said with that regard. We shall only add a few words in order to justify our reservations. To begin with, we will respond by saying that we would very easily become wise men if we limited ourselves to enquiry the spirits in order to know everything that we ignore now. God wishes that we acquire knowledge through work and He has not assigned the spirits with the task of bringing us that preprocessed knowledge, favoring our idleness. Next, one must consider that humanity, like the individuals, has its infancy, adolescence, youth and maturity. Since the spirits have been assigned by God to instruct men, they must then provide teachings which facilitate the development of men's intelligence. They will not say everything to everyone and before sowing they expect the terrain to be ready for the seeds so that they can bear fruits. That is why certain truths which we are told today were not taught to our parents who also questioned the spirits; furthermore, that is why truths for which are not mature yet will only be taught to those who will come after us. Our mistake is to consider ourselves to be on the summit when in reality we are only half way through.

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Let us say in-passing that the spirits have two ways of instructing men. They can do it by communicating directly with men, fact that has always happened at all times, as demonstrated by sacred as well as profane history, and they can also incarnate among men to accomplish missions of progress. Such are those righteous men and geniuses that show up from time to time, like light houses to humanity, making it advance a few steps. Observe what happens when those men come before the time is right for the propagation of the ideas that they want to spread: they go ignored in life but their teachings remain. These are stored in the world's archives, like the precious grain which is spared, reaching the ground the day when it can fructify.

From the above it is understandable that if the time is not right to disseminate certain ideas we would then hopelessly interrogate the spirits. They cannot say but what is allowed to them. There is however another reason that everyone who has some experience with the spiritual world understands well.

It is not good enough to be a spirit in order to reach the universal science; otherwise death would make us almost equal to God. As a matter of fact, simple common sense refuses to accept that the spirit of a savage, of an ignorant or evil person, when separated from the body, would be on the same level as that of the virtuous man. That would not be rational. Hence, there are advanced spirits and others more or less delayed, who still need to pass through several stages, go through numerous filters before leaving behind all their imperfections. As a consequence, all varieties of moral and intelligence existing among men are also found in the spiritual world, and some others. Now, experience demonstrates that the bad one communicates as much as the good ones. Those who are openly bad are easily identified but there are also the pseudo-wise ones, the false wise, the presumptuous, the systematic and the hypocrites. These are the most dangerous ones since they bear a serious appearance, of wisdom and science, towards which they always proclaim the most absurd things amidst some truths and good teachings. They are not afraid of using respectable names in order to better deceive. Separate the true from the false; discover the occult deception out of a cascade of beautiful words; unmask the imposters, that is, without a doubt, one of the greatest difficulties of the Spiritist Science. A long experience is required in order to overcome that; get to know every trap used by the low class spirits; exercise a lot of prudence;

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see things with the most undisturbed cold blood and particularly abstain yourself from the blinding enthusiasm. With time, experience and a little bit of finesse one can easily see their fingers out, even under the coverage of the most pretentious language.

Unfortunate, however, is the medium who judges themselves infallible, deluded by the communications that they receive. The dominant spirit may fascinate them to the point of leading them to believe to be sublime something that is sometimes absurd and obvious to everyone else but them.

Let us return to the subject. The theory of the formation of Earth by incrustation is not the only one given by the spirits. In which one should we believe? This demonstrates that outside the moral world, which cannot have two interpretations, one must not accept scientific theories from the spirits, unless with great reservation, because and once more they do not have the mission of bringing us the final Science; they are far from knowing everything, particularly with respect to the beginning of things; finally, it is necessary to suspect the systematic ideas, that some among them want to make prevail and to which they have no scruples in associating a divine origin. Examining those communications cold-bloodedly and especially without prevention; pondering all words with maturity, we easily find out the signs of a suspicious origin, incompatible with the character of the spirit with whom we supposedly speak.

These are sometimes such patent scientific heresies that one would need to be blind or very ignorant to miss them. Well, how can one admit that a superior spirit may make such absurd mistakes? Other times these are trivial expressions of ridicule, puerile forms, and a thousand other signals which betray the inferiority of the spirit to anyone who is not fascinated.

What sensible man could ever believe that a doctrine contrary to the most positive findings of science could be originated from a wise spirit, even when bearing the name Arago? How can one believe in the goodness of a spirit who gave advices which were contrary to charity and benevolence, even when signed by an apostle of beneficence? We say more, it is a profanity to mix venerable names with communications which show evident traces of inferiority. The more respected the names, the more they must be taken carefully and the more one must be aware of the risks of being deceived by mystification.

In short, the important criterion taught by the spirits is logic. God gave us reason and the capacity to judge so they can serve us. The good

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spirits recommend them to us, thus giving us a proof of their superiority. The others run away from that. They want to be accredited under oath, for they know they have everything to lose in case there is serious examination.

As seen, we have many reasons for not accepting lightheartedly every theory given by the spirits. When a theory shows up, we position ourselves in the role of the observer. We make abstraction of the spiritist origin, not allowing ourselves to be obfuscated by the light of pompous names. We examine that theory as if coming from a simple mortal and see if it is rational, if it encompasses everything, if it solves all challenges. That is how we proceeded with the doctrine of the reincarnation, which was not promptly adopted by us, although coming from the spirits, but only after we had acknowledged that such theory, *and only that theory*, could solve what no other doctrine could have ever done before, and abstraction made of all material proofs which are daily given to us and many others about that theory. Hence, never mind the contradictors, even if these are spirits. As long as the theory is logic, according to God's justice; that nothing else more satisfactory can be presented to us, we don't bother with that more than we do with those who state that Earth does not turn around the Sun – because there are spirits that defend this idea and consider themselves shrewd – or those who say that man came from another world, perfectly formed, riding the back of a winged elephant.

We agree even less with the point of view about the formation and particularly the population of Earth. That is why, since the beginning, we said that for us the issue was not sufficiently clarified. Seen from a purely scientific point of view we just say that, at first sight, the theory of incrustation did not seem completely unfounded and, not supporting or denying it, we say that there is matter for analysis in that theory. In fact, once the physiological characters of the diverse human races are studied, it is not possible to attribute them with a common origin, because the black race is not a bastardization of the white race. Well, adopting the Biblical text, which yields all men descending from Noah's family, two thousand and four hundred years before the Christian era, one would have to admit not only that such family populated the whole Asia, Europe and Africa in a few centuries but that they had become black. We know well the kind of influence that the climate and habits may have upon the human body. A scorching Sun darkens the skin but it has never been seen, even under the most intense tropical conditions, white families procreating black children,

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without crossing races. Hence, it seems evident to us that the primitive races on Earth came from different origins. What is the principle? That is the question, and up until there is material proof, one is not allowed to make more than assumptions about the subject. Therefore, it is up to the men of Science to identify those which are more in agreement with the facts already attested by Science. Without examining how the welding and fusion of several planetary bodies was possible for the formation of our globe, we must recognize that it is not impossible and then this could explain the simultaneous presence of heterogeneous races, so much different in their habits and languages, that each part of the globe would have carried their germs or embryos; and that perhaps, who knows, the already formed individuals. Under such assumption, the white race would have come from a more advanced world than the one which would have brought the black race. In all cases the fusion would not have taken place without a general cataclysm, yielding the survival of a few individuals only. Thus, according to this theory, our globe would be very old for its constituent parts, and very new for its agglomeration. As seen, this theory does not contradict the geological periods which would date back to an undetermined period, prior to the fusion. Nevertheless, and whatever Mr. Jobard says, if things took place in such a way, it seems difficult that such events had happened and particularly that the equilibrium of such a chaos could have taken place in six days of 24 hours. The motion of the inert matter is submitted to eternal laws which cannot be breached but by miracles.

One must still explain the meaning of Earth's soul since nobody can attribute some sort of will to matter. The spirits have always said that some of them have special assignments. Agents and God's ministers manage, according to their degree of elevation, events of physical as well as moral nature. Thus, since some of them watch over the individuals, of whom they become family genies or protectors, others take under their sponsorship groups of individuals, communities, cities, peoples and even globes. Earth's soul must then be understood as the spirit called upon by his mission of managing her and making her advance. The governing spirit of a world must necessarily be of a superior order, and the more elevated the more advanced that world is.

If we insisted on several points which could seem strange to the subject, it was precisely due to the fact that they are related to an eminently controversial scientific issue. It must be strongly stated to those who judge

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things without knowing them that Spiritism is far from taking everything that comes from the invisible world as an article of faith and that, contrary to what they intend to say, Spiritism is not founded on a blind belief, but on reason.

If all adepts of Spiritism do not keep the same circumspection, it is not the Science's fault but of those who do not endeavor to study it further. Well then, it would not be more logical to pass judgment based on the exaggeration of a few individuals than to condemn religion based on the opinion of a few fanatics.

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The Spiritist Magazine
Journal of Psychological Studies
April 1860

Letters from Dr. Morhéry about Ms. Désirée Godu

We spoke about the remarkable faculty of Ms. Désirée Godu as a healing medium and we could have cited authentic proofs that we have in hands. However, here there is a testimony of incontestable reach. It is not one of those certificates which are provided somehow lightheartedly. It is the result of serious observations by a knowledgeable man, eminently capable of assessing things from both points of view of Science and Spiritism. Dr. Morhéry sent us the two following letters, whose publication the readers will appreciate.

"Plessis-Bloudet, near Loudéac (Cotes-du-Nord)

"Mr. Allan Kardec,

"Although overloaded right now by my regular activities, as a corresponding member of the Parisian Society of Spiritist Studies I see it as my duty to inform you about an unexpected event which is certainly of the interest of all our colleagues."

"You have praised Ms. Désirée Godu, from Hennebon, in the last issues of your Magazine. You said that after she had been a clairvoyant, hearing and writing medium, the young lady had become a healing medium since a few years. That is how she came to me, requesting my support as a medical doctor, to demonstrate the efficacy of her medication, which I believe it could be called *spiritist*. In the beginning I thought that her motives where the threats against her and the obstacles created to her medical practice for the fact that she was not certified. She told me, however, that her guiding spirit, working with her for six years, had advised her to do so as a necessary condition from the point of view of the Spiritist Doctrine. In any case I found it to be my duty and in the interest of humanity to accept her generous proposal, but I had doubts if she would accomplish that. Although

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not knowing her in person or even having never seen her I learned that the devout young lady had never wanted to be away from her family but in one exceptional circumstance at the age of 17, in order to accomplish an important mission. I was nicely surprised when I saw her coming to my house led by her mother who left the day after, leaving her very sad. Such sadness, however, was mitigated by the courage of her resignation. Ms. Godu has been living with my family for 10 days already, and she became the focus of much joy, despite her nerve-racking occupation."Since her arrival I have already attested 75 cases of several diseases, against which the medical resources had failed in most of them. We have amaurosis fugax, severe ophthalmic disorders, paralysis and the old rebel to any treatment, scrofulous, the scabby, cataracts and terminal cancer, all cases that are duly registered; the nature of the disease is established by me, she indicates the dressings, and all procedures are followed as if in a regular clinical treatment room."

"Time was not enough for my peremptory pronunciation about the healings operated by Ms. Godu. However, I can already affirm that I am impressed by the revolutionary results that she obtains with the application of her ointments whose effects vary to the infinity through an action which I could not explain, based on the ordinary rules of Science. I also saw with pleasure that she would cure fevers without the use of any chemicals or balms, by simple infusion of flowers or leaves of several plants."

"I particularly follow with great interest her treatment of a third degree cancer. This cancer has been identified and unsuccessfully treated by several colleagues, as always, and it is the focus of great concern by Ms. Godu. She is always concerned with hat. I sincerely wish that her efforts be rewarded with success and that she does heal that indigent that she treats with zeal beyond praise. If she does then other success cases are naturally expected and she will be doing a huge service to humanity, curing such a terrible and atrocious disease."

"I know that several comrades may be laughing at my own expectations. Why bother if those hopes come true! I have already been criticized for helping a person whose intentions are not contested but whose healing skills are denied by the majority since she was not formally trained in the academia."

"I shall respond to that by saying that it was not the Faculty which discovered the vaccine but simple shepherds; it was not the Faculty that found the skin of Peru but the native Indians of that country. The Faculty

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attests the facts, groups and classifies them, forming the precious basis of teaching, but it does not exclusively produce them. Some silly people, and unfortunately there are some here as everywhere else, judge themselves witty, calling Ms. Godu a witch. She is certainly a very kind and useful witch for she neither inspires fear nor the desire to have her sent to burn at the stake."

"To the others who see her as an instrument of the devil I will respond by boldly saying: if the devil comes to Earth to cure the incurable, the abandoned and indigent, one must then conclude that the devil has finally converted and deserves our thanks. Besides, I doubt very much that among those who speak of her in such a way, there are many who would not prefer to be cured by her hands instead of dying in the hands of the doctors. Let us then be open to goodness from wherever source it may come and let us not attribute its merit to the devil without authentic proofs. It is more rational and according to the good moral to attribute the good to God and just say grace. I believe that you and all other colleagues will share my point of view. As a matter of fact, whether or not this becomes a reality, there will always remain something for Science. I am not a man who forgets certain employed means which are neglected these days. They say that Medicine has made enormous progress. Yes, it has done so to Science but not to the art of healing. We learn a lot and forget a lot too. Human spirit is like the ocean: it cannot encompass everything; when a beach is taken another one is left behind. I will come back to this subject and will let you know about this curious experience. I give serious attention to this. If she triumphs, it will be a brilliant manifestation, against which it will be impossible to fight, because nothing stops those who suffer and seek cure. I am determined to fight whatever is necessary with that objective, including ridicule which is so much feared in France."

"I take the opportunity to send you my inaugural thesis. If you take the burden of reading it you will easily understand how much I was prepared to accept Spiritism. That thesis was defended when Medicine had been taken by the most profound materialism. It was a protest against such current which dragged us towards organic Medicine and mineral Pharmacology, so much abused. How much health had not been devastated by the abusive use of mineral substances that in case of reaction amplifies the disease and in case of improvement it still leaves traces in our organism!"

"Yours sincerely…etc.

Morhéry"

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March 20th, 1860

"Sir,

In my last letter I indicated that Ms. Désirée Godu had come to practice her healing skills before me. This is to bring you some more news."

"I started my observations with a large number of patients since February 25th, almost all of them indigent and incapable of finding adequate treatment. Some have diseases of little importance but the majority suffers from illnesses which would resist the ordinary means of treatment. I have logged 152 cases of several disorders since February 25th. Unfortunately in our land, and particularly the indigent and sick, follow their own caprices and have no patience to follow a stable and methodical treatment. As soon as they experience some improvement they consider themselves cured and do nothing else. This sometimes happens to my own patients and it should necessarily happen to Ms. Godu's too."

"As I said before, I don't want to pre-judge or affirm anything, except the results attested by experience. Later I shall report the whole thing and point out the most remarkable observations. However, I already want to express my admiration for seeing cures which were obtained outside conventional practices."

"I saw three intermittent, rebel fevers, cured without the use of Chininum, one of which had resisted to all means employed by me."

"Ms. Godu also cured three cases of paranitium and two sub-aponeurotic inflammation of the hand in a few days. That really impressed me."

"I can also attest the not yet complete cure but already advanced of one of our most intelligent workers, Pierre Le Boudec, from Saint-Hérve, who has been deaf since he was 18. He was as astonished as I was when after three days of treatment he could hear the birds singing and the voice of his children. I saw him this morning and all indications are that he will soon be completely cured."

"The one who attracts most attention among our patients is a so called Mr. Bigo, a worker from Saint-Caradec, who has cancer in his lower lip since two years now. The cancer achieved its last degree. His inferior lip is partially destroyed; the gum and the sublingual glandules are cancerous and the bone of his inferior jaw is also affected by the disease. His condition was desperate when he came to the house. His pain was excruciating. He couldn't sleep for the last six months. Surgery was not recommended

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given the advanced stage of the disease. Cure seemed impossible to me and I frankly declared it to Ms. Godu, warning her about an inevitable defeat. My opinion did not change the prognosis. I still cannot believe in the cure of such an advanced cancer. However, I must declare that since the application of the first ointment, the patient experiences some relief and since that day, February 25th, he sleeps and feeds well; he is confident again; the wound has visibly changed in appearance and if that pattern continues, despite my personal opinion, I am forced to expect a cure. If that comes true, it will be the greatest phenomenon of cure which one could attest. It is necessary to wait and be patient, like Mr. Bigot. Ms. Godu addresses him with special care. Sometimes she changes the bandages every half hour. He is her favorite destitute."

"There is nothing else to say. I could report rumors and gossips, and comments about witchcraft, but since foolishness is inherent to humanity, I don't bother trying to cure it."

"With my respect…

Morhéry"

Observation: As it can be seen from the two letters above, Mr. Morhéry was not led by enthusiasm. He observes things cold-bloodedly, like and enlightened man, without illusions. He shows extreme good faith, leaving aside his medical pride. He is not afraid of confessing that nature may not need him, inspiring an uneducated young lady with the means of healing, that he had not found in the Faculty or in his own brain, and not feeling humiliated by that. His knowledge about Spiritism teaches him that it is possible, without breaching the laws of nature. He understands it, since such a faculty is a simple phenomenon more developed in Ms. Godu than in others. One can say that this young lady is to the art of healing what Joan of Arc was to the military art. Well-informed about the two essential points – Spiritism as the source, Medicine as the control – Mr. Morhéry puts aside his self-love and any personal feeling, positioning himself in the best place to judge impartially, and we congratulate Ms. Godu for her resolution in choosing him to be her sponsor. The readers will certainly appreciate the fact that we will keep them informed about future observations.

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Varieties
The manufacturer of St. Petersburg

The following fact of spontaneous manifestation was transmitted to our colleague, Mr. Kratzoff, from St. Petersburg, by his countryman Baron Gabriel Tscherkassoff, who lives in Cannes and who attests its authenticity. As a matter of fact, it seems that the fact is very well known and was a sensation in its days.

"In the beginning of the century there was a rich artisan in St. Petersburt that employed a large number of workers in his workshops. I can't remember his name but I believe he was English. He was a rightful, decent, humane person, not only enjoying the good returns of his products but also ensuring the moral as well as physical common wealth of his workers who, in turn, offered the example of good behavior and an almost fraternal agreement. According to Russian costumes, even in our days, food and lodging were covered by the employer, who occupied the upper floors and the attic of the same house. One morning several works could not find their clothes after waking up, clothes which were left by their beds. Nobody thought of robbery. They unsuccessfully questioned one another, suspecting that the most malicious ones could be tricking the group. Finally, thanks to their searches, all missing objects were found in the cellar, in the fireplaces and even on top of the roof. The boss warned everyone since nobody would confess wrongdoing. On the contrary, everyone protested innocence."

"Some time later the same thing happened again. There was new recommendations, new protests. It gradually began to happen every night and the owner was really upset because he saw the work being damaged and he saw the threat of having the workers leaving the house where, they said, supernatural things were taking place. Following the owner's advice, a nightly watch was organized by the employees themselves in order to catch the offender, but it was unsuccessful. On the contrary, things

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changed from bad to worse. The workers had to climb dimly lit stairs to get to their rooms. Well, several of them received blows on the head and had their faces slapped. Whenever they tried to defend themselves they would only find emptiness, while the violence of the blows gave them the impression that they were dealing with a solid creature. This time the owner advised them to form two groups: one should stay on the top of the stairwell, the other on the bottom. Following that procedure the bad guy could not escape and would receive the deserved correction. However, the owner's strategy failed once again. The two groups were badly beaten and one accused the other. The complaints became violent and as it reached the highest possible level of disagreement among the workers, the owner was even considering moving or shutting down the whole operation."

"One evening he was sad and thoughtful, surrounded by his family. Everyone was feeling disheartened when suddenly a huge noise was heard in the room next door, which was used as his office. He stood up promptly, looking for the cause of that noise. The first thing he saw was an open desk with a lit oil lamp. However, he had just closed that desk and put the light out. He approached the desk and saw a glass inkpot and a pen which did not belong to him and a sheet of paper on which he read still in fresh ink: "Have the wall in such a place taken down (above the stairwell). There you will find human remains which you will have buried in sacred land." The owner grabbed the piece of paper and rushed to the police."

"The day after they tried to identify the origin of the inkpot and the pen. They were shown to the neighbor who had their business on the ground floor and confirmed that the pieces were his. Once questioned about the person to whom he had given them, he said: "Last night I had already closed shop when I heard knocks on the window; I opened and saw a man whose looks were not familiar, who said: "I need you to give me an inkpot and a pen. I will pay for that." I gave him the objects and he threw a large copper coin which I heard falling on the ground but I could not find it."

"The wall was demolished at the indicated spot and there they found the human remains which were duly buried and everything went back to normal. The origin of that skeleton was never known."

Facts of such a nature must have happened at all times and it can be seen that they were not provoked by the spiritist knowledge. It is understandable that in remote centuries or among ignorant peoples they have given place to all kinds of superstitious assumptions.

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Varieties
Tangible Apparition

On January 14th last Mr. Lecomte, a raiser at the Brix commune, Department of Valognes, was visited by an individual who said to be one of his old comrades, with whom he had worked at the Port of Cherburg, and whose death goes back two and half years. The apparition wished to ask Lecomte to have a mass celebrated in his name at the Church. On the 15th the apparition showed up again. Not so much scared this time, Lecomte effectively recognized his old comrade. Still disturbed, he did not know what to answer though. The same happened on January the 17th and 18th. It was only on the 19th that Lecomte said:

– Since you want a mass, where do you want it celebrated? Will you attend it?

– I wish, responded the spirit, that the mass be celebrated at St. Savior Chapel, in eight days. I will be there. And he added: I haven't seen you for a long time and it was far away for me to come and see you. That said he left, shaking hands.

Mr. Lecomte did not fail his promise. The mass was celebrated on the 27th at the St. Savior Chapel and he saw his old comrade kneeling on the steps of the altar, near the vicar. Nobody else saw that although he had asked the priest and the assistants if they had seen him. Since then Lecomte was no longer visited, returning to his usual tranquility.

Observation: According to this report, whose authenticity is attested by a trustworthy source, it is not related to a simple vision but to a tangible apparition, since the deceased friend of Lecomte had shaken his hand. The incredulous will say that it was hallucination. However, we still

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wait for their clear, logical and truly scientific explanation of the strange phenomena which they designate by that name, with the only objective, as it seems to us, of denying any solution.

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Spontaneous essays
The angel of children

(Society, medium Mrs. de Boyer)

My name is Michael. I am one of the spirits assigned to guard the children. What a kind mission! What happiness it gives to the soul! The protection of children, you will ask! Don't they have their mothers, the good angels designated to shelter them? Why would there still be the need for a spirit to have their backs? However, how about those who no longer have their mothers? Don't they exist in a large number?

And how about the mother, doesn't she, herself, frequently requires help? Who wakes her up in her first sleep? Who makes her presage the danger, producing relief when the pain is great? It is us, always us. We turn the naughty child away from the cliff; we keep the dangerous animals and the wild fire away from her, fire which could burn her beautiful hair. Our mission is gentle! We are still the ones who inspire in them compassion towards the poor, sweetness, goodness. Not one of them, even the worst of them, could disturb us. There is always a time when their little hearts are open to us. How many of you will be impressed by that mission. However, don't you always say that there is a God to the children, particularly to the poor children? No, not a God, but angels, friends. Otherwise, how could you explain these miraculous rescues? There are still many other powers whose existence you don't even suspect. There is the spirit of flowers, of perfumes; a thousand and one others whose more or less elevated missions would seem charming and privileged to you, after your tough life of trials. I will invite them to come to you. At this point in time I am rewarded by a life entirely dedicated to children. Married at a young age to a man who had many, I was not fortunate to have my own children. Entirely dedicated to

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them, the good and sovereign God has allowed me to guard the children. Smooth and sacred mission, I repeat, whose efficacy the mothers present here could not deny. Good bye, I leave now to the headrest of my little protégés. The time of sleep is my time, and it is necessary that I visit all those closed eyelids. Know this that the good angel who watches over them is not an allegory but a truth.

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Spontaneous essays
Advices

(Society, November 25th, medium Mr. Roze)

In the old days you would have been crucified, burnt at the stake, tortured. The force was diminished; the fire extinguished; the instruments of torture, broken. The terrible weapon of ridicule, so much powerful against lies, shall move against the truth. Its fiercest enemies retracted into an impenetrable circle. In fact, denying the reality of our manifestations would be the same as denying the revelation which is the foundation of all religions. Attributing it to the devil, pretending that the evil spirit has come to comfort you, to develop the Gospel to you, driving you towards the good, to the practice of all virtues, it is simply and fortunately a demonstration that such spirit does not exist. Every divided kingdom shall perish. There is still the bad spirits; a bad tree will never produce good fruits. You have nothing better to tell them but what Christ used to tell his oppressors when they formulated the same accusations against him, begging for God's forgiveness since they didn't know what they were doing.

The spirit of truth

(Another essay dictated to Mr. Roze, and read at the Society)

France carries the banner of progress and she must guide the other nations. That is demonstrated by previous and current events. You were chosen to be the mirror which must receive and reflect the Divine light, which must illuminate Earth, up until now soaked in the darkness of ignorance and lies. However, if you are not animated by the love to thy neighbor and by a boundless devotion; if the desire of knowing and propagating

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the truth, whose paths you must open to posterity, is not the only motive driving your works; if the slightest shade of pride, selfishness and material interest find shelter in your hearts, we shall only be served by you like the artist that temporarily uses a defective instrument. We will come to you up until the time when we have found or stimulated a center richer than you are in virtues, more sympathetic to the phalanx of spirits sent by God to reveal the truth to the men of good will. Give some serious thoughts to that. Dig deep into your hearts, probe their most intimate thoughts and vigorously expel the bad passions which keep us away, otherwise you must leave before risking the work of your brothers by your presence or by the presence of the spirits that you bring along with you.

The Spirit of truth

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Spontaneous essays
Ostentation

(Society, December 16th, 1860 – Medium Ms. Huet)

In a beautiful spring afternoon a rich and generous man was sitting in his living room. He happily smelled the aroma of garden flowers while complacently tallying all his good deeds of that year. He could not avoid an almost despicable look at the house of one of his neighbors who could not give but an almost insignificant contribution to the construction of the local church. As from my side, he said, I gave more than a thousand francs to that work; I deliberately threw a 500 franc bill into the basket that the young Duchess circulated in favor of the poor; I gave much more to the beneficent parties, to all kinds of raffles and I believe God will be thankful for so much I have done. Ah! I forgot the small alms that I lately gave to an unfortunate widow who has a large family, still raising an orphan. However, what I gave her is so small that this is certainly not what is going to open the doors of heavens to me.

– You are mistaken, he suddenly heard from a voice which made him turn his head: that is the only one accepted by God; here is the proof. At the same time a hand erased everything he had listed on the piece of paper with all his good deeds, leaving the last one only: that one took him to heavens.

Hence it is not the alms given with ostentation that is the best but the one given with humility of heart.

Joinville, Amy de Loys

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Spontaneous essays
Love and freedom

(Society, January 27th, 1860 – Medium Mr. Roze)

God is love and freedom and it is through love and freedom that the spirit moves closer to God. Through love the spirit develops new relationships which get him closer to the unity in each existence; through freedom the spirit chooses the good which gets him closer to God. Be eager to spread the new faith but may the sacred eagerness that animates you never cast any harm upon the freedom of others! You must avoid mounting a kind of worn out and almost yielded resistance by insisting too much before a terrible and proud incredulity. The kingdom of embarrassment and oppression is over; it is time for reason, freedom and fraternal love. From now on, it is no longer through force and fear that the earthly powers will acquire the right of governing the moral, spiritual and material interest of the peoples but through the love of freedom.

Abelardo

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Spontaneous essays
Immortality

(Society, February 3rd, 1860 – Medium Ms. Huet)

How can an intelligent man do not believe in the immortality of the soul and consequently in a future life which is nothing else but that of Spiritism? What should become of that immense love that a mother devotes to her children, the great care since their infancy, and the enlightened dedication of a father to the education of a beloved son? All annihilated at the time of separation or death? Would we then be like animals whose instincts are undoubtedly remarkable but which no longer take care of their offspring beyond the time necessary to attend their maternal needs?

When that time has come parents abandon their children and it is all over: the body is raised, there is no soul. However, man would not have a soul, an immortal soul! How about the sublime genius that can only be compared to God, since it comes from God, that genius that generates prodigies, that creates masterpieces, all that would be annihilated by man's death? Profanation! One cannot destroy in such a way those God given things. Raphael, Newton, Michelangelo and so many other sublime geniuses still embrace the Universe with their spirits, although their bodies are no more. Make no mistake. They live and shall live forever. As for the communication with you, that is more difficult to admit by the vast majority of men. It is only through the study and observation that they can be ensured of such possibility.

Fénelon

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Spontaneous essays
Parabola

(Society, December 9th, 1859 – Medium Mr. Roze)

An old ship was hit by a terrible storm in its last journey. In addition to a large number of passengers, the ship transported to its final destination several foreign merchandise accumulated by the greed and cupidity of their owners. Danger was imminent. There was chaos aboard. The shipmasters refused to throw the load overboard. The orders were ignored since crew and passengers alike had lost their trust in them. It was time to consider abandoning ship. Three lifeboats were lowered. The most inexperienced, stunned and impatient rushed to the first one, swiftly rowing towards a dim light seen ashore. They soon fell in the hands of a horde of shipwrecked who took over the boat and the hastily collected precious belongings, ruthlessly mistreating them.

The second group, more insightful, was able to distinguish a liberating lighthouse amidst the misleading lights which illuminated the horizon. They confidently allowed themselves to be dragged by the caprice of the waves, wrecking the boat against the coral reefs at the foothill of the lighthouse which kind of stared at them permanently. They felt their ruin and the loss of their properties as much as they had yearned their salvation.

The third group, less numerous but shrewd and prudent, carefully guided the boat through the wreckage, saving bodies and goods, not suffering but fatigue after the trip.

Thus, don't be satisfied by just avoiding the lighthouse of the wrecked ones, the bad spirits, but know how to avoid the mistakes of the idle ones, those who lost their goods and shipwrecked at the port. Know how to navigate your ship through the wreckage of the passions and you shall happily

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get to the port of eternal life, carrying the wealth of virtues acquired in all your journeys.

St. Vincent de Paul

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Spontaneous essays
Spiritism

(Society, February 3rd, 1860 – Medium Mrs. M)

Spiritism is called upon to clarify the world but needs a certain time to advance. It has existed since creation but only acknowledged by a few persons since in general the masses don't bother to give any thought to spiritist questions. Now, with the help of this pure doctrine, there will be a new light. God who does not wish to keep His children in ignorance allows the more elevated spirits to come to support us, countering the spirits of darkness who try to embrace the world. Human pride shades reason, leading to many mistakes. Simple and kind spirits are necessary to spread the light and mitigate all evils. Courage! Stay with this God pleasing work for it is useful to His greater glory and great good shall come from that for the salvation of the souls.

Francis de Sales

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Spontaneous essays
Philosophy

(Society, February 3rd, 1860 – Medium Mr. Colin)

Write this: Man! What is that? Where does he come from? Where is he going to? God? Nature? Creation? The world? His past and future eternity! Nature's limit, relationships between the infinite and the private being? Passage from infinite to the finite? – These are questions that man should have framed, when for the first time and still a child, he saw with the eyes of reason the mysterious march of the celestial bodies above his head; Earth below his feet, alternatively dressed up in fancy clothes in the shaking wind of spring or covered by the mantle of mourning, under the cold breath of winter; thinking and feeling he saw himself suddenly thrown into this vital maelstrom between yesterday, his birth date, and tomorrow, the time of his death. These are questions asked by all peoples, at all times and in all schools, still enigmas to the future generations. Nevertheless, these questions deserve the attention of investigative spirits of your century, the genius of your country. Thus, if you had one man, ten men among you, aware of the high importance of their apostolic mission, willing to leave a stamp of their passage on Earth, as a milestone to posterity, I would tell them this: for a long time you have come to terms with the errors and prejudices of your time; the period of physical and material manifestations is over to you; what you call *experimental evocations* can no longer teach you much since in the majority of cases there is only curiosity at play. However, the philosophical era of the Doctrine is near. Do no tremain attached to the rotten porches any longer, but courageously enter the heavenly sanctuary, firmly raising the flag of modern philosophy, in which you fearlessly will inscribe: mysticism, rationalism. Be eclectic in modern eclecticism; do it as former

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peoples did, supported by the historical, mystical and legendary tradition, always observing the *revelation* though, an illuminating torch that we have all missed, resorting to the lights of the superior spirits, missionary devoted to the march of the human spirit. Those spirits, however elevated they may be, they don't know everything. Only God does. Besides, they cannot reveal everything that is known to them. Where would man's free-will be then, his responsibility, merit and demerit, and also the sanctioning of punishment or reward? Yet, I can provide you with the guidelines containing some fundamental principles.

Hence, listen to this:

1st – The soul has the power of separating from matter;

2nd – The soul can elevate well above intelligence;

3rd – Such state is beyond reason;

4th – It can put man in touch with everything that escapes his senses;

5th – Man can incite it by praying to God, by a constant struggle, reducing his soul to the state of *pure essence, so to speak*, denying the sensitive and exterior activity, thus attracting everything that there is of diverse, multiple, indecisive, chaotic, of external to the soul;

6th – There is up until now a completely ignored force in the very *self* of man. Thus, search for that.

Moses, Plato, and later Julian

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Spontaneous essays
Communications read at the Society

(By Mr. Pecheur)

My friend, don't you know that the man who follows the path of progress is always faced by ignorance and envy? Envy is the dust lifted by your steps. Your ideas cause revolt to certain people because they don't understand them or muffle the voice of their conscience with their pride, which proclaims in turn: what you repeal now shall one day be brought back to you by your judge. It is God's hand reaching out to you to remove you from the quagmire in which you were thrown by your own passions. Listen to the voice of reason for a moment. Think that you live in the century of money, dominated by the *self*; that the love for things dries your heart out, overloading your conscience with your faults, and even crimes which must be confessed. Unfaithful men who call themselves skillful, your skills will wreck you. You shall be offered no help. You turned blind eyes to the misery of others and you shall go down without a tear dropped on your behalf. Stop! There is still time. May regret get into your hearts; may it be sincere and God shall forgive you. Look for the unfortunate one, who dares not to complain, slowly killed by his misery, and the poor relieved by your gesture will have your name in their prayers; they shall bless the hand which might perhaps have saved their daughter from the fatal hunger and dishonoring shame. Disgrace will fall upon you if your ears are deaf to their voices. God told you, through the sacred mouth of Christ: *love your neighbor as yourself*. Hasn't God given you reason to judge between good and evil? Hasn't He given you heart to have pity on the sufferings of your equals? Don't you feel like muffling the voice of charity and progress by muffling your own conscience? Don't you feel like just dragging an empty body? Don't you feel that there is no warmth in your heart, turning your march uncertain?

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As you fled the light and your eyes became only flesh, the darkness around you is troubling, frightening. Later you try to leave that path which is shredding under your feet. An indefinable fear makes you superstitious; you pretend to be generous, then expecting to recover that selfish life; you give the alms, pulled away in fear, but God knows what drives you. You cannot deceive Him. Your life shall end hopelessly and you won't be able to push it back by a single day. It shall end, despite your wealth, ambitioned in anticipation by your children, since you have given them the example. Like you, they have a unique love for gold, their only dream of happiness. When that time of justice comes you will have to face the supreme and forgotten Judge.

Your daughter

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Spontaneous essays
Conscience

Each man has in their innermost self what you call interior voice. It is what the spirits calls conscience, the severe judge overseeing all actions of your life. When man is alone he hears that conscience and ponders things in their fair value. He is sometimes ashamed of himself. At that moment he acknowledges God but then ignorance, fatal counselor, pushes him away, dressing him up with the mask of pride. It shows itself full of emptiness, seeking to deceive you by its arrogance. But the righteous man does not hold a proud head; he thoughtfully listens to the words of wisdom; he feels that God is everything. He seeks enlightenment in the book of nature, written by the Creator's hand. His spirit elevates, expelling from his body the material passions which frequently veer him off course. That dragging passion is a dangerous guide.

Stay strong my friend and let the skeptical laugh since his laughter shall end. Man becomes a believer at the time of his death. My friend, keep God in your thoughts, the only one who will not deceive you. Keep in mind that there is only one path leading to Him: faith and love to the neighbors.

Your daughter

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Spontaneous essays
dwelling of the elected ones

(By Mrs. D…)

Your thought is absorbed by the earthly things. If you want to listen to us you must forget them. Let us try to talk from above. May your spirit elevate to those regions, the dwelling of the elected ones by the Lord. Behold the worlds that wait for the mortals, whose places are set according to the merits of each one. What a happiness found by those dedicated to the sacred things, to the great teachings given in the name of God! Oh men! How little you are compared to the spirits parted from matter, who inhabit the spaces by the glory of the Lord! Happy are those invited to dwell the worlds where matter is not but a word; where everything is ethereal and translucent; where the steps are no longer heard. Heavenly music is the only noise that get to the senses, so perfect that can capture the tiniest sounds, as long as they are called harmony! How graceful are all those creatures so much loved by God! What a subtleness when moving about those enchanted regions, their refuge! No more disagreements, envy or hatred there; love became the link destined to unite them all. Such a love which fulfills their hearts, the end in itself, summarizes faith, love and charity.

A friend

(Another, by the same medium)

Your obliviousness afflicted me. Don't leave me any more for such a long time without calling me. I feel prepared to speak with you and give you advices. Watch it and don't believe everything the other spirits might tell you; they could perhaps lead you to the wrong path. Before anything

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else, be prudent so that your God given mission is not denied to you, and do as follows: help to bring to men's attention the revelation about the existence of the spirits around them. Not everyone is ready to understand and appreciate the elevated reach of these things, whose knowledge God only allows to the elected ones. There shall be a day in which this Science, full of greatness and consolation, will be shared by the whole human race, when there will no longer be a single skeptical. Men will then have a hard time to understand how such a tangible truth could have ever been disputed by the simplest of the mortals. Truly, I tell you that half a century will not go by without having the ears and eyes of everyone open to this great truth: that the spirits circulate in space and occupy different worlds, according to their merit before God's eyes; that the true life is in death and that man needs to redeem many times before obtaining the eternal life, achieved by everyone in more or less centuries of suffering, according to their more or less faith before the teachings of the Lord.

A friend

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The Spiritist Magazine
Journal of Psychological Studies
April 1860

Spontaneous essays
the spirit and the trial

(By Mrs. Netz)

Man's freedom is totally individual. He was born free but such a freedom is sometimes his disgrace. Moral, physical freedom, he got them all but often lacks discernment, what you call common sense. If a man has spirit but lacks discernment it is as if he had nothing because what shall be done of the spirit if it cannot be governed; if the necessary intelligence to lead the spirit is not there; if man thinks to be walking the good path when in reality he is in a swamp; if he always thinks to be right when in reality he is wrong? Discernment may take the place of the spirit but the spirit can never replace discernment. It is a necessary quality and when we don't have it all efforts must be employed to acquire it.

A familiar spirit

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The Spiritist Magazine
Journal of Psychological Studies
April 1860

Spontaneous essays
the skeptical

(By Mrs. L…)

Your doctrine is beautiful and sacred. Its first landmark is sited and sturdily positioned. All you have to do now is to march on. The path before you is ample and majestic. Blessed be the one who reaches the port. The more proselytes you have made the more shall be counted on your favor. But the doctrine must not be coldly embraced for that. One needs eagerness, which shall double since God is always with you when you do the good deeds. Those that you bring with you shall be the other sheep to add to the herd. Poor kind of stray sheep! Believe that the most skeptical, the most atheist, finally the most incredulous always have a little spot in their hearts which they would like to hide from themselves. Very well! That is the path to be found, the vulnerable side that is necessary to attack. It is a small weak spot intentionally left open then by God, facilitating to his creature the means of coming back to his heart.

St. Benedict

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The Spiritist Magazine
Journal of Psychological Studies
April 1860

Spontaneous essays
the supernatural

(By Mr. Rabache, from Bordeaux)

My children, your father did well in calling your attention to the phenomena produced in your sessions for some days now. Assessing them on the basis of the instructions of certain sectary, ignorant and dominating people, such effects are supernatural. Don't believe in that my children. Nothing that happens is supernatural. If it were, common sense tells you that it would only happens outside nature and then it could not be seen. In order that your eyes or the other senses may perceive something it is totally necessary that such a thing be natural. Once you give some thought to that you will see that there is not a single serious spirit who may lead you to believe in supernatural things. Having sad that I don't mean that there are not things which may appear as such to your intelligence but the only reason for that is that you don't understand them yet. When a given fact seems to escape what you consider natural be aware of that laziness of spirit which would lead you to believe that it is supernatural. Make the effort to understand it. That is why intelligence was given to you. What good would it do to you if you were to be satisfied by the teachings and beliefs of your predecessors only? It is necessary that each one puts their intelligence at the service of progress which is the collective work of everybody. Since you are gifted with intelligence, think; since you have discernment – and you have it for a reason – analyze and judge. Do not accept pre-judgment but make sure that the subject has passed through the crucible of reason. Be skeptical while you are not sure but never deny something that you do not understand. Give serious examination. Only the lazy, the indifferent one accepts as true or false everything they see as accepted or denied. Finally,

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my children, do your outmost to become serious and useful so as to accomplish the mission assigned to you. It is never too early to get involved with the good and to do the good deeds. Thus, start early to get involved with the serious things. Time of futility is always too long and useless to your progress which you must always keep in mind. The earthly things are nothing; they only serve to your transition to another state, which shall be the more perfect the better you have prepared it.

Your grandmother
Allan Kardec[15]

[15] Paris, Typography H. Carion, Rue de Bonaparte 64.

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The Spiritist Magazine
Journal of Psychological Studies
April 1860

Bulletin of the Parisian Society of Spiritist Studies

Friday, March 30th 1860
(Private Session)

Administrative issues:

Mr. Ledoyen (treasury) presents the financial balance sheet of the Society for the second semester of the social year, ending on March 30th, 1860. The balance sheet was approved.

Multiple communications:

1st – Mr. Chuard from Lyon pays tribute to the Society with two brochures, the first containing a *sacred ode to the immortality of the soul*, and the second a satire to societies in partnerships. The Society thanks the author and although one of those brochures in particular is strange to the objectives of its works, both shall be kept in the library.

2nd – Reading of three letters from Mr. Morhèry about the cures operated by Ms. Godu, healing medium who moved to his house and became sponsored by him. Mr. Morhèry, as a man of Science, observes the effects of the treatments practiced by that young lady in several patients under their responsibility. He records the results in a detailed chart as done in a regular clinical treatment room, having even attested prodigious results in a short time.

Mr. President adds that the Society has two reasons to be interested in Ms. Godu. Besides the sympathy naturally provoked by the examples of charity and altruism, so rare in our days, from the spiritist point of view

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the young lady offers precious matter for study since she is gifted by in a certain way an exceptional faculty. We would be interested in a medium of physical effects that produced extraordinary phenomena; we could not see with less interest a medium whose faculties benefit humanity and that reveals, in addition, a new force of nature.

3rd – Letter from Mr. Count of R…, regular member who left to Brazil and who is now stranded at the Port of Cherbourg due to inclement weather. He asks the Society to evoke him in this current session, if possible.

Mr. T… observes that the same person has already been evoked twice and that a third time seems superfluous.

Mr. Allan Kardec answers that since the objective of the Society is the study, the same person may offer useful observations in a third experiment, as much as in the first and second. As a matter of fact, the spirit is more lucid and explicit the more it communicates and, in a certain way, identifies with the medium that is used as an instrument. In the present case this is not to satisfy a caprice or a vain curiosity. The Society does not seek entertainment or attraction in the communications. The intention is instruction. Well, since Mr. de R… is presently in a completely different situation as compared to that of previous evocations, it can give rise to new observations.

St. Louis was consulted about the opportunity of the evocation, responding that it could not be produced at that point in time.

Studies:

1st – Two spontaneous essays, one from St. Louis, by Ms. Huet, and another by Charlet, by Mr. Didier Junior.

2nd – Multiple questions addressed to St. Louis about the spirit who communicated spontaneously in the last session, bearing the name *Being*, by Ms. de Boyer, accused of trying to spread disruption and disagreement and of having interfered with multiple communications. An interesting teaching came out of the answers about the way the spirits interact with one another.

3rd – Mr. R… proposes the evocation of one of his friends, disappeared since 1848 and from whom nobody has ever heard. Considering the late hours the evocation was adjourned to a forthcoming session.

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The Society decides that there will be no session on Good Friday, April 6th. From April 20th onwards the sessions shall take place at the new headquarters of the Society, located at Rue Saint-Anne 59, Passage de Saint Anne.

Friday, April 13th
(Private Session)

Administrative issues:

Approval of four new members, as regular members.

The Society confers the title of honorary members to five previously approved members.

Multiple communications:

Since Mrs. D…, member of the Society, travelled to Dieppe, she extended the trip to Grandes-Venters, where she heard directly from Mr. Goubert, the baker, the confirmation of every fact reported in our March issue, even adding more details. She attested, by the examination of the places, that particularly with respect to certain facts a fraud was just impossible. From the information she obtained it seems that the phenomena were caused by the presence of a young man who was working for the baker for sometime already and thanks to whom similar events took place at other houses as well. Since the phenomena occurred regardless of the medium's will, he can be classified in the category of *natural or involuntary mediums*. Nothing else has been reported since she left Mr. Goubert's house.

Studies:

1st – Spontaneous essays obtained by three different mediums

2nd – Evocation of Mr. Vogel, a traveler who was murdered in Africa. The evocation did not yield the expected results. The spirit claims to be suffering, requesting prayers which may help him to come out of his current disturbed state. He says that he can elaborate later.

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Mr. Allan Kardec proposes the in-depth and detailed study of certain spontaneous messages and others which could be commented and analyzed as it is done with literary works. Such a study would have the double advantage of practicing the appreciation of the value of the spiritist communications followed by the consequent dissuasion of deceiving spirits who would see their words ultimately controlled by reason and repelled if showing any suspicious content, eventually realizing their waste of time. As for the serious spirits, these could be recalled to provide explanations and further developments about points of their communications which may still need clarification.

The Society approves the proposal.

Friday, April 20th, 1860
(Private Session)

Correspondence:

1st – Letter from Mr. J…, a regular member from Saint-Étienne. The letter contains fair appreciation of Spiritism, demonstrating that the author understands its true principles.

2nd – Letter from Mr. L…, a worker from Troyes, with reflections about the moralizing influence of the Spiritist Doctrine over the working classes. He invites the serious followers to take on the burden of propagating it in their circles, in the interest of order, aiming at the revival of the fading religious feelings, which has given place to skepticism, the ulcer of our century, and to the denial of all moral responsibilities.

These two gentlemen have already declared on other occasions that they have never seen anything in terms of practical Spiritism and yet they are not less firmly convinced, just considering the philosophical reach of the Spiritist Science. The President calls the attention to the fact that he every day sees similar examples, not from people who believe blindly, but on the contrary, from those who think and endeavor to understand. To those, the philosophical part is the main part as it explains what no other philosophy has done so far. The manifestations are an accessory.

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3rd – Letter from Mr. Dumas, from Sétif, Algeria, member of the Society, transmitting new interesting details about facts that he had witnessed. In particular he mentions a medium who presents a singular faculty, of spontaneously entering into a kind of somnambulistic state, without having been magnetized, every time that an evocation is carried out through him; he then writes or speaks, giving answers to framed questions.

Multiple communications:

1st – Mrs. R…, a corresponding member of the Society from Jura, reports a curious personal fact. It is about a clock which goes back to family traditions and which seems to be submitted to a singular and intelligent influence, under certain conditions.

2nd – Reading of a communication given in another spiritist meeting, signed by Joan of Arc. It contains excellent advices to the mediums about the causes which can annihilate or pervert their medianimic faculties (published below).

3rd – Mr. Col… starts reading a communication given to him in private and signed by St. Luke, the evangelist. Noticing that the evocation deals with several questions of religious dogmas he stops reading, attending the regulations which prohibit the discussion of such subjects. Mr. Col… adds that since the evocation does not have an orthodox character he did not see any inconvenience in reading it.

The President objects that the answers always presuppose questions. Well then, orthodox or not, the answers always give place to the supposition that the Society is involved with questions which should otherwise be vetoed. Another observation reinforces these reasons: it is the fact that among the members there are those coming from different religious denominations; what may seem orthodox to some may not be to others, which is already a reason for abstention. As a matter of fact, the bylaws prescribe the previous analysis of every communication obtained outside of the Society. Such measure must be strictly observed.

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Studies:

Evocation of Mr. Royer's friend, Mr. B…, who had disappeared from his home since June 25th, 1848. He provides some information about his accidental death during the turmoil of that period. Mr. Royer acknowledges his identity from the language and some private details.

Friday, April 27th, 1860
(General Session)

Multiple communications:

1st – Letter from Dr. Morhèry with new studies about the cures obtained with the help of Ms. Godu, through what one may call intuitive medicine (published below).

2nd – Regarding the intuitive medicine, Mr. C…, one of the attendees at the session and invited by the President, provides information of the highest relevance about the healing power of certain black communities. An Indian born, natural from the Hindustan, Mr. C… witnessed a number of facts of that nature which he took for granted in those days. Today he finds the key to those phenomena in Spiritism and magnetism. The healing blacks make a broad use of certain plants, but they are frequently satisfied by touching or rubbing the patient, acting under the influence of occult voices which guide them.

3rd – A curious fact of a circumstantial intuition of a previous existence. The person involved describes the fact in a letter addressed to one friend who read it, saying that since her childhood she keeps the precise memory of having succumbed during the massacres of St. Bartholomew, even recollecting details of her death, of places and so forth. The circumstances do not allow the assumption of an exalted imagination since such memory goes back to a period in which no one was involved with spirits or reincarnation.

4th – Mr. Georges G…, from Marseille, reports the following fact: A youngster died eight months ago and his family, which has three medium sisters, evoke him almost daily, using a basket. Each time that the spirit is called, a little dog that he was very fond of, hops on the table,

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sniffing the basket and growling. The first time it happened the basket wrote: "My brave little dog that recognizes me." Mr. G… says: I can assure you about the reality of these facts. I did not see them myself but the persons who told me that and who have witnessed that several times are very good and serious spiritists to give allow me any doubt. I ask myself after all that if the perispirit, although not tangible, would have any kind of aroma or if certain animals would be endowed by some sort of mediumship.

A special study will be carried out later about this interesting subject, about which other not less curious facts seem to shed some light onto.

5th – Verification of the presence of a bad spirit brought to a private session by a visitor, from which one can infer the influence exerted by the presence of certain persons under certain circumstances.

6th – Reading of the private evocation carried out by Mr. Allan Kardec of one of the main convulsionary of Saint-Médard, deceased in 1830, and in the presence of her own daughter, who confirmed the identity of the evoked spirit. The evocation provides an elevated teaching, with particular interest regarding the special circumstances in which it was carried out (to be published).

Studies:

1st – Spontaneous essay obtained through Mrs. P…

2nd – Evocation of Stevens, comrade of Georges Brown.

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The Spiritist Magazine
Journal of Psychological Studies
May 1860

Story of Lord of Corasse's familiar spirit

We owe the news below to the kindness of one of our subscribers, taken from the chronicles of Froissard, demonstrating that the spirits are not a modern discovery. We ask our readers to allow us to report it in the style of those days (XIV century). It would lose originality if transcribed into our modern language.

The battle of Juberoth is a famous one among the chronicles of the old days. It happened during the war between John, king of Castella, and Diniz, king of Portugal, in the fight to conquer the latter's kingdom. The Castelans and the Bearneses were broken into pieces. The fact reported by Froissard on that occasion is most interesting. One reads in the Chap. XVI, Book III of his chronicles, that on the very next day after the battle, Count Foix was informed about the event, a fact which was inconceivable those days, given the distances between the places. It is the Count Foix's squire that tells Froissard the fact in question:

"During the whole Sunday, and the whole Monday and Tuesday, Count Foix, in his Ortais castle, showed such a tough, hard expression in his face that nobody heard a word from him; during those three days he would not leave his quarters either, not even speak to his knight or his squire, however close they might be, if he was not talked to; he even sent them away, not addressing them with even a single word in those three days. Tuesday evening he called his brother, Arnold-William, and told him in a low voice:

– Our people had a battle that made me mad because they were attacked in their journey, like I told them when they left.

Arnold-William, a very prudent man and shrewd knight, who knew his brother's ways and condition, remained silent, and the Count who

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wanted to try his courage for he had put up with his boredom for a long time, spoke again and said in a louder voice than the first time:

– For God's sake, Sir Arnold, that is how I tell you, and we shall soon have news, but the country of Béarn has never lost so much, since a hundred years up to now, as it has lost this time in Portugal.

The many knights and squires who were present and who saw and heard the Count, dared not to speak.

Then, ten days later, the truth was known through those who had been there by their duties and who told him first and then to everyone who wanted to listen, all things, in the shape and form that they had happened in Juberoth. That reinforced the Count's and the country's sorrow, those who had already lost their brothers, fathers, sons and friends.

– Holy Mary! I said to the squire who told me that story, and how come Count Foix knew all that on the very next day, without presumption?

– By my faith, he said, he can feel things well, as he demonstrated.

– Then he is a fortune teller, I said; or he has squires who ride the winds or he must have some sort of art.

The squire laughed and said:

– He needs to know it through some sort of necromancy. We know nothing in this land how he uses it, but through his imagination (by supposition).

– Then, I told the squire, the imagination that you mentioned, kindly let me know about it and I will be grateful to you. If it is something to go quiet about then I will shut up and nobody under any circumstance will ever hear that from me.

– I beg you, the squire said, since I would not want others to know that I told you.

– He then took me to a corner of the Ortais castle and started his report, by saying:

– Some twenty years back a Baron by the name Raymond reigned over this country, the Lord of Corasse which is a town seven leagues away from this city of Ortais, as you know. The Lord of Corasse, in the days

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> I refer to, had a lawsuit in Avignon, before the Pope, about the church's tithe in his city, against a father from Catalonia who was really loaded and claimed to have rights over those tithes from Corasse well worth an annual income of a hundred florins and the so called rights he proved and demonstrated. Because from a definite sentence, Pope Urban V condemned the knight in a general council, passing judgment in favor of the priest. From the latest sentence of the Pope he carried a letter and rode his horse so many days that he got to Bearn and showed the bullas and the letters and took over the tithe.

The Lord of Corasse came forward and told the vicar: Master Peter or Master Martin, such was his name, do you think that I must lose my inheritance because of your letters? I don't see you so smart to take it or to take things which are mine because if you do so you risk your life. Go somewhere else to claim benefits because you shall have nothing from my inheritance. I forbid you once for all. The priest suspected the knight who was cruel and no longer dared to persevere. Thus, he decided to return to Avignon as he did. However, when he was supposed to leave he came to the presence of the Lord of Corasse and said: Through your power and not rights you subtract me from my church's dues and knowingly you make a huge mistake. I am not as strong in this country as you are but know this that before you know I shall send you a champion who you shall fear more than me. The Lord of Corasse gave no importance to the threats and said: Go to God, go, do as you will; I have no fear, dead or alive; as from your words I shall not lose my inheritance. The father then left and returned, God knows where to, Catalonia or Avignon, and did not forget what he had said to the Lord of Corasse when he was about to leave, because when the knight least expected, asleep in his bed with his wife in his castle, about three months later, invisible messengers came and started to scramble everything in their path and seemed that they would destroy everything and they hit so hard and made so much noise in the Lord's bedroom that his lady who was present was terrified. The knight heard all that very well but said nothing because he did not want to give away the courage of a scared man; thus, he was smart enough to face all adventures. Those storms and turmoil in several points of the castle lasted a long time, and then stopped. In the morning everybody came to the master when he woke up and asked: Sir, have you heard what we heard last night? The Lord

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of Corasse was touched by that but said no. What have you heard? He asked. Then they mentioned the storms in the castle which turned down and broke the china in the kitchen. He laughed and said that they were dreaming and what happened was caused by the wind. For God's sake, the lady said, I also heard that very well. Then night came again and the storms were back and the noise was such and the knocks so hard on the walls and windows of the bedroom that it seemed that everything was about to be brought to the ground. The knight left his bed and could not find what he wanted. He then asked: Who is knocking like that on my bedroom's door? He then got the answer: It is me. Who sent you, asked the night? It was the vicar of Catalonia, to whom you caused great harm because you subtracted him from his rights to your benefits. I shall not leave you in peace until you pay his dues and he is satisfied. The knight then asked: what is your name, since you are such a good messenger. My name is Orthon. Orthon, the service of a vicar does no good to you. He shall make you suffer. If you can believe me I beg you to leave me alone and do me service and I will be very grateful to you. Orthon responded promptly, approaching the knight and saying: Would you like that? Yes, replied the knight, but do no harm to anyone. Nobody, said Orthon, my only power is to wake you up and keep the others awake. Do as I say, said the knight, and we shall come to an agreement, and forget that naughty vicar, who bears no good, but pity on you; thus, be at my service. Since it is your wishes, said Orthon, it is also my wishes.

Then that Orthon was so much connected to the Lord of Corasse that he came to see him often at night; and in his sleep his pillow was pulled or knocks were heard on the walls and windows of the room that made awake the knight would tell him: Orthon, allow me to sleep. I shall not do that before giving you the news. The knight's lady was so much afraid that her hair was bristled and she hid under the blankets. Then the knight asked, what is the news? I came from England, Hungary or another country said Orthon. I left yesterday and these things happened.

The Lord of Corasse then knew what was going on around the world through Orthon; and he kept that messenger for five years; and he could not go quiet and he explained to the Count Foix by the way I am going to tell you. In the first year the Lord of Corasse came several times to the Count in Ortais and he would say: Sir, such a thing happened in England, or in Germany or in another country; and the Count would be impressed

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after having verified that it was all true, and how he could have known such things. And the Count insisted so much that one day the Lord of Corasse told him how and through whom he would receive the news. Once the Count learned the truth he was happy and said: Lord of Corasse, do your best to please him; I wish I had such a messenger. That costs you nothing and by such a means you do really know what goes around the world.

The knight responded:
– Yes, Sir, I will do.

That is how the Lord of Corasse was served by Orton for a long time. I don't know if that Orthon had more than one Lord but every week he would come to visit the Lord of Corasse two or three times, and would tell him of the events he had learned about other countries that he had been visiting, and the Lord of Corasse would report them to Count Foix, who was immensely pleased.

One time the Lord of Corasse and the Count exchanged ideas about this when the Count asked:

– Lord of Corasse, haven't you ever seen your messenger?

– By my faith, not even once.

– It is wonderful, said the Count; if he were so close to me as he is to you I would have asked him to appear to me; and I ask you to take on that task and let me know of his looks and ways. You said that he speaks Gascon as well as you and I do.

– By my faith, said the Lord of Corasse, it is true. He speaks as well and nice as we both do. And by my faith I will try to see him, since this is your advice.

It then happened that the Lord of Corasse, like other nights, was in bed with his wife, who was used to hearing Orthon and was no longer scared. Then came Orthon and pulled the Lord of Corasse's pillow, who was profoundly asleep. The Lord of Corasse woke up and asked:

– Who is that?

– It is me, answered Orthon.

– Where do you come from?

– I come from Prague, in the Bohemia.

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– Long time no hear from you. How are you doing?

– Sixty days, replied Orthon.

– And you came so early?

– Yes, by God; I move fast as the wind, or faster.

– You then have wings?

– No, he said.

– Then, how can you fly so fast?

– Never mind, responded Orthon.

– I would be more pleased if I could see you and your looks.

– It is enough that I bring you certain news when you hear me.

– For God's sake, said the Lord of Corasse, I would like you better if I could see you.

– Since you wish to see me that will be the first thing you will see tomorrow morning, as soon as you are out of bed.

– That is enough, said the Lord of Corasse. Off you go now, you are dismissed tonight.

– When the morning broke the Lord of Corasse got up. The lady was so scared that she fell sick and said that she would not get up but the Lord insisted that she should.

– My Lord, she said, I would see Orthon and I don't want to see him, God willing.

– I want to see him, said the Lord. He then left his bed gracefully but saw nothing that he could have said: I saw Orthon. The day passed and the night came. When the Lord of Corasse was in bed again Orthon came and started talking again, as usual.

– Leave, said the Lord of Corasse, since you are a liar; you should have shown yourself well to me and you did not do it.

– Yes I did.

– No you didn't.

– Haven't you seen anything when you left your bed, asked Orthon?

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– The Lord of Corasse stopped and gave some thought to that and remembered.

– Yes, he said, when I got up I saw two straw fetuses moving around on the floor.

– It was me, said Orthon; it was the form I took.

– That is not good enough to me; I wish you can take another form so that I can see and recognize you.

– You ask so much that I shall leave and you shall loose me because you ask too much.

– You will not leave me; if I had seen you once I would not ask to see you again.

– Well then, you shall see me tomorrow and be aware of the first thing that you see after leaving your room.

The next day comes and at the third hour the Lord of Corasse got up, got dressed and as soon as he left the bedroom he goes to a place from which he could see the castle's patio; he looked around and the first thing he was a gilt, the largest female pig he had ever seen; however, it seemed so skinny that it was only skin and bones; it had long, fallen, stained ears and a long, sharp and pointed nose. The Lord of Corasse was impressed by that pig. As he did not a good impression of that he immediately called for his servants:

– Hurry, let the dogs out; I want to see that gilt killed and devoured.

The servants rushed to release the dogs and send them onto the gilt which screamed gazing at the Lord of Corasse, who was leaning over the balcony but could no longer see her since she disappeared; nobody knew what had become of her. The Lord of Corasse returned to his room, thinking of Orthon. I supposed I have just seen Orthon, my messenger. I regret to have let the dogs out onto him. It will be a pity if I no longer see him for he told me several times that I would lose him as soon as I recognized him. He told the truth. He never returned to the castle since and the knight died the following year.

– Is it true, I asked the squire, that Count Foix had been served by such a messenger?

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– Truth be said, the opinion of several men from Béarn is that it is so because nothing happens in the region and beyond if it is not his wishes or endeavor unless he is not aware or had not taken care. Thus, it was with good knights and squires of this country that he was in Portugal. His grace and celebrity were of his great advantage for he did not lose the value of a golden or silver spoon at home or anything else without taking notice."

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The Spiritist Magazine
Journal of Psychological Studies
May 1860

Correspondence

Report of a letter from Dr. Morhèry about several cures obtained by the medication prescribed by Ms. Déisrée Godu.

Plessis-Boudet, near Loudéac, Côtes-du-Nord, April 25th, 1860.

Dear Mr. Allan Kardec,

Today I want to do as I promised and report the cases of cure obtained with the help of Ms. Godu. As you realize, I will not mention them all since it would take a long time. I made my choices not based on the seriousness but on the variety of the diseases. I avoided repeating cases or mentioning those of little importance. Please notice Sir that Ms. Godu has not wasted any time. Since her arrival in Plessis-Boudet we have visited more than 200 patients and have the satisfaction of curing almost all of those who were patient enough to follow the prescriptions. I don't speak of the cancer patients since those are in good terms. I will wait for positive results before any pronunciation. We have also a large number of patients under treatment and gave preference to those considered incurable. Then, I expect to have new cure cases to report to you soon. It is particularly in the rheumatic affection cases, in the paralysis, sciatic, ulcers, bone deviations, and wounds of all kinds that her system of treatment seems to yield better results.

I can assure you Sir that I have learned many useful things which I totally ignored before my contact with Ms. Godu. Every day she teaches me something new, both in the treatment as well as in the diagnostics. As for prognosis I don't know how she does that. However, she is never wrong. One cannot explain such a vision simply based on ordinary Sciences. You Sir, however, you can understand that very well. I terminate by declaring

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that I certify as true and sincere all the observations which follow attached with my signature.

Yours sincerely,

Morhèry, doctor in medicine

1st – Observation, case #5 (February 23rd, 1860) – François Langle, paper delivery man. Diagnosis: three-day-fever for six months. Fever had resisted treatment with sulfate of quinine administered to the patient by myself on several occasions; he was cured in five days with simple infusion of multiple plants and the patient is better than ever. I could mention ten similar cures.

2nd – Observation, case #9 (February 24th, 1860) – Mrs. R… from Loudéac, 32 y.o. Diagnosis: inflammation and chronicle intumescence of the tonsils; violent headache; sore back bone; general prostration, null appetite. The illness started by shivers and deafness; it lasts two years. Prognosis: a serious case, of difficult prospects, since the illness resists to the best possible treatments. The patient is now cured. She only continues the treatment to avoid recurrence.

3rd – Observation, case #13 (February 25th, 1860) – Pierre Gaubichais, from the village of Ventou-Lamotte, 23 y.o. Diagnosis: palmar aponeurosis inflammation. Prognosis: serious but not incurable case. The cure was obtained in less than fifteen days. We have four or five similar cases.

4th – Observation, case #18 (February 26th, 1860) – François R…, from Loudéac, 27 y.o. Diagnosis: white tumor, scar on the left knee; fistula in the posterior side of thigh, just above articulation. Patient carries disease since he was 10 y.o. Prognosis: very serious and incurable case. The illness resisted best applied treatment for six years. Patient was treated by balms prepared by Ms. Godu and took several plant infusions. He can now be considered cured.

5th – Observation, case 23 (February 25th, 1860) – Jeanne Gloux, a worker from Tierné-Loudéac. Diagnosis: very intense whitlow for days. The patient was completely cured in fifteen days, only with balms prepared by Ms. Godu. Sore disappeared since second application. We have three similar cases.

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6th – Observation, case #12 (February 25th, 1860) – Vincent Gourdel, weaver from Lamotte, 32 y.o. Diagnosis: acute eye inflammation as a consequence of an intense shingles. Inflammation of conjunctive and foggy cornea manifesting on the left eye; presenting general inflammatory state. Prognosis: serious and intense affection. Patient can lose left eye in about 10 days. Treatment: application of balms over the affected eye. Today the inflammation is cured and the fogged eye is gone, but the treatment moves on to fight the shingles which seems of periodic and of herpetic nature.

7th – Observation, case #31 (February 27th, 1860) – Marie-Louise Rivière, newsstand worker from Lamotte, 24 y.o. Diagnosis: long lasting rheumatism in the right hand, with complete impairment and paralysis of the phalanges; could not work. Unknown cause – Prognosis: very difficult cure, if not impossible. She was cured in 20 days into the treatment.

8th – Observation, case #34 (February 28th, 1860) – Jean-Marie Le Berre, a 19 y.o. homeless from Lamotte. Diagnosis: Splitting headache, insomnia, frequent hemorrhagic episodes through the nose; inward deviation of right knee, outward deviation of leg. Patient in really poor condition. Prognosis: Incurable. Treatment: topic application of extracts and balms from Ms. Godu. The limb is now fixed and the cure is more or less complete. As a precautionary measure, the patient is still under treatment.

9th – Observation, case #50 (February 28th, 1860) – Marie Nogret from Lamotte, 23 y.o. Diagnosis: inflammation of the pleura and diaphragm; inflamed and enlarged tonsils; palpitation, dizziness, asphyxia. Prognosis: Although the patient is strong, her condition is very serious. She could not walk two steps. Treatment: infusions of several plants. Improvement on the very next day, and total cure in the period of eight days.

10th Observation, case #109 (March 12th, 1860) – Pierre Le Boudu, from the community of Saint-Hervé. Diagnosis: deafness since the age of 18, after a typhoid fever. Prognosis: Incurable and resistant to any treatment. Treatment: injections and infusions of several plants prepared by Ms. Godu. The patient now can hear the noise of his own watch which bothers him given the sensitivity of his ear.

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11th Observation, case #132 (March 18th, 1860) – Marie Le Maux, from Grâces, 10 y.o. Diagnosis: rheumatism presenting hardening of joints, particularly knees. The child could only walk with the help of crutches. Prognosis: a very serious case, if not incurable. Treatment: topic extracts with balms prepared by Ms. Godu. Cure achieved in less than 20 days. Today the child walks without the support of crutches or walking sticks.

12th Observation, case #80 (March 19th, 1860) – Hélène Lucas, a 9 y.o. homeless child from Lamotte. Diagnosis: lump formation and permanent swelling of the tongue, sticking out about 5 to 6 cm beyond the lips, seemingly strangled; the tongue shows a rough appearance, the lower teeth spoiled by the tongue. The child needs to move the tongue sideways using one hand and with the other she pushes the food into her mouth. She has the condition since she was two and half years old. Prognosis: a very serious case, considered incurable. The tongue has now retrieved and the patient is almost completely cured.

Morhèry

One can see from the above observations that those reports are not like those vulgar certificates, solicited by greed, in which complacence competes with ignorance. Those are the observations of a professional who puts aside his self-love and frankly acknowledges his insufficiency before the infinite resources of Mother Nature, who has not given him her last word from the academic benches. He recognizes that the young lady, without any special instruction, has taught him more than certain books written by men, as she reads directly from the book of nature. As a sensible man he prefers to save a patient through apparently irregular means than letting the patient die according to the rules. And he does not feel humiliated.

We propose to carry out a serious study in a future article, from a theoretical point of view, about such intuitive faculty that is more frequent than supposed, more or less developed, through which Science will be able to obtain precious insights, when men no longer consider themselves wiser than the Lord of the Universe.

We learned from a very educated gentleman from Hindustan, India, about precious news regarding the practice of intuitive medicine among the Indians, adding to the theory the testimony of well observed and authentic facts.

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The Spiritist Magazine
Journal of Psychological Studies
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Family conversations from beyond the grave
Jardin

Society, Paris, November 25th, 1859

The *Journal de la Nievre* reports: "A dismal accident occurred last Saturday at the train station. A sixty two year old man called Jardin was hit by the shafts of a carriage in the courtyard, as he was leaving the station, exhaling his last breath a few hours later. That man's death revealed one of the most extraordinary stories to which we would not have given any credit if not supported by the trustworthy testimony of witnesses who attested its authenticity. Here is what we were told:

Before his employment with the tobacco market in Nevers, Jardin lived in Cher, village of Saint-Germain-des-Bois, where he was a tailor. His wife had died in that village five years earlier, victimized by pneumonia, when he then left the village of Saint-Germain to come and live in Neverseight years ago. Hard working and a righteous man, Jardin was a devout Christian, strongly dedicated to religious practices; he had a kneeling benchin his bedroom that he used for his prayers. Friday night, alone with his daughter, he suddenly announced a secret premonition that his end was close.

– Listen, he told her, these are my last wishes: when I am dead you shall send the key to my kneeling bench to Mr. B… so that he can come, pick up whatever is inside and take to my coffin.

Impressed by such a sudden recommendation, Ms. Jardin asked what could be found in the kneeling bench because she couldn't tell if he was serious or not. He refused to respond in the beginning but as she insisted, he made the strange revelation that what was inside the kneeling bench was the remains of her late mother!

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He told her that before leaving Saint-Germain-des-Bois he went to the cemetery at night. Everybody was asleep in the village; he was feeling really alone; he then went to the grave of his wife and with a shovel he excavated it until he found the remains of what once had been his companion. He would never be separated from her precious remains, thus he collected the bones and stored them in his kneeling bench.

The daughter, a little bit scared by that strange disclosure, but always suspicious that eventually he could not be serious, promised to attend his last wishes, persuaded that he wanted to make fun of her and that on the very next day he would give her the solution to that fantastic conundrum. The next day comes and Jardin goes to the office, as usual. One hour later he was sent to the train station to dispatch some bags of tobacco, destined to supply the market. He had just left the station when he was then hit straight in the chest, by the unnoticed shafts of a carriage which was parked among other vehicles in the docks parking yard. He was knocked down by the violence of the impact and taken home unconscious. He recovered his senses after the application of some emergency care. The first responders wanted to remove his clothes to thoroughly examine the wounds but he strongly opposed; they insisted and he refused once again. Despite his refusal the responders decided to undress him regardless but he suddenly subsided: he was dead.

The body was placed on a bed. What a surprise when those present removed his clothes to find a leather bag tied up around his chest, sitting on his heart. A doctor who was called in to attest the death cut the bag in two pieces, from which a dry hand fell!

Keeping in mind what her father had told her the day before, Ms. Jardin advised Mr. B… and Mr. J… who were carpenters. The kneeling bench was opened and a *schako* (French military hat, round and tall) of the National Guard was found. On the bottom of the *schako* there was a dead person's head, still with the hair in place; they then noticed the bones of a skeleton; it was the remains of Mrs. Jardin. Last Sunday Jardin's body was taken to the grave. In order to attend the sexagenarian's wishes the remains of his wife were placed in his coffin and on top of his heart the dry hand which had felt his heart beat for eight years, if we can say so."

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1. (Evocation.)
A – I am here.

2. Who has warned you that we wanted to talk to you?
A – I know nothing; I was attracted here.

3. Where were you when we called you?
A – Near a man that I like, followed by my wife.

4. How could you have had the premonition of your death?
A – I was warned by the one I missed so much. God had allowed so from her prayers.

5. Was your wife then always near you?
A – She had never left.

6. Was the cause of her presence the remains preserved by you?
A – Not at all but I believed so.

7. Thus, had you not preserved her remains she would still be by your side?
A – Isn't thought more powerful to attract the spirit than the remains which have no importance?

8. Have you immediately met your wife, at the time of your death?
A – It was her who came to receive me and clarify me.

9. Were you immediately aware of yourself?
A – Soon. I had an intuitive faith in the immortality of the soul.

10. Your wife must have had other existences, prior to the last one. How could she have forgotten them to be entirely dedicated to you?
A – She should guide me in my corporeal existence, without the need to renounce to her former affections. When we say that we never abandon an incarnated spirit you must understand that what we mean by that is that we shall be close to that spirit longer than elsewhere. The speed of our

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locomotion allows for that as easily as a conversation that you may hold with several persons.

11. Do you remember your previous existences?
A – Yes. In my last one I was a poor peasant, without education; prior to that, however, I was a sincere and devoted religious person.

12. Wouldn't the extraordinary affection dedicated to your wife have its cause in former relationships of prior existences?
A – No.

13. Are you happy as spirit?
A – One cannot be more, you must understand.

14. Can you define your current happiness and tell us about its cause?
A – I should not have the need to tell you this: I loved and missed a dear spirit; I loved God; I was honest; I found what I missed. These are the elements of happiness to the spirit.

15. What do you do as a spirit?
A – When I was called here I told you that I was near a man that I liked. I was trying to inspire in him the desire for the good, as always do the spirits that God considers worthy. We have also other occupations which cannot be revealed yet.

16. We thank you for your kindness in attending our call.
A – I also thank you.

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The Spiritist Magazine
Journal of Psychological Studies
May 1860

Family conversations from beyond the grave

A convulsionary

Having the circumstances allowed contact with the daughter of one of the main convulsionary of Saint-Médard, it was possible to collect some particulars about that kind of sect. Thus, there is no exaggeration regarding the reports of voluntary self-inflicted torture of the fanatics. It is well known that one of the mortifications consisted on the person's submission to the crucifixion and all sufferings of the passion of Christ. The person in question who had only died in 1830 still had holes in the hands caused by the nails used to stick her onto the cross and on her side the marks of wound left by the spears. She carefully hid those stigmas of fanaticism, always avoiding explaining them to her children. In the history of the Convulsionaries she is known by a pseudo name that shall not be mentioned by reasons which will be revealed in due course. The following conversation took place in the presence of her daughter, who wished the evocation. Private details which bear no interest to strangers were removed, details which gave the daughter an incontestable proof of identity.

1. (Evocation.)
A – I meant to speak with you since long ago.

2. What were the reasons that led you to wish to speak with me?
A – I can appreciate your work, despite what you may think of my beliefs.

3. Do you see your daughter here? It was her, above all, who wanted to speak with you and we will be delighted to take the opportunity for our own instruction.
A – Yes, a mother always sees her children.

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4. Are you happy as a spirit?
A – Yes and no since I could have done better. But God takes my ignorance into account.

5. Do you remember perfectly well your latest existence?
A – I would have a lot to tell you but pray for me so that I am allowed to do that.

6. Have the tortures that you inflicted on yourself elevated you and made you happier as a spirit?
A – They did not do me harm but did not help me to advance in intelligence.

7. I kindly ask you to be accurate. My question refers to the fact if that was taken into account in terms of your merit?
A – I would say that you have an item in The Spirits' Book which provides the general answer. As for myself, I was a poor fanatic.

Note: Reference to question 726 in The Spirits' Book, related to voluntary sufferings.

8. That item states that the merit of the voluntary sufferings is in proportion to the resulting utility to others. Well, the suffering of the Convulsionaries, I believe, did not have another objective other than a purely personal one.
A – It was generally personal, and if I had never mentioned that to my children it was because I vaguely got it that it was not the true path.

Observation: Here the spirit of the mother responds in anticipation to her daughter's thoughts who wanted to ask why, when alive, she avoided to speak about it with her children.

9. What was the cause of the state of crisis in the Convulsionaries?
A – Natural disposition and fanatical super excitation. I would never have wanted to have my children dragged towards that fatal cliff, which I recognize as such even better today.
She then added, spontaneously responding to her daughter's reflections who had not, however, formulated the question: I did not have education but the intuition of many prior existences.

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10. Do some of the phenomena produced by the convulsionary have analogy with certain somnambulistic effects like, for example, mind reading, far vision, and intuition of languages? Did magnetism represent any role on that?
A – Many do, and several priests have magnetized, without people's consent.

11. Where did the scars that you had in the hands and other parts of the body come from?
A – Poor trophies to our victories, that served nobody and that sometimes excited passions. You must understand me.

Observation: It seems that in the practice of the Convulsionaries there were things of great immorality that had revolted the honest heart of this lady, and later when the fanatical fever was over they led her to disgust everything that brought those memories back to her. It is no doubt one of the reasons that made her not to talk about it with her children.

12. Were there real cures over Deacon Pâris' grave?
A – Oh! What a question! You know well that no, or very little, particularly to you.

13. Have you seen Pâris, after your death?
A – I have not seen him since I have come to the world of the spirits because I blame him for my mistake.

14. How did you see him when you were alive?
A – Like a God's envoy, and that is why I criticize him for the bad things he did in the name of God.

15. However, isn't him innocent of the foolish things done in his name after his death?
A – No because he himself did not believe his teachings. I did not understand that when alive as I understand it now.

16. Is it true that, as a spirit, he was indifferent to the manifestations which took place on his grave, as he said?
A – He deceived you.

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17. Therefore, he excited fanaticism?
A – Yes, and he still does.

18. What do you do as a spirit?
A – I endeavor to enlighten myself and that is why I said I wanted to come to you.

19. Where are you here?
A – Near the medium, with a hand on his arm or shoulder.

20. If we could see you how would you be seen?
A – My daughter would see her mom, like when she was alive. As for you, you would see me in spirit; I cannot tell you the word.

21. Kindly explain yourself. What do you mean when you say that I would see you in spirit?
A – A transparent human form, according to the depuration of the spirit.

22. You said that you had other existences. Do you remember them?
A – Yes, I told you so and from my answers you can see that I had many.

23. Could you tell us which one preceded the one we know about?
A – Not tonight and not through this medium. Through the gentleman if you like.

Note: She designates one of the assistants that had started to write as a medium, explaining her sympathy towards him, saying that she knew him from a preceding existence.

24. Would you be upset if I publish this conversation in the Magazine?
A – No. It is necessary that evil be known; but don't call me… (Her nick name). I hate that name. Call me the great master, if you like.

Observation: We don't mention the name that she was known by out of respect for her and because it brings her painful memories.

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25. We thank you for coming and for the explanations given to us.
A – I am the one to thank you for having provided my daughter with the occasion of meeting her mother, and me with the opportunity of doing some good.

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The Spiritist Magazine
Journal of Psychological Studies
May 1860

Varieties
New York's library

The Courrier des États-Units reports:

"A New York paper publishes a very curious fact already known by a certain number of people and about which very interesting comments have been made for several days. The spiritualists see in that fact one more example of manifestations from the other world. Sensible people don't go that far to find the explanation, and clearly acknowledge symptoms which characterize hallucination. That is also the opinion of Dr. Cogswell, hero of this adventure.

Dr. Cogswell is the chief librarian of the Astor Library. His dedication to the final stages of construction of a complete catalogue of the library leads him to use up hours of work which should actually been dedicated to his sleep. That is how he has the occasion of visiting alone the rooms where so many volumes sit on the shelves. About fifteen days ago, around eleven o'clock at night, he was passing by one side room full of books when he saw, with great surprise, a well-dressed man standing and apparently examining the titles of the books with great attention. In the beginning he thought it was a thief, he then backed up and carefully examined the intruder. His surprise became even livelier when he recognized the visitor as Dr… who had lived near Lafayette-Place, who had died and was buried six months earlier. Dr. Cogswell does not believe much in apparitions and fears them even less. Nonetheless, he thought it to be appropriate to treat the ghost with consideration and raising his voice he said: - Doctor, how come you have perhaps never visited this library when alive and you come to visit it after your death? The ghost kindly looked at the librarian and disappeared without responding, leaving him still perplex in his contemplation.

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– A singular hallucination, Dr. Cogswell said to himself. I might have eaten something spoiled over dinner.

He then returned to work and later went to bed and slept uneventfully. On the next day, at the same time, he felt like visiting the library again. He found the ghost at the same spot as the night before. He addressed him with the same words and got the same outcome.

– That is curious, he thought. I must come back tomorrow.

However, before returning, Dr. Cogswell examined the shelves that seemed to have the ghost's attention and out of a singular coincidence he identified a large number of both old and new books about necromancy. Hence, the next day and by the third time he meets the deceased doctor again, and now varying the question he said:

– It is the third time I meet you doctor. Tell me if any of these books trouble your resting so that I can have it removed from the collection.

The ghost did not respond as it had not on previous occasions but it disappeared definitely and the persistent librarian returned to the same place, at the same time on several occasions, not finding him ever again. Yet, advised by friends to whom he had told the story, as well as doctors who he had consulted with, he decided to take a break and travel to Charlestown where he spent a few weeks, before resuming the painstaking task that he had imposed upon himself and whose fatigue, no doubt, had caused the hallucination that we have just described."

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Observation: A first observation about the article: the nonchalance with which the detractors of Spiritism attribute to themselves the monopoly of common sense. "The spiritualists, says the author, see in that fact one more example of manifestations from the other world. Sensible people don't go that far to find the explanation, and clearly acknowledge symptoms which characterize hallucination." Thus, according to this author, only people that think like him are sensible people; the others don't have common sense, even if they are doctors, and Spiritism count them to the thousands. Strange modesty, really, the one that uses the maxim: Nobody is right but only my friends and us.

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We still wait for a clear and accurate definition, a physiological explanation of hallucination. However, in the absence of that, there is a meaning which is related to the word. In the mind of those who use that term it means illusion. Well, illusion means lack of reality. According to them it is a purely fantastic image produced by imagination, under some sort of cerebral super excitation. We don't deny the fact that in certain cases it may well be so. What remains to be determined is if every event of that kind occurs under the same conditions. From the examination of the above case it seems that Dr. Cogswell was perfectly calm, as he declares himself, and that no moral or physiological cause had disturbed his mind. On another hand, and even admitting his temporary illusion, it is still necessary to explain how come such an illusion had lasted for so many days in a role, at the same time of the day and in similar circumstances, since this is not the character of hallucination, per say. Had his brain been impressed by a given material cause on the first day it is obvious that the cause had ceased after a few moments when the apparition vanished. How could such a material impression be identically reproduced over a period of three consecutive days, intercalated by 24h intervals? It is regrettable the fact that the author disregarded this when providing explanations because, no doubt, he must have excellent reasons since he is part of the group of sensible people.

Nevertheless, we agree that in the case above there is no positive proof of reality and that, strictly speaking, we can admit that the same aberration of the senses could have repeated. However, do the same happen when the apparitions are followed by events of some sort of material nature? For example, when well alert people (and not in their dreams) see their absent relatives or friends, who they were not thinking of, coming to announce their passing to them, at the time of their death, can it be said to be an effect of imagination?

If the fact of death was not real there would undeniably be an illusion; but when the event confirms the prediction, and that is very frequent, how is it possible that the only thing admitted is silly ghost stories? Besides, if it were an isolated or rare fact one could believe in a game of chance. However, as we have been saying, the examples are uncountable and perfectly confirmed. It is up to the "*hallucinationists*" to bring us an irrefutable explanation and we will then see if their reasons are more demonstrable than ours. In particular we would like to have them demonstrating to us, especially if they consider themselves the owners of common sense and do

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admit that we have a soul which outlives the body, we would like to have them demonstrating, we were saying, the material impossibility that the soul that must be somewhere, cannot be around us, seeing us, hearing and communicating with us.

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The Spiritist Magazine
Journal of Psychological Studies
May 1860

Varieties
the betrayed bride

The following fact was reported by the "*Gazetta dei Teatri*" from Milan, on March 14th, 1860:

"A young man was totally in love with a lady who loved him back and whom he was going to marry when, yielding to an ill-fated desire, he abandoned his wife-to-be for a woman who was unworthy of a true love. The unfortunate and abandoned lady uselessly begs and cries. Her fickle boyfriend remains impervious to her appeals. She then goes to his house and out of desperation she dies before his eyes as a consequence of a poison that she had ingested. Facing the cadaver and after witnessing the death that he had caused he is then taken by a terrible reaction and also tries to kill himself. Nonetheless, he survives. His conscience always blames him. Since that fatal episode he always saw his bride coming through the door at dinner time, showing herself as a frightening skeleton. However much he tried to get distracted, change habits, travel, go to funny places, stop the clock, he achieved nothing. Wherever he was the ghost would always show up at the right time. He quickly lost weight and had his health compromised to the point that the doctors gave up on saving him.

A medical doctor, who was his friend, after having experimented with several medications and studied the case very seriously, had the following idea: hoping to demonstrate to him that he was a victim of an illusion, he sought a real skeleton and stored it in the room next door; then, having invited his friend for dinner, at 4 o'clock which was the usual time of the vision, he brought in the skeleton by the use of pulleys which were fixed nearby. The doctor thought that he was successful when his friend, taken by a sudden horror, exclaimed:

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– Oh, like one was not enough! Now it is two!

He then fell dead; a fulminating death."

Observation: Reading the report, which we transcribed giving credit to the Italian newspaper, the *hallucinationists* will be fed with material since they can say, and with reason, that there was an obvious cause for cerebral super-excitation, that can produce an illusion on the shocked person. In fact there is nothing that demonstrates the reality of the apparition which could be attributed to a mind weakened by a violent shock. As for ourselves, who know so many analogue and attested facts, we shall say that it is possible and that, in any case, the in-depth knowledge of Spiritism would have given the doctor a more efficient way of treating his friend. The means would have been the evocation of the young lady at different times, talking to her, be it directly or through a medium; asking her what could have been done in order to please her and obtain her pardon; ask the guardian angel to operate as an intermediary in order to convince her; and since she definitely loved him, she would certainly forget his mistakes had he shown a sincere regret and sorrow, instead of a simple horror which was his likely dominant feeling. She would have stopped to appear to him in such a terrible form, taking the gracious form she had when alive or she would simply no longer appear to him. She would have certainly told him good things which would have reestablished his calmness and balance. The certainty that they would never be really separated; that she was waking by his side and that they should reunite one day, all that would have given him courage and acceptance. It is a result that we have often seen. The spirits that show up spontaneously always have an objective. In such cases the best thing to do is to ask what their wishes are. If they are suffering, it is necessary to pray for them and do what can please them. If the apparition has a permanent character, like an obsession, it almost always stops when the spirit is satisfied. If the spirit manifests with obstinacy, visually or through any disturbing means that cannot be taken by an illusion; if the spirit is ill-behaved and acts malevolently, that spirit is generally more tenacious, a fact which justifies even further perseverance and sincere prayers in his favor. However, one must be really persuaded that there are no sacramental words in such cases, or even cabalistic formulas

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or exorcisms that may have any influence. The more mischievous these spirits are the more they laugh at the inspired terror and importance given to their presence. They enjoy being called devils or demons and thus take names like Asmodeu, Astaroth, Lucifer and other diabolical qualification, multiplying their perniciousness, whereas they simply leave when notice that they waste their time with people that are not mistaken and just pray for God to have mercy on them.

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The Spiritist Magazine
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Varieties
Superstition

The Siècle from April 6th, 1860 reports:

"Mr. Felix N…, a gardener from around Orléans, was said to have the talent of exempting conscripts from the draft, in other words making them get a good number. He promised a certain Frederic Vincent P…, a young winemaker from Saint-Jean-de-Braye, to draft the number that he wished, before a compensation of 60 francs that he would have to pay, being 30 in advance and 30 after the draft. The secret consisted of praying three *Our Father* and three *Hail Mary* for nine days. Besides, the witch indicated that thanks to him, the actions would greatly influence the conscript, hindering him from sleeping on the very last night, yielding his release instead. Unfortunately the enchantment did not work. The conscript slept as usual and picked number 31, which made him a soldier. Since these facts occurred two more times the secret was out and the witch was prosecuted."

Spiritism's adversaries accuse it of promoting superstitious ideas. However, what is the commonality between the doctrine that teaches the existence of the invisible world communicating with the visible one and facts of the nature that were just reported, true superstitious facts? Where has anybody seen Spiritism teaching such absurd? Had those who attack it dedicated themselves to its serious study, before judging it so lightheartedly, they would then know that Spiritism not only condemn all witchcraft practices but it also demonstrates its uselessness. Hence and as we have reiterated often, the serious study of Spiritism tends to destroy all superstitious practices. In the majority of the popular beliefs there is almost always some truth but altered, amplified. That is how the genie and fairy tales are founded on the idea of the existence of good and bad spirits, protecting or malevolent; that all stories of apparitions are based on the very real spiritist visible and even tangible

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manifestations. Such phenomenon, perfectly explained and verified now, enter into the category of natural phenomena, a consequence of the eternal laws of creation. But man is rarely satisfied with the truth that seems too simple. Man tends to coat it with all fantasies created by imagination, falling then in the zone of absurd. Those who are interested in exploiting those same beliefs come next, adding a self-serving fantastic reputation. This explains the crowd of foretellers, witches and sorceress against whom the law is fairly enforced.

The true, rational Spiritism is then not more responsible for their abuse than Medicine is by the ridicule formulas and practices employed by charlatans or ignorant people. Once more, before judging Spiritism, give yourself to the work of studying it seriously.

It is conceivable that there might be some truth in certain beliefs, but one may ask about the origin of the belief in something like the fact described above, a wide spread belief in the country side, as it is well known. It seems to us, at first sight, that it has its origin in an intuitive feeling about the invisible beings, to which one is led to attribute a power that they frequently don't have. The existence of deceiving spirits hanging out around us by force of our planet's inferiority, like harmful insects in a swamp, who make fun of the believers, predicting their chimeric future, always ready to please their tastes and desires, that is a fact from which we have daily demonstrations through the contemporary mediums. These things that happen before our eyes have happened in all times through the means of communication of those days, according to the time and place, that is the reality. With the help of charlatanism and greed, reality turned into a superstitious belief.

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The Spiritist Magazine
Journal of Psychological Studies
May 1860

Varieties
Pneumatography or direct writing

Mr. X…, one of our most renowned scholars, was at the house of Ms. Huet on February 11th last, with a group of six people who were initiated into the spiritist manifestations for some time already. Mr. X… and Ms. Huet sat face to face around a little table chosen by Mr. X… He took a piece of paper from his pocket, absolutely blank, folded it four times and marked it with an almost imperceptible sign, but sufficient to be identified. He put the piece of paper on the table, covered by his white handkerchief. Ms. Huet put her hands over the handkerchief. Mr. X… did the same, asking the spirits to provide a direct manifestation, with an instructive objective. Mr. X… directed his request to Channing who was evoked for that. Ten minutes had passed when he raised the handkerchief and retrieved the piece of paper in which there was a phrase written on one side, written with difficulty, almost illegible, but showing the outline of these words: God loves you. On the other side it read: God, on the external angle, and Christ, at the end of the paper. This last word was written in such a way that it showed a hinged mark on the folded paper. A second trial was carried out under the same conditions and after fifteen minutes the paper contained in its internal face, written in bold characters, the following English words: God loves you, and below it read: Channing. At the end of the piece of paper it read in French: Faith in God. Finally, on the back of the same page there was a cross with a sign similar to a bamboo, both painted with a red substance. Once the experiment was over Mr. X… expressed to Ms. Huet his desire to obtain more elaborated explanations from Channing, through her mediumship as a writing medium. The following dialogue was established between him and the spirit:

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– Are you here, Channing?

– I am here. Are you satisfied?

– Have you addressed the things you wrote to me in particular or to everybody else?

– I wrote a phrase whose meaning applies to all men. The experiment of writing in English however, is particularly to you. As for the cross, it is the symbol of faith.

– Why have you done it in red?

– In order to ask you to have faith. I could not write it because it would be too long; then I used the symbol.

– Is the red then the symbolic color of faith?
– Certainly. It is the representation of baptism by blood.

Observation: Ms. Huet does not speak English and thus the spirit wanted to give another proof that his thought was strange to the manifestation. He did that spontaneously and totally from his own initiative, but it is more than likely that he would deny that in case it had been asked as a proof. It is well known that the spirits do not like to be used as instruments in experiments. The most patent proofs are sometimes given when least expected and when the spirits act freely, they sometimes give more than if they were asked, be it because they want to show their independence, be it because for the production of certain phenomena it would be necessary to have the occurrence of circumstances which cannot always be produced by our will. It is never too much to repeat that the spirits have their own free-will and want to demonstrate to us that they are not submitted to our caprices. That is why they rarely yield to curiosity.

The phenomena, whatever their nature, are never at our services with any certainty, and nobody might guarantee that they would be produced at a given moment and at will. Any person who wishes to observe them must be patient and wait and this is frequently a test of perseverance from the part of the spirits, assessing the observer and the actual intention. The spirits give no importance to the entertainment of curiosity and do not bond themselves but to those who demonstrate their real desire for instruction,

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doing whatever is necessary to achieve that, without any commercialization of their time and effort.

The simultaneous production of signs in characters of different colors is an extremely curious fact, but it is not more supernatural than all others. We can have an account of that by reading the article *Pneumatography or direct writing* in the Spiritist Magazine, August 1859. The wonderful side disappears with the explanation, giving place to a simple phenomenon explained by the general laws of nature, and that could be called the "spirits' physiology".

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The Spiritist Magazine
Journal of Psychological Studies
May 1860

Varieties
Spiritism and spiritualism

The following statement by Cardinal Donnet was given in a recent speech in the Senate: "But today, like in former times, it is correct to say with a literary eloquence that Spiritualism is represented by Christianity."

It would certainly be a strange mistake if we thought that the celebrity speaker in that particular event had understood Spiritualism in the sense of spirits' manifestations. The word was employed there in its true meaning, and the speaker could not have expressed it in a different way, unless he had made use of a paraphrase because there was no other term to express the same thought. If we had not provided the source of our citation, people might certainly think that we had extracted it from an American spiritualist, about the Spiritist Doctrine, equally represented by Christianity, its most sublime expression. According to that, would it be possible that a future scholar, giving free interpretation to the words of Cardinal Donnet, would try to demonstrate to our descendants that in 1860 a Cardinal had publicly professed the manifestation of the spirits, before the French Senate?

Don't we see in this fact a new proof that there is the need for a different word for each thing, so that we can understand one another? How many endless philosophical arguments haven't we had due to the multiple meanings of the words! The inconvenience is even worse with the translations, from which the biblical texts show more than one example. If in Hebrew the word day and period were not expressed in the same way, we would not have been mistaken about the meaning of the words in the book of Genesis, regarding the duration of the formation of Earth, and Science would not have been cursed by the anathema for lack of understanding, when Science demonstrated that the formation of the planet could not have taken place in a period of six times 24h.

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Spontaneous Essays
Different orders of spirits

Private communication obtained by Mrs. D…, member of the Society, from her deceased husband.

Listen to me, dear friend, if you want me to tell you great things. Don't you see the direction taken by certain events and the progress that the sacred works can achieve by that? Listen to the elevated spirits, but watch out and do not confuse them with those who try to impose themselves with a language that is more pretentious than profound. Do not mix your thoughts with theirs. Would it be admissible that the inhabitants of Earth could see things from the same standpoint as the spirits detached from matter and who are obedient to our Lord's laws? Do not mix all spirits in the same group for they come from very different orders. The study of Spiritism teaches you but how much you still have to learn there! There is a multitude of individuals on Earth whose intelligences are not similar. Some among them are closer to the animals than to man, whereas there are others so much superior that one is tempted to say that they are closer to God, a kind of blasphemy which must be translated by the idea that they carry a spark from those celestial clarities, planted into their hearts by our Divine Master. Then! Whatever is the diversity among all intelligences of the human race, be assured that such diversity is still infinitely greater among the spirits. There are spirits in such a level of inferiority that you cannot find any similar among men, however there are those sufficiently purified to get closer to God, contemplating him in all His glory. Submitted to God's will, their only wish is to satisfy and please Him. These are called upon to circulate around the globes or to stop over according to the conveniences for the execution of the great designs of the Creator, and to some He says: Go, reveal my power to these elemental beings whose intelligences can now

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understand it. To others He says: Travel around those worlds so that the superior creatures that inhabit them, guided by your teachings, may add new greatness to the ones which have already been revealed to them. May all be instructed and learn since there will come a day when the clarities from above will no longer be shaded but will shine forever.

Your friend

The two messages below were obtained in a small and intimate circle in Luxemburg, sent to us by our colleague Mr. Soichon, who was present. We regret the fact that our activities have not allowed us yet to go to those meetings, to which we were kindly invited. We will be happy to be able to attend them since we know that they are presided by a feeling of true Christian charity and reciprocal benevolence.

• • •

I – Remorse and regret

I feel happy for seeing you all united by the same faith and by the love of God Almighty, our Divine Lord. May God always guide you in the good path and help you to become worthy of His benefits. Always love one another like brothers; help one another and may the love to thy neighbor never be a meaningless word. Remember that charity is the most beautiful of all virtues and the most pleasing to God, not only that charity which gives the two cents to the miserable ones but the charity which has pity on our brothers' sufferings; that makes you share their moral pains, alleviate the burden that oppresses them, thus relieving them and making their lives easier. Remember that sincere repentance obtains pardon to all faults; such is the greatness of God. Remorse has nothing in common with repentance. Remorse, brothers, is already the prelude of punishment. Repentance, charity and faith shall lead you to the happiness reserved to the good spirits. Go and listen to the words of a superior spirit, loved by God. Pray and open your hearts to the lessons which you shall learn from them.

A guardian angel.

II – The mediums (end of May, 1860)

I am happy for seeing your punctuality for the meeting that I have scheduled with you. God's benevolence shall be upon you and our guar-

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dian angels will always help you with their advices and will protect you against the influence of the bad spirits, if you know how to listen to their voices and to close your heart to pride, vanity and envy. God has tasked me with a mission to be accomplished together with the mediums. The more grace you receive from the Almighty, the more danger you incur. Such danger is more significant the more it comes from the favors that you have received from God. The faculties enjoyed by the mediums attract men's praise: felicitation, adulation, those are the burdens. The very mediums who should keep in mind their primitive condition, those are the ones who forget it; they do more: they attribute to themselves a merit that in fact is a God given gift. What happens then? The good spirits abandon them; they become play toys in the hands of deceiving spirits once they no longer have the good compass to guide them. The more capable they are, the more they are led to believe that their gift is their merit, up until the time when God, in order to punish them, retrieves that gift which can only be a fatal to them. It would never be too much to remind you that you should recommend yourselves to your guardian angel, so that he can help you to be on guard against the cruelest of your enemies: your pride. Remember that without the help of your Divine Master, you who are fortunate to serve as intermediaries between men and the spirits, if you had not taken advantage of that light, the more favored you had been the more severely punished you shall be. I am glad because I believe that this communication which you should take to the Society will yield fruits, and that all mediums who gather at the Society will be on guard against the hurdle on which they would stumble. Pride is that hurdle, as I said.

Joan of Arc

Notice: We are pleased to announce to our readers the reprint of the book "Story of Joan of Arc", dictated by her. Such a book will appear soon in Mr. Ledoyen's bookstore. We will come back to that story.

Allan Kardec[16]

[16] Paris, Typography de H. Carion, Rue de Bonaparte, 64

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The Spiritist Magazine
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Bulletin of the Parisian Society of Spiritist Studies

Notice:

From July 15th next the office of the Spiritist Magazine as well as Mr. Allan Kardec's residence will be transferred to Rue Sainte-Anne, 59 – Passage Sainte-Anne.

Friday, May 4th, 1860
(Private Session)

Minutes from the April 17th session were read.

By suggestion and proposal of the Committee, and after the reading of the minutes, the Society accepts among full members: 1st – Mr. Achille R…, a Paris worker; 2nd – Mr. Serge de W…, from Moscow.

Multiple communications:

1st – Letter from Mrs. P…, medium from Rouen, saying that several suffering spirits who were evoked at the Society have spontaneously sought her to thank her for her prayers on their behalf. Since when she recovered her medianimic faculty and she has only worked with suffering spirits. She was told that her mission is mainly to alleviate their pain.

2nd – A spontaneous essay received by Mrs. L…, a medium member of the Society, about vanity given by a familiar spirit was read. To be published below.

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3rd – Letter from Mr. Bénardacky, from Brussels, with a communication received about the formation of Earth by incrustation from several planetary bodies, and the state of catalepsy of Earth's first inhabitants and other living creatures. This communication occurred regarding a phenomenon of voluntary catalepsy that seemingly took place with some inhabitants of India and Central Africa. The phenomenon consisted of certain individuals being buried alive before the payment of a certain amount of money, and after several months they were retrieved from the grave, returning to life.

Mr. Arnauld d'A…, member of the Society and old friends with the counselor to the late King of Abissinia, who have resided for a long time in that country, mentions two facts of his knowledge, one of which occurred in England and the other in India, that seem to confirm the possibility of voluntary catalepsy of short duration, but he informs that he has never heard about facts similar to those described by Mr. Bénardacky. Mr. d'A… who was familiarized with the habits and language of those countries, and observed them as a scientist, is impressed by the fact that such facts would not have come to his attention, from what one can suppose that there might have been exaggeration.

Studies:

1st – A question is raised about the possible evocation of Mr. Jules-Louis C…, who died at the Val-de-Grace hospital, in exceptional circumstances, already evoked on February 24th (see number from April 1860, Bulletin of the Society, February 24th, Studies #2). The question was motivated by the presence of one person of his family who is very interested in the evocation and in the consideration of his current state of progress. St. Louis informs that the spirit prefers to be called in a more intimate session.

2nd – Questions about the theory of the formation of Earth and about the cataleptic state of the living beings in their origin, regarding the communication from Mr. Bénardacky. A large number of observations are made by several members.

3rd – Study about the phenomenon reported in the previous session, of a dog that recognized his evoked owner. The spirit Charlet intervenes spontaneously in the subject and develops a theory from which the possibility of the fact sticks out. To be published below.

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Friday, May 11th, 1860
(General Session)

Minutes of May 4th session were read.

Multiple communications:

1st – Letter from Mr. Rabache, sent from Liverpool, in which he reports a spontaneous communication given to him by Adam Smith, without any evocation; he then shows the conversation that follows with answers given in English while the questions were framed in French. In the conversation Adam Smith criticizes the point of view that served as basis for his economic theory. He says that if he were to write his book Moral feelings these days he would give it, as a general principle: the innate conscience, having love as its special driver.

2nd – A letter from Mr. Bénardacky, complementing the communications obtained about catalepsy.

Note: St. Louis in a private session and once questioned about the value of such communications, confirms several parts, but adds the following through the medium Mr. T…:

"You can study these things but I advise you not to publish it yet. Several other texts which will be given to you later, brought by the circumstances, are necessary. You take the risk of making serious mistakes by publishing it now, mistakes that you will have to reconsider later and that would be embarrassing and cause harm to Spiritism. Thus, be very prudent with respect to anything that is related to scientific theories since that is exactly what you have to fear from the pseudo-wise and imposter spirits. Remember what has been often said to you: the spirits do not have the mission of bringing you a finished science or to unveil all things before it is time, something that must result from man's work and ingenuity. Concentrate on your own betterment. God shall take your heart and your humbleness into account rather than a knowledge that is frequently covered by curiosity in its most part. It is by practicing God's laws, ***practicing them***, understand it well, that you shall deserve to be favored by communications from the truly superior spirits, who are never mistaken."

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It is impossible to ignore the profoundness and the elevated wisdom of such advices. That language, simultaneously simple and sublime, marked by extreme benevolence, shows a significant contrast to the callous and arrogant or the swagger of spirits who want to impose themselves.

3rd – Reading of news sent by Mr. T…, with the description of a very superior world, to which his spirit was transported during the sleep. It seems that such a world has many analogies with the state attributed to Jupiter, but even on a higher degree.

Studies:

1st – Two spontaneous essays, one received by Ms. Parisse and signed by Louis, and another received by Mr. Didier Junior, signed by Gérard de Nerval.

2nd – Questions related to Mr. T… vision, addressed to St. Louis. The vague and incoherent answers indicate the evident interference of a deceiving spirit.

3rd – Evocation of Adam Smith, regarding his letter to Mr. Rabache. Questions about his current positions compared to those found in his books. He confirms what he said to Mr. Rabache, relatively to the error in the principle which served as basis for his moral considerations.

Friday, May 18th, 1860
(Private Session)

Reading of the minutes and works of previous session.

Under the advice and proposal from the Committee, and after a verbal report, the Society accepted as members: 1st – Mr. B…, entrepreneur in Paris; 2nd – Mr. C…, trader in Paris.

Multiple communications:

1st – Reading of the following communication, received in a private session, with respect to the works of the previous session, through the medium Mrs. S…:

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– Why haven't St. Louis given a communication last Friday through Mr. Didier, then allowing a deceiving spirit to speak?

– St. Louis was present but did not want to speak. As a matter of fact, haven't you recognized that it was not him? That is enough. You were not deceived since you recognized the imposture.

– Could you ask him? He is here.

– St. Louis, could you give us the reason for your abstention?

– You are upset with what happened but you must know that nothing happens without a reason. Sometimes there are things whose objectives you don't understand; that seems evil to you, at first sight, because you are very impatient, but you shall acknowledge its wisdom later. Hence, remain calm and do not be upset with anything. We can distinguish those who are sincere and we take care of them.

– If it was a lesson that you wanted to give us I would understand it when we are in our small group; but in the presence of strangers, who then had a bad impression, it seems to me that evil prevails over good.

– You are mistaken by seen things that way. Evil is not what you think and I assure you that there was people to whom that backlash was a proof of your good faith. In reality, sometimes good comes out of bad. When you see a gardener cutting beautiful branches of a tree you deplore the fact that the greenery is been sacrificed and it seems bad to you. However, once those parasite branches are cut-off, the fruits blossom even more beautiful and tasty. That is the good. You then realize that the gardener was wiser and more cautious than you supposed. By the same token, if a limb is cut-off from a patient, the loss of the member is bad; but, if the patient gets better after the amputation, that is the good since it may have saved a life. Give some serious thought to that and you will understand.

– That is so fair. But how come after we appeal to the good spirits in order to have the imposter spirits kept away our appeal is not attended?

– It is attended, have no doubt! However, are you sure that such appeal is originated from the bottom of the heart of all attendees, or that there isn't someone that out of a less charitable or malevolent thought may attract bad spirits to your environment, by desire? That is why we tell you

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incessantly: Be united, good and benevolent to one another. Jesus said: *Whenever you gather in my name, I will be among you*. Do you think that it is good enough to pronounce his name for that? Make no mistake and be convinced that Jesus go nowhere unless invited by pure hearts, together with those who practice his precepts, because these are the ones who truly gather in his name. He does not go to the proud ones, or the ambitious, or hypocrites, or those who gossip about their brothers. These are the ones that he means when he says: *shall not enter the Kingdom of God*.

– I understand that the good spirits leave when their advices are not heard. However, if there are ill-intended people among the attendees, is that a reason to punish the others?

– I am surprised by your persistence. It seems to me that I have explained it very well to someone that wishes to understand. Do I need to repeat that you must not bother with these things which are negligible before the great edifice of the Doctrine under construction? Would you believe that your house is about to collapse because a tile has fallen from the roof? Do you have any doubt about our power, our benevolence? No! Let us then act and rest assured that every thought, good or bad, has an echo in the heart of the Eternal.

– You said nothing about the general invocation we make at the beginning of each session. Could you give us your thoughts?

– You must always appeal to the good spirits; the format, as you know, is insignificant. Thought is everything. You are surprised by what happened. However, have you examined well the faces of those who hear you when you make such invocation? Haven't you seen a sarcastic smile from certain lips, more than once? Which spirits do you think such persons may carry along? These are spirits that, like them, laugh at the most sacred things. That is why I tell you not to receive the first person to show up; avoid the curious ones and those who not come to learn. Everything shall happen in due course and nobody can prejudge God's designs. I truly tell you that those who laugh at these things today shall not laugh much longer.

St. Louis

2nd – A note addressed by Mr. Jobard, from Brussels, about the evocation he carried out of Mr. Ch. de Br…, deceased not long ago.

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3rd – Reading of a communication received by the medium Ms. L…, member of the Society, with interesting explanations about the story of the spirit and the little dog. To be published below.

4th – Another spontaneous essay by the same medium about sadness and grief.

5th – Letter from Mr. B…, science professor, about the theory given to him of fixed times for the manifestation of the spirits. Such theory is considered by all, without exception, as the result of an obsession by spirits who are systematic and ignorant. Experience and reason demonstrate to the exhaustion that it does not deserve a serious examination.

6th – Report of a curious fact, related to a portrait painted under the influence of a natural intuitive mediumship. Mr. T…, painter, had lost his father at an age that he could not have kept any memory of his features. Together with other members of the family he regretted the fact of not having any picture of his father. One day he had a kind of vision in his studio, or even better, an image was formed in his mind; he then reproduced it on the canvas. It took him several sessions to accomplish the execution and the image came back to him on every occasion. He then had the intuition that it was the image of his father but he spoke to nobody. When the portrait was finished he showed it to his relatives who recognized his father without hesitation.

Studies:

1st – Four spontaneous essays received simultaneously: first by Ms. Huet, from the spirit that began to write his memories; the second by Ms. S…, about the Fantasy, given by Alfred de Musset; the third by Ms. Stephanie S…, from a familiar spirit deceased a few years back, whose name when alive was Gustave Lenormand. That is a not much advanced spirit, joyful and witty, but very good and obliging, considered as a friend of the house by several families that he visits. One day he said that he would come to hunt the bad spirits. The fourth essay by Ms. Parisse was signed by Louis.

2nd – Evocation of Mr. B…, professor of science that we mentioned above, a living person designated by another spirit as capable of providing information about Francois Bayle, a seventeenth century doctor that some

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people want to write his biography. The result of the evocation tends to demonstrate that Bayle who is dead and Mr. B…, who is alive, are both the same person. In fact the latter gives the required information and provides several explanations of the highest interest. To be published.

Friday, May 25th, 1860
(General Session)

Reading of the minutes and works of previous session.

Multiple communications:

1st – Letter from Dr. Morhéry, with an appreciation, from a scientific point of view, about the medication employed by Ms. Désirée Godu under his supervision. Published below.

2nd – Reading of a spontaneous essay by the medium Ms. L…, about human misery.

3rd – Reading of a series of very remarkable communications received by several members of the Russian W… family in private sessions. To be published.

4th – Reading of a private evocation carried out in a private session from the medium Ms. Duret, deceased on May 1st, in Sétif, Algeria. It contains important consideration about the mediums.

Studies:

1st – Evocation of Ms. Duret; series of communications.

2nd – Evocation of Charles de Saint-G…, mentally challenged, age 13. It contains interesting revelations about the state of that spirit, before and during his incarnation. To be published below.

3rd – Study about Mr. V…, a Navy officer, still alive, who has kept a precise memory of his life and death in the period of St. Bartholomew. To be published.

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June 1860

Spiritism in England

In the beginning Spiritism found a resistance in England that rightfully surprised us. We cannot say that, like everywhere else, it has found isolated support but its progress was infinitely slower than in France. Would that be the case that the English, colder, more positive and less enthusiastic than us, as some say, are less carried away by imagination? Would they be less attracted to the marvelous? If that were the case then it would be impressive and with more reason that Spiritism has its main focus in the United States, where the positivism of the material interests reigns like an absolute sovereign. Wouldn't it be more rational that it had appeared in Germany, but at the same time, doesn't it seem that Russia takes the lead as the classical land of legends?

The opposition found by Spiritism in England has nothing to do with the national character but with the influence of religious ideas of certain dominating sects, more strictly attached to the letter than to the spirit of their dogmas. They were shaken by a doctrine that at first sight seemed to them contrary to their beliefs. However, this could not have lasted long in the minds of a critical, enlightened nation, where free examination finds no obstruction and the freedom of assembly is an absolute right. They had to surrender before the evidence of facts. Well then, it was precisely because the English have judged and appreciated them cold-bloodedly and without enthusiasm that they have understood its full reach.

When the capital truth that the spiritist ideas are founded on the Christian ideas was clear to them and that, far from contradicting, they reinforce, confirm, explain one another, then the religious scruple was completely satisfied. Having accommodated conscience, there was nothing else opposed to the progress of the new ideas, which propagate with incredible

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speed in that country. There as elsewhere it is still in the enlightened echelon of society that the larger number of followers and most zealous adepts are found. This is an irrefutable argument, which cannot be disputed. Mediums multiply and numerous centers are created, to which high clergy members associate themselves, openly proclaiming their convictions. Will the adversaries say that the fever of the wonderful has triumphed over the English phlegm? Be it as it will, there is a notorious fact: their flanks get enlightened daily, despite their sarcasm.

The development of the spiritist ideas in England had to give rise to specialized publications. They now have a very interesting monthly periodical published in London since May 1st under the title: *The Spiritual Magazine*, from which we extract the report below.

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The Spiritist Magazine
Journal of Psychological Studies
June 1860

A talk ative spirit

Spending a few weeks in Worcester I casually found a lady at the house of a local banker, from whom I heard such an impressive story that I needed more than one witness to give her credit. I questioned the banker about that lady that he knew for more than thirty years. "She is so truthful, he added, and her righteousness is so much broadly known that I have no doubt about the authenticity of her story. This lady enjoys a spotless reputation, of irreproachable behavior, having a strong and intelligent personality, highly educated." He then thinks that it is impossible that she would try to deceive others or that she would be mistaken. He had heard her telling that story multiple times, always in a precise and clear way, so much so that he felt embarrassed. He refused to admit such facts but, on another hand, he dared not to doubt her good faith.

My own observations led me to confirm everything that I learned about that lady. There was in her manners, her air, even the sound of her voice, something that seemed incapable of deceiving, carrying the conviction of truth. Thus, it was impossible to me to consider her dishonest, even more so when she spoke about these things with an evident distress. The banker had warned me that it would be very difficult to make her talk about the subject since, in general, she was used to the fact that people would laugh rather than believe in her. It must be said in addition that neither her nor the banker knew Spiritism or had heard about it.

Here is the fact reported by the lady:

"Around 1820 we left our Suffolk house and moved to …, a sea port in France. Our family was formed by my parents, a sister, a twelve year old brother and an English butler. The house was located in an isolated region, far from the city, at the beach. There was no other house or construction nearby. One night my father saw a man covered by a mantle, seating on

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a piece of rock, a few yards from the door. My father approached to greet him but since he got no answer back, he then returned. Before coming inside he had the idea of looking again but for his amazement there was nobody there. He got even more surprised when he went back and carefully examined the surroundings, near the rock, finding no vestige of the stranger who was seating there a moment earlier, and there was no shelter where he could have hidden. When my father came to the house he said: - "My children, I have just seen an apparition". We of course laughed our heads off, as one can easily understand.

Nevertheless, that very night and in several others which followed, we heard strange noises at several places of the house: sometimes it was a moaning coming from below our windows, on other occasions it seemed that someone was scratching the windows, or even that several persons were climbing the roof. Several times we opened the windows, asking out loud: Who is that? But we never got an answer. A few days later at night break we heard noises in the bedroom where my sister and I were sleeping. She was twenty years old and I was eighteen then. We woke everybody up in the house but nobody listened to us. We were censored and called crazy. The noises ordinarily sounded like knocks; they would sometimes last twenty or thirty minutes; sometimes one per minute.

Later on, the internal noises as well as the external ones, were heard by our parents who were forced to admit that it was not our imagination. They then remembered the apparition. In any case we were not that scared and ended up getting used to all that noise.

One evening when there was the usual knocking, I had the idea of asking: – If that is a spirit then knock six times. I immediately heard six raps, one by one. The noises became so familiar with time that we not only were no longer afraid but they also became more pleasant.

I will now tell you the more curious part of the story, and I would hardly do that if all members of my family had not witnessed that thing. My brother who was then a boy and is now a renowned professional can attest it to you if necessary, in all its details.

Besides the raps in our bedroom we began hearing something like a human voice, mainly in the living room. The first time we heard it my sister was playing the piano; we were singing a "*romanza*" when the voice started following us. You can imagine our surprise. We could not doubt the reality because soon later the voice started to talk to us, clearly and in-

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telligibly, meddling into our conversation from time to time. It was a low voice, with a slow, very solemn and distinct tone. The spirit always spoke in French. He said his name was Gaspard but never responded when we wanted to question him about his personal story; he never explained why he had established communication with us either. We thought he was Spanish but I cannot remember where we got such an idea from. He used to call every member of the family by their given name; he sometimes recited poems and constantly tried to get feelings of the Christian moral across to us, never going into issues of dogmas though. He seemed to want to make us understand the grandiosity of virtue, the beauty of harmony among the members of a family.

Once, when my sister and I had a slight argument, we then heard the voice saying: M… is wrong; S… is right. Since he was known to us he always gave us advice. On one occasion my father was very distressed because he thought that he had lost certain documents which he needed to find. Gaspard told him where the documents were placed, in our old house in Suffolk. The papers were sought and found exactly where he had indicated.

Things continued to be like that for another three years. Every member of the family, including the servers, had heard the voice. The presence of the spirit, since we had no doubt about it, was always a reason for great joy among us; he was simultaneously considered a companion and a protector. One day he said: I will not be with you for a few months. In fact his visits stopped for several months. One evening we heard that dear voice saying: I am here with you. It would be difficult to describe our happiness.

Up until that point we had heard but never seen him. One evening my brother said: Gaspard, I would like very much to see you. And the voice responded: I will satisfy you. You shall see me if you please go to the other side of the square. My brother left but soon returned saying: I saw Gaspard; he wore a large mantle and a wide brim hat; I looked underneath the hat and he smiled. – Yes, said the voice entering the conversation, it was me.

He suddenly left us but in a very kind way. We returned to Suffolk and there, like in France, Gaspard continued to talk to us for several weeks after our arrival. One evening he said: I will leave for good; a disgrace would come upon you if I stayed by your side in this land where our communications would be badly understood and misinterpreted.

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Since then, the lady added with a sad tone, like from someone speaking of a loved one who had departed by death, since then we have no longer heard Gaspard's voice."

There you have the facts as we were told. All those things make me think and perhaps they do to your readers too. I don't intend to give any explanation, any opinion. I will only say that I thoroughly trust the good faith of the person from whom we heard it, and I subscribe with my name below it, as a warrantor of the accuracy of the report.

S.C. Hall

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The Spiritist Magazine
Journal of Psychological Studies
June 1860

The spirit and the little dog

(Society, May 4th, 1860 – Medium Mr. Didier)

Mr. G. G… from Marseille transcribes the following fact to us:

"A young man died eight months ago and his family in which there were three sisters who were mediums, evokes him every day, using a basket. Every time that the spirit is called a dog which the young man was very fond of, hops on the table, smells the basket, and yelps. The first time it happened the basket wrote: "My brave little dog that recognizes me."

"I have not witnessed the fact myself but the persons from whom I heard the story did see it and those are good spiritists and very serious people, so I cannot doubt their honesty. I asked myself if the spirit had kept sufficient material particles to reach the dog's sniffing capability or if the dog was able to see the spirit. It is a problem that seems useful to investigate further in case it is not solved yet."

1. Evocation of Mr. … deceased eight months ago, who was just mentioned above.
A – I am here.

2. Do you confirm the fact relative to your little dog, which comes to smell the basket which is used for your evocations, apparently recognizing you?
A – Yes.

3. Could you tell us what is it that attracts the dog to the basket?
A – The extreme subtleness of the senses that may lead the dog to guess the presence of the spirit or even see it.

4. Does the dog see or feel you?
A – The smell above all and the magnetic fluid.

Charlet

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Observation: Charlet, the painter, gave a series of remarkable communications to the Society about the animals, which we will publish soon. That was certainly the reason why he had spontaneously interfered with the present communication.

5. Since Charlet wants to intervene in the current issue we ask him to provide us with some explanations about it.

A – Gladly. The fact is perfectly trustworthy, and consequently natural. I speak in general because I don't have the details of the case you are discussing. A dog is endowed by a very particular organization. They understand man: that is enough. They feel man, following him in all of his actions, bearing the curiosity of a child; they love man and even dedicate entirely to him – and you have examples to confirm what I am saying. Dogs must be – I am not positive, please understand that well – but they must be one of those animals which come from a more advanced world to support man in his sufferings, serve and protect him. I have just mentioned moral qualities that dogs certainly have. As for their sensitive faculties these are extremely delicate. Every hunter knows the subtleness of a dog's sniff. Besides that quality the dog understands almost all actions of man; understands the meaning of his death. Why wouldn't they guess the presence of their soul or even see them?

Charlet

Next day Mrs. L, a medium also member of the Society, received the following explanation about the same subject:

"The fact cited at the Society is true, although the spirit once disconnected from the body does not have any of its emanations. The dog sniffed the presence of its owner. When I say sniffed I mean that its organs detected his presence but the nose did not feel or the eyes did not see; however, the whole dog's body was somehow warned about the owner's presence, and that warning was passed to the dog mainly by the will expressed by the souls of those who evoked the dead person. Human wishes reach and warn the instinct of the animals, particularly of the dogs, before any exterior sign reveals those wishes. The dog is in direct communication with us, the spirits, through their nervous fibers, almost as much they are with men. The dog perceives the apparitions; it is aware of the difference between them and the real or Earthly things, and they are very afraid of them. The dog

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howls to the moon, according to the vulgar expression; it also does so when it feels death coming. In these two cases, and in many others, the dog is intuitive. I shall add that its vision is less developed than its sensations. It sees less than it feels. The electric fluid penetrates the dog almost routinely. The fact which served me as a starting point has nothing of special since at the time when the wish for calling his owner was out, the dog felt his presence almost as quickly as the spirit heard and responded to the call which was addressed to him."

George, a familiar spirit

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The spirit of an idiot

(Society, May 25th, 1860)

Charles de Saint-G…, is a living thirteen year old mentally challenged boy, whose intellectual faculties are so much inexistent that he does not even recognize his parents, being only able to feed himself. He shows a completely interrupted bodily development. Some people thought that this could be an interesting subject for a psychological study.

1. (to St. Louis) –Could you tell us if we can evoke the spirit of that child?
A – Yes you can evoke him as if he were dead.

2. Your response makes us suppose that we can make the evocation at any time.
A – Yes, his soul is attached to the body by material links but not by spiritual links. His soul can always disengage.

3. Evocation of Ch. de Saint-G…
A – I am a poor spirit, bounded to Earth like a bird held by the foot.

4. In your present condition as a spirit, are you aware of your almost nullity in this world?
A – Certainly. I feel my imprisonment well.

5. When your body sleeps and your spirit is free are your thoughts as lucid as if you were in your normal state?

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A – When my unfortunate body is asleep I am a little bit freer to elevate to heavens to which I aspire.

6. Do you have a painful feeling as a spirit with respect to your corporeal condition?
A – Yes because it is a punishment.

7. Do you remember your previous existence?
A – Oh, Yes! That is the cause of my current exile.

8. What was that existence?
A – A libertine youngster at the time of Henry III.

9. You said that your current condition is a punishment. Then, you have not chosen that?
A – No.

10. How can this present existence serve to your progress considering your oblivious state?
A – It is not oblivious to God who has imposed that to me.

11. Can you foresee the duration of the present existence?
A – No; a few years more and I will return to my homeland.

12. What have you done as a spirit between the previous and current existences?
A – Since I was a frivolous spirit, God imprisoned me.

13. In your waking state, are you aware of what goes on around you, despite the limitation of your organs?
A – I see and understand but my body does not see or understand.

14. Can we offer you with anything useful?
A – Nothing.

15. (to St. Louis) – May the prayers for an incarnated spirit have the same efficacy as those in favor of an errant spirit?

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A – The prayers are always good and pleasant to God. In the current position of this unfortunate spirit they cannot serve; they will be useful later since God keep them aside.

Observation: Nobody can neglect the elevated moral teaching that results from this evocation. Besides, it also confirms what has always been said about the mentally challenged. Their moral handicap does not mean a handicap of the spirit that, abstraction made of the material organs, enjoys all its faculties. The limitation of the organs is just an obstacle to the free manifestation of the faculties; it does not annihilate them. It is like a strong man whose limbs were tied up by a strong rope. It is a well-known fact that in certain regions, far from being a reason for neglect, the mentally challenged are surrounded by careful benevolence. Wouldn't such a feeling be originated from the intuition of the true state of these miserable creatures, deserving more attention the more their spirit, that understand their condition, must suffer by seeing themselves as an outcast of society?

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The Spiritist Magazine
Journal of Psychological Studies
June 1860

Family conversations from beyond the grave

Mrs. Duret

Writing medium, deceased on May 1st, 1860 in Setif, Algeria, evoked first at the house of Mr. Allan Kardec on May 21st, then at the Society, on May 25th.

1. (Evocation.)
A – I am here.

2. We know each other by name, but not in person, since we have never met. Do you recognize me?
A – Oh! Very well.

3. Have you come to visit me after your death?
A – No, not yet, but I knew that you would call me.

4. As a medium and already initiated in Spiritism I thought that you could give us instructive explanations, better than others, about different points of the science.
A – I will respond the best I can.

5. This first evocation, in a certain way, aims only at establishing our relationship and to put us in touch. As for the questions, since they are of general interest, I prefer to address them to you at the Society. Thus, I ask you if you could kindly attend the invitation to come.
A – Yes, gladly so. I will respond and ask God to illuminate me.

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6. There are five mediums here. Is there anyone who you might have preference for in order to act as your interpreter?
A – That is indifferent to me as long as it is a good medium.

7. Have you ever been deceived by spirits as a medium in your communications?
A – Ah, often! There are only a few mediums that have not, more or less.

Note: Next day Mrs. Duret manifested spontaneously and revealed disappointment for not having been asked a higher number of questions the night before.

8. If I did not do that, as I said, was to spare them to the Society. I just wanted to make sure that I could count on you.
A – What is done in your house is also useful to the Society. It is sometimes convenient to take advantage of the moment when the spirit wants to communicate since the circumstances are not always favorable to them.

9. Which circumstances may be favorable to them?
A – There are many which are of your knowledge but you need to know that it does not always depend on the spirit. Sometimes the spirit may need to be assisted by others who may not be always available at the moment.

10. Since you have come spontaneously, I must understand that you are in one of those adequate moments and I will use you, if you wish so. You said that you were often deceived as a medium. Do you see now the spirits that deceived you?
A – Yes. I see them very well. They wanted to interfere here too but I see them clearly. I am no longer a toy in their hands. Hence I repeal them.

11. You also said that there are only a few mediums that have never been deceived. What does it depend on?
A – It depends a lot on the medium and on the one who interrogates.

12. Kindly explain it more clearly.
A – I mean that it is always possible, whenever there is the will, to be undisturbed by the bad spirits and that the first condition for that is not to

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attract them by weaknesses or faults. How much could I tell you about it! Ah! If the mediums only knew how bad they do to themselves when they give opportunity to the malevolent spirits!

13. Is it in the spiritual world that one is exposed to evil?
A – Yes, and also in the world of the living ones.

14. What bad can it do to them in the world of the living ones?
A – There are many. They become prey to the bad spirits, to begin with, who abuse them and lead them to evil, stimulating every germ of defect which they may find, particularly pride and envy. God punishes them later through the penalties of life.

Observation: We have more than one example of mediums endowed by the most remarkable faculties who have been chased and subsided by disgrace, after having allowed to be dominated by bad spirits.

15. Wouldn't that be better not to be a medium then, since that faculty may drag us to such serious inconveniences?
A – Do you really believe that the bad spirits attack only the mediums? Mediumship, on the contrary, is a precious means of recognizing and forearming against them. It is the remedy that God, in his benevolence, places together with the illness. It is the warning of the good father who loves his children and wants to keep them from danger. Unfortunately those who enjoy that gift don't want to or don't know how to use it. They are like the unwise man who harms himself with the weapon which should be used for his own defense.

16. Is that you yourself, Mrs. Duret, giving the answers?
A – It is me giving you the answers, I testify in God's name. However, I believe that if I had been left on my own I would be incapable. The thoughts come to me from above.

17. Do you see the spirit who gives you inspiration?
A – No. There is a crowd of spirits here before whom I bow, and whose thoughts seem to irradiate upon me.

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18. Thus, a spirit may receive inspiration from others, like when incarnated, and serve them as an intermediary?
A – Have no doubt about it. The spirit frequently thinks that the answers are his when in fact he is just an echo.

19. May the thoughts be yours or suggested by others we don't care since they are good and we thank the good spirits who suggest them to you. However, I would ask still why those spirits don't answer directly?
A – They would do it if you had interrogated them. It was me that you have evoked. They want to answer and then they use me as a server for my own enlightenment.

20. A spirit who has obsessed a medium in life, can he obsess that medium after death?
A – Death does not free man from the obsession of the bad spirits. It is the image of the devil, tormenting the suffering souls. Yes, those spirits pursue him after death and cause him horrible sufferings for the tormented creature feels embraced by a power from which he cannot be released. On the contrary, the one who has been freed from the obsession when alive is strong and the bad spirits pay him with fear and respect. They found their superior.

21. Are there many mediums that are really good, in the thorough meaning of the word?
A – There is no lack of doctors but of good doctors. The same applies to the mediums.

22. Which signs can be used to identify the communications of a trustworthy medium?
A – The communications from the good spirits have an unmistaken character when we take the burden of studying them. As for the medium, the best one would be the one who had never been deceived because that would be the proof that he only attracts good spirits.

23. But aren't there mediums endowed by excellent moral qualities who are still deceived?
A – Yes, the bad spirits may make attempts and do not triumph but through weakness or excessive confidence of the medium who then allows de-

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ception. But that does not last and the good spirits always win when there is strong will-power.

24. Is the medianimic faculty independent of the moral qualities of the medium?
A – Yes. It is sometimes given in high degree to vicious persons, in order to help their correction. Don't the ill persons need more medication than the healthy ones? The bad spirits sometimes give them good advices without their knowledge; they are led to that by the good spirits. Those persons, however, do not take advantage of that and out of pride they don't take the advices.

> **Observation:** This is perfectly accurate and one sometimes see inferior spirits giving tough lessons, in hard ways; we see them pointing out defects and exposing caprices to ridicule, more or less skilfully, according to the circumstances, and occasionally in a very witty manner.

25. Can good spirits communicate through bad mediums?
A – Imperfect mediums may sometimes obtain lovely communications that can only come from good spirits. However, the wiser and more sublime those communications, the guiltier the mediums for not using them. Oh! Yes. They are very guilty and will suffer penalties for their blindness.

26. May the good faith and personal qualities of the person that interrogates the bad spirits, attracted by an imperfect medium, ensure good communications?
A – The good spirits appreciate intention, and when they consider useful they can utilize any kind of medium, according to their objectives. But, and in general, the more serious the qualities of the medium, the safer the communications.

27. Since all men are imperfect, does it follow that there aren't perfect mediums?
A – Some are so much perfect as allowed by Earth's humanity. These are rare but they do exist; they are God's favorites and prepare great joy to themselves in the world of the spirits.

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28. What are the defects which give more access to the bad spirits?
A – I told you: pride and also envy, which is a consequence of pride and egotism. God loves the humble and punishes the arrogant.

29. From the above the conclusion is that the medium that is not humble does not deserve any trust?
A – Not in absolute terms. However, if you recognize pride, envy and lack of charity in a medium, then you are more prone to be deceived.

Observation: What loses many mediums is the fact of considering themselves the only ones capable of receiving good communications, neglecting those from others. They judge themselves as prophets but they are not more than interpreters of clever spirits that entrap them in their nets, persuading them that everything that they write is sublime and that they no longer need advice. The belief of certain mediums in the infallibility and superiority of their communications is such that to them it is almost a profanity to touch those communications; it is a blasphemy to doubt them; even more, one is exposed to turning them into enemies for it would be better to tell a poet that his verses are poor. Such a feeling, whose evident origin is pride, is fed by the spirits who assist those mediums and make sure that they inspire in them the desire to stay away from anyone who can give them good advice. Hence, anything that is not good, in the absolute sense, cannot come from a good spirit. Consequently, every advice given, or every inspired thought which reflects the minor bad feeling is bad, and hence it comes from a suspicious source, irrespective of the qualities or redundancy of style, as a matter of fact. A not less characteristic sign of that origin is adulation, abundantly employed by the bad spirits towards certain mediums. By the way, they know how to praise their physical or moral traits, massaging the mediums' secret inclinations, exciting their ambition and greed, even criticizing pride and advising humility, stimulating vanity and self-love. One of the methods they use is to persuade the mediums of their superiority as mediums, placing them as apostles of missions, which are at least doubtful and for which the first required quality would be humbleness, added to simplicity and charity.

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Clouded by venerable names, from whom they judge to be the interpreters, they don't see the bad intentions transpired by the false spirits, since it would be impossible to inferior spirits to simulate completely every quality that they don't have. The mediums will not be really freed from the obsession which victimizes them unless they can understand such truth. It is only then that the bad spirits, from their side, will understand that they waste their time with people that they cannot catch in a faulty situation.

(Society, May 25th, 1860)

30. As it seems, your husband has the faculty of clairvoyance. Is that true?
A – Yes, positively.

31. He says that he saw you twice after your death. Is that true?
A – Yes, it is true.

32. Are the clairvoyant mediums subjected to be deceived by the imposter spirits as much as the writing mediums?
A – They are deceived less frequently than the writing mediums but can also be by false appearances, when they are not inspired by God. Didn't the false prophets make miracles that deceived the people under the Pharaoh, during Moses' time? It was only Moses who was not mistaken since he was inspired by God.

33. Can you now explain to us your sensations when entering the world of the spirits? Besides the more or less lengthy disruption which always follows death, was there a time when your spirit lost completely the self-awareness?
A – Yes, as always; it cannot be different.

34. Did that absolute loss of awareness start before the instant of death?
A – It began in the agony.

35. Did it persist after death?
A – For a very short time.

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36. In all, how long might it have lasted?
A – About 15 to 18 of your hours.

37. Is such a duration variable, according to the individuals?
A – Certainly. It is not the same to all men. It depends a lot on the kind of death.

38. Were you aware of what was happening to the body while the phenomenon of death was taking place?
A – Absolutely not. God, who is good to all his creatures, wishes to spare the spirit of the anguishes of that moment; hence He removes every memory and sensation.

Observation: That fact, which has always been confirmed to us, is analogous to what happens to the spirit when returning to the corporeal world. It is well known that at the time of conception the spirit that was designated to inhabit to body that is to be born is taken by a disruption which progressively increases along with the tightening up of the fluidic links that unit it to the matter, up until close to birth. At that moment the spirit equally loses self-awareness, only recovering it at the moment when the child breathes. It is only then that the union between the spirit and the body is complete and definitive.

39. How was the moment of awakening? Did you suddenly recognize yourself or there was a period of semi-consciousness, that is, an emptiness of thoughts?
A – I was in that state for some time, then I gradually recognized myself.

40. How long did it last?
A – I am not exactly sure, but it was short. Perhaps a couple of hours.

41. Was your sensation pleasant or painful during that kind of half-sleep?
A – I don't know. I had almost no awareness of myself.

42. While the ideas became clearer, were you sure about the death of the body or, for a short time, you believed that you were still in this world?
A – In reality, I did believe it for a few moments.

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43. When you were positive about your death, were you sad?
A – No, absolutely not. The loss of life is not to be deplored.

44. Where were you when you acknowledged yourself and what was the first thing that you saw?
A – I was with spirits that surrounded me, helping me to leave that disturbance. It was the change that shocked me.

45. Are you close to your husband?
A – I hardly leave him. He sees and evokes me, and that replaces my poor body.

46. Have you gone back immediately to revisit your friends: Mr. Dumas and the other spiritists from Sétif?
A – Not immediately. I thought they would evoke me. I had left them not long ago and it seemed that I had known them and had not seen them for centuries. I was a medium and spiritist. Every spirit that I had evoked came to see me. It was touching. If you only knew how nice it is to meet again our friends in this world!

47. Has the world of the spirits seemed something new and strange to you?
A – Oh! Yes.

48. This answer surprises us considering that this is not the first time that you are in the spiritual world.
A – There is nothing surprising about it. I was not as advanced as I am now. And besides, the difference between the corporeal and the spiritual world is such that we are always surprised.

49. Your explanation could be clearer. Wouldn't that be because every time that we return to the spiritual world the achieved progress gives us new perceptions, allowing us to see it under different aspects?
A – It is positively so. I told you that I was not as advanced as I am today.

Observation: The following comparison allows the understanding of what happens in such a circumstance. Suppose a poor peasant that comes to Paris for the first time: he will take part in a society and live in an

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area compatible with his situation. After a few years of absence, during which he became wealthy and acquired certain education, he returns to Paris and finds himself in an environment completely different from the first time, which will seem new to him. He will understand and appreciate a number of things that had hardly called his attention the first time around. In a word, he will have difficulty recognizing his former Paris but it will always be Paris, seen in a different way.

50. How do you see now the communications given in Sétif: are they generally more good than bad?

A – They are as everywhere else: there are good and bad ones, true and false. People frequently get involved with things that are not serious enough and don't always go well. Nevertheless, they don't suppose to be doing bad things. I will try to correct them.

51. We thank you for your kindness in coming and giving the explanations.

A – I also thank you for having thought of me.

The Spiritist Magazine
Journal of Psychological Studies
June 1860

Intuitive Medicine

Plessis-Boudet, May 23rd, 1860

Dear Sir,

In my last letter I provided you with a bulletin of the cures obtained through the medication given by Ms. Godu. I still have the intention of keeping you informed about the current events, but today I find it more beneficial to talk about her means of treatment. It is good to have people aware of that because we receive patients from far away with a false idea of that kind of medication, exposing themselves to a useless trip or a trip of pure curiosity.

Ms. Godu is not somnambulistic. She never gives consultation at a distance, not even in my house, unless under my direction and control. When we agree, which is something that almost always happens as I am now in a better condition to appreciate her medication, we start the agreed treatment and Ms. Godu continues with the application of balms, prepares the infusions, acting like a nurse, but a topnotch nurse, with an incomparable keenness, in our modest makeshift clinic.

Will she be endowed by a purifying fluid, through which she obtains such precious results?

Will it be by the frequency of application of her infusions or by the confidence that she inspires?

Finally, will it be through a well-known and applied system of medication that makes her successful?

Such are the three questions that I often ask myself.

At this point in time I don't want to get into the first question because it requires an in-depth study and a scientific discussion of first order. This shall come later.

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As for the second question, today I can answer positively, since Ms. Godu is in the same condition of every doctor, nurse or technicians who are capable of raising the patient's moral, inspiring a healthy trust.

Regarding the third question, I no longer hesitate to answer it positively. I am convinced that Ms. Godu's medication constitutes a whole and very methodic system. The system is theoretically simple but in practice it varies to infinity, and it is in its application that it demands thorough attention and every possible abilities. The most skillful professional finds it difficult to understand, at first sight, the mechanism and the series of never ending changes, depending on the progress or decline of the disease. They become obfuscated and confused but with time the medication and its effects are better understood.

It would take too long to enumerate the details to you, and "*currente calamo*"[17] it is a whole new medical system to us, although and no doubt, very old relatively to the age of man in this planet. Here are the foundations of that system which rarely moves away from manipulative medicine.

In the majority of the cases Ms. Godu applies a topic extract composed of one or two elements, found everywhere, from the hut to the castle. That extract has such an energetic effect that it produces results incomparably superior to every known composite, not excluding the current cautery and the *moxas*. Sometimes she limits herself to the application of vesicants, when an energetic effect is not indispensable. The skill consists on the application of adequate doses of the remedy to the illness; on keeping a constant and varied suppuration, and that is what she obtains with such a simple combination that one cannot consider to be a medication. One can say that these are similar to the simple kerats and even cataplasms, however that balm surely produces effects which are extremely variable: here the calcareous on top of the plaster; on the hydro topics it is water; in people with humors it is an abundant suppuration, sometimes clear, sometimes thick; finally, the effects of the balm vary to the infinity through a cause which I have not understood yet and that, as a matter of fact, must be part of the investigation of the first question. That is regarding the exterior part.

[17] Without deep reflection; with a running pen. Write verses currente calamo. (R.T.)

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Later I will send you a word about the internal medication that I can easily understand. One must not think that the illness is removed by the hand. As always, time and perseverance are needed to radically cure rebellious diseases.

Yours sincerely, etc.

Morhéry

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Journal of Psychological Studies
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A seed of madness

The *Journal de la Haute-Saône* has recently reported the following fact:

"People have seen dethroned kings buried in the ruins of their palaces; unfortunate gamblers renouncing to life after losing fortunes; however, an owner committing suicide in order not to outlive the expropriation of a coppice, that is perhaps what has never been seen before the case that we report. A landowner of Saint-Loup received a communication indicating that one of his coppices would be expropriated on May 14th by the East Railroad Company. The information touched him profoundly. He could not bear the idea of losing his coppice, giving signs of mental alienation. He left his house on May 2nd at three o'clock in the morning, then drowning at the river Combeauté."

In fact it is difficult to see people committing suicide for such a futile cause. Such an unreasonable act can only be explained by a mental disarray. But what has produced that disarray? Certainly it was not the belief in spirits. Was it the fact of the fields? In that case why don't all of those who face dispossession go mad? Some may say that it is because not everyone has such a weak mind. You then admit a natural predisposition for madness. It could not be different since the same cause does not always produce the same effect, and we have already said that often when responding to those who accuse Spiritism for provoking madness.

They should explain if there was mad people before dealing with spirits and if there is mad people only among those who believe in spirits! A physical cause or a violent moral commotion will only produce instantaneous madness. Beyond that if we examine the antecedents there will always be symptoms that a fortuitous cause may develop. Madness then assumes the character of main concern. The mad person talks about his concerns but the cause of madness is not that concern; it is, somehow, a form of manifestation.

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Thus, when there is predisposition for madness, the one who is concerned with religion will have a religious madness; love will produce a passionate madness; ambition will produce the madness of honors and wealth, etc. In the case mentioned above it would be an absurd to see anything other than a simple effect that any other cause would have produced, since there was predisposition. Now, we go further: we say out loud that if that landowner, so sensitive to his coppice, had profoundly incorporated the principles of Spiritism he would not have gone mad or drowned. Two disgraces would have been avoided, as shown by many examples. The reason for that is obvious. A relative moral weakness is madness' primary cause, yielding the individual incapable of resisting the shock of certain impressions, among which and at least in three quarter of the cases, sorrow, despair, disappointment and all tribulations of life. Providing man with the necessary strength to see these things with indifference is the same as mitigating man's most frequent cause of madness and suicide. Well, such strength is found in a well understood Spiritist Doctrine.

Facing the greatness of the future that the Doctrine patently demonstrates and unveils before our eyes, life tribulations become so ephemeral that they slide over our souls like the water over the marble, leaving no trace behind. The true spiritist is not more attached to matter than required by life's needs. However, if he lacks something he shows resignation since he knows that he is there in-passing and that a much better fate waits for him. Thus, he is no more upset by that than if he had found a stone on his path. If the gentleman above were instilled by these ideas what would had become of the coppice before his eyes? The annoyance would be insignificant or null and an imaginary disgrace would not have dragged him to a real disgrace. In summary, one of the effects, and we can say one of the benefits of Spiritism, is to give the soul the strength that it lacks in many circumstances, and that is how it can reduce the causes of madness and suicide.

From the above one can see that the simplest fact may be a source of teaching to anyone willing to give thought to that. It is by showing the applications of Spiritism in the most vulgar cases that one shall understand its whole sublimity. Isn't that the true philosophy?

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Muslim tradition

The following text was extracted from the clever and remarkable book by Mr. Géraldy Saintine, published under the title "*Three year sin Judea*".

"When Babel Sultan Nebuchadnezzar was sent by God to punish the children of Israel, who had abandoned the doctrine of unity, he stripped the temple from all precious objects which were there. He kept for himself the throne of Solomon with its supports, the two pure golden lions animated by witchcraft and defending the gates, and then distributed the rest of the pillage to the several kings of the court. The king of Roum received Adam's costumes and Moses' stick; the king of Antakie got the throne of Belkis and the wonderful peacock whose stoned tail formed a rich dossal around the throne; the king of Andalucia received the golden table of the prophet. A stone safe containing the Torah was among the treasures but nobody paid any attention to that, although it was the most precious of all assets. It was then left behind to the caprices of bandits from around town, stealing everything in their path; and the repository of God's word disappeared in that huge chaos."

"Forty years later, having God soothed his wrath, He decided to re-establish his inheritance to the children of Israel and requested Euzer, the prophet – God bless him! – predestined by the divine will to a glorious mission. He had spent his whole youth in prayers and mediation, neglecting human sciences to fully dedicate to the contemplation of the Infinite Being, separated from the world, at the bottom of a cave around the sacred city. That cave is still called *el Azerie*[18]. Obeying God's order he left his refuge

[18] Arabic name for the cave known as Lazarus' Grave.

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and came to join the children of Israel, telling them how they should reconstruct the temple and reestablish the honor of the former rituals."

"However, the people did not believe in the prophet's mission. They declared that they would not submit to the law; that the works of construction of the temple would stop and they would inhabit other lands, if the book of Lord Moses – God bless him! –had consigned all religious prescription given to him at Mount Sinai. The book had vanished and every attempt to find it proved useless."

"Euzer then felt in big trouble and ardently prayed to God to alleviate his suffering, and he then blocked the people from persisting in their ruin. He was sitting under a tree, sadly contemplating the ruins of the temple around which an unruly crowd agitated, when a voice from above commanded him to write. He obeyed immediately, although he had never had a pen in his hand. He continued to write everything that the heavenly voice dictated to him, from after the mid-day prayer to the same time on the following day, fasting and grounded to the sacred soil, he did not hesitate for a minute or stopped at night because a supernatural light illuminated his spirit and an angel guided his hand."

"All children of Israel were stunned and quietly contemplated that divine manifestation of power. However, when the prophet finished his miraculous copy the Imams, who were envious of the particular favor done to him, they then pretended that the new book was a diabolical invention and that it had no similarity with the former book."

"Euzer reached out to the Infinite Goodness again and yielding to a subtle inspiration he walked to the spring of Siloe, followed by the crowd. At the spring he raised his hands to the skies and prayed a long prayer with his heart and the people prostrated before him. A flat stone suddenly appeared on the surface of the water, floating as if sustained by an invisible hand. The trembling Imams recognized in the stone the long lost sacred arc. Euzer took it with deference. The arc then broke open on its own. Moses' Torah came out as if alive and the new copy, leaving the prophet's hands, rested inside the sacred box."

"There was no more doubt. The sacred man, however, demanded that the Imams had the two exemplars confronted. The Imams obeyed, despite their confusion. After a long examination they testified in a loud voice that not a word, not a single accent showed the minor difference between the book written by Euzer and the one given by Moses. As they had paid

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that tribute to the truth, God then punished them for their first mistakes, blinding their eyes, throwing them into eternal darkness."

"That is how the children of Israel were driven back to their forefather's faith. The place where their God given chief sat was later called "*Kerm ech Cheick*" (Sheikh's pen).

• • •

Who would not acknowledge in that report several spiritist phenomena that the mediums reproduce before our eyes and that have nothing of supernatural?

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Language mistake by a spirit

We received the letter below regarding a fact reported in the May issue of the Spiritist Magazine, in the article entitled "Pneumatography or direct writing":

"Dear Sir,

It was only today that I read the May issue of the Magazine, finding the report of an experience of direct writing, carried out in my presence at Ms. Huet's house. It is a pleasure to confirm the report with the exception of a small inaccuracy that escaped the storyteller. What we found in the piece of paper was not *God loves you* but *God love you*, that is to say, the verb love without the s, which was not in the third person. Thus, it should not be translated as God loves you (in French) unless presumed the existence of a particle "what" giving the phrase an imperative or subjunctive form. This observation was made in the following session to the spirit Channing (considering that it was Channing since you know me and please excuse me for keeping my doubts about the absolute identity of the spirits); the spirit did not explain it very categorically and even criticized us a little, if I remember well, for giving importance to one letter "s" as compared to a more or less remarkable experience."Regarding that friendly criticism by the spirit of Channing, I thought it was my duty to inform you about my observation about the way the word love was written. The honorable Mr. E. de B… that kept the piece of paper can show it to you and he will show to many people and among those there could be some who would have read the article from the Magazine. Well then, it is important – and I am sure you agree with my opinion – that the highest fidelity be given to the report of the so strange and marvelous facts that we obtain."

Yours sincerely…

Mathieu

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We had noticed perfectly well the mistake indicated by Mr. Mathieu and promptly corrected it, knowing from experience that the spirits give little importance to these typos, with which the more enlightened have no scruples. Hence we are not surprised at all by Channing's remark with respect to something insignificant, as he said. The accuracy in the reproduction of facts is, no doubt, something essential. But the importance of such facts is relative and we must confess that if we were supposed to always follow the French orthography of the invisible ones then the grammarians on duty would have fun, treating them as cooks, even if the mediums had passed those subjects. We have a lady medium at the Society full of academic titles, and whose communications, sometimes written very calmly, have several of those mistakes. The spirits always tell us: "Pay attention to the message not the form; the actual thought is everything to us; the form is nothing. Modify the form, if you like. We leave that to you."

If the form is mistaken we don't maintain it unless it can provide a teaching. Well, that was not the case in the situation above, in our opinion, because the meaning of the statement was obvious.

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Spontaneous essays and spiritist dissertations
Received or read in sessions of the Society

Vanity
(By Mrs. L, medium)

I want to talk to you about vanity that is blended into all human activities. It stains every delicate thought; it penetrates the heart and the mind. Evil plant which muffles the germ of goodness; all qualities are annihilated by its poison. Prayer is needed to face it; only prayer can give us strength and humbleness. You incessantly forget God, ungrateful man. To you he is only the desperate help in affliction, never the friend invited to the feast of joy. He gave you the glorious radiation of the Sun to illuminate the day and the stars, golden flowers, to break the darkness of night. Everywhere, ill all elements needed by humanity, He touched the creation with beauty. God has treated you like a generous host would do with his guests. He multiplies the splendor of his dwelling and the abundance of the banquet. What do you do in turn; you that only have your heart to offer him back? Far from decorating it with happiness and virtues, far from offering him with the premises of your hopes, you deprive him, you don't invite him to your heart, unless harmed by sorrow and bitter deceptions. Ungrateful! What are you waiting for to love your God? Disgrace and abandonment! Before that, offer him your painless heart; stand up and offer him your fearless love, but not like slaves on their knees, and when the time of danger comes he shall remember you who did not forget him at the time of happiness.

Georges, a familiar spirit

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Spontaneous essays and spiritist dissertations
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Human misery

Human misery is not in the uncertainty of the events that sometimes cheer you up, sometimes knock you down. It is totally in the avid and insatiable heart that always wants to receive, regretting others aridness and never noticing its own drought. That unhappiness for always wanting more, above one's head; that unhappiness never satisfied with the most expensive joys; that unhappiness, I tell you, that is what constitutes human misery. Why bother with the brain, with its most brilliant faculties, if always darkened by the insatiable and bitter desire for things that are always beyond reach? The shadow fluctuates around the body; happiness wavers around the soul, always unachievable. You must not, however, be sorry or smear your fate for that shadow, that wave-like fleeing and moving happiness by the intensity and anguish confined in your heart, since it gives us the proof of divinity imprisoned with humanity. Thus, love pain and its vivifying poetry, which vibrates your spirits through the memory of the eternal homeland. The human heart is a chalice full of tears; but the breaking dawn shall drink the water from your hearts; it shall be the amazing life to your eyes, blinded by the darkness of the corporeal prison. Courage! Each day is liberation. March the painful path; march and keep your eyes on the mysterious star of hope.

George, a familiar spirit

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Spontaneous essays and spiritist dissertations
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Sadness and sorrow

It is wrong to frequently give in to sadness. Make no mistake. Sorrow is a firm and honest feeling that hurts man right in the heart or in his interests, but the vile sadness is no more than physical manifestation of the slow or the torrent blood that follows its course. A lot of weakness and selfishness is covered up in the name of sadness. It debilitates the yielding spirit. Sorrow, on the contrary, is the bread of the strong; the bitter nutriment that feeds the faculties of the spirit, reducing the animal influence. Do not seek the martyrdom of the body, but eagerly seek the martyrdom of the soul. Men understand that movement is needed to maintain life but don't understand that suffering is needed to exercise the moral qualities. Happiness, or simply joy, is such a brief guest of humanity that you cannot withstand it without been crushed, however transient it may be. You were cut to suffer and incessantly dream of happiness because you are wingless birds, grounded, looking to the skies and longing for the infinity.

George, a familiar spirit

Observation: These two communications undoubtedly contain beautiful thoughts and images of great elevation, but they seem to have been written under the influence of somewhat somber and pessimistic ideas. They seem to carry the expression of a broken heart. The spirit that dictated them died a few years ago; he was good friends with the medium when alive, becoming a family genie after his death. He was a talented painter, leading a calm and serene life. Who knows if that was also the

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case in his previous existence? Nonetheless, all of his communications attest depth and wisdom. One could say that they reflect the medium's character. Mrs. L is undoubtedly a very serious lady, in many aspects above the vulgar, and that is what attracts the sympathy of the good spirits to her, abstraction made or her medianimic faculties. However, the following message received at the Society demonstrates that she can obtain communications of much varied characters.

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Spontaneous essays and spiritist dissertations
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Fantasy
(medium Mrs. L)

You want me to talk about fantasy. It was my queen, my owner, my slave. I served it and I was dominated by it. Nevertheless, although always subjected to its adorable fluctuations, I was never unfaithful. It is fantasy still that drives me to speak about something else: about the easiness with which one heart may be split between two loves, something censored and badly taken. I consider absurd such censorship from the good bourgeois that only like their little, moderate vices, yet more boring than their virtues. They only admit what their pruned brains, fenced by hedges like the garden of a priest, can understand. You are afraid of what I say; relax; Musset has his own fangs; he cannot be asked to show the kindness of trained dogs. One needs to bear and understand his jokes, truthful before his frivolous appearance, sad in his happiness, smiley in his tears.

Alfred de Musset

Observation: One person that had only heard this communication when it was first read said in a private session that it seemed of little significance to him. The spirit of Socrates who was taking part in the conversation responded to this observation, spontaneously writing: "No, you are mistaken; read it again; there are good things; it is very smart and it has its good side. They say that this is how one can get to know man. In fact, it is easier to prove the identity of a spirit from your time than from mine. To certain people it is useful to have communications of this kind from time to time."

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The other day and in a conversation about mediums, referring to the character of Alfred de Musset accused by one of the participants of being very material, he spontaneously wrote the remarkable communication below, through one of his favorite mediums.

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Spontaneous essays and spiritist dissertations
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Influence of the medium onto the spirit
(medium Mrs. Schmidt)

It is only the superior spirits that can irrespectively communicate with all mediums, keeping the same language in all circumstances. But I am not a superior spirit, thus I am sometimes a little bit material. However, I am more advanced than you may think.

When we communicate through a medium the emanation of the medium's nature reflects more or less upon us. For example, if the medium is of that type in which the heart prevails; of those more advanced creatures capable of suffering for their brothers; finally, of those devout, great souls, turned strong by unhappiness and purified by the torment, then their reflex does good, in the sense that we are spontaneously corrected and our language interacts. However, if on the contrary we communicate through one of those mediums of a less elevated nature we are then merely served by a faculty as someone is served by an instrument. That is when we become what you call a little bit material. We talk about spiritual things, if you like, but we keep the heart aside.

Are the educated, cultured mediums, more apt to receive elevated communications than those who are not?
A – No, I repeat. It is only the essence of the soul that is reflected upon the spirits, but the superior spirits are the only ones invulnerable.

Alfred de Musset

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Bibliography

In an article above we spoke of a new periodical publication about Spiritism, in London, under the title *The Spiritual Magazine*. Italy does not fall behind the movement that elevates the ideas to the invisible world. We received a flyer from a newspaper published in Genova, called *L'amore del Vero, periodico de scienze, literature, belle arti, magnetism animale, omeopatia, elettro-telegrafia, Spiritismo, etc. Sotto la direzzione dei signori D. Pietro Gatti e B. E. Maineri*. That paper is issued three times per month, in 18 pages brochures.

Dr. Gatti, director of the Genoa Institute of Homeopathy, is an enlightened adept of Spiritism, and we have no doubt that the matters related to this science are handled by him with the talent and sagacity that characterize him.

The Story of Joan of Arc dictated by herself to Ms. Ermance Dufaux, whose reprint we just announced, is just out and can be found in the Ledoyen bookstore. We referred to this remarkable work in the January issue of the Magazine, 1858. Since then our opinion did not change regarding its importance, not only from a historical point of view but as one of the most curious facts of spiritist manifestations. The reprint was strongly demanded and we don't doubt that it will have as great a success as the number of adepts of the new science who are today in larger number since the time of the first publication.

Allan Kardec[19]

[19] Paris, Typography Cosson & Co., Rue de Four-Saint-Germain, 43

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Notice

The office of the Spiritist Magazine as well as the private residence of Mr. Allan Kardec were transferred to Rue de Sainte--Anne, 59 located at Passage Sainte-Anne.

Bulletin of the Parisian Society of Spiritist Studies

Friday, June 1st, 1860
(Private Session)

Minutes and works of previous session were read.

The Society admits Mrs. E…, from Vienna, as a full member by proposal of the Committee and after a verbal report.

Administrative businesses:

The Society adopts the following proposal from the Committee:

– According to Art. 16 of the Bylaws, it may make public the intention of letting go certain members;

– If the nomination for the Directorate and Committee were to happen before that time they could then include members that will no longer stay;

– It would not be rational to have those who intend to leave taking part in the nominations.

The Society then resolves:

1st – The nominations to the Directorate and to the Committee will take place in the first session of May. The current members will carry their functions over up to that time.

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2nd– Considering that a long and not programmed absence of the members of the Directorate and Committee may hinder the normal development of the works, the Society resolves that the members who do not attend the meetings for three consecutive months, without previous notice, will be considered resignations and thus replaced.

Multiple communications:

1st – A spontaneous communication obtained by Mrs. L… was read, about "relative honesty", signed by Georges, a familiar spirit.

2nd – Another communication read by Ms. Schmidt, about the influence of the medium upon the spirit, signed by Alfred de Musset.

3rd – Report of a case involving two persons, one of them a poor young lady whose current relationships are consequence of previous life relations. Circumstances apparently serendipitous brought them in contact and they felt a mutual sympathy, revealed by a singular coincidence of medianimic power. A superior spirit, when questioned about the fact, informed that the young lady was the other person's daughter in a previous life; that she had been abandoned and in the present life she returned to her path, giving her the opportunity of repairing her faults, protecting her, what she is prepared to do despite her precarious condition, since she makes her living out of her labor. The fact with many interesting aspects comes to reinforce what has always been said about certain sympathies whose causes originate from previous lives. There is no doubt that such a principle gives one more reason to the fraternal feeling that turns charity and benevolence into law, since it tightens up and multiply the bonds which must unite the whole humanity.

Studies:

1st – Evocation of the great *Françoise*, one of the main Convulsionaries of Saint--Médard, from whom a first evocation was published in the last May issue. The spirit was called again, from her own initiative, with the intent of rectifying an idea that she had expressed about Deacon Pâris. She blames herself for having calumniated him, mistakenly judging his intentions, and she thinks that her spontaneous apologies will spare her some deserved punishment. St. Louis complements this communication with some news about worlds that are destined to the punishment of guilty spirits.

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2nd – Analytical and detailed examination of Charlet's communications about the animals. The spirit develops, complements and rectifies certain statements which seemed obscure or wrong. This examination will continue in the next session. To be published next.

3rd – Two spontaneous essays are obtained, the first by Ms. Huet, about the persistence of the memories in the spirit; the second by Ms. L, signed by Georges, her familiar spirit, about the critical analysis of the spiritist communications, proposed by the Society. The spirits gives full support to that kind of study, indicating it as a means of avoiding false communications.

Friday, June 8th, 1860
(General Session)

Minutes and works of previous session were read.

The widow Mrs. G…, former member and not included in the April 30th list, according to the new Bylaws, writes to us explaining the reasons for her absence and requesting to be reintegrated as a member. Following the Committee's recommendation, she is admitted as requested.

Multiple communications:

1st – A spontaneous essay received by Mrs. L and signed by *Delphine de Girardin* is read, about the first impressions of a spirit. It contains a very poetic and realistic image experienced by the spirit when leaving Earth.

2nd – Another one received by the same medium and signed by *Alfred de Musset*, with the title Aspirations of a Spirit.

3rd – An interesting and personal fact reported by Mr. M…, from Metz, about the influence that a medium may exert upon another person in order to develop her mediumship. It was developed in Mr. M… by that way; the particular aspect of this case is that it occurred at a distance. The medium that was in Chalons and Mr. M… who was in Metz scheduled the time for the test and Mr. M… attested the right moment when the medium influenced him and when such influence stopped. Besides, he described the spiritual sensations of the medium

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and from which he could have no idea, while the medium wrote the same words described by Mr. M…

Even beyond, a very curious event of direct writing occurred with the medium, that is, without intention or provocation, since he was not thinking about that. Several words of undoubted origin, when the circumstances are known, were found with demonstrated intention and adequate to the situation. The medium unsuccessfully tried to repeat the manifestation.

Studies:

1st – Several questions addressed to St. Louis (1. About the state of the spirits; 2. About what must be understood by sphere of flowers, mentioned by certain spirits; 3. About the latent intellectual faculties; 4. About signs to identify the spirits).

2nd – Evocation of Antoine T…, who disappeared a few years ago, leaving no clue about his fate. Since a first evocation was identified as inaccurate, he explains the reasons, providing new details about him. The investigation will clarify if these are more accurate than the first ones.

3rd – Evocation of Vogt, the astrologer from Munich, who committed suicide on May 4th, 1860. His barely freed spirit is still heavily influenced by the same concerns he had when alive.

4th – Two spontaneous and simultaneous essays are obtained, the first by Mr. Didier Jr. about fatality and signed by Lamennais; the second by Mrs. L about Human Masquerades, signed by Delphine de Girardin.

Friday, June 15th, 1860.
(Private Session)

Works and minutes of the June 8th session were read[20].

[20] The original states May 8th, an obvious typo since the previous session took place in the previous week. (N.T.)

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As proposed by the Committee, Mr. Count de N… from Moscow and Mr. P… a property owner in Paris were accepted as members.

Several communications:

1st – Reading of a letter informing that the clergy is seriously dedicated to the study of Spiritism in certain regions and that well informed members of that community speak of Spiritism as something that has come to exert great influence upon the social fabric.

2nd – Reading of a private evocation which took place at Mr. Allan Kardec's house of Mr. J…Junior, from Saint-Étienne. Although of private attention, the evocation presents useful teachings given the elevation of the evoked spirit, and it was heard with great interest.

3rd – Observation made by Mr. Allan Kardec about a prediction addressed to him by a medium of his acquaintance. According to that prediction, certain events must take place on precise dates and for confirmation the spirit had determined that those predictions be known by several people, among them Mr. Allan Kardec, in order to certify with the occurrence the dates they were made. I refused, said Mr. Allan Kardec, for the following considerations: "There is already a significant tendency to see in Spiritism a channel for soothsaying, contrary to its objective. When future events are announced and do take place we certainly have an exceptional and curious case but it would be dangerous to take that as a general rule. That is why I did not want to have my name associated to something which could endorse a belief which would mislead the understanding of Spiritism in its principle and application."

Studies:

1st – Evocation of Thilorier, the physicist who died thinking that he had found the means of replacing steam by condensed carbon acid as the driving force. He acknowledges that such discovery was nothing more than his imagination. Published in the sequence.

2nd – Continuation of the critical analysis of Charlet's communications about the animals. It will be published.

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3rd – Evocation of a rapping spirit that manifests to Mr. N…, member of the Society, through physical effects of certain originality. He says he was head drummer with the military band of the Vatican, whose name was Eugène. His language does not betray the skills that he attributes to himself.

4th – Spontaneous essay obtained by Mrs. L, about the *development of the intellectual faculties*, regarding the evocation of Thilorier, signed by Georges, a familiar spirit. It is noticeable that this spirit adapts his communications to the current events, demonstrating that he takes part in the conversations, even without being evoked. This has happened on several other occasions with respect to other spirits. Another one received by Mr. Didier Junior, signed by Vauvenargues with some select thoughts.

Friday, June 22nd, 1860
(General Session)

The works and minutes of the June 15th session were read.

Multiple communications:

1st – A spontaneous essay received by Mrs. L, from Alfred de Musset, about the Rêverie.

2nd – Report of a natural fact of spontaneous mediumship, as a writing medium, given by Mrs. Lub…, member of the Society. The person is a fifteen year old peasant with no knowledge of Spiritism and that writes almost daily, sometimes full pages, in an absolutely mechanical mode. She has an intuition that it must be a spirit talking to her because when she is led to write she takes a pencil and says: Let us see what he is going to tell me today. Her communications are always related to episodes of her private life, hers or of those of her acquaintance, and almost always of extreme fairness about things completely oblivious to her. It is likely that if her faculty were cultivated and well guided it would develop in a remarkable and useful way.

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Studies:

1st – Questions about animals of transition which can fill out the existent blanks in the scale of the living beings between the animal and man. To be continued.

2nd – Questions about the inventors and premature discoveries, with respect to the evocation of Thilorier.

3rd – Physical manifestations produced by Mr. N… Jr., a thirteen year old boy, mentioned in the previous session. The rapping spirit associated to him makes him simulate with hands and fingers and incredible flexibility every military evolution, like the charge of the cavalry, maneuvers of artillery, attacks to forts, etc., reaching out to objects around him to simulate weapons. He expresses all his feelings like rage, impatience or mockery, by violent knocks and very suggestive gestures of pantomime. In addition he shows unconcern and indifference while his hands are given to that kind of exercise. It became evident that all movements are independent of his will. During the remaining part of the session and when the experience is over the spirit takes the opportunity to express in his own way his contentment or disappointment with what is said. In short one can see that the spirit uses the boy's legs as if they were his own. Such a kind of manifestation offers an interesting subject for study, given its originality, and can lead to the understanding of how the spirits act upon certain persons.

Once questioned about the consequences that such manifestations may have on the young man, St. Louis gives very wise warnings, advising not to provoke them. Furthermore, he requests that the Society should not enter into that line of experimentation, whose result would be the separation of the serious spirits; the Society should continue to do as done so far, carrying out in-depth studies of the important issues.

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Phrenology and physiognomy

Phrenology is the science that studies the functions attributed to each part of the brain. The founder of this science, Dr. Gall, thought that since the brain is the termination of all sensations and where every intellectual and moral manifestation begins, each one of the primitive faculties should have their special spot there. Thus, its system consists on the localization of those faculties. As the development of the skull is determined by the development of each part of the brain with its protuberances, he concluded that from the analysis of those protuberances one could infer the predominance of this or that faculty, and consequently the character or aptitudes of the individual. The other name cranios copy given to this science also derives from that with the difference that phrenology aims at the study of the functions of the brain whereas cranios copy is limited to the inductions resulting from the inspection of the brain. In short, what Gall did with the brain and skull Lavater did with the physiognomic traces.

We shall not discuss the merit of that science here or if it is true or exaggerated and its consequences. Nonetheless, it has been alternately defended and criticized by men of high scientific value. If certain details are still hypothetic it does not mean that it doesn't rest on an incontestable principle, which is that of the general functions of the brain and about the relationships between the development or atrophy of that organ and the intellectual manifestations. Our purpose here is the study of their psychological consequences.

Some scientists concluded from the existing relationships between the brain's development and the manifestation of certain faculties that the organs of the brain are the very cause of the faculties, a doctrine that is nothing more than materialism once it leads to the negation of an intelligent principle, alien to matter. It consequently turns man into a machine

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without free-will, with no responsibilities for his actions since man could always blame his physical organization for his mistakes and it would be unfair to punish him for his faults which would not have depended on him. The consequences of such theory stuns us, and rightly so. Should phrenology be banned because of that? No, but instead a careful examination to what can be true or false in that way of seeing things should be carried out. In fact, that analysis demonstrates that the functions of the brain and even the location of the faculties may be perfectly appeased with the strictest spiritualism which would find there the explanation for certain facts.

Let us admit for a moment, and hypothetically so, the existence of a special organ for the musical instinct. Let us go further and suppose, as taught by the Spiritist Doctrine, that a spirit whose existence comes from a much earlier period than its body incarnates with a much developed musical faculty. Such a faculty will naturally influence the corresponding organ, driving its development, like exercising a limb increases the muscular volume. In the infancy, since the skeleton offers little resistance, the skull suffers the expanding influence of the cerebral mass. Thus, the development of the cranium is produced by the development of the brain, as the development of the brain is produced by that of its faculty. The faculty is the primary cause; the state of the brain is a subsequent effect. Without the faculty there would not be the organ or it would just be rudimentary. Seen from that point of view, phrenology has nothing contrary to the moral because it leaves man with full responsibility and we still add that such a theory is at the same time logical and according to the observation of facts. There is objection based on the well-known cases where the influence of the body on the manifestation of the faculties is indisputable, such as insanity and idiocy, but it is easy to resolve the issue. We see every day very intelligent men becoming fools, and what does that prove? A strong man can break his leg, and then he cannot walk, yet the will to walk is not in his leg, but in his brain, and it is only that will that is paralyzed by his inability to move his leg. In the mad person, once the organ that served the manifestations of the ideas has been deranged by any physical cause, the thoughts cannot be regularly expressed, wandering wildly, doing what we call extravagances but keeping their integrity, and the proof is in that if the body can be restored, the thought returns as before, like the movement of the leg that is mended. Therefore thought is neither in the brain nor in the skull. The brain is the instrument of thought as the eye is the instrument of sight, and the skull

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is the solid surface that molds to the movements of the instrument. If the instrument is damaged, the manifestation no longer takes place, just as when an eye was been lost and one could no longer see.

Sometimes, however, it happens that the suspension of the free manifestation of thought is not due to an accidental cause; like in madness the primitive constitution of the organs may offer the spirit an unbreakable obstacle, since birth. That happens when the organs show atrophy or present an overwhelming deficiency. That is the case of idiocy. The spirit is like imprisoned and suffers that constriction, but still thinks as a spirit, like the prisoner behind bars. The study of the manifestation of the spirit of living persons by the evocation sheds great light onto the psychological phenomena. By isolating the spirit from matter one can prove by facts that the organs are not the cause of the faculties but simple instruments through which the spirit manifests with more or less freedom or accuracy; that often those instruments operate like dampers which inhibit the manifestations, explaining the greater freedom of the spirit once separated from matter.

In the materialistic concept, what is an idiot? It is nothing. At its best he is a human being. According to the Spiritist Doctrine, it is a rational being, like everyone else, but with an ill brain since birth, like others are with their limbs. By rehabilitating idiocy isn't this doctrine more moral, more human than the one that turns them into a reject? Isn't that more consoling to a father who is unfortunate to have a son like that to think that his imperfect casing hides a thinking soul?

We ask those who, although not materialists, do not admit the plurality of existences: What is the soul of an idiotic person? If the soul is created at the same time as the body, why would God create such unfortunate creatures? What would their future be? Now, on the contrary, if you admit a succession of existences then it all gets explained according to the justice: idiocy may be a punishment or a trial and, in any case, it is no more than an incident in the spirit's life. Isn't that more deserving of God's justice than the supposition that God had created an eternally frustrated being?

Let us now look into *physiognomy*. This science is based on the incontestable principle that thought is the driver of the organs' actions, impinging certain movements to the muscles. It follows that it is possible to deduce the invisible thought based on the study of relationships between thought and the visible and apparent movements. That is how we cannot be mistaken as for the intention behind an aggressive or friendly gesture;

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that we distinguish a person in a hurry from another who is not by the way they walk. The face holds the most mobile muscles from all. It is the face that often shows the most delicate nuances of thought. That is why it is said, and rightly so, that the face is the mirror of the soul. The muscles get used to the movements related to certain sensations and their frequency, thus forming the wrinkles. The exterior form modifies by the impressions of the soul hence sometimes it is possible to deduce those impressions, like one can deduce the thought from a gesture. That is the general principle of the physiognomic art, or science if you like. This principle is true. It is not only founded on a rational basis but also confirmed by observation and Lavater has the merit of having if not discovered it but at least developed and formulated it in a body of doctrine. Lavater unfortunately fell in the common mistake of the majority of authors of new systems. That is, starting from a true principle and in certain circumstances, they conclude by the universality, and out of enthusiasm for having discovered a truth they see it in everything. The exaggeration is right there and sometimes the ridicule. We will not examine Lavater's system in detail here. We shall only say that he is as much coherent for associating moral to certain exterior physical signs as he is illogical when attributing any given meaning to the forms or signs upon which thought may not have any action. It is the false application of a true principle that has often thrown it to the common ditch of superstitious beliefs, and that leads to the denial of those who see correctly and those who exaggerate, both equally confused in the same reproach.

However, let us in fairness say that the fault is more frequently of the disciples than of the master and that the former's fanatical and thoughtless admiration sometimes leads to consequences of a principle beyond reasonable limits.

If we now analyze this science in its relationships with Spiritism we will have to combat several erroneous inferences that people could make. There is one physiognomic relationship that has suffered the influence of imagination in particular. It is the similarity between some people with certain animals. We will then try to seek the causes.

The physical similarity among relatives results from the consanguinity which transmits similar organic particles from one to the other since the body derives from the body. However, nobody should suppose that someone who looks like a cat has cat's blood. There is something else. To begin with, such similarity may be serendipitous and without any signifi-

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cance, being that the most common case. However, besides the physical similarity sometimes it is possible to detect certain analogy with respect to tendencies. This could be explained by the same cause that modifies the physiognomic traces. If a still delayed spirit keeps as a man some animal instincts he shall have those traces and his passions may give those traces something that vaguely resembles the animal whose instincts he bears. But those traces fade away as the spirit depurates and man advances in the path of perfection.

In such a case it would be the spirit impressing the physiognomy; but from that similarity it would be absurd to conclude that the man who may share the instincts of the cat could be the incarnation of the spirit of a cat. Far from teaching such theory, Spiritism has always demonstrated the ridicule and impossibility of that. It is true that one can detect a continuous progression in the animal chain; but between the animal and man there is a solution of continuity. Well then, even admitting that the spirit has passed through all levels of the animal scale, which is only a hypothesis, before arriving to man, there would always be an interruption from one to the other, interruption which would not exist if the spirit of the animal could incarnate directly in a man's body. If that were the case, which is not, there would be animal spirits among the errant spirits, as there are spirits of men.

Without going into an in-depth analysis of this issue which shall be discussed later, we say that according to the spirits that are in agreement with the observation of facts, no man is the incarnation of an animal. The animal instincts of man derive from the imperfection of the spirit, not yet depurated, and that under the influence of matter man gives more importance to the physical rather than moral needs and the not sufficiently developed moral sense. Since the physical needs are the same in man as in the animal it results that while there isn't a moral counter weight there can be a certain analogy between man's and animal's instincts but the parity stops there. A definite line of separation between man and animal is established by the moral sense which is inexistent in the animal and grows incessantly in man.

Another not less erroneous inference is taken from the principle of the plurality of existences. People's similarities with certain persons lead them to conclude that they may have been those persons. Now, from the preceding it is easy to demonstrate that this is only an illusory idea. As we said, the relationships by blood may produce similarity of appearances, but that

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is not the case since Aesop might have later been a handsome man and Socrates a beautiful youngster. Thus, when there is no corporeal lineage there will only be a serendipitous similarity once there is no need for the spirit to inhabit similar bodies, and when taking a new body the spirit does not carry any component of the previous one. However, according to what was said above about the character impinged by the passions onto the physical traces, one could think that in the case of a spirit who had not evolved significantly, coming back with the same tendencies, that spirit could present similar facial traces as before. That is correct but it would be no more than a family trace, and from that to a real similarity there is a great distance. As a matter of fact this should bean exceptional case since the spirit seldom returns to a new existence in conditions which are not significantly modified. Hence, it is not possible at all to grasp any indication from previous existences based on physiognomic signs. Those traces can only be found in the moral characters, in the instinctive and intuitive ideas, in the innate inclinations, those which do not stem from education, and also in the nature of the current expiations. And even all that could not indicate but the kind of existence, the character that one might have had, taking into account the evolution but not the individuality (see The Spirits' Book, # 216, 217).

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The ghosts

The Academy defines this word as: "It is said of the spirits that supposedly come back from the other world". The Academy does not say: *that come from the other world*. The spiritists are the only ones crazy enough to dare to say such things. Yet, one can say that the belief in ghosts is universal. It is evidently founded on the intuition about the existence of the spirits and in the possibility of communicating with them. From that stand point, every spirit that manifests its presence through the writings of a medium or by knocking on a table would be a ghost. However, that almost sepulchral name is reserved to those who become visible and come, as the Academy rightly supposes, under more dramatic conditions. Are these scandalmongers' talks? The fact itself, no; the accessories, yes. It is widely known that the spirits may be seen and even under a tangible form; that is what is real. But the accessories form the fantastic through which fear, which exaggerates everything, ordinarily follows the phenomenon that is so simple that can be explained by a very natural law, consequently having nothing of wonderful or diabolic. Why then are the ghosts feared? Precisely due to those accessories that imagination insists in making terrifying, because imagination had been terrified before and had perhaps believed to have seen something that was not true.

They are generally presented in a lugubrious way, coming preferably at night, particularly at the darkest nights, at fatal hours, in sinister places, appearing zombie like or dressed in a very strange way. Spiritism, on the contrary, teaches that the spirits may show up anywhere, at any time, during the day or at night; that they generally bear the same appearance they had when alive; that only imagination created the ghosts; that those who show up, far from inspiring fear, most of the time are friends or relatives that come to us for fondness or even unfortunate spirits that we can help.

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They are also sometimes the jesters of the spiritual world, making fun of us and enjoying the fear that they inspire. It is understandable that the best thing to do with these is to have fun also and demonstrate to them that we have no fear. As a matter of fact, these spirits most of the time limit their action to making noise, rarely becoming visible. Most unfortunate is the one who take them seriously for they multiply their jokes. It would be the same as exorcising a Parisian brat. Even supposing that it is a bad spirit what bad could it do? Wouldn't it be a hundred times more rational to fear a living bully than a dead bully that became a spirit? In fact, we know that we are constantly surrounded by spirits whose only difference from the so called ghosts is that we don't see them. The adversaries of Spiritism will not refrain from accusing you of accepting a superstitious belief. However, they cannot deny the fact of the visible manifestations, attested, explained in theory and confirmed by many witnesses, and every denial cannot even impede the manifestations from happening since there are only a handful of people who don't remember nor has any memory of one case of such a nature and that cannot be disputed. The best thing to do then is to be informed about what is true or false, possible or impossible in those stories. It is by explaining, reasoning about these things that we can forearm against fear. We know several people who were afraid of ghosts. Now that they know the meaning of that, thanks to Spiritism, their strongest desire is to encounter one. We know others who had visions that scared them; they became fearless after understanding them. The dangers of fear to the weak minds are well known. Well then, one of the results of an elucidated Spiritism is precisely the cure of that illness, and that is not one of its least benefits.

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The Spiritist Magazine
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Memory of a previous life

Society, May 25th, 1860

One of our subscribers sent us a letter from one of his friends, from which we extracted the following passage:

"You asked my opinion or at least if I believe or not in the presence of the souls of our beloved ones around us. You also requested explanations about my conviction that our soul changes its sheath too quickly."

"However ridicule it may sound I will tell you that I have the sincere conviction of having been murdered during St. Bartholomew's massacres. I was still a child when such a memory hurt my imagination. Later on, when I read about this sad episode of our History, it seemed that many details had escaped me and I still believe that if the old Paris were reconstructed I would recognize that old somber alley where I had my back stabbed three times when running away. Some details of that bloody scene have never vanished from my memory. Some details of that bloody scene have never faded away from my memory. Why would I have such a conviction even before knowing what St. Bartholomew's day was? Why when I read the report about that massacre I asked myself: is it a dream, an unpleasant and childish dream, whose memory I still carry so vividly? Why, when I tried to dig up the archives of memory, why have I felt like a miserable mad man, fighting to understand things? Why? I don't know. You will certainly find me ludicrous and yet I will still carry the memory, the conviction."

"If I told you that when I was seven years old I had a dream like this: I was twenty years old, a seemingly wealthy young man. I saw myself in a duel, losing my life. If I told you that I did the military greeting typically done with the sword, before saluting, the first time I had a sword in my hand; if I told you that I knew beforehand every detail taught about the art

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of war, before my formal education with the weaponry, you will certainly say that I am mad or maniac. Well, it may well be, but sometimes it seems that a flash of light trespasses the mist and I have the conviction that the memory of the past comes back to me."

"If you asked me if I believe in the mutual sympathy of souls, in their power of communicating with one another, despite the distance, despite death, I would answer: yes, and this would be said with the full strength of my belief."

"It happened once that I was about 25 leagues out from Lima, in a twenty six days trip, and I woke up weeping, with a deep pain in my heart. A fatal sadness took me over the entire day. I registered the fact in my personal journal. At that very moment, in that evening, my brother had a stroke, seriously compromising his life. I later verified the time and date. It was accurate. People exist, that is a fact. Will you call me crazy? I have never read anything about such a thing. I will do on my return. That may shed some light on me."

• • •

Mr. V… is a navy officer currently on a work related trip. It would be interesting to see if he would confirm his memories over an evocation, but it was virtually impossible to warn him about our intentions and, on another hand, considering his activities, it could prove difficult to find an adequate time for that. However, we were advised to contact his guardian angel when we wanted to proceed with the evocation and he would let us know about the possibility.

1. (Evocation of Mr. V… guardian angel.)
A – I attend your call.

2. You know the reasons why we would like to evoke your protégée. It is not about a vain curiosity but if possible to attest an interesting fact to the Spiritist Science, regarding memories of a previous life.
A – I understand your reasons but at this moment his spirit is not free. His body is actively busy and he is also troubled by a relentless moral problem.

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3. Is he at sea?
A – He is ashore but I can respond to some of your questions since that soul has been always commended to me.

4. Since you are kind to answer we ask if the memory that he supposedly has about his death in a previous life if that is an illusion.
A – It is a very real intuition. That person was on Earth very much so at that time.

5. What is the reason that makes such a memory more accurate in him than in other people? Is there any physiological cause or any particular utility for him?
A – Those lively memories are very rare. It is somewhat related to the kind of death he had which is stamped on his soul, so to speak. However, many other people had an as terrible a death and they did not keep the memory. God only allows that very rarely.

6. Has he had other existences after that St. Bartholomew's death?
A – No.

7. How old was he when he died?
A – He was thirty years old.

8. Can we know what he used to do?
A – He was a member of Coligny's house.

9. If we had the chance to evoke him we would have asked if he remembers the name of the street where he was murdered, so that going to that place when he returns to Paris he would have an even more vivid memory of the scene.
A – It was at the Bucy crossroads.

10. Does the house where he died still exist?
A – No, it was rebuilt.

11. We would have asked his name over that time, with the same objective.
A – His name is not known in History since he was just a soldier. He was called Gaston Vincent.

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12. His friend who is present here would like to know if he has received his letters.
A – Not yet.

13. Were you his guardian angel in those days?
A – Yes. In those days and now.

Observation: Skeptical people, more jesters than serious, could say that his guardian angel did not protect him well and ask why he hasn't veered off the hand which hurt his protégé. Although such a question hardly deserves an answer, perhaps a few words about it may not be completely useless.

To begin with we shall say that since death is part of human nature, no guardian angel will have the power to oppose the natural course of things. Otherwise there would be no reason for them not to prevent both natural as well as accidental death. Second, considering that the kind and time of death is in everyone's destiny, it is necessary that fate be accomplished. Finally we shall say that the spirits don't see death as we do. True life is the spiritual life, and the many corporeal lives are just episodes of that true life. The body is an involucre, momentarily covering the spirit, left behind as done with a piece of worn out or ripped clothing. Thus, it does not matter that one dies a little bit earlier or later, in this or that way, for it is always and definitely necessary to reach death that far from causing harm to the spirit it can actually be very useful, according to the way it happens. It is like the prisoner who leaves the temporary prison in exchange for the eternal freedom. It may well be that Gaston Vincent's tragic end was useful to him, as a spirit, and that his guardian angel understood that better than him, because one of them only saw the present whilst the other saw the future also. Spirits who are withdrawn from this world by a premature death, at their prime, have sometimes responded to us that it was a favor from God, keeping them from evil to which they would be otherwise exposed.

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The animals
(Spontaneous essays by the spirit of Charlet, in several sessions of the Society)

I

There is something among you that always excites your imagination and curiosity. That mystery, since it is a great mystery to you, is the connection or even better, the distance, between your soul and that of the animals, a mystery that despite his whole science, Buffon, the most poetic of the naturalists, and Cuvier, the most profound, could never penetrate, in the same way that the scalpel does not reveal the anatomy of the heart to you. Well, know this: the animals live and everything that lives, thinks. Thus, it is impossible to live and not think.

Thus, it is necessary to demonstrate that the more man advances, not according to the time but to perfection, the more he shall penetrate the spiritual science, and that applies not only to you but also to those living creatures below you: the animals. Oh! Some men will exclaim persuaded that the word man signifies the whole perfection, but is there a possible parallel between man and the brute? Can you call intelligence something that is no more than instinct? Call feeling something that is only sensation? In a word, can you lower the image of God? We will respond.

There was a time when half of human race was considered to be at the level of the brute, in which there was no animal; a time, like now, when half of the human race is considered inferior and the animal brute. Well then! From the point of view of the world, that is how things are, no doubt. From the spiritual point of view things are different. What the superior spirits would say about the Earthly men, man says about the animals.

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Everything is infinite in nature, material as well as spiritual. Let us then give attention to these unfortunate brute, speaking in spiritual terms, and you will see that the animal really lives, since it thinks. This serves as a preface of a course that I will give you about it. As a matter of fact, when alive I used to say that a dog is the best man's company.

Continue next.

Charlet

II

The world is a huge staircase whose elevation is infinite, but whose bullnose rests on a horrible chaos. I mean that the world is nothing else but a constant evolution of creatures. You are very low. Despite that there are many others below you. That is because, listen well, I don't speak about your planet only but every planet in the Universe. Don't be afraid though since we shall limit ourselves to planet Earth.

Before that, however, a couple of words about a planet called Jupiter, from which the ingenious and immortal Pallissy has given you some strange and supernatural sketches for your imagination. Remember that in one of those remarkable drawings he represented some animals from Jupiter. Isn't there an evident progress in them? Could you deny a level of superiority in them over the Earthly animals? Would you still see only an evolution of the form and not of intelligence, considering that the activities that they execute cannot be performed by the animals from Earth? I only mention that example to you in order to indicate from starters a superiority of creatures who are much below us. How about if I mentioned every globe that I know, which count five or six? Even on Earth, observe the existing difference among them. Then! If the variation in form is so wide, so progressive, that there is an even physical evolution, could you deny the spiritual progress to those creatures? Well then, know this that if matter evolves, even the most retarded matter, even more so the spirit that animates that matter.

Continue next.

Charlet

Note: In the August 1858 issue we published a plank drawn and engraved by the spirit of Bernard Pallissy, representing Mozart's house in Jupiter, with a description of that planet, which has always been des-

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cribed as one of the most advanced in our planetary system, morally and physically. The same spirit provided a large number of drawings about the same subject. There is one among them which shows a scene with animals, playing in the area reserved for their dwelling, at Zoroaster's house. It is, no doubt, one of the most interesting of the collection. Among the portrayed animals there are some whose form closely resembles the Earthly human form, at the same time showing something of the ape and of the satyr. Their action indicates intelligence and it is clear that their structure may be adequate to manual labor that they execute to men. The animals, as they say, are the servants and the servers, since men are only given to intelligent work. That is the reference used by Charlet above, a drawing made more than three years ago.

III

In the more advanced worlds the animals are so much advanced that the strictest orders are passed to them by the word whereas among you it is frequently by beating. In Jupiter, for example, one word is enough whereas among you even the whip does not suffice. There is, however, a sensible progress in your Earth which has never been explained: it is the fact that the animal evolves. Thus, in former times the animals were much more rebellious to men. There is also progress on your side for having understood their improvement since you forbid yourself of mistreating them. I was saying that there is moral progress in the animal. There is also a progress in their condition. In that way a poor horse, mistreated, hurt by a carter even more than the animal, will be comparatively in a much better condition, happier than its executioner. Isn't that in all fairness and should we be surprised by the fact that a suffering, beaten animal, be rewarded for having endured a life of torture? God is just before anything else and all creatures are ruled by his laws which states: "every weak creature which has suffered shall be rewarded". Always comparatively, I dare say and add that the animal sometimes has more soul, more heart than man in many circumstances.

Charlet

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IV

In our planet man's superiority is manifested by the elevation in intelligence which makes him the King of Earth. Compared to man, the animal is very weak, inferior, and a poor slave in this trying land, having sometimes to endure cruel caprices of their tyrant: man! The former metempsychosis was a confusing reminder of reincarnation; however that doctrine is nothing more than a popular belief. Great spirits admitted progressive reincarnation; the masses that did not understand the universe as they did used to say: since man reincarnates, then it must be on Earth only; then man's punishment, his trial must be life in an animal body. Exactly like in the middle ages when the Christians used to say: the judgment shall take place in the big valley, and after that the guilty shall be sent underground, to burn in the entrails of Earth.

By believing in metempsychosis the antique thus believed in spirits of animals since they admitted the transition of human soul to the bodies of the animals. Pythagoras remembered his previous life and recognized the shield he used during Troy's siege. Socrates died predicting his new life.

Since, as I said, everything is progress in the universe; since God's laws can only be those of progress, from your standing position, from your spiritual trends, it would be senseless not to admit the progress of everything below man, giving proof of complete ignorance or indifference. Does the animal have what in man you call conscience, and that is nothing else but the feeling of having done good or bad? Watch and see if the animal doesn't give proof of conscience, always relatively to man. Would you believe that the dog does not know that it has done something right or wrong? If it did not feel it would not live. As I have already told you the moral sensation, in a word, the conscience, does exist in the animal as in man, without which we would have to deny the fact that they show gratitude, they suffer and grieve, and finally they show every trace of intelligence, traits that any serious person may observe in the animals, on several levels, because even among them there are singular diversities.

Charlet

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V

King of the land by intelligence, man is also a superior being from a material point of view. His shape is harmonious and to be obeyed the spirit counts on an admirable instrument: the body. Man's head is placed high and sees the sky, says Genesis; the animal sees the earth and by the structure of the body the animal seems even more attached to Earth than man. Furthermore, the magnificent harmony found in man's body is not found in the animal. Notice the infinite variety that distinguishes them from each other and that doesn't correspond to their spirit because the animals – I mean the great majority – have, almost all of them, the same level of intelligence. Hence, in the animal kingdom there is variety in the form; in man there is variety of spirit. Take two men who have the same tastes, tendencies, intelligence; now take one dog, a horse, a cat, in a word, a thousand animals, and you will hardly notice difference in their intelligence. Thus, the spirit sleeps in the animal; in man it shines in all directions; man's spirit predicts God and understands the need for perfection. The simple harmony of the form is then the beginning of infinity for the spirit. See now the superiority of man that dominates the animal, physically for his remarkable structure and intellectually for his immense faculties. It seems that it was God's wishes to vary more the form of the animals, containing the spirit; in man, on the contrary, turn the body into the material manifestation of the spirit. Equally remarkable in both creations, the Providence is infinite in both, the material and the spiritual world. Man is to the animal as the flower and the vegetal kingdom are to raw matter. I wanted to establish in this few lines the place occupied by the animal in the scale of perfection. We will see how the animal can elevate in comparison to men.

Charlet

VI

How does the spirit elevate? It does through submission, humbleness. Arrogance is what loses man, leading him to disregard his subordinates, envying every one of his superiors. Envy is the most vivid expression of pride. It is not the pleasure of pride but the sick desire, the relentless wish of satisfaction. The envy ones are the proudest ones when they become powerful. Observe the master of all of us, Christ, the man by excellence, but at the highest level of sublimity. Christ, I was saying, instead of sho-

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wing audacity and insolence on fighting the former beliefs, he comes to Earth incarnating in a poor family, being born among animals. You will find those poor animals everywhere, at all times when man simply lives the natural life, in short, thinking of God. He is born among animals that exalt his power in their much meaningful language, so natural and so simple. See what a subject for reflection! Their still inferior spirit foresees Christ, that is, the spirit in all its perfection. Balaam, the false prophet, the whole corruption of human pride, cursed against God and hurt his animal. Suddenly the feeble soul of the donkey is inspired by the spirit and speaks. It becomes momentarily like man and by the word it is what it is going to be in thousands of centuries. We could mention several other events but this seems really remarkable with respect to what I was talking about man's pride, capable of denying his own soul for not being able to understand it, moving on to the denial of any feeling among the inferior creatures, among which Christ preferred to be born.

Charlet

VII

I have entertained you with something that I had promised. As I said since the beginning, I did not speak from the anatomical or medical stand point, but only from the spiritual essence of the animals. I still have to talk about several other points which although very different are not less useful to the Doctrine. Allow me a final recommendation for you to mull over everything I said. It is not long or pedant and believe me, and not less useful because of that. One day, when the Good Shepherd separates His sheep, may He count you among the good animals that followed His precepts! Forgive me for such a lively image. Once more, you do need to analyze what I tell you. As a matter of fact, I shall keep talking to you as you wish. Next time I will have to tell you something else to define my thought about animal intelligence.

Yours,

Charlet

VIII

Everything I can tell you now friends is that I am happy to see the guidelines that you follow. May charity, this virtue of the truly honest and noble souls, be always your guide, for that is the sign of true superiority! You

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must persevere in this avenue which will certainly lead everyone to the truth and to unity, despite the efforts whose strength goes unnoticed. Modesty is also a very difficult gift to acquire, isn't that true ladies and gentlemen? It is a very rare virtue amongst men. If you think that modesty is all you need to advance in the path of good and progress. What would become of you without God and His divine principles? You would be a little bit less than those poor animals that I talked about and that I still want to discuss further. Put yourself together and be prepared to fight again but don't yield. Keep in mind that you don't fight against God, like Jacob, but against evil that pervades everything and yourself all the time. It would take too long for me to tell you what is left to be said tonight. I intend to explain to you the animal's moral downfall, after the moral downfall of man. In order to conclude about what I have told you regarding the animals, I will use the title: The first ferocious man and the first animal made ferocious.

Suspect the spirits. As I told you a few moments ago, don't suspect their strength. Although this last statement is not related to the preceding one it is not less true and pertinent. It is now up to you to think.

Charlet

Observation: That day the spirit thought convenient to interrupt the main subject of his writing to provide us with this incidental essay, motivated by a particular circumstance that he wanted to use. We published it anyhow because it contains useful instructions.

IX

When the first man was created there was complete harmony in nature. The creator's omnipotence had placed a word of goodness, generosity and love in each living being. Man was radiant. The animals sought his heavenly eyes and he was as lovely to them as to his celestial companion. Vegetation was luxurious. Nature was painted gold by Sun light in the same way that the mysterious star of the soul, like a spark of God, illuminated man's intelligence. In a word, all kingdoms of nature showed that infinite tranquility, seemingly understanding God. There were signs of sufficient intelligence to praise God's supremacy everywhere. The cloudless sky was like man's heart, and the translucent and blue water reflected infinity, like man's heart reflected God. A long time passed and everything seemed to suddenly change. Oppressed nature issued a long sigh, and God's voice was

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heard for the first time. Disgraceful day when man who had not yet heard His great voice which was telling him all over the place: You are immortal! He then became horrified by those words. "Cain, why have you killed your brother?" Soon everything changed: Abel's blood spread all over Earth; the trees changed color; the so colorful and rich vegetation withered; the sky became dark. Why has the animal become ferocious? A powerful and invincible magnetism which took over all creatures, the thirst for blood, carnage shining in their eyes, so kind in former times, and the animal became as ferocious as man. Had not man, the former king of Earth, given the example? The animal followed his example and since then death slithered over Earth, death that became hateful instead of a natural and spiritual transformation. Man's body should levitate in the air, like Christ's body, but it diffused in the ground, in this earth watered by Abel's blood. And man worked and the animal worked.

Charlet

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Critical examination
(Critical examination of Charlet's messages about the animals)

About § I

1. You say: Everything that lives, thinks, thus one cannot live without thinking. The proposition seems somewhat absolute to us since the plant lives and doesn't think. Do you take that as a principle?

A – No doubt. I speak of the animal life only and not vegetable. You must understand.

2. Later on you say: You will see that the animal truly lives since it thinks. Isn't there an inversion in the statement? It seems that the proposition is: You will see that the animal thinks, since it lives.

A – That is obvious.

About § II

3. You brought up the drawings about the animals in Jupiter. It is noticeable that they keep a remarkable analogy with the satyrs of the fable. Would the idea of the satyrs be an intuition about the existence of beings from other worlds, and in that case, wouldn't that be a mere fantastic imagination?

A – The newer the planet was the more he remembered. Man had an intuition of an order of intermediary creatures, sometimes inferior, sometimes more advanced. That is what he called gods.

4. You then admit that the mythical divinities were nothing else than what we call spirits?

A – Yes.

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5. We were told that in Jupiter one can understand each other by the simple transmission of thought. Do the inhabitants of that planet use any particular language when addressing the animals which are their servers and workers? Would they have an articulated language to communicate with the animals, and communicate through their thoughts among themselves?
A – No, there is no articulated language but a kind of powerful magnetism which makes the animal bow before their masters, leading them to execute their smallest wishes and commands. The All-powerful spirit cannot bow.

6. The animals evidently have a language among us since they understand one another, but that is very limited. Do the animals in Jupiter have a more accurate and positive language than ours? In short, an articulated language?
A – Yes.

7. Do the inhabitants of Jupiter understand better than us the language of the animals?
A – They see through them and understand them perfectly well.

8. By examining the series of living beings one finds an unbreakable chain, from the madreporite plant up to the most intelligent animal. However, between the most intelligent animal and man there is an evident blank which must be filled out somewhere because there is no void in nature. Where does that blank come from?
A – That blank is only apparent since it does not exist in reality. It results from extinct races (St. Louis).

9. Such blank may well exist on Earth but it does not exist in the whole set of the universe and must be filled somewhere. Wouldn't that be by certain animals from superior worlds that, like in Jupiter for example, seem to approach very much the Earthly man by the form, language and other signs?
A – In the superior spheres the germen from Earth evolves and it is never lost. Becoming spirits you shall meet again all beings that disappeared in the cataclysms of your planet (St. Louis).

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About § III

10. You say that everything perfects and as a proof of animal evolution you say that formerly it was more rebellious to man. It is evident that there is animal evolution but at least on Earth that takes place under man's guidance. Once left to themselves the animal returns to their ferocious nature, even the dog.

A – And man evolves under whose guidance? Isn't that under God's? Everything is scale in nature.

11. You talk about rewards to animals that are mistreated and say that it is perfectly fair that they get such compensation. Therefore, it seems that you admit the animal consciousness of itself after death, with memory of the past. That is in opposition to what we have been told. If things are as you say it would result in the presence of animals in the spiritual world. There would be no reason not to have the spirit of the oysters there. Can you tell us if you see spirits of cats, dogs, horses or elephants around you, as you see human spirits?

A – You are right, the animal's soul is not aware of itself after death; it is a confusing mass of germs which can move to the body of this or that animal, according to the acquired development. It is not individualized. However, I shall say that in certain animals, even in many, it is individualized.

1**2. As a matter of fact that theory does not justify mistreating animals in any way. Man is always guilty for the suffering imposed on any living creature and the Doctrine tells us that he shall be punished for that. But based on that principle there is a huge distance for positioning the animals in a superior condition. What do you think about it?**

A – Yes, but you must consider that there is always an animal scale and that there is some distance between certain races. The more powerful man is the more culpable.

13. How do you explain that in his most savage stage man is still obeyed by the most intelligent animal?

A – It is the action of nature in that case. The savage man is a natural man. He knows the animal intimately. The civilized man studies the animal and the animal bows before him. Man is always man to the animal, savage or civilized.

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About § V

14. (To Charlet) We have nothing to say about this paragraph that seems very rational. Do you have anything to add?

A – Only this: the animals have every faculty that I mentioned but their evolution occurs from the education given by man and not by themselves. If left in their savage stage the animal would return to their primitive stage, when created by God. They evolve when submitted to man. That is all.

15. That is absolutely correct for the individuals and species but if we consider the whole scale of beings there is an evident ascending march, not limited to the Earthly animals since those in Jupiter are physically and intellectually superior to them.

A – Each race is perfect in itself, not emigrating to foreign races. These are the same kinds in Jupiter, forming distinct races, but they are not the spirits of dead animals.

16. Then, what becomes of the spirit of dead animals?

A – Returns to the mass from which each new animal extracts the necessary portion of intelligence. Well, this is precisely what differentiates man from the animal. In man, the spirit is individualized, evolving on his own, and that is what makes him superior to the animals. That is why even the savage man, as you noticed, is obeyed and even by the most intelligent animals.

About § VI

17. You refer to the story of Balaam as a positive fact. Seriously, what is your opinion about that?

A – It is a pure allegory, or even better, a fiction to punish pride. They made Balaam' donkey speak as La Fontaine made many other animals.

About § IX[21]

18. Charlet seems to have been taken by imagination in this passage since the picture that he draws about the moral degradation of the animals is more fantastic than scientific. In fact the animal is ferocious

[21] The original shows § XI which is inexistent and an obvious typo that escaped revision. (N.T.)

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out of necessity and that is why nature has given them a special physical organization. If some must eat meat that is due to a providential reason and because it was useful to the general equilibrium that some organic elements were absorbed. Hence the animal is ferocious by design and it would be inconceivable that the moral downfall of man had developed the tiger's fangs or shrunk its intestines, since there would then be no reason why the same would had not happened to the sheep. Before that we say that here on Earth, considering that man is little advanced, here we find the inferior beings in all senses, whose contact is cause of concern and suffering to man, and consequently, a source of trial that helps in his future progress. What does Charlet think about these points?
A – I can only support them. I was a painter and not a scholar or scientist. That is why from time to time I am carried away by the pleasure, new to me, of writing beautiful phrases, even to the detriment of truth. However, your thoughts are very fair and inspired. I colored certain received ideas in the picture that I gave you, avoiding the shock with any conviction. The truth is that the first periods were in the Iron Age, much far from the intended smoothness. Civilization led men to the conquest of the true Promised Land by the daily discoveries of God given treasures, both in space and on Earth, due to the intelligence and work, not freely delivered into the hands of the child like men, who needed to find them out of his own intelligence. As a matter of fact, my mistake could not harm the enlightened persons who could easily detect it. It would go unnoticed to the ignorant ones. However, I acknowledge my mistake. I took it lightheartedly and that gives you a chance to analyze how much you must control the received communications.

General Observations

An important teaching sticks out from these communications, from the point of view of the Spiritist Science. The first thing that points out is the mix of fair, profound ideas, with a strong mark of personal observation, together with others evidently false, founded more on imagination than reality. There is no doubt that Charlet was a man above the vulgar but as a spirit he is no more universal than when alive and may be wrong because since he is not well advanced yet he only sees things from his own standpoint. As a matter of fact, only the spirits who have achieved the

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highest degree of perfection make no mistakes. The others, however good they are, don't know everything and may be wrong; but when these are truly good they make honest mistakes and frankly acknowledge that whereas there are others who make conscious mistakes, persisting on the most absurd ideas. That is why we must exercise caution regarding everything that comes from the invisible world, submitting it to the control of reason. The good spirits always recommend that and are never offended by criticism because they are either confident of what they say and are afraid of nothing or they are not as confident and aware of their insufficiency they are the ones who seek the truth. Well then, if men can learn from the spirits, some spirits can also learn from men. The others, on the contrary, want to dominate expecting to impose the acceptance of their utopic ideas just because their condition of spirits. Then, out of presumption or ill--faith, they cannot bear contradiction. They want to be accepted in their word since they know well that they cannot afford serious examination. These are offended by the slightest question about their infallibility and arrogantly threaten to abandon them, as if they were unworthy of having them around. Hence, they only like those who knee before them. Aren't there men like that? Would there be any surprise in finding them in the spiritual world as well? Such a trait is always an indication of pride, vain sufficiency, silly vanity, and thus petty ideas and poor judgment. Something that is a clear sign of inferiority in men could not be a sign of superiority with the spirits.

Charlet, as just seen, willingly gives himself to the controversy; he listens and admits the objections, responding kindly; develops what was obscure and openly acknowledges what was not accurate. In short, he does not want to pretend to be wiser than he actually is, demonstrating more elevation than if he had persisted on false ideas, like certain spirits who are stunned by the simple comment that their communications seem to require analysis. Something that is still proper of those proud spirits is a kind of fascination exerted upon their mediums who sometimes are led to share the same feelings. We say "their mediums" on purpose because they are taken over and the spirits want to use them as if blindfolded. They would never adapt to an inquisitive medium or someone with clear vision. Doesn't this also happen among men? When the person is caught and out of fear that he might escape, the person is inspired to stay away from whoever may clarify them. The person is somehow isolated to be more

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easily influenced or only allowed to approach those who are harmless to the foreign influence. They pretend to be good apostles in order to capture their trust, typically taking the name of venerable spirits whose language they try to imitate. Nevertheless, however much they do, ignorance shall never be capable of imitating true knowledge and a perverse personality shall never be able to replicate true virtue. Pride will always spring out of the mantle of false humbleness and because they are afraid of being caught they avoid arguments, keeping their mediums away from that.

There is no one that when judging cold-bloodedly and without prevention would not judge such an influence as bad once it sticks out form the most basic common sense that a really good and enlightened spirit would never use such influence. Therefore, one can say that a medium that is submitted to that kind of influence is under the empire of an obsession, from which one must be freed as soon as possible. What we want, before anything else, is not communications at any price but good and truthful communications. Well then in order to receive good communications we need good spirits and in order to have good spirits we need good mediums, free from any bad influence.

Thus, the kind of spirits that habitually assist a medium is one of the first things to be taken into account. There is a flawless criterion to identify that and it is not in the material signs or in the formulas of evocation or conspiracy that it will be found. The criterion is in the feeling inspired in the medium by the spirit. One can assess the nature of the spirits that guide a medium by the way he behaves and consequently, the degree of trust that his communications deserve.

This is not a personal opinion or a system but a principle inferred from the strictest logic if we admit the following premise: a bad thought cannot be suggested by a good spirit. While it is not demonstrated that a good spirit may inspire evil things, we shall say that every action that is far from benevolence, charity and humility, and where one can detect envy, jealousy, pride or simply acrimony, it cannot have been inspired but by a bad spirit, even when the latter would employ the most beautiful maxims for a truly good spirit would demonstrate it by acting according to those words. The practice of Spiritism is surrounded by many difficulties; the deceiving spirits are so canny, so smart and at the same time so numerous that it would never be too much to forearm oneself with maximum precaution to frustrate them. That is why it is necessary to scrutinize with great care

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every indication that may betray them. Well, those indications are both in their language and in the actions provoked by them.

Having submitted these reflections to the spirit of Charlet, here is what he said about it: "I can only support what you have just said and advise everyone involved with Spiritism to follow such wise advices, evidently dictated by good spirits, but which are not absolutely appreciated by the bad spirits, you can believe me there, because they know very well that this is the most efficient way of fighting against their influence. Thus, they do whatever it takes to veer off that course anyone that they want to lure into their nets."

Charlet said that he was dragged by the pleasure, new to him, of writing beautiful phrases, even to the price of truth. What would happen had we published his work without comments? Spiritism would have been criticized for accepting ridicule ideas and we ourselves for not being capable of distinguishing between true and false. Many spirits are in the same condition. They find satisfaction to their self-love by spreading through the mediums, since they cannot do it directly, pieces of literary, scientific, philosophical or dogmatic work of large scope. However, when these spirits have only a pseudo-knowledge they write absurd things, like some men would do. It is particularly in those continued pieces of work that we can assess them because their ignorance fails them, not allowing them to take that role for long and they reveal their limitations themselves, hurting logic and reason at every step. There are sometimes some good ideas amidst several false concepts, and those good ones help the illusion. Such incoherence can only demonstrate their incapacity. These are the brick men who can align the stones for the construction but incapable of building a palace. It is sometimes curious to see the inextricable mess of combinations and reasoning that they find themselves into, and from which they do not exit but to the cost of utopias and sophisms. We have seen some that have left their work, after some effort. Some others, however, never give in and want to act to the end, still laughing at those who take them seriously.

The considerations above were suggested to us as a general principle, and it would be a mistake to see any application in them. Among the several publications about Spiritism there is no doubt that some would yield a founded criticism but we do not place them in the same basket; we indicate the way of assessing them and every one can proceed as they wish.

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If we have not decided to evaluate them in our Magazine it is because we are afraid of any misunderstanding about the true objective of the criticism that we could make. Hence we prefer to wait until Spiritism is better known and particularly better understood. Then, our opinion sustained by a widely understood foundation cannot be accused of partiality. This expectation happens daily since we see public opinion preceding ours in many circumstances. We then congratulate ourselves for the reservation. We shall carry out that examination when the time is right but we can already foresee the basis of our argumentation. It is *logic* that can be applied by each and every person since we do not have the silly pretension of having the honor of its ownership. In fact, logic is the great criterion of every spiritist communication, as it is of every human activity. We know well that someone whose reasoning is faulty mistakenly considers oneself logical. That person is logical in their own right but only to themselves, not to others. When logic is rigorous, like in two plus two equals four and the consequences are derived from obvious axioms, sooner or later the general common sense does justice to all those sophisms.

We believe that the following propositions have such a character:

1. The good spirits can only teach and inspire good; thus, anything that is not rigorously good cannot come from a good spirit;
2. The enlightened and truly superior spirits cannot teach absurdities; hence, any communication stained by manifested mistakes or contrary to the most basic scientific data and contrary to observation attests the outright inferiority of its origin;
3. The superiority of any text is in the fairness and depth of the ideas and not in the decorations and redundancies of style; hence, every spiritist communication where there is more brilliant phrases and words then solid thoughts cannot come from a really superior spirit;
4. Ignorance cannot counterfeit true knowledge, nor can bad counterfeit true good, absolutely; thus, every spirit that says anything incompatible with their borrowed venerable name is responsible for fraud;
5. Giving more attention to the thought than to the external form is in the very essence of an elevated spirit thus resulting that the elevation of the spirit is directly proportional to the elevation of the ideas; hence,

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every spirit that is meticulously concerned with the details of form, that prescribes fatuities, in a word, that gives importance to signs and to material things, reveals, for that very reason, petty ideas, and cannot be truly superior;

6. A truly superior spirit cannot contradict oneself; thus, if two contradictory communications are given under the same respectable name, one of them is necessarily apocryphal, and if one is true then it can only be the one that by no means denies the superiority of the spirit that signs it off.

The consequence that results from these principles is that besides the moral questions one must receive with reservations whatever comes from the spirits and, in any case, it must never be accepted without examination. The need for great circumspection in the publication of their writings derives from that, particularly when those are prone to ridicule through the proposal of strange doctrines or incoherent ideas. We must be cautious about the inclination of certain spirits to present systematic ideas and the passion with which they seek their propagation.

Hence, it is particularly with the scientific theories that extreme prudence is recommended, avoiding to take by truth some systems that are sometimes more attractive than real, and that sooner or later may be officially rejected. Those systems may eventually be presented as probabilities, as long as they are logical, and as basis for future observation; but it would be lack of prudence to faithfully accept them prematurely. The proverb says: "Nothing more dangerous than an imprudent friend". Well, that is the case of those in Spiritism who are led more by passion than reason.

The Spiritist Magazine
Journal of Psychological Studies
July 1860

Bibliography

We would like to announce the soon to appear publication of *Experimental Spiritism*, a continuation of *The Spirits' Book*, which was supposed to be published in April last. The work was held up by circumstances beyond our control, particularly considering the importance that we give to that book. We now expect to have it published soon and the final date will be announced in due course.

Note: We are forced to postpone several important communications that came to our hands for lack of space.

Allan Kardec[22]

[22] Paris, Typography of Cosson and Co., Rue de Four-Saint-Germain, 43.

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The Spiritist Magazine
Journal of Psychological Studies
August 1860

Notice

The office of the Spiritist Magazine and the private home of Mr. Allan Kardec were transferred to Rue Sainte-Anne, 59, Sainte-Anne passageway.

Bulletin of the Parisian Society of Spiritist Studies

Friday, June 29th, 1860
(Private Session)

Reading of the works and minutes of the June 22nd session.

Reading of a letter from Dr. de Grand-Boulogne, former French Vice Consul, who requests to be admitted as a corresponding member from Havana, where he is expected to move soon.

Multiple communications:

1st – Reading of a spontaneous essay obtained by Mrs. Costel, about the Origins, signed by Lazarus.

2nd – Report of recent physical manifestations that took place at Rue des Noyers, appearing in several newspapers, reminding similar facts that occurred in 1849 at Rue des Grès. Some members added that those events at Rue de Grès resulted from deception created by the tenant in order to cancel his lease. Dr. Grand-Boulogne mentioned that he can ensure authenticity of those facts. Besides, they were reported by Mr. de Mirville who was careful enough to collect every significant detail necessary to guarantee the occurrence of the events. Another member makes the comment that in similar circumstances, and given

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the attraction of crowds of curious people, it becomes a nuisance to those involved which then get rid of them by associating the events to pure malevolence. The owner is the first one to have total interest in denying the events. That is why similar facts are often repudiated.

Studies:

1st – Discussion about the merits and efficacy of the trials of a righteous man, endured in order to relieve suffering and unfortunate spirits, with respect to a passage from Dr. de Grand-Boulogne's letter. A comment was made regarding the fact that once the efficacy of prayer is proven, as a demonstration of sympathy and piety; we can assume that the self-imposed trials which have the same objective should produce the same effects of the prayer. The intention is everything in such a case and may be seen as an even more feverous prayer than that said in words.

2nd – Mrs. N… indicates doubts about the identity of the spirit that gave her some advices in the previous session, and that she does not consider applicable. She requests to have it questioned through another medium if the spirit that had communicated was truly St. Louis. She added that she noticed a not so much benevolent feeling in the considerations that were given, which is not coherent with his customary kindness. That is why she was in doubt.

St. Louis was questioned about it through Mrs. H…, responding: "Yes, it was I who came to write those lines and give you advice. You are mistaken by taking my advice badly. It is necessary that whoever wants to advance in the avenue of good learns to accept the advices and warnings given to them, even when their self-love is hurt. The proof of your advancement is in the calm and humble way by which you receive them. In the past, when I was on Earth, haven't I given demonstrations of great humility, quietly complying with the church's decisions, even the penitence imposed on me, however humiliating they might have been? You must thus be kind and humble, if you are not proud; accept the advices; strive to correct yourselves and you shall advance."

Mr. T… observes that St. Louis had not always submitted to the church when alive, since he fought against its pretensions.

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St. Louis responds: "When I say that I submitted to the punishments imposed by the chiefs of the church, I told you the truth. However, I did not tell you that my behavior was always faultless. I was a great sinner before God, although men have later awarded me with the glorious title of Saint."

Mr. Allan Kardec adds that St. Louis always accepted the decisions of the church with respect to the dogma; he only fought pretensions of another nature.

3rd – Questions raised about St. Louis' advices regarding physical experiences, with recommendations to the Society not to get involved with that.

4th – Questions framed about children's mediumship, with reference to the manifestations that occurred in the last session with the young N…

5th – Questions posed about the manifestations at Rue de Noyers.

6th – Two simultaneous communications received: the first by Mrs. Costel, about Thought's *Electricity*, signed by Delphine de Girardin; the second by Mrs. Lubr…, regarding the advices given by the spirits, signed by *Paul*, a familiar spirit.

Friday, July 6th, 1869
(Private Session)

Reading of the works and minutes of the June 29th session.

Multiple communications:

1st – Mr. Achille R… reads a letter from Limoges, in which the author speaks of a medium friend of his who is lead to work between eight and nine hours per day by a spirit. He says that the spirit gives him an infallible criterion to ensure the identity of the spirits, avoiding deception; but he is advised to keep this and the communications as a secret.

Mr. Allan Kardec comments that he sees three reasons for suspicion in this case: first is the duration of the work imposed on to the medium, being this always an indication of obsession. There is no doubt that the spirits may ask the medium to write but in general this is not imperative and there

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is no absolute prescription about the duration of the works or the time. On the contrary, the spirits stop the medium when there excessive dedication. The second point is the supposedly infallible criterion to ascertain the identity of the spirits. Finally the third one is the request for secrecy. If the prescription were good, there would be no reason for mystery. It seems that the spirit wants to excite the medium in order to drive him at will, favoring the supposed infallibility of his process. It is likely that the spirit is afraid that others may see things clearly, revealing his maneuvers. That is why silence is recommended so that there is no opposition. It is a means of being always right.

Studies:

1st – Evocation of Francois Arago through Ms. H… St. Louis responds that this medium is not adequate to that spirit. He advises another choice. Several questions are framed about the special skills of the medium to receive communications from this or that spirit. Here is the answer: "A spirit comes preferably to a person whose ideas sympathize with their own when alive. There is an agreement of thoughts between Heavens and Earth, still more significant than on Earth.

2nd – Question proposed by Mr. Count Z…about the distinction made by certain somnambulistic mediums who designate men as blue lights and women as white light. He asks if the perispirits have different colors according to the gender. The spirit that was questioned responds: "That has no relationship with our world; it is a purely physical fact, depending on the person that sees. There are some men who cannot see certain colors when in the waking state or see them in a different way from the others. The same happens to those who are asleep. Some can see what others cannot."

3rd – Four spontaneous essays were received; the first through Ms. Huet, from the spirit that continues to write his memories; the second by Mr. Didier about *Spiritual Electricity*, signed by *Lamennais*; the third by Mrs. Costel, about the *High Trues of Spiritism*, signed by *Lazarus*; the fourth by *Ms. Stephan*, about *Each Task to Each Person*, signed by *Gustave Lenormand*.

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Friday, July 13th, 1860
(General Session)

Reading of the works and minutes of the July 6th session.

Mr. Eugène de Porry, from Marselle, pays tribute to the Society with his new poem entitled Linda, Gallic Legend. The Society remembers the nice poem Urania, from the same author, thanking him for his new work. Ms. P… had the task of reporting it.

Multiple communications:

1st – Mr. S… transmits a note about a man that committed suicide last year at Rue Quincampoix in order to exempt his son from the military service. His evocation is thought to be instructive.

2nd – Mr. de Grand-Boulogne sends a note about Mr. Seih-ben-Moloka, a Muslim man who had just died in Tunis, at the age of one hundred and ten years, whose life was remarkable for his charitable actions.

A conversation is established about longevity. Mr. de Grand-Boulogne, who has lived among the Arabs for a long time, says that such examples are not so rare among them, leading him to believe in the influence of sobriety. He met one that was about a hundred and fifty years old. Mr. Count Z… says that Siberia might be the place where longevity is more frequent. Sobriety and climate have no doubt great influence in life's duration. But what must definitely contribute to that is piece of mind and absence of moral concerns that generally affect life in the civilized society, wearing it out prematurely. That is the reason why we can find a higher amount of elderly people among those who are closer to nature.

3rd – Mr. Allan Kardec tells a personal story that shows the desire of certain spirits who were never evoked to be evoked. They take advantage of any convenient occasion to communicate when those occasions do take place.

4th – Several members comment the protest published in several newspapers by Mr. Lerible, former coal trader from Rue de Grès, where remarkable manifestations took place in 1849 and whose authenticity had been questioned.

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Studies:

1st – Critical analysis of Lamennais' essay about the Spiritual Electricity, given on the July 6th session.

2nd – The person who committed suicide at Rue Quincampoix is evoked.

3rd – Evocation of Gustave Lenormand.

4th – Several questions about the mediums.

5th – Three spontaneous essays: first, about the *Spirits' Knowledge* by *Channing*; the second, a continuation of the *Electricity of Thought*, by *Delphine de Girardin*; the third one about *Charity*, signed by *Lamennais*, with respect to the news that were read about Seih-ben-Moloka, the Muslim.

Friday, July 20th, 1860
(Private Session)

Reading of the works and minutes of the July 13th session.

The President makes an observation that since some time now we are no longer reading, as agreed, the names of the spirits that request assistance. From now on this shall be done after the general evocation.

Multiple communications:

1st – Two essays read, obtained by Mr. C…, a new medium: one about *Man's Pretensions*, signed by *Massilon*; the other about the *Future*, signed by *St. Louis*. Mr. C… asks if there wouldn't be a replacement of the spirit, particularly in the last case, irrespective of his opinion. After a careful examination the Society acknowledges that its content is of an indisputable superiority and there is nothing in that message that may contradict St. Louis' character, thus concluding that it has to come from an elevated spirit.

2nd – Another essay obtained by Ms. Costel about *Experience*, and signed by *Georges*.

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The President announces that several of the new members make remarkable progress as mediums of several types. He invites them to inform the Society about the works that they have obtained. The Society has time limitation for its works. It must be the center of collection of those results obtained in private sessions. It would be even selfish to keep for themselves works that could be useful to all. Furthermore it is a means of controlling those messages by the clarifications that may result from them, unless the medium is convinced of the infallibility of his communications, or like that one from Limoges, the medium had received the recommendation of keeping the messages as a secret, which would certainly be a bad sign and double reason for suspicion. The first quality of a medium is total abnegation from self-love, like that of false modesty, and that is why the medium cannot take the credit for what is good or be bashed for what is bad in the communications. The Society is a family whose members, given to reciprocal benevolence, must be driven by the solely desire of enlightenment, banning every feeling of personalism and rivalry, as long as they understand the Doctrine as true spiritists.

By the way, Mr. C… gave very good example showing that he is not one of those mediums who think that they have nothing to learn because they receive a few communications signed by great names. The more important the names the more one must be afraid of being tricked by deceiving spirits.

3rd – Mr. Achille R… reads a letter reporting a curious case of spontaneous manifestation that took place in a prison in Limoges, whose authenticity was verified by the author of the letter. To be published below under the title *Varieties.*

4th – Mr. Allan Kardec tells another very original story that was reported to him last year by a visitor that he does not remember the name or the address, and thus he cannot request confirmation. The story is the following:

A doctor who was a believer talked about Spiritism with his friend who was a skeptical, saying:

– I will try a proof. I don't know if I will succeed. In any case I cannot promise. Tell me the name of a living person to whom you are very sympathetic. The friend then indicated a young lady who lived in a very distant town, also known by the doctor who then said:

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– Go for a stroll in the garden and see what is going to happen. I repeat that this is an experiment and may result in nothing. During his friend's stroll he evoked the young lady. Fifteen minutes later his friend came back and said:

– I have just seen her. She was dressed in white, came close to me, shook my hand and vanished. What is really strange is that she left this ring in my finger. The doctor then immediately sent the lady's father the following telegram:

– Ask me nothing. Answer immediately and tell me what was your daughter doing at 3pm and how she was dressed. The answer:

– At 3pm my daughter was with me in the living room. She was wearing a white dress; she fell asleep for 15 or 20 minutes but when she woke up she noticed that she no longer had the usual ring.

A discussion was established about the fact and the several levels of possibility or impossibility were examined. St. Louis was questioned about that, responding:

– The fact of apparition is possible; the transportation is not less possible by the perispirit of a living person. Everything is certainly possible to God but he does not allow such things except very rarely. A detached spirit may realize those transportations more easily. As for telling you if that fact did happen, I don't know.

Note: Once this fact is published we would kindly ask the person who told us that to come forward and provide further clarifications about it.

Studies:

1st – Questions about the spirits that take other people's names

2nd – The spirit from Rue des Noyers is evoked.

3rd – Five spontaneous essays are obtained: the first is from *Lamennais* that requests a correction of his text about *Charity*; the second about the *Victims of Siria*, signed by *Jean*; the third about *Intelligence Aberrations*, signed by *Georges*; the fourth about the *Mediums' Mistakes*, signed by *Paul*; the fifth about the *Mediums' Support*, signed by *Gustave Lenormand*.

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During the session very distinctive knocks were heard near Ms. Stephan. It was the spirit of Gustave that, as he said, wanted to force her to write, although was not aware of that. He thought that this would be a means of provoking questions, forcing her to come to the table, since he wanted to give a communication through her.

After the session, in a private communication, St. Louis was asked if he was satisfied, to which he responded: "Yes and no. You made a mistake by allowing continuous whispering of certain members while the spirits are interrogated. Sometimes you receive communications that need serious reply from your side and answers even more serious from the evoked spirits who will be unhappy with this, I can assure you. Hence, you shall not receive anything perfect because the medium gets seriously distracted, compromising his work. Here is what you need to do: read these observations in the next session, which shall be understood by all members. Tell them that this is not a room for conversations."

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The Spiritist Magazine
Journal of Psychological Studies
August 1860

Spiritist and Christian Agreement

The letter below was addressed to the Society of Spiritist Studies by Dr. de Grand-Boulogne, former Vice Consul of France.

"Dear Mr. President,

With the vivid intent of taking part into the Parisian Society of Spiritist Studies, but forced to leave France very soon, I request the honor of being accepted as a corresponding member. I have the advantage of knowing you in person and I don't need to tell you about the interest and sympathy with which I follow the works of the Society. I read your books, as well as those by Baron de Guldenstubbe, and consequently I know the fundamental points of Spiritism whose principles I sincerely adopt, as you received them. Since I attest here my strong will to live and die as a Christian, this declaration drives me to provide you with my profession of faith and perhaps you shall see how my religious belief does welcome very naturally the principles of Spiritism. That is how, in my opinion, the two are aligned:

1. God: creator of all things;
2. Objective and aim of all creatures: contribute to the universal harmony;
3. Three main kingdoms in the created universe: the material or inert, the organic or vital and the intellectual or moral;
4. Every creature is submitted to laws;
5. The creatures in the two first kingdoms obey submissively, and the harmony is never perturbed by them;
6. As the two first ones, the third is also submitted to the laws but enjoys the singular privilege of going around them and the terrible capacity of disobeying God: it is what forms the free-will; man belongs simultaneously to the three kingdoms: he is an incarnated spirit.

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7. The laws that govern the moral world are formulated in the Decalogue, but are summarized by this remarkable precept of Jesus: Love God above all and their neighbor like yourselves.
8. Every breach of the law constitutes a disruption of the universal harmony. Well, God does not allow such disruption to persist and the order must be inexorably reestablished.
9. There is one law destined to the fix any disorder of the moral world, and the whole law is contained in this word: *expiation.*
10. Expiation happens as follows: 1st – true repentance and acts of virtue; 2nd – regret and trials; 3rd – prayers and the trials of the righteous man, together with the regret of the guilty one.
11. The prayers and trials of the righteous, although efficiently supporting the universal harmony, these are not sufficient to the absolute expiation of the faults. God demands the sinner's regret but together with that regret the prayer and penitence in favor of the guilty required by the eternal justice, and the crime is pardoned.
12. The life and death of Jesus turns that loving truth evident.
13. Without free-will there is no sin but there isn't any virtue either.
14. What is virtue? Courage in the good.
15. The most beautiful thing in the world is not the spectacle of a great soul fighting hardship, as the philosopher said; it is the perpetual effort of a soul evolving in the good path, elevating in virtue up to the Creator.
16. What is the most beautiful of all virtues? Charity.
17. What is charity? It is the special attribute of the soul that in its fervent aspirations towards the good, forgets oneself and struggles to help others to achieve happiness.
18. Knowledge is much below charity; it elevates us in the spiritual scale, but does not contribute to reestablish the universal order perturbed by evil. Knowledge explains nothing, repairs nothing, and does not influence God's justice. Charity, on the contrary, expiates and appeases. Knowledge is a quality; charity is a virtue.
19. What was God's intent when creating incarnation? Provide part of the spiritual world with a situation without which there would not exist any of the virtues that give us so much respect and admiration. In fact,

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there is no charity without suffering; no courage without danger; no devotion without disgrace; no stoicism without oppression; no patience without rage, etc. Well then, without the physical world all those evils would disappear and with them the virtues.

A man somewhat detached from the material links there is harmony in all this pool of good and evil, a greatness of an order more elevated than the harmony and greatness of the exclusively material world. This answers in a few words the raised objections that are based on the incompatibility between evil and God's justice.

Books would be necessary to develop all those propositions. However, the objective of this communication is not to offer the Society with a philosophical and religious thesis. I just wanted to formulate a few Christian truths in harmony with the Spiritist Doctrine. From my point of view those truths are the fundamental basis of religion and far from weakening they become stronger with the spiritist revelations. I don't hesitate to make a criticism either; that the priests, blind folded by the devil-phobia, refuse to learn and condemn without examination. If the Christians opened their ears to the revelations of the spirits, everything that is cause of uneasiness to our minds or revolt to our hearts in the religious teachings would suddenly disappear. Religion would broaden the circle of its dogmas, without any changes in the essence, and the flashes of the new truths would console and illuminate the souls. If, as father Ventura says, it is certain that the philosophical and religious doctrines end up inexorably translated by the ordinary actions of life, it is obvious that a nation initiated in Spiritism would become the most admirable and the happiest of all nations. It could be said that a truly Christian society would be perfectly happy. I agree. However, religious teaching takes place both by terror and love and men, dominated by their passions and wanting to free from the threatening dogmas, will be so numerous that the group of devout Christians will always be a tiny minority. There are Christians in large number but the true Christians are rare.

That is not the case with the spiritist teachings. Although its moral is confused with that of Christianity and comminatory words are also pronounced, Spiritism has rich treasures of consolation. It is at the same time so logical and so practical; it sheds such a shining light upon our destines; sends away so well the darkness that perturbs reason and the astonishment that torment our hearts, that it seems truly impossible that a spiritist might neglect

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one day of work alone for his progress, thus not helping in the reestablishment of the perturbed harmony by the excess of greed and selfish passions.

It is then possible to say that by propagating the truths that we are fortunate to know, we work for the benefit of humanity and our work shall be blessed by God. The people will be happy when the number of those who are righteous and practice charity is higher than those who are selfish and bad. I believe in my soul and I am aware that Spiritism, based on Christianity, is called upon to operate that revolution. Taken by those feelings and willing to contribute to the happiness of my fellow human beings, to the limit of my own strength, while I also struggle to become better, I ask, Mr. President, to be accepted in your Society.

Yours sincerely, etc.

De Grand-Boulogne, doctor in Medicine,
former Vice Consul of France."

Observation: This letter does not require any comments and every one can appreciate the elevated reach of the principles formulated there, so profoundly and at the same time in such a clear and simple way. These are the principles of true Spiritism; these principles that certain people dare to expose to ridicule since they pretend to have the privilege of reason and common sense, as they don't know if they have a soul and don't see a difference between their future and that of a machine. We shall add only one observation: A well understood Spiritism is the underwriter of the truly religious ideas that fade away; that contributing to the betterment of the individual, it will bring the betterment of the masses, and that the time is not far when men will understand that in this Doctrine they will find the most fecund element of order, wellbeing and prosperity of all peoples. And all that for a very simple reason: Spiritism kills materialism, which in turn feeds and develops egotism, eternal source of social struggles, given men a reason for their existence. A society where all members were driven by the love for their fellow human beings, which had the word charity written at the top of all codes, that society would be happy and soon it would see all signs of hatred and disagreement disappear. Spiritism can realize such a prodigy and it will do that, despite all those who still attack it, because the aggressors will pass but Spiritism will stay.

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The Spiritist Magazine
Journal of Psychological Studies
August 1860

The ragman of Rue des Noyers

Society, June 29th, 1860

Le Droit reports the following, under the title *Scenes of witchcraft in the XIX century*:

"One of the strangest things is taking place at Rue des Noyers. Mr. Lesage, an economist working at the Palace of Justice, lives in an apartment in that street. Since sometime now there have been debris coming from unknown places, breaking glasses and hitting people in the house, hurting them more or less seriously. These are fragments of mineral charcoal, of considerable size, some of them burnt, and even some of those called charcoal of Paris. Mr. Lesage's maid received several of them on the chest, showing profound bruises."

"The victim of such sortileges ended up calling the police. Some agents stalked the place but they were also hit by the invisible artillery and did not identify the origin of the raids."

"Since it was impossible to stay in a house where one never knows what is going to happen, Mr. Lesage asked the landlord to cancel the contract. The demand was received favorably and an official by the name of Mr. Vaillant (brave) was sent to officiate the terms of cancellation, a man whose name was perfectly adequate in times when the diligences could not take place without risk."

"In fact, when the ministerial official started to edit the terms, a huge piece of charcoal was thrown with extreme force, coming through the window, hitting the wall and turned into dust. Mr. Vaillant, unaffected, utilized the dust to cast over the terms on the page that he was writing, like Junot in former times utilized the earth raised by the bomb."

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"Similar thing took place at Rue de Grès, in 1847, whose report we did not give yet. A Mr. L…, coal trader, was also used as target to fantastic arrowheads and that incomprehensible stone throwing scared the whole neighborhood. By the coal man's house there was an empty lot, where the old church of Rue des Grès used to be and how there is the School of Nuns of the Christian Doctrine. In the beginning it was thought that the bullets were coming from there but it was soon denied. When one side was watched, they would come from another. However, they ended up catching the magician with his hands on, and that was nobody else than Mr. L… He had resourced to the witchcraft for his dissatisfaction with the house and his intent to null the contract."

"However, it was not like that with Mr. Lesage, whose honorability excluded any idea of foul play and who, as a matter of fact, was happy with the apartment."

"It is expected that the enquiry conducted by Mr. Hubaut, police commissioner of Sorbonne, may clarify the mystery, which is still a bad taste joke, lasting too long."

1. (to St. Louis) – Could you kindly tell us if those events are true and whose possibility we don't doubt?

A – Yes. The events are true. It was only men's imagination that exaggerated them by fear or irony. However, I repeat, they are true. Such manifestations are provoked by a spirit that makes fun of the local residents.

Observation: Since then we had the opportunity of seeing Mr. Lesage who honored us with his presence, not only confirming the facts but rectifying and correcting them in several points. St. Louis was right by saying that they were exaggerated by fear or irony. In fact the story of the dust stoically collected by the courageous official, like in the Junot case, was an invention of the jester reporter. In the next issue we will report accurately the events, with new observations that were produced.

2. Is there anyone in the house that is the cause of those manifestations?

A – They are always caused by the presence of the person that is attacked.

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3. The disturbing spirit gets attached to the place where the person is and wants to do some harm to that person or make them move away. We ask if there is someone among the inhabitants of the house as the cause of the phenomena by an involuntary and spontaneous medianimic influence.
A – That is really necessary otherwise the event would not take place. The spirit inhabits his favorite place; stays there, inactive, until someone shows up with the skills that they need. When such a person is around they then take the opportunity and make as much fun as they can.

4. Those spirits are always of an inferior order. The aptitude to serve them as an instrument is a trait unfavorable to the person? Does it indicate certain sympathy with spirits of such a nature?
A – It is not exactly like that since that attribute depends on a physical disposition. However, it sometimes denounces a material tendency which would be preferable not to have because the more morally elevated the person is the more they attract the good spirits to them and this necessarily keeps the bad ones away.

5. Where does the spirit find the projectiles that are used?
A – In most cases those objects are gathered near the places where they are thrown. A force originated in the spirit throws them in space and they reach the places designated by the spirit. When there is no stones, coal, etc. in those places they can very well be manufactured by them.

Observation: In the April 1859 issue of the Magazine we gave the complete theory of this kind of phenomenon, in the following articles: *Furniture from beyond the grave* and *Pneumatography or direct writing.*

6. Do you think that it might be useful to evoke that spirit to ask for clarifications?
A – Do that if you wish. However, it is an inferior spirit who shall give only insignificant answers.

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Society, June 29th, 1860

1. (Evocation of the disturbing spirit of Rue des Noyers.)
A – Why have you called me? Would this be a "run for your life" despite your looks of courage?

2. If you threw stones on us here we would not be afraid. My question is if you can positively do that.
A – Perhaps not here. You have a guard that watches you.

3. Was there anybody at Rue des Noyers who served you, facilitating the bad taste jokes with the inhabitants of the house?
A – Certainly. I found a good instrument and no smart, wise and important spirit to block me. I am joyful and I like to have fun.

4. Who was your instrument?
A – A maid.

5. Did she do that unconsciously?
A – Oh! Yes, poor thing! She was the one who feared the most.

6. Among the persons present here is there anyone capable of helping you to produce such phenomenon?
A – I could well find one if that person were available but I cannot maneuver here.

7. Can you indicate the person?
A – Yes! He sits on the right hand side of the one who speaks. He wears glasses.

Observation: In fact the spirit points to a member of the Society who has some ability as a writing medium but had never had any physical manifestation. It is likely that it is another joke of the spirit.

8. Did you intend to harm anyone?
A – Me? I never had any hostile intent but men will take advantage of that for they want everything.

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9. What do you mean by that? We don't understand you.
A – I was having fun and you study the thing and have one more fact to demonstrate that we exist.

10. Where did you take the objects that you used from?
A – Those are very common. I found them in the backyard and nearby gardens.

11. Have you found them all or you made some?
A – I made nothing.

12. In case you did not have found them could you have fabricated them?
A – It would have been more difficult but in the end we mix matter and that creates something.

13. Now tell us how did you throw them?
A – Ah! That is more difficult to explain. I used the electrical nature of that woman, added to mine, less material. We were then able to carry those several materials together (see note after the evocation).

14. I believe you could give us some information about yourself. To begin with tell us if you died long ago.
A – It was a long time ago. Something like fifty years.

15. What did you do when alive?
A – Not much. I used to collect rags around the neighborhood and people used to tease me because I liked the red liqueur of good Santa. That is why I want to send them all away.

16. Did you willingly respond to our questions or someone else?
A – I had a guide.

17. Who is this guide?
A – Your good king Louis.

Observation: This question was raised due to the nature of certain answers which seem to go beyond the reach of the spirit given the depth of the

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ideas and the language employed. It is no surprise that he had been helped by a more enlightened spirit, who wanted to use to occasion to obtain give us more instruction. This is a very common fact. However, there is a remarkable particularity in this case which is the fact that the influence of the other spirit was felt in the writing itself: the answers in which his presence was noticed are more regular and coherent; the others are broad, rude, irregular, sometimes illegible, showing a diverse character.

18. What do you do now? Are you concerned with your future?
A – Not yet. I wander around. I get so little thought from Earth, nobody prays for me. Thus, I get no help and I don't work.

19. What was your name when alive?
A – Jeannet.

20. Well then, we shall pray for you! Tell us now if the evocation has given you pleasure or has it bothered you?
A – Gave me pleasure before anything else because you are good, joyful people, although a bit austere. That is fine, you heard me and I am glad for that.

Jeannete

Observation: The explanation given by the spirit to question 13 is in perfect agreement with that we have heard from other spirits for some time, regarding the way they operate in order to make movements and rotations of tables and other inert objects. The phenomenon seems very simple when we are aware of that theory. We learn that it derives from a natural law and it is not more wonderful than any other effect whose cause is unknown. This theory is thoroughly developed in the May and June 1858 issues of the Magazine.

Experience daily confirms the utility of the theories that we have given about the spiritist phenomena. A rational explanation of those phenomena should result in a greater understanding of their possibility, added to conviction. That is why many people who were not convinced by the most extraordinary facts were then convinced since they could understand why

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and how. We say more that to many people those explanations eliminate the extraordinary, placing the facts in the natural order of things, however uncommon they may be. It means that it is not about a breach of the natural laws and that the devil has nothing to do with that. When those phenomena occur spontaneously, as at Rue des Noyers, they almost always offer an occasion to do some good and alleviate a soul.

It is well known that similar events took place at the Rue des Grès in 1849, near the Sorbonne. Mr. Lerible, the victim, has just denied the fact in the papers which accused him of fraud, taking them to the courts. Below his considerations which deserve our analysis.

"On July 9th, 1860 by request of Mr. Lerible, business owner and former coal and wood trader residing at Rue de Grenelle-Saint-Germain, 64 in Paris, living in the address of his property; I, Aubin Jules Demonchy, official from the Seine civil court, in Paris, residing at Rue des Fosses Saint--Victor 43, signed below, I notify Mr. Garat, manager of the la Patrie newspaper, in the office of that periodical, located in Paris, Rue du Croissant, where I declared to a trustful lady:

– Having to insert in response to the article published on June 27th, in the Facts of the *la Patrie* newspaper, the following citation, made by the petitioner to the *le Droit* newspaper, offering to pay for the costs of publication, in case his answer exceeds the maximum number of lines authorized to be published by law:

"On July 9th, 1860 by request of Mr. Lerible, business owner and former coal and wood trader residing at Rue de Grenelle-Saint-Germain, 64 in Paris, living in the address of his property; I, Aubin Jules Demonchy, official from the Seine civil court, in Paris, residing at Rue des Fosses Saint--Victor 43; I cited Mr. François, in person and as a manager of the *le Droit* newspaper, in the office of that periodical, located in Paris, Dauphine Place, where I was talking to him…"

"To appear in the audience on August 8th, 1860 before the President and competent Judges of the Sixth Chamber of the Court of First Instance of the Seine, ruling in matters of correctional police, in the Palace of Justice of Paris, at 10 am, to:"

"Considering that in the issue of June 26th last and given the facts that would have happened in a house at Rue des Noyers, the le Droit newspaper says that similar facts had occurred in 1847, in a house at Rue des Grès;"

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"That the editor adds explanations to his observations leading to believe that the attacks at Rue des Gres in 1847 were generated by the tenant himself in ill-faith, in order to obtain cancellation of the lease, through a deceitful speculation."

"Since the facts reported by the le Droit did take place not in 1847 but in 1849, in the house occupied by the petitioner over that time, at Rue des Grès;"

"That although the name of the petitioner was not mentioned in the article of the le Droit except by the initials, the exact designation of his business, the places of his residence, and finally the indication that the referred facts were collected by that paper, sufficiently indicating the petitioner as the author of those maneuvers attributed to the person who lived in the house at Rue des Grès;"

"Considering that such accusations attack the honor and decency of the petitioner;"

"That are very reprehensible, considering that there has been no verification of the events that were indicated and that, similarly to those which seem to have occurred at Rue des Noyers, those events still remain without explanation;"

"That, on another hand, the petitioner has been the owner of the house and the lot where he lived at Rue des Grès, since 1847;"

"That the supposition reached by the *le Droit*'s director is nonsense and has never been formulated;"

"Since the terms employed by the *le Droit* constitute defamation of character and hence subjected to the penalties of the law; that every newspaper in Paris took advantage of the *le Droit*'s article and that the petitioner's honor was offended by that publicity, hence compensation being owned to him;"

"For those reasons:"

"Mr. Francois is submitted to the application of the penalties of law, being personally condemned to pay for losses and damages claimed in audience by the petitioner, who at this point declares that such compensation will be given in favor of the poor, still demanding that the ruling be inserted in every Parisian newspaper, given the citation, in the terms mentioned above, considered condemned to pay for the costs of the process, in all its application; and to avoid claim of ignorance by the condemned, a copy of the current citation was delivered to his residence, in the above terms;

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Cost: 3.55 francs.

Signed: Demonchy"

"Registered in Paris, on July 6th, 1860. Received: 2.2 francs.

Signed: Duperron"

"Declaring to the cited above that if the present request is not satisfied in full, the petitioner shall apply the legal recourses;"

"And the terms above were left in copy at his residential address.

Cost: 9.10 francs.

Demonchy"

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Family conversations from beyond the grave

Thilorier, the physicist

Thilorier was heavily involved with the search for a motor destined to replace the steam engine and he thought to have found it with the application of Carbon Acid that he had actually condensed. Steam was then considered as a gross and outdated means of transportation. The following article from the Patrie of September 22nd, 1859 illustrates that:

"Had Thilorier found an incomparable power motor before which the steam engine would be no more than a childish toy, he would still need to regulate its power, and he failed in his three or four tests. The explosions of the devices had seriously injured the martyr of Science, making him almost completely deaf.

Meanwhile, experiences with the condensation of Carbonic Acid seemed to have been renovated at the College of France. Out of imprudence or dismal chance, the device broke and exploded, gravely hurting several people and taking the life of an assistant to Professor Thilorier, who also lost a finger.

He was not as sorry for his finger as he was for the negative publicity given to his newly found motor. Scientists were taken by fear and refused to give in to the naïve arguments of Thilorier: "The condensation device exploded twenty times in my hands and this is the first time that it kills someone! It has never gone beyond hurting me!" Only the name "Carbonic Acid" was enough to keep the whole Institute away, not to mention the Sorbonne and the College of France.

Somewhat saddened by all that, Thilorier shut himself into his laboratory, more than usual. His loved ones soon noticed the profound changes in his habits. He spent days in a role not even thinking of patting his cat on his lap. He walked in strides and no longer touched his retorts and alembic.

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On occasions when he left home he would suddenly stop in the middle of the road, not even noticing the curiosity and worry of the passers-by.

As he was a man of soft and distinct appearance, showing a beautiful hair that was just starting to grow grey, wearing the emblem of the Legion of Honor on the lapel of his blue coat, he was looked at with sympathy. One day a young lady taken by compassion took him by the arm and moved him from the road to the sidewalk. He did not even bother to thank his kind benefactor. He used to walk by his best friends and not see them and not respond to them when they talked to him. A single idea had taken him over, like the subtle line that keeps the genius from madness. Talking to one of his friends in the laboratory, one day he said:

– I have finally solved my problem. As you know, a few weeks ago my condensation device broke down at the Sorbonne…

– A few weeks? I interrupted him. But that was several years ago!

– Ah! He continued impassibly, has it then taken me so long to solve my problem? A few weeks or a few years, who cares if in the end I have my solution! Yes my friend, not only an explosion is impossible but I also dominate that terrible force. It is my slave! I can use it at will to move huge masses, to give life to gigantic machines, or force them to play with the most delicate devices, without breaking them!

– And as I kept looking at him stunned, he shouted laughing:

– For God sake, he doubts me! But look at this design, these outlines; and if you don't believe your eyes, listen to me!

– Then, with an unquestionable lucidity, even to a strange man to the archives of Science, he explained the means at his disposal to execute his work. One could not object one single point of his theory. His theory was irrefutable in all of them.

– I need three days to build my device, he said. I want do build it myself, with my own hands. Come to see me the day after tomorrow… And you who did not left me, you that had no doubt about me, you that have defended me with your pen, you shall be the first to share and enjoy the success with me.

– I was in fact faithful, as he said.

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– When I was passing by the reception the person in charge said: Oh! Sir, what a disgrace, don't you agree? Such a good man! A man born for goodness, dying so fast like that!

– But who? What are you talking about?

– Mr. Thilorier. He has just died.

– Ah! She was telling the truth. My unfortunate friend had been hit by a sudden death in the lab.

– What has happened to his discovery? Not one trace of the details that he had shown me was found; his notes, if he left any, were also lost. Had he solved the great problem that tormented him? God knows! God who had not allowed him to transmit his crazy or sublime thought but to a profane, incapable of distinguishing the true from the false, and above all, keeping the memory of the theory on which the inventor based his ideas. In any case the condensation of the Carbonic Acid today is no more than a curious experiment that the teachers rarely demonstrate in their courses. Had Thilorier outlived a few more days perhaps the Carbonic Acid could have transformed the face of the world.

Sam

Would Thilorier have found or not what he was looking for? In any case, it would be interesting to know what he thought was as a spirit.

1. (Evocation.)
A – I am here very glad among you.

2. We wish to talk to you because we believe that we can learn from a conversation with the spirit of a scientist, like you were when alive.
A – The spirit of a scientist is sometimes more elevated on Earth than in Heavens. However, when Science walks shoulder to shoulder with probity, this shall be a guarantee of spiritual superiority.

3. As a physicist you were particularly concerned with the search for a motor to replace steam and you thought to have found it in the condensed Carbonic Acid. What do you think about that now?

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A – I had such a fixed idea about this subject that I had a dream on the eve of my death, or to be more accurate, at the time of my spiritual resurrection.

4. A few days before you died you thought you had found the solution to the practical difficulties. Had you really found that?
A – I tell you that the super excitation of imagination had given me a fantastic dream that I announced when awake. It was, to be accurate, what you call madness. My dream was not absolutely applicable.

5. Were you here when the article about you was read?
A – Yes.

6. What is your opinion about that?
A – Not much. I rest in the arms of my guardian angel since my poor soul left its miserable body very shocked.

7. Nonetheless, could you answer a few questions about science?
A – Yes, for a moment I do want to get into the intricacies of science.

8. Do you think that the steam engine shall be replaced by another motor?
A – That is already well advanced. However, I do believe that in the future human intelligence will find ways of simplifying it even further.

9. What is your opinion about compressed air as a driving force?
A – Compressed air is an excellent driving force, lighter and more economical than steam. When its use is better understood, it will have more power hence more velocity.

10. What is your opinion now about the use of condensed Carbonic Acid for that?
A – I was still far off on that. There will still be numerous tests on that and difficult studies to come to a conclusion. There is still a lot to be achieved by Science.

11. Considering all the motors that are analyzed now, in your opinion which one shall be the winner?
A – Now, steam; later, compressed air.

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12. Have you seen Arago again?
A – Yes.

13. Do you talk about sciences?
A – Sometimes the faculties of our intelligences are dedicated to human studies. We like very much to watch the current experiments but when we return to heavens that is no longer a concern. Besides, as I said, at the moment I rest.

14. Still one question, but please, this is very serious; in case you cannot answer that yourself then kindly request the support of a more competent spirit. We have always been told that the spirits use to suggest ideas to men and that many discoveries have that origin. However, since not all spirits know everything and some seek instruction, can you tell us if some of them do research and discoveries as spirits?
A – Yes. When a spirit has reached a more advanced level, Deus assigns a mission to that spirit, putting him in charge of getting involved with this or that science, useful to men. That is when such an intelligence, obeying God, search in the secrets of nature that God allows him to foresee, for everything that needs to be learned with that aim. When he has learned enough he then finds a man capable of learning that and in turn passing it on. That man is suddenly taken by a single thought; he can only think of that, speaks about that all the time; he dreams day and night, hears celestial voices talking to him. Then, when it is totally developed in his mind, that man announces to the world a discovery or a new development. That is how the great men have been inspired, in most cases.

15. We thank you for your kindness in giving us your answers and for having left your resting place for a moment.
A – I will pray to God so that he can inspire and watch over you.

Note: Mrs. G… that eventually sees the spirits describes the impressions she received during the evocation of Thilorier. She saw a spirit that she believes to be his.

16. (to St. Louis) Can you kindly tell us if the spirit that Mrs. G… saw was really that of Thilorier?
A – It is not exactly that spirit that the lady has just seen. Later her eyes will

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be more used to distinguishing the form or perispirit and she will know perfectly well. At this point in time it is a kind of mirage to her.

Note: The following questions were also addressed to St. Louis

17. If the authors of discoveries are assisted by spirits that suggest the ideas, how come some men believe to have invented while in fact they invented nothing, or only invent chimeras?
Note: They are deluded by deceiving spirits that take over their brains once these are open to mistakes.

18. How to explain the fact that the spirit so frequently chooses men incapable of carrying a discovery to the end?
A – The brains less filled by human prevention are the ones more capable of receiving the dangerous seed of the unknown. The spirit does not choose such a man for being incapable; it is the man that cannot fructify the received seed.

19. But in that case it is science that suffers and that does not explain why the spirit does not preferably addresses a capable man.
A – Science suffers nothing because what one sketches the other finishes, and during the interval the idea matures.

20. When a discovery is premature, can providential obstacles oppose its propagation?
A – Nothing can ever stop the development of a useful idea. God would not allow so. It is necessary that such idea follows its course.

21. When Papin discovered the steam power several tests were realized in order to utilize it, obtaining very satisfactory results, but remained in a theoretical state. How can one explain that such a great discovery had remained dormant for such a long time, since the elements were known and there was no lack of capable men to promote it? Was it due to the insufficiency of knowledge or time had not come yet for the revolution that it would provoke in the industry?
A – For the communication of discoveries which change the external looks of things God allow the idea to mature, like the corn cobs whose develop-

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ment is blocked by the winter, but only delayed. The idea must germinate for a long time so that it may sprout when needed by all. The same happens to the moral ideas that first germinate and are only implanted when reach maturity. For example, at this moment when Spiritism became a necessity, it shall be received like a benefit because every other doctrine had been tried to attend the aspirations of men.

St. Louis

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Family conversations from beyond the grave
The suicide of Quincampoiz Street

Last year the papers reported a case of suicide that took place in special circumstances. It was in the beginning of the Italian war. The head of a family that enjoyed the sympathy of the neighborhood had a son who was drafted to the war. Since his position did not allow him to avoid his son's military service he then had the idea of killing himself, so that his son would be exempted as the only son of a widow.

The death was a trial to the father or to the mother? In any case it is likely that God might have taken into the dedication of that man in his favor and that his suicide might not have had the same consequences to him as others motivated by other reasons.

(To St. Louis) – Can you tell us if we can evoke the man that we have just mentioned?
A – Yes. That will make him very happy because it will give him some relief.

1. (Evocation.)
A – Oh! I suffer a lot but… it is fair. However, he will forgive me.

Observation: The spirit writes with great difficulty. The characters are irregular and badly written. After the word *but* he stops and tries to write, unsuccessfully, just writing some indecipherable traces and points. It is obvious that he could not write the word *God*.

2. Fill the blank that you left.
A – I am unworthy.

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3. You say that you suffer. There is no doubt that you made a mistake by committing suicide but has the reason that led you to do that granted you any indulgence?
A – My punishment will be shorter but the action is not less serious.

4. Could you describe the punishment that you endure, giving us the maximum amount of details to our instruction?
A – I suffer twice as much, in the soul and in the body; although I have no more body, I suffer like the amputee with the absent member.

5. Was the only cause of your action the salvation of your son or were you driven by another cause?
A – I was guided by the paternal love only, but it was a bad guide. That is why my penalty will be abbreviated.

6. Can you foresee the end of your suffering?
A – I cannot see the end but I am sure there is an end, and that comforts me.

7. A short while ago you could not write the word God. However, we have seen very unfortunate spirits writing it. Is it part of your punishment?
A – I shall do it but with great effort and regret.

8. Well done! Go for it and try to write the word. We are convinced that if you succeed you will bring you relief.
The spirit ended up writing the word, with irregular, large and shaky characters: "God is very good."

9. We are thankful to you for having attended our appeal and we send our prayers to God in your favor so that his mercy may reach you.
A – Yes, please.

10. (To St. Louis) Could you give us your personal opinion about the action of this spirit that we have just evoked?
A – This spirit suffers in fairness because he lost his trust in God, a fact that is always subject to punishment. His punishment would be long and terrible if he did not have a plausible motive in his favor, like impeding his son to march to death. God that sees the bottom of men's hearts, and who is fair, will not punish him but according to his deeds.

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Observation: Through his action that man might have impeded the accomplishment of his son's destiny. To begin with it is not certain that he would die in the war and perhaps that career would have given him an opportunity to do something useful to his progress. Undoubtedly such a consideration shall not be alien to the severity of his punishment. His intention was certainly good and that was taken into account in his case. The intention attenuates the fault and deserves indulgence, but it does not hinder the evil from being evil. If it were not for that one could excuse every evil deed and even kill under the pretext of good intention. Could one believe, for example, that we can kill a hopeless man in order to abbreviate his sufferings? No because that action would abbreviate the trial that he has to undergo and we would do more harm than good. Is the mother who kills her child in hopes that the child will go to heavens less culpable because she did so out of a good intention? Based on such a system we would justify every crime that was committed by blind fanaticism in the religious wars.

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Varieties
The prisoner of Limoges

The following fact was communicated to the Society by Mr. Achille R…, member, according to a letter from one of his friends from Limoges, dated July 18th:

"At the moment our town is involved with an interesting fact to the spiritist that I promptly pass to Mr. Allan Kardec through you. I myself collected detailed information directly from witnesses of the fact in question, that is, in the prison where the hero of the story is found now.

A soldier of the first regiment of the infantry, called Mallet, was condemned to spend one month in prison for having sidetracked the amount of three francs that belonged to one of his comrades. His sentence will expire in seven days. This young soldier lost a nineteen years old brother, domestic, about eight years ago, and since seven he sees at least four nights out of eight, after midnight, a large flame with a little sheep sticking out from the middle. The vision terrified him but he dared not to talk about it. Alone in prison he felt even more terrified and begged the jailer to bring him the company of other prisoners. Four soldiers of the second regiment of mounted hunters were sent to share his place. It was 4 am when Mallet woke up and saw the fire and the sheep, as did the four witnesses.

As I told you the apparition repeats often; the poor young man is so affected that he cries, remains devastated and refuses to eat. The medical officer of the regiment wanted to attest the fact but did not stay long enough and the vision only took place an hour and a half after he had left. A priest from Saint-Michel, father F…, was luckier, as it seems, since he took notes. I shall pay him a visit to ask him about his opinion.

However, that is not all. The jailer told me that he had seen the jail's door open several times in the morning, although he had carefully locked it

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on the night before. Mallet was advised to interrogate the little sheep what he did last night, and this is the answer given to him and that I literally heard from him: Have a prayer "*de profundis*" said and masses given; I am your brother; I will not come back.

This is the accurate description of the facts. I pass it on to Mr. Allan Kardec so that he can do as he pleases."

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Varieties
Questions from a spiritist of Sétif to Mr. Oscar Comettant

The following letter was addressed to us by one of our subscribers from Setif, Algeria, where there are several adepts who receive remarkable communications, with which we have already presented our readers.

"Dear Sir,

Mr. Dumas has already told you about an extraordinary phenomenon that took place with my sixteen year old son, medium of a singular kind. Every time that there is an evocation he falls asleep without magnetization and remains in that state responding to the questions which are addressed to the spirit through his intermediary. When he wakes up he remembers nothing. When in trance he responds in Latin, English and German, languages that he has no knowledge about. It is a fact witnessed by many people and that I ensure you for what I have of most sacred, and even to Mr. Oscar Comettant. I have in my hands a report from him dated October 27th, 1859 in which he writes: "But what is your belief? Perhaps Mr. Allan Kardec will ask me."

I, Sir, will not ask you if you believe in something, first because it is not of my concern; second because there are people who believe in nothing. Mr. Comettant is supported by Voltaire who did not believe in anything that reason could not understand. He is wrong because despite the immense God given knowledge of Voltaire, there are thousands of things that are known today and that went unsuspected by his reason. Well then, by denying a fact whose reality one does not wish to acknowledge, I question in which side is the absurd? I address Mr. Commettant directly and say this: Let us admit that it is not the spirits that speak with us. Then give us a logical explanation of the cited fact. If you deny it a priori, I call you to

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the court of reason that you so invoke; If you catch me in a lie then I agree to make a public confession or to be taken as a mad man. Otherwise I am ready to fight you in the terrain of the facts. However, before starting the argument I ask you this:

1st – If you believe in natural somnambulism and if you have seen people in such state;

2nd – Have you seen somnambulistic persons writing?

3rd – Have you seen somnambulistic persons responding to mental questions?

4th – Have you seen somnambulistic persons responding in unknown languages?

I do need a simple yes or no to all these questions. If there is a yes we will then move to something else; if it is no I take the burden of making you see and then you can explain the fact at your own discretion.

Yours sincerely, etc.

Courtois"

• • •

With respect to the letter above we shall make the following considerations. It is likely that Mr. Comettant will not respond to Mr. Courtois, as he did not answer other people who wrote to him about the same subject. If he established a controversy it would certainly be on the grounds of sarcasm, a terrain on which one always tells the last word and where no serious man would like to follow him. We hope that Mr. Courtois leave him in the momentary silence of his incredulity, since it is sufficient to him and he is okay with the fact that he is an issue. Since he only has jokes to oppose it means that he has nothing better to offer. Well then, considering that jokes are not reason, to the eyes of sensible people that is a confession of defeat.

Mr. Courtois is not right when taking the incredulous' denial too seriously. The materialists don't even believe that they have a soul and reduce themselves to the modest role of robots. How can admit spirits around them if they don't believe that they themselves have a spirit? Speaking about spirits and their communications is to begin where the materialists should stop. Since the don't admit the first cause they cannot admit the conse-

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quences. One would say that since they have reason they should yield to the evidence. That is true but this is precisely the reasoning that they lack. As a matter of fact it is well known that the worst blind person is the one that does not wish to see. Let them be in peace because their denial will not impede truth from spreading, as they cannot stop the water from running.

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Spontaneous essays and spiritist dissertations
Received or read in the sessions of the Society

Development of the ideas
Regarding the evocation of Thilorier (medium Mrs. Costel)

I will talk to about the need for gathering several elements of the spirit to form a whole. It is a common illusion that the development of a special skill requires a special study. No. Human spirit, like a river, enlarges with all its tributaries. Man must not be isolated in his work, that is, must sprout the force of the ideas in contact with every opposition. Originality is the contrast of the mother-idea; it is one of the rarest superiorities. It is muffled since childhood by an absurd rule which reduces every spirit to the same level. I will explain this idea. Thilorier, that you have just evoked, was a passionate inventor, an active intelligence, but he had shut himself in the sphere of his invention, that is, in a fixed idea. He would never allow himself the fresh air of other peoples' ideas. Hence, he was imprisoned by his own mind. The genius floated around him. Because he closed all openings, he allowed madness, the sister of genius, to penetrate and invade such a well-guarded place. Thilorier, who would have left an immortal name, now lives only in the memories of a few scientists.

Georges (a familiar spirit)

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Spontaneous essays and spiritist dissertations
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Human masquerades
(Medium Mrs. Costel)

I will speak about the singular need of the best spirits to always meddle into things that are not of their concern. For example: an excellent business man will have no doubt about his political skills and the greatest diplomats will place self-love before making any decision about the most frivolous issues. Such a fault, which is common to everyone, has no other cause but vanity and vanity has only artificial needs. Vanity seeks falsehood, before anything else, be it to the make-up, to the spirit or to the heart itself; it addicts the instinct of beauty and true; it leads women to denature their beauty; it persuades men to seek precisely what is more harmful. If the French men and French women did not have that defect the men would be the most intelligent of the world and the ladies the most charming Eves; thus, let us not feed such absurd weakness; let us have the courage of being ourselves; of wearing the color of our spirits, of our hair.

However, the thrones shall ruin and republics shall be established before a frivolous French man renounces to his pretensions of seriousness and a French lady to her airs of resolution. It is a continual hypocrisy where each one wears the clothes of other times or dresses like their neighbor. Political hypocrisy, religious mask, through which everybody seeks one another, dragged by the vertigo not finding the starting point or their objective in all that turmoil.

Delphine de Girardin

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Spontaneous essays and spiritist dissertations
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Knowledge of the spirits
(Medium Ms. Huet)

There is in the study of Spiritism a serious mistake that propagates every day and that becomes almost the focus of attraction of people towards us; it is the fact that they see us as infallible in the answers. They think that we must know everything, see everything, and foresee everything. What a mistake! Huge mistake! Certainly, since our soul is no longer imprisoned by a material body like the bird in a cage, it floats in space; the senses of that soul become more subtle, more developed; we see and hear better, but we cannot know everything; we cannot be everywhere since we don't have the gift of ubiquity.

What would then be the difference between God and us if we were allowed to get to know the future and to promptly announce it? That is impossible. We do know more than men do, that is correct; we can sometimes read the minds and the heart of those who come to us but our Spiritist Science stops there. Make no mistake then and stop questioning us exclusively to know what happens here and there in your planet, or relatively to a material or commercial discovery or to be informed about what is supposed to happen tomorrow, in politics or business.

We shall always inform you about our condition, about our extracorporeal life, about God's greatness and benevolence, about everything that can be useful to your enlightenment to your present as well as future happiness, but do not ask us about what we cannot and must not tell you.

Channing

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Spontaneous essays and spiritist dissertations
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Origins
(Medium Mrs. Costel)

In the beginning it was the word and the word was God. That is how it is announced in St. John's Gospel. That is, in the beginning there was the principle and the principle was God, the Creator of everything, who gave it all to the formation of man as of the globe. He created man as he is today, giving him free-will and the ability to advance. God told the oceans: you shall not go further. He showed man the universe and contrarily said: That is all yours; work, develop the treasures which are spread all over, in the air, in the waves, in the heart of Earth. Do work and love. Never doubt your straight divine origin. You are not the fruit of a slow progression; you have not gone through the animal ranks; you are positively the children of God.

Where does sin come from then? Sin was created by your own faculties; it is the inside out, the exaggeration of those faculties. There was no first man, father of human kind, as there was not a unique sun to illuminate the universe. God opened his great hand and spread the human race with the same profusion as the stars in the skies. Spirits animated by His breath soon revealed His existence to men, well before the prophets that you know. Other unknown envoys had clarified the ignorant souls. Simultaneously to men, God created the animals. The latter endowed by the instinct but not by a progressive intelligence. Hence, they kept their primitive form and except those with individual training, they are the same as those from the times of our forefathers. The cataclysms of the floods – since there was not a single one but several – extinguished entire races of animals and men. These are the geological transformations that still threaten you. Men

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discover but do not invent. Thus, the mythological beliefs were not mere fictions, but revelations from inferior spirits. The satyrs and fauns were secondary spirits that inhabited the forests and fields, as they do today. In those days they were allowed to manifest more frequently to men, because materialism had not yet been depurated by Christianity and by the knowledge of an only God. Christ destroyed the empire of the inferior spirits in order to establish the empire of the spirit upon Earth. That is the truth that I attest in the name of the All-Mighty God.

Lazarus

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The Spiritist Magazine
Journal of Psychological Studies
August 1860

Spontaneous essays and spiritist dissertations
Received or read in the sessions of the Society

The future
(Medium Mr. Col…)

Spiritism is the science of total light. Happy is the society that practices it! It is only then that the golden age, or even better, the time of celestial thought shall reign among you. Don't you think that you shall have less earthly satisfaction because of that! Much to the contrary, everything shall be happiness to you, because in those days light will allow you to see truth in a more pleasant way. Men shall no longer teach this tricky science that makes you see through the deceiving mask of the common wealth or a future good that the teachers themselves frequently do not trust. It will not be the time of lie and greed; the wish to have everything to the benefit of a sect or sometimes to the benefit of a single person. Men certainly shall not be perfect but mistakes shall be so much restricted and the evil ones will have such a limited influence that men will be happy in their minorities. In those days men will understand work and all shall reach wealth because no one will desire the superfluous but to do great things to the benefit of everyone. Love, that divine word, will no longer have the impure connotation borrowed from you. Every personal feeling shall disappear before this so kind feeling contained in the words of Christ: Love your neighbor as yourself.

Coming to that belief you shall all be mediums. All vices that degrade your society shall disappear. It shall all become light and truth. Selfishness, that rodent worm and straggler of progress, that muffles every fraternal feeling, it shall no longer dominate your souls. Your actions shall no longer be driven by greed and lust. You shall love your wife because she has a good

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soul and because shall care for you; because she will see in you the man chosen by God to protect her weakness and because both shall help one another to withstand the earthly trials and you will be the instruments devoted to the propagation of the creatures destined to improve, advance, so to achieve better worlds, where you shall elevate even further towards our supreme Benefactor, through an even more intelligent work. Go, spiritists! Persevere. Do good for the good. Kindly neglect the jesters. Remember that everything in nature is harmony; that harmony is also in the superior worlds and that despite certain strong spirits you will also have your relative harmony.

St. Louis

The Spiritist Magazine
Journal of Psychological Studies
August 1860

Spontaneous essays and spiritist dissertations
Received or read in the sessions of the Society

Spiritual electricity
(Medium Mr. Didier Jr.)

Man is at the same time a very singular and a very weak being. He is singular in the sense that even in the middle of the phenomena that surround him he still keeps his routine, spiritually speaking. He is weak because after having seen and after having been convinced he laughs because his neighbor laughed and he no longer thinks about that. And notice that I don't speak here about vulgar, inexperienced creatures that don't think. No. I speak of intelligent people, and in its majority, enlightened people. Where does such a phenomenon come from? Because giving a lot of thought to something is a moral phenomenon. The spirit started to act upon matter through magnetism and electricity; then it got into man's heart and man was not aware of that. Strange blindness! A blindness not produced by a strange cause but created voluntarily, coming from the spirit. Then came Spiritism, producing a commotion in the world, and man published very serious books saying: it is a natural cause; it is simply electricity, a physical law, etc.; and man was then satisfied; but make no mistake, man still have many books to write before understanding what is written in the book of nature, in God's book.

Electricity, that nuance between time and what is no longer time, between finite and infinite, man has not been able to define yet. Why? Know this: You cannot define it unless through magnetism, that material manifestation of the spirit. You only know material electricity. Later you will also know spiritual electricity, which is nothing more that the eternal kingdom of thought.

Lamennais

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The Spiritist Magazine
Journal of Psychological Studies
August 1860

Spontaneous essays and spiritist dissertations
Received or read in the sessions of the Society

Comments about the preceding message
(To Lamennais)

1. Could you kindly make some clarifications about certain passages of your last essay that seem somewhat obscure to us?
A – I will do what is possible at this point in time.

2. You say: "Electricity, that nuance between time and what is no longer time, between finite and infinite". This phrase does not seem very clear to us. Can you please develop it?
A – I explain it like that, in the simplest way I can. For you time does exist, right? For us, it does not. Hence I defined electricity as: that nuance between time and what is no longer time, between finite and infinite" because that part of time that you formerly had to use to communicate from one end to the other of the world, that part of time, I was saying, that no longer exist. Later on that electricity will come, and that will be nothing else but man's thought, covering the space. In fact, isn't that the most remarkable image about finite and infinite, about the tiny and the very large? In a word I meant to say that electricity suppresses time.

3. Further down you say: "You only know material electricity. Later you will also know spiritual electricity". Do you mean by that the means of communication from man to man through the medianimic channel?
A – Yes, as average advancements; something else will come in the future; give man aspirations; he guesses in the beginning; later he sees.

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The Spiritist Magazine
Journal of Psychological Studies
September 1860

Practical instructions about the spiritist manifestations

That book is sold out and shall not be re-printed. It will be replaced by a new publication which is about to be published, much more complete and following another plan.

Allan Kardec[23]

[23] Paris, Typography of Cosson & Co., Rue de Four-Saint-Germain, 43.

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The Spiritist Magazine
Journal of Psychological Studies
August 1860

Notice

The office of the Spiritist Magazine and the private home of Mr. Allan Kardec were transferred to Rue Sainte-Anne, 59, Sainte-Anne passageway.

Bulletin of the Parisian Society of Spiritist Studies

Friday, July 27th, 1860
(General Session)

Committee meeting.
The works and minutes of the July 20th session were read.

Multiple communications:

1st – Report given by Ms. P… about the poem sent to the Society by Mr. Pory from Marseille, with the title Linda, Gallic legend. Ms. P… analyzes the subject of the work and acknowledges the presence of thoughts of great elevation and expressed very well; however, with the exception of the Christian ideas, she does not see much or she sees very little that is related to Spiritism. To her the author seems to be more spiritualist than spiritist. That does not make his work less remarkable, she says, and it shall be read with great interest by every poetry lover.

2nd – A letter from Mr. X… with a summarized analysis of Mr. Rigolot's doctrine, from Saint-Étienne. According to that doctrine the spiritual world does not exist; the spirits are immediately reunited with God after death of the body. Only three spirits may communicate with

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men through mediums: Jesus, mentor and protector of our globe; Mary, his mother and Socrates. Every communication, whatever their nature, come from them. They are the only ones, he says, that manifest to him and when they tell him gross things he thinks that it is to try him. A discussion was established about it which can be summarized as follows:

The Society unanimously declares that reason refuses to admit that the Spirit of good, by excellence, model of the most sublime virtues, may dictate bad things and that there is a kind of profanation in the supposition that communications with revolting nastiness and even obscenities, as seen sometimes, may come from such a pure source. On another hand, the admission that every soul reunites with God after death is the same as denying punishment to the guilty ones since one could not admit that by God's side that we are taught to envisage as the supreme reward, there could simultaneously be a focus of pain to those who led a bad life. If in such divine fusion the spirit loses its individuality we then have a variation of pantheism. In either case, according to this doctrine, the sinner has no reason to stop in the avenue of errors since the efforts to do good are superfluous. That is at least what sticks out from the general principles that seem to constitute its foundation.

The Society does not know Mr. Rigolot's system well to assess it in details. The Society ignores how he explains a number of patent facts, such as: the apparitions, for example, through which the evoked spirit of a relative gives material demonstration of identity. Would it be Jesus then taking all those roles? Would it still be Jesus to play the drums or the rhythmic arias, in the case of the rapping spirits? After having played the hateful role of tempter, would he come to serve as an entertainer? There is moral incompatibility between the gross and the sublime, between the absolute evil and the absolute good.

Mr. Rigolot has always kept himself isolated from the other spiritists, which is a mistake. In order to get to know something well it is necessary to see everything, to study everything, comparing opinions, hear the pros and cons, hear all objections and finally only accept what the strictest logic may admit.

That is what the spirits that guide us incessantly recommend; and that is the reason why the Society has taken the name Society of Studies, a name

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that implies the idea of analysis and research. It is licit to think that if Mr. Rigolot had followed this path he would have acknowledged in his theory the existence of points in manifest contradiction with the facts. His separation from the other spirits only allow him communications of the same kind, naturally impeding him from seeing what could clarify him about the insufficiency of those spirits to solve all these questions. That is what happens with the majority of the mediums who isolate themselves: they are in the position of someone that by hearing the bell ring only hear a sound. Such is the impression that the Society has about that doctrine that seems incapable of explaining the reason for all those facts.

3rd – Reference is made to a letter from Dr. Morhéry, bringing new details about Ms. Godu and with the continuation of his observations about the obtained cures. Another letter is also mentioned, this time from Dr. de Grand-Boulogne, about the role of the rapping spirits. Given the extension of the letter the reading was postponed to the next session.

4th – Mr. Allan Kardec reports an interesting fact that took place in a private session, in his house. The excellent medium Mr. Rabache was present in that session, through which Adam Smith had spontaneously communicated in a London café. Having been evoked through another medium, Mrs. Costel, Adam Smith responded simultaneously in French, through that lady, and in English, through Mr. Rabache. Several answers showed perfect identity and even the literal translation of each other.

5th – Report given about several physical manifestations that occurred with Mr. B…, present to the meeting. Among other facts, the transport of a cap thrown into a bedroom and a flask of magnetized water with a strong musky smell, so strong that it impregnated the whole apartment.

Studies:

1st – Evocation of the Muslim Seih-ben-Molka, deceased at the age of 100 years, in Tunis, and whose life was characterized by acts of benevolence and generosity. His answers reveal an elevated spirit but who was not exempt from sectarian prejudices when alive.

2nd – Two spontaneous essays were received, the first through Mr. Didier, about the conscience, signed by Lamennais; the second by Mrs. Lu…, with multiple advices, signed by Paul.

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Friday, August 3rd, 1860
(Private Session)

Committee meeting.

Reading of the minutes and works of the July 27th session.

Letter from Mr. Darcol is read, in which he proposes to the Society a subscription to the Christians from Syria. He bases his proposal on the principles of humanity, charity and tolerance, which are the very essence of Spiritism and must guide the Society.

Having examined the proposal and in all fairness to Mr. Darcol's good intentions, the Committee thinks that the Society must abstain from any manifestation strange to the objective of its studies and that it must allow each member to freely act on an individual basis.

The Society does not see anything harmful in the proposal, much to the contrary. However, given the absence of the majority of the members in the vacation period, it postpones the analysis of the subject to a session after the current season.

By suggestion of the Committee, the Society decides to go on vacation during the month of September.

Multiple communications:

1st – Letter received from Dr. Morhéry.

2nd – Letter received from Mr. Indermurhle, member of the Society, talking about the good reception given to the spiritist ideas among persons in the rural areas. He mentions the case of a German brochure under the title *Die Ewigkeit kein geheimniss mehr* (No more secrets about eternity) that he proposes to send to the Society.

3rd – Letter from Dr. de Grand-Boulogne about physical manifestations as a means of conviction. He thinks that it would not be correct to consider every rapping spirit as from an inferior order, since he has received himself communications from a very elevated order through raps.

Mr. Allan Kardec responds that typtology is a means of communication like any other and which can be used the most elevated spirits, when there is no availability of a faster means. Not all spirits that

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communicate through raps are rapping spirits and most of them repudiate such classification, only adequate to those who could be called *professional rapping spirits*.

Common sense rejects the idea that superior spirits would come to spend their time entertaining an assembly by the exhibition of their skills. As for the physical manifestations themselves, he has never denied their utility but persist in the opinion that those are incapable of leading to conviction on their own. Furthermore, he says, the more extraordinary the facts the more they excite disbelief. What is needed, before anything else, is the understanding the principle behind the phenomena. To someone that knows those principles, the phenomena have nothing of supernatural, and come to support the theory.

Dr. de Grand-Boulogne says that the letter that was just read is a little bit old and that his ideas have changed significantly after that. He agrees entirely with Mr. Allan Kardec since experience showed him how important it is to understand the principle before seeing things. Hence he only admits in his house persons who are familiar with the theory, thus avoiding objections and useless questions. He acknowledges that he has made more proselytes by such a system than by the exhibition of facts that are not understood.

Studies:

1st – Evocation of James Coyle, alienated, deceased at the age of 106 years, in the Saint-Patrick hospital of Dublin, where he was since 1802. The evocation offers interesting matter for study about the condition of the spirit during mental alienation.

2nd– Appeal, without a special evocation, to the spirits what have requested assistance. Two of them manifested spontaneously: the Great Françoise and the spirit of Castelnaudary, who thank those who have prayed in their favor.

3rd – A spontaneous essay is obtained by Mr. D…, signed by Sister Jeanne, one of the victims of the Syrian massacres.

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Friday, August 10th, 1860
(General Session)

Committee meeting.

Reading of the minutes and works of the previous session.

Mr. Allan Kardec announces that a lady member of the Society has sent the amount of 10 francs to be used in favor of the Syrian Christians or towards and other charity that the Society finds adequate to apply.

Multiple communications:

1st – A letter from Mr. Jobard, from Brussels, about Thilorier, his former friend, who was evoked on June 15th, 1860. He provides interesting details about his discovery, his life and habits, and rectifies several statements given in the news coverage about him, published in the newspaper *la Patrie*. Among other particulars he tells the story of how his hearing was reestablished through magnetism. To be published in the sequence.

2nd – Mr. B…, foreign observer, mentions several cases of spontaneous physical manifestations that took place with one of his friends. Since that person could not have come to the session, that person will report the facts in more details in a future session.

Studies:

1st – Several questions and moral issues addressed to St. Louis, regarding the death of Jean Luizerolle that substituted and saved his son's life, who was condemned to the death penalty in 1793.

2nd – Evocation of Alfred de Marignac, who transmitted a message to Mr. Darcol about *penury*, using the name Bossuet.

3rd – Evocation of Bossuet regarding the above and several other questions. He finishes by a spontaneous dissertation about the dangers of religious quarrels.

4th – Evocation of Sister Jeanne, victim of the Syrian massacres, who came spontaneously to the last session, having asked to be called again.

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5th – Appeal in favor of the suffering spirits that requested assistance. A new spirit shows up by the name of Fortune Privat, giving details about his condition and his penalties. This communication gives rise to several interesting explanations about the condition of the suffering spirits.

6th – Spontaneous essay about the *Nothingness of Life*, signed by Sophie Swetchine, received by Ms. Huet.

Friday, August 17th, 1860
(Private Session)

Committee meeting.

Reading of the minutes and works of the August 10th session.

By suggestion of the Committee and after a verbal report, the Society accepts Mr. Jules R… from Brussels and residing in Paris as a member.

Multiple communications:

1st – In a letter sent by Countess D…, from Milan, to Mr. Allan Kardec, there is the following passage: "lately, when browsing old Magazines from Paris, I found a little story of a charming writer, Charles Nodier, entitled: Lidia or the resurrection. I found myself inside the Spiritist Magazine; it is an intuition of the Spirits' Book, since it was written in 1839. Was Nodier a believer? Was Spiritism discussed in those days? If possible I would like to have him evoked. He was a pure heart and a loving soul. I ask you to please evoke him, you that can so much! If his moral was so smooth, kind, attractive, how should he be now that his spirit is unraveled from matter!"

Since long ago the Society wishes to call Charles Nodier. It shall be done in the next session.

2nd – Two essays obtained by Dr. de Grand-Boulogne are read, signed by Zenon, the first one about the doubt raised about Bossuet's identity in the previous session and the second about the reincarnation, whose need the spirit demonstrates from a moral point of view and its agreement with the religious ideas.

3rd – Two communications received by Mrs. Costel and signed by Georges are read, the first about the *spirits' progress*; the second about the *spirit's awakening*.

4th – Reading of the evocation of Louis XIV, done by Ms. Huet, and a spontaneous essay received by her about *the benefit to be extracted from the advices given by the spirits*, signed by Marie, a familiar spirit.

Studies:

1st – Mr. Ledoyen reminds us that some time ago St. Louis had initiated a series of essays about the capital sins. He asks if St. Louis would like to continue that work.

St. Louis responds that he shall gladly do that and that next time he will talk about *Envy*, once it is too late to do it tonight.

2nd – St. Louis is asked if the Queen of Ouda could be called again in the next session, the one that was already evoked in January 1858, so that we can assess the eventual progress that she could have made. He answers: "It would be charitable to evoke her, talking to her in a friendly way and at the same time instructing her a little bit, since she still falls well behind."

3rd – Charles Nodier is evoked. After having responded with extreme benevolence the questions addressed to him he promises to start a new continuous work in the next session.

4th – Spontaneous essay obtained by Mr. Didier about hypocrisy, signed by Lamennais. The spirit then responds to several questions about his situation and the character that is reflected out of his communications.

Friday, August 24th, 1860
(General Session)

Committee meeting.

Reading of the minutes and works of the previous session.

The President reads the following instruction regarding persons strange to the Society, in order to forearm them against false ideas that they could have about the Society's objectives.

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"We believe it is important to remind those persons who are strange to the Society and not informed about our activities that we don't carry out any experiment and that they would be mistaken if thought that this is a place where they would find distractions. We are seriously involved with very serious things, but of little interest and not much intelligible to whomever ignores the Spiritist Science. Since the presence of such persons would be useless to them and cause of disruption to us, we refuse to grant admission to those who don't know at least its basic principles and particularly those who are not sympathetic to the Doctrine. We are, first of all, a society of scientific studies, and not a teaching society; we have never invited the public because we know from experience that true conviction is only formed after a long series of observations and not for having attended a few sessions that do not present any methodic continuation. That is why we make no demonstrations which would repeat every time, hindering the continuation of our works. If, irrespective of all that, there are persons here only attracted by curiosity or who don't share our way of seeing things, we would remind them that they were not invited and that we expect from them respect to our convictions, as we respect theirs. All we ask for is silence and deference. Since respect is one of the most expressed recommendations from the part of the spirits that in good will communicate with us, we insistently invite those who are present to abstain from any private conversation."

The Committee decided that, although there is a 5th Friday on the 31st of this month, this current session will be the last one before the holidays, and that the first one will take place on the first Friday in October.

The Committee was informed about a letter with a request for admission as a member from Mr. B…, from Paris. However, given the fact that the present session is general, the decision is adjourned to the session after the period of vacation.

Multiple communications:

1st – Reading of a particular evocation of *Père Leroy* carried out by Mr. Jules Rob…, who died not long ago in Beirut. The evocation is remarkable by the elevation of the spirit who confirms in absolutely everything the character that he had when alive, that of a true Christian. He manifests his intent of being evoked at the Society.

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2nd – Reading of a spontaneous essay received by Mr. Dacol, about *the mediums* and signed by *Salles*. This essay was delivered in the previous session and not read yet because there was not time to have it previously analyzed, an imperiously established formality by the regulations of the Society.

3rd – Another spontaneous essay received by Mrs. B… about *Moral Charity*, signed by *Sister Rosalie*.

4th – Two other spontaneous essays received by Mrs. Costel, one about the *multiple categories of errant spirits* and the other about *the punishments*, signed by *Georges*. Both communications are regarded amongst the most remarkable by the elevation of the expressed thoughts, by the truthfulness of the images and the eloquence in style. To be published like the other more important communications.

Mr. President reinforces that the Society is necessarily limited in time but everything that is received in private by the members must be considered as a complement of their work, as long as they wish to bring it over. The Society must not consider as part of its archives only what is received in its sessions, but also everything that comes from outside and may be useful to everyone's enlightenment. It is the center to which the private studies converge, to the benefit of all. It is a means of control to the mediums by helping them to understand the nature of the received communications, protecting them against deception. Besides, the spirits frequently prefer to communicate in the intimacy where there is necessarily more reverence than in sessions with a large number of people, by the instruments of their choice, at the time of their convenience and under circumstances that we cannot always appreciate. By concentrating those communications, everybody makes use of the advantages that they can offer.

Studies:

1st – St. Louis is asked about the spirit of Georges. He was a painter when alive and used to teach painting to the person who serves him as a medium. His life does not offer any special particularity, but the fact that he was always good and benevolent. As spirit, his communications always show such an elevation that people wanted to

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know the position that he occupies in the spiritual world. St. Louis responds:

"He was a fair spirit on Earth; his whole greatness consists on his benevolence, charity and faith in God that he professed; hence, today he is among the superior spirits."

2nd – Evocation of Charles Nodier, by Ms. Huet. He starts the work that he promised in the previous session.

3rd – Evocation of Pere Leroy. Since the choice of medium was left open, we preferred that he did not use the previous medium in order to avoid any influence and for us to be able to better assess his identity through his answers. These are in agreement with the previously expressed feelings, in all points, and are worthy of an elevated spirit. He finishes with advices of the highest wisdom through which Christian humility, tolerance of the evangelical charity and a superiority of intelligence are revealed.

4th – Evocation of the Queen of Ouda, already evoked in January 1858 (see the March 1858 issue of the Magazine). Medium Mr. Rob… A slight disposition towards progress is detected but in reality her character has not changed much.

Observation: A lady that had lived in India for a long time and known her personally was present at the session. She says that all her answers are in perfect agreement with her character and that it is impossible not to acknowledge a proof of identity in those answers.

5th – Three spontaneous essays are obtained: the first through Ms. Huet, about *Envy* and signed by *St. Louis*; the second received by Mr. Didier about the *Original Sin*, signed by *Ronsard*; the third by Ms. Stephanie, signed by *Gustave Lenormand*.

During these last communications Ms. L. J…, a drawing medium, obtained two pieces of work signed by Jules Romain.

After a few nice thoughts written by an anonymous spirit, another spirit who had already communicated through Ms. L.J… interferes, breaking the pencil and making doodles indicative of rage. The spirits

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communicates through Mr. Jules Rob… at the same time, arrogantly responding the questions addressed to him.

It is the spirit of a foreign sovereign, known by his violent character. Once invited to sign his name he does so in two ways. One of the attendees, connected to the government of his country and has frequent access to documents signed by him, recognizes one as from official documents and the other from private letters.

Once the general session is over the members were invited to stay a little bit longer for one communication.

In a very warm address, Mr. Sanson exposes the recognition that he owes St. Louis for his intervention in the instantaneous cure of a illness in his leg, which had resisted to every treatment and would likely lead to amputation. He continues saying that he owes his truly miraculous cure to his knowledge of Spiritism and his trust in God's mercy and power, all that he gave almost no attention before. Since he owes the Society for his initiation in the truth taught here he adds the Society into his recognition. Since then he offers flowers to the spirit of St. Louis on the very day consecrated to him, in memory of the received favor. That tribute is renovated today, August 24th and the eve of St. Louis' day.

The Society adds to the testimony of gratitude from Mr. Sanson, thanking St. Louis for his benevolence and requesting his continual protection. St. Louis responds:

"I feel three times happy my beloved brothers by what I see and hear tonight. Your emotion and recognition are still the best tribute that you could address to me. May the God of benevolence keep you with those good and generous feelings! I shall continue to watch over the Society united by the feelings of charity and a true fraternity."

Louis

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The Spiritist Magazine
Journal of Psychological Studies
September 1860

The marvelous and the supernatural[24]

If the belief in the spirits and their manifestations were an isolated idea, a product of a given system, it could be considered an illusion, with a certain dose of reason. However, tell us why such a belief is found so markedly in all peoples, antique and modern, in all sacred books of every known religion? The critics say that the reason is in the fact that man has always loved the marvelous, at all times.

– If that is so, what is then marvelous in your opinion?

– What is supernatural?

– What do you understand by supernatural?

– What is against natural laws?

– Do you know so well those laws that you can establish limits to God's power? Well, then! You must prove that the existence of the spirits and their manifestations are contrary to the laws of nature; that such a thing is not and cannot be one of those laws. Follow the Spiritist Doctrine and see if that thinking does not have every indication of an admirable law. Thought is an attribute of the spirit; the possibility of action upon matter, of impressing the senses, and as a consequence of transmitting the thought results from its physiological constitution, if we can say so. Hence, there is nothing supernatural about it, nothing wonderful.

– However, they will say, you admit that a spirit can lift a table, keeping it in the air, without any support. Isn't that a breach of the law of gravity?

[24] This article was introduced by Allan Kardec in the Mediums' Book, Part I, Chapter II. (R.T.)

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– Yes; of the known law. But has nature given the final word? Before trying the lifting power of certain gases what would have happened to a heavy craft, carrying several men, could it have surpassed the force of attraction? Shouldn't it look marvelous to the eyes of the masses, even devilish? Someone that a century ago had proposed to send a telegram message 500 leagues away in a few minutes would have been considered mad; had he been able to do so wouldn't he be believed to be in collusion with the devil, since only the devil could walk so fast in those days? Why then an unknown fluid wouldn't have the property, under certain circumstances, of opposing the effect of gravity, like Hydrogen does to the balloon? This is, by the way, just a comparison but not assimilation, and utilized exclusively to show by analogy that the fact is not physically impossible. Well, it was precisely when the scientists wanted to proceed by the avenue of assimilation, in the observation of those kinds of phenomena, that they were mistaken. In short, the fact is here. No denial may destroy it since denying something is not the same as demonstrating. To us there is nothing supernatural and that is all we can say about it by now.

If it is demonstrated – they will say – we will accept. We will even accept the cause that you have just mentioned, of an unknown fluid. But what is it that demonstrates the intervention of the spirits? That is the marvelous, the supernatural.

It would be necessary to demonstrate here, out of context and repeating ourselves, as a matter of fact, because it sticks out from every other part of the teaching. However, in order to summarize it in a few words we say that it is theoretically based on the following principle: every intelligent effect must have an intelligent cause. In practice, by the observation that the so called spiritist phenomena gave proof of intelligence, their cause must have been outside matter; that since the intelligence was not that of the audience – resulting from experience – it should be alien to them; and since the agent was not seen, it would be an invisible creature. It was then that from observation to observation it was acknowledged that the invisible being to whom it was given the name spirit is nothing else than the soul of those who lived the corporeal life and that were undressed of their thick visible wrapping, keeping only the ethereal body, invisible in its normal state. There you have the supernatural and the wonderful reduced to their

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simplest expression. Once the existence of the invisible beings is attested, their action upon matter results from the very nature of the fluidic body. Such an action is intelligent because they have only lost their material body by death but kept their intelligence, which is their essence. That is the key to every phenomena erroneously called supernatural. Hence the existence of the spirits is not a preconceived system or an imaginary hypothesis to explain the facts. It is the result of observations and natural consequence of the existence of the soul. Denying such a cause is the same as denying the soul and its attributes.

May those persons who think that they can give a more rational solution to those intelligent effects, in particular explaining all facts, may those persons do that and only then the merit of each one be discussed!

To the eyes of those who consider matter as the only force of nature, everything that cannot be explained by the laws of matter is then wonderful and supernatural. Well, wonderful to them is synonym of superstitious. From that point of view religion which is founded on the existence of an immaterial principle, would be a fabric of superstitions. They dare not say it out and loud but whisper that and pretend to save the appearances by admitting that a religion is needed to the people and that it is good to keep well behaved kids.

Either the religious principle is true or false. If it is true then it is to everyone; if it is false, it is not better to the ignorant than to the educated people.

Those who attack Spiritism based on the marvelous base their opinion, in general, on a materialistic principle, because by denying any effect outside matter they deny, as a consequence, the existence of soul. Analyze the essence of their thought; scrutinize well the meaning of their words and you will almost always see this principle, if it is not categorically formulated, sticking out under the cover of a pretense rational philosophy.

If you ask them face to face if they believe to have a soul, perhaps they will dare not say that they don't, but they will say that they don't know anything about it or are not sure. Since they attribute to the marvelous everything that results from the existence of the soul they are thus consistent with themselves; by not admitting the cause they cannot admit the effects. It results from that a preconceived idea that impedes them from correctly assessing Spiritism, because they start from the principle that denies everything that is not material. As for ourselves, by the fact that we admit the effects which are consequence of the existence of the soul, does

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it result that we accept all facts classified as supernatural; that we are the champions of the dreamers; that we are the adepts of all utopias and systematic eccentricities?

It would be necessary to know almost nothing about Spiritism to think that way. But our adversaries don't look so closely into that. The need to get to know that they talk about is the least of their concern. According to them the wonderful is absurd; well then, Spiritism is based on wonderful facts thus it is absurd. This to them is not subject to discussion. They pretend to oppose an argument without replica after having carried out erudite researches about the convulsionary of Saint-Médard, the Camisards de Cévennes or the religious ladies of Loudun, and discovering patent frauds, disputed by nobody.

However, are those stories the Gospel of Spiritism? Have the adepts of Spiritism denied that certain facts were exploited by charlatanism, in a self--serving mode; that they were created by imagination; that fanaticism had exaggerated them? Fanaticism has no more solidarity to the extravagances committed in its name than true Science has with the abuses of ignorance, or even true religion with the excesses of fanaticism. Many critics only assess Spiritism by fairy tales and popular legends, which are their fictions. This would be the same as assessing history based on romances or tragedies.

Following elemental logic, in order to discuss something it is necessary to understand it since the opinion of a critic only has value when he knows perfectly well what he is talking about. That is the only way that his opinion may be taken into account, even if wrong. However, what is the value of his opinion when talking about a subject that he ignores? The true critic must not only give proof of erudition but also of profound knowledge about the discussed subject and of a vigorous reason and total impartiality, otherwise the first strolling troubadour to show up would pretend to assess Rossini and any sketcher to criticize Rafael.

Therefore, Spiritism does not accept every fact reputed wonderful and supernatural. Far from that, it demonstrates the impossibility of a large number of those and the ridicule of certain beliefs which constitute proper superstition. It is true that there are things admitted by Spiritism which are considered purely marvelous by the incredulous. Be it. However, let us at least discuss these points and not the others about which there is nothing to say and you would be preaching to the choir. But, they may ask, what is the reach of the Spiritist belief? Read, observe and you will know. Every

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science can only be incorporated through study and time. Well then, Spiritism that touches the most serious questions of philosophy in all branches of the social fabric; that simultaneously embraces the physical as well as the moral man, it is a science on its own merit, a whole philosophy that cannot be understood in a few hours, as any other science, since it would be as childlike to see the whole Spiritism in the turning tables as it would be to see the whole Physics in certain kid's toys. Anyone who does not wish to remain on the surface only does need to dedicate not only hours but months and years to probe all of its arcane.

May this be used to appraise the level of understanding and the value of the opinion of those who attribute themselves the right of assessing things, because they saw one or two experiments, most of the time as a pass time or a distraction!

They will certainly say that they have no time to spare and dedicate the necessary time to such study. Be it. Nobody forces them. However, when there is no sufficient time to learn something one should not speak about it and even less pass judgment on it as long as one does not want to take the risk of being accused of levity.

Well then, the higher the position that someone occupies in science the less forgiving for dealing lightheartedly with an unknown subject.

We stick to the following propositions:

1st – Every spiritist phenomena have by principle the existence of the soul, its survival to the body and its manifestations.

2nd – Since those phenomena are based on one natural law, there is nothing wonderful or supernatural about them, in the common use of those words.

3rd – Many facts are only considered supernatural because their causes are unknown. Spiritism places them in the domain of the natural phenomena by the assignment of a cause to them.

4th – Among the facts classified as supernatural there are many whose impossibility is demonstrated by Spiritism which places them among the superstitious beliefs.

5th – Although Spiritism acknowledges some traces of truth in many popular beliefs, in no way it accepts the solidarity of every fantastic story created by imagination.

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6th – Passing judgment on Spiritism by facts that it does not admit is a demonstration of ignorance, which neutralizes the value of the opinion.

7th – The explanation of the facts admitted by Spiritism, their causes and moral consequences constitute a whole science that requires a serious, deep and persevering study.

8th – Spiritism cannot see as a serious critic but the one who had seen and studied everything with the patience and perseverance of a conscious observer; someone who is as much confident about this subject as the most enlightened adept; consequently, someone who had learned outside the fictitious stories of science; to whom there would not be a single fact that he had not known or a single argument to which he had not given serious thought yet; someone who did not argue just by denial but by other more peremptory arguments; finally, someone who could present a more logical cause to the observed facts. Such a critic is still to be found.

It goes without saying that those who neglect the wonderful even with more reason relegate the miracles to the terrain of chimeras of imagination. Some words about it taken from a preceding article are in order and it is not useless to remind the reader about them.

In its primitive meaning and etymology, the word miracle means "extraordinary thing", something remarkable to see. However, and as with many other words, it has lost its original meaning and today it means, according to the Academy, an act of the divine power, contrary to the common laws of nature. That is in fact its usual meaning, applied only as a comparison or metaphor to common things that stun us, whose cause is unknown. It is not our intent, absolutely, to evaluate if God could consider useful, under certain conditions, the breach of laws established by Him. Our objective is to demonstrate that the spiritist phenomena, however extraordinary they may be, that they don't absolutely breach those laws and have no miraculous character, as they are not wonderful or supernatural. A miracle is not explained; the spiritist phenomena, on the contrary, are explained in the most rational way. Thus, they do not constitute miracles but simple effects whose causes are in the general laws.

The miracle has still another character: it is singular and isolated. Well, as long as a fact repeats, say, at will, and through the intermediary

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of several persons, it cannot be a miracle.Science makes miracles every day, to the eyes of the ignorant. For that reason those who knew better, in former times, were taken by witches. As it was believed that every super-human science came from the devil, they were burnt at the stake. Nowadays that we are much more civilized we are happy enough to send them to the hospices.

If a man who is actually dead comes back to life by a divine intervention we would then have a true miracle in that because it is contrary to the natural laws. However, if such a man has only apparent death; if he still have the latent life and if science or a magnetic action can reanimate him, to the educate persons this will be a natural phenomenon but to the eyes of the ignorant this will be a miracle. If a physicist flies an electrical kite in certain regions of the country side, creating a lightning effect upon a tree, the new Prometheus will be certainly seen as endowed by devilish power. But when Joshua stopped the Sun, or better Earth, that is the true miracle since we don't know any magnetizer gifted by such a great power, capable of operating that prodigy.

Among all spiritist phenomena one of the most extraordinary is, no doubt, that of direct writing, and one that most patently demonstrates the action of the occult intelligences. Nevertheless, by the fact that the phenomenon is produced by occult creatures it is not more miraculous than all other phenomena also produced by invisible beings, because those hidden creatures that populate space are one of the forces of nature, force whose action is incessant upon the material as well as the moral world.

By enlightening us about such a force, Spiritism gives us the key to a number of unexplained things, inexplicable by any other way and that in remote epochs could have been considered prodigies. Like with magnetism, Spiritism reveals a law that if it is not unknown it is at least misunderstood, or even better, from which the effects were known, since they have always been produced in all times, but the law was unknown and it was the ignorance that gave rise to superstition. Once the law is known the wonderful and supernatural disappear and the phenomena enter into the order of natural things. That is why the spiritists do not make miracles by making the tables turn or a deceased person write more than a doctor makes a nearly dead person revives or a physicist that produces a lightning strike. Anyone who intended to make miracles with the support of this science would either be ignorant or a charlatan.

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The spiritist phenomena, as with the magnetic phenomena, had to go by prodigies before their causes were known. Like the skeptical, those of strong spirits, that is to say those who detain the exclusive privilege of reason and common sense, they don't believe that something is possible if they don't understand it. That is the reason why all the so called prodigious facts are cause for their mockery. Since religion has a large number of events of that kind they don't believe in religion. That is only a step away from absolute incredulity. By explaining the majority of those facts Spiritism gives a reason for their occurrence. It thus comes in support of religion, demonstrating the possibility of certain facts that no longer have a miraculous character, although not less extraordinary; and God is not smaller or less powerful for not having breached his own laws. How often haven't the levitations of St. Cupertino been scorned? Well then, the suspension of heavy bodies in the air is explained by Spiritism. We have witnessed that ourselves and Mr. Home, like other persons of our knowledge, has repeated the phenomenon of St. Cupertino several times. Thus, the phenomenon becomes part of the natural things.

In the first line of facts of that kind comes the apparitions, for being the most frequent ones. The apparition of the lady of Salette that divides the clergy has nothing of singular to us. In reality we cannot affirm that the event did happen since we do have the material proof. For us, however, it is possible because there are thousands of similar and recent facts of our knowledge. We believe in those not only because their reality was attested by us but also because we are aware of how they are produced. Please refer to the theory that we gave about the apparitions and you will see that such phenomenon becomes as much simple and plausible as a number of physical phenomena considered prodigious just because there is a missing key. With respect to the person that appeared in Salette this is another matter. Her identity was not demonstrated, absolutely. The only conclusion is that there might have been an apparition. The rest is not up to us. Everyone may have their own convictions about that, with which Spiritism has nothing to do. The only thing we say is that the facts produced by Spiritism reveal new laws to us, giving us the key to the understanding of a number of things that seemed supernatural. As some of those phenomena which were considered miraculous now find a logical explanation, this is a reason for not so hastily denying what is not understood.

The facts of Spiritism are contested by certain persons precisely because they seem to escape the common law, and they are not aware of that.

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Give them a rational basis and the doubt will cease. In this century in which there is no economy of words, an explanation is a powerful element of conviction. Hence, we daily see people who have never witnessed any event, who have not seen a table turning or a medium writing, who are as much convinced as we are and just because they have understood. If we were supposed to believe only in what our eyes have seen we would then believe in very little things.

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The case of the wonderful and the supernatural
By Louis Figuier

(1st Article)

It happens to the word *wonderful* the same that happens to the word *soul*; there is an elastic meaning in both, given to multiple interpretations. That is why we consider useful to establish some general principles in the preceding article, before entering into considerations of the story given by Mr. Figuier.

When that work was published the adversaries of Spiritism applauded, saying that we would undoubtedly have a strong resistance ahead of us. In their charitable thoughts they saw us inexorably dead. Sad effects of a passionate and thoughtless blindness because if they had taken the burden of analyzing what they want to destroy they would have seen that Spiritism will one day be, and earlier than they might think, the safeguard of society and perhaps they themselves may own Spiritism their salvation, we don't say in the other world with which they don't bother, but in this very world! We don't say these words lightheartedly. It is not time yet to develop them. There are many people, however, that already understand us.

Coming back to Mr. Figuier, we ourselves thought to have found a truly serious adversary in him, with peremptory arguments that would deserve a serious refutation. His work covers four volumes. The two first ones contain an explanation of principles in a preface and an introduction, then a list of very well known facts that will nonetheless be read with interest, given the scholarly researches carried out by the author. We believe it to be the most complete report ever given to the subject. The first volume is almost entirely dedicated to the story of Urbain Grandier and the religious of Loudun. After that comes the convulsionary of Saint-Médard, the story of

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the protestant prophets, the magic wand and the animal magnetism. The fourth and just published book deals particularly with the turning tables and the rapping spirits. We shall come back to this latest volume later, limiting ourselves for now to the summary of the analysis of the whole thing.

The critical part of the stories contained in the two initial volumes consists in the demonstration, by authentic witnesses, that intrigue, human passions and charlatanism had a significant role in the subject, and that certain facts have a clear sign of deception, but that is what nobody objects. Nobody has ever guaranteed the integrity of all these facts, less than any other, and the spiritists must be grateful to Mr. Figuier for having collected proofs which will avoid many compilations. They have interest that the fraud be unveiled and all those who find these frauds in the phenomena falsely qualified as spiritist will be doing them a favor. Well, nobody better than the enemies to do such a service. As seen, they have their utility.

The only problem is that the desire for criticism sometimes drags people far away, and in the heat of discovering evil they frequently see it where it is not, for not having examined the subject with the necessary care and impartiality, which is even rarer. The true critic must stay away from preconceived ideas, undressed from any prejudice, or otherwise the subject will be analyzed from a personal point of view, which is not always fair. Let us take an example: let us suppose that the political history of contemporary events is written with great impartiality, that is, entirely true, and let us suppose that this story is told by two critics of contrary opinion. Considering that all facts are absolutely true, this will forcibly hurt the opinion of one of them. Thus, two contradictory judgments: one that will elevate the work to the skies; the other that will declare it to be good enough for the fire. However, the work contains nothing different from the truth. If that is the case with patent facts like in history, it is also and with even stronger motive when dealing with philosophical doctrines. Well, Spiritism is a philosophical doctrine and those who only see it in the turning tables or who assess it based on absurd stories or the abuse that confuses Spiritism with sorcery demonstrate that they don't know it. Is Mr. Figuier equipped to judge Spiritism with impartiality? That is what must be evaluated.

Here is how he begins his preface:

"In 1854 when the talking and turning tables appeared in France, imported from America, they produced an impression here that nobody can forget. Many wise and prudent men became alarmed by such an unpre-

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dictable development of the passion towards the wonderful. People could not understand such madness, right now in the nineteenth century, with an advanced philosophy and amidst this magnificent scientific movement that drives everything these days to the positive and useful."

He passed his judgment: the belief in the turning tables is madness. Since Mr. Figuier is a positive man one must believe that before he published his book he had seen and studied everything, in depth; in a word, that he knows what he is talking about. If that were not the case he would make the same mistake as Mr. Schiff and Mr. Jobert (de Lamballe) with their theory of the cracking muscle (see the Magazine issue of June 1859). We do know, however, that one month ago only he attended a session where he gave demonstrations of ignoring the most elemental principles of Spiritism. Should he be considered sufficiently enlightened because he was present in one session? It is true that we don't question his perspicacity; however great it is, though, we cannot admit that he can know and particularly understand Spiritism in one session, as he did not learn physics in one lesson. If Mr. Figuier were capable of that we would consider the fact as one of the most marvelous. When he has studied Spiritism with the same dedication that one does in the study of a science; when he has given it the necessary moral time; when he has participated into thousands of experiments; when he has become aware of all facts, without exception; when he has compared every theory, it is only then that he will be able to make a judicious criticism. Until then his judgment is only a personal opinion, without any pro or con weight.

Let us take it from another point of view. We said that Spiritism is thoroughly founded on the existence of an immaterial principle in us, or in other words, in the existence of the soul. Someone that does not admit their own spirit cannot admit a spirit outside. In consequence, by not admitting the cause the effect cannot be admitted. We would like to know if Mr. Figuier would place the following principle in his book, as statement of faith:

1. I believe in God, creator of everything, All-mighty, sovereignly just and good, and infinite in his perfections;
2. I believe in God's Providence;
3. I believe in the existence of the soul, that outlives the body and in its individuality after death. I believe in that not as a probability, but as something necessary and consequent to the attributes of the Divinity;

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4. By admitting the soul and its survival, I do believe that it would not be according to the justice or God's benevolence that good and evil were treated equally after death, since they rarely receive the deserved reward or punishment in this life;

5. If the soul of the bad and the good one are not treated in the same way, then some are happy and others unhappy, that is they are punished or rewarded according to their deeds.

Had Mr. Figuier made that statement we would tell him: this is the confession of every spiritist because Spiritism would not make sense without it, with the only difference that what you believe in theoretically Spiritism demonstrates through facts, because every spiritist fact is a consequence of those principles. As the spirits that inhabit the space are nothing more than the souls of those who lived on Earth or in other worlds, as soon as the soul, its survival and individuality are admitted, the spirits are also admitted for that very reason. Now that the basis is acknowledged, everything depends on the admission that those spirits or souls may communicate with the living ones; if they can act upon matter; if they have influence on the physical as well as moral world; or on the contrary, if they are destined to an eternal inutility, or only to be concerned with themselves, which is unlikely as long as God's Providence is admitted and the remarkable universal harmony is taken into account, where even the miniscule creatures have their role.

If Mr. Figuier's answer were negative or only politely doubtful, in order to avoid shocking very abruptly respectable prejudices, in the words of certain persons, we would tell him: you are no more competent to judge matters of Spiritism than a Muslim to judge matters of Catholic religion; your judgment could not be impartial and you would unsuccessfully try to avoid preconceived ideas, considering that those ideas are already in your opinion, regarding the fundamental principles that you deny *a priori* and before knowing the subject.

If one day a board of scientists nominated a secretary to report and examine the issue of Spiritism and that reporter were not frankly *spiritualist*, this would be the same as having a religious council nominating Voltaire to deal with the subject of dogma. It must be said in passing that people are surprised by the fact that the scientific corporations have not

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given their opinion but they forget that their mission is the study of the laws of matter and not the attributes of the soul, and even less to decide if the soul does exist. They may have individual opinions about such subject, as they may have about religion; but they shall never have to pronounce as a scientific corporation.

We don't know if Mr. Figuier would respond to the statement of faith above, but his book allows it to be foreseen. In fact here is how the second paragraph is formulated:

"A precise knowledge of history would have prevented or at least diminish such astonishment. In fact it would be a great mistake to imagine that the ideas that generated the belief in the turning tables and the rapping spirits have a modern origin. This passion for the marvelous is not particular to our times: it is present in all countries and at all times, because it is linked to the very nature of the human spirit. *By an instinctive and unjustifiable mistrust in his own capabilities, man is led to place invisible forces above his head, exerted from an inaccessible sphere*. This congenital disposition has always existed in all periods of human history, dressed differently according to the time, place and costumes, giving rise to different manifestations in the form, however having the same principle in its foundation."

By saying that "*by an instinctive and unjustifiable mistrust in his own capabilities, man is led to place invisible forces above his head, exerted from an inaccessible sphere"* there is an acknowledgement that man is everything, that can do everything, and that there is nothing above him. If we are not mistaken, this is not only materialism but atheism. As a matter of fact such ideas stick out from a number of passages in his preface and introduction, to which we call the attention of our readers who we are convinced will share our opinion. Can it be said that those words are not applicable to the Divinity, but to the spirits? We shall respond that he then ignores the first word of Spiritism since denying the spirit is the same as denying the soul. Spirits and souls are the same thing and the spirits do not exert their influence in an inaccessible sphere because they are around us, touching us, acting upon the inert matter every other imponderable and invisible fluid that, irrespectively, are the most powerful drivers and the most active agents of nature.It is only God that exerts his influence from a sphere inaccessible to men. Denying such a power is thus denying God. He will finally say that the effects that we attribute to the spirits are certainly due to some of those fluids? That would be possible. However, we would then ask how can unintelligent fluids produce intelligent effects?

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Mr. Figuier indicates a capital point when he says that the *passion for the wonderful is in all countries and appeared at all times, since it is in the very human nature*. What he calls passion for the wonderful put simply is the instinctive belief, innate, as he says, in the existence of the soul and in its survival to the body, a belief that has taken multiple forms according to the times and places but fundamentally having an identical principle. Would God have inspired this universal, innate feeling in man, to mock later? That would be the same as denying God's benevolence, and even denying God himself.

Do you want more proofs than those above? The following passages are also from the preface:

"When a new religion transformed Europe in the Middle Ages the religion was taken by the marvelous. People believe in diabolic possessions, in the witches and magicians. For several centuries that belief was sanctioned by a relentless and merciless war against the unfortunate ones accused of secret trade with the demons or with the sorcerers who are the demons' representatives."

"Towards the end of the seventeenth century, at the dawn of a tolerant and enlightened philosophy, the devil aged and the accusation of sorcery becomes a used argument, but that is not enough to deny the marvelous on its own rights."

"The miracles spread widely in the churches of the multiple Christian beliefs; people simultaneously belief in the magic wand, referring to the movements of the cleft pointer in order to localize objects of the physical world and to learn about things of the moral world. Several sciences still believe in the supernatural influences, formerly introduced by Paracelsus."

"Despite the fact that the Cartesian theory about philosophical matters is in fashion in the eighteenth century, whilst all eyes open to the lights of reason and common sense, in this century of Voltaire and the encyclopedia, it is only the marvelous that still resists to the downfall of up until venerated beliefs and the miracles are still plentiful."

If Voltaire's philosophy that has opened the eyes to the lights of reason and common sense and shook the foundations of so many superstitions, if that could not eradicate the innate idea of an occult power, wouldn't that be for the fact that such idea is untouchable?

The philosophy of the eighteenth century shattered the abuse but stopped before the foundation. If such idea has triumphed against the attacks

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carried by the apostle of incredulity, would Mr. Figuier expect to be more successful? Allow us to doubt it.

Mr. Figuier makes a singular confusion with the religious beliefs, the miracles and the magic wand. To him, all that comes from the same source: the superstition, the belief in the supernatural. We will not try to defend here that little wand which would have the unique property of serving the research of the physical world, because we have not studied the subject and because we have by principle only to praise or criticize something that we know. However, if we wanted to discuss by analogy we would ask Mr. Figuier if the little pointer made of steel with which the sailor finds his route if that pointer does not have a virtue which is as wonderful as that of the wooden wand. No, he will say, because we know the cause that acts upon the needle and that cause is entirely physical. We agree. But who says that the cause that acts upon the wand is not entirely physical? Before the theory of the magnetic compass was known, what would you have thought if you lived in those days, when the sailors had only the stars as their guides, and that sometimes spoke with them; what would you have thought of a man who told you: I have in my hands a little box, the size of a chocolate box, and a little needle, with which the largest ships can be safely guided; that shows the route in any weather condition with the precision of a clock?

Still once more, we don't defend the magic wand, and even less the charlatanism which has taken that over. Our only point is what would be of more supernatural if a piece of wood, under certain conditions, were agitated by an invisible earthly flow, like the magnetized needle is by the magnetic flux that one cannot see either? Wouldn't that needle also serve the search for things of the physical world? Wouldn't it be influenced by the existence of an underground iron mine? The wonderful is the fixed idea of Mr. Figuier; it is his nightmare; he sees it wherever there is something that he cannot understand.

Nevertheless, can he tell us, from his own knowledge, how the tiny grain germinates and reproduces? What is the force that turns the flower towards the light source? Who pulls the roots underground towards a richer and more adequate soil, even through the toughest obstacles? Strange aberration of the human spirit that thinks to know everything and in fact knows nothing; that has before their eyes endless wonders but denies a super-human power!

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Since it is based on the existence of God, such super-human power is exerted on a inaccessible sphere; and since it is based on the existence of the soul that outlives the body, keeping its individuality and consequently its influence, religion then has by principle what Mr. Figuier calls the "wonderful". Had he limited his comments to saying that there are some ridicule and absurd among those classified as "supernatural", a fact supported by reason, we would applaud him with all our heart, but we could not agree with his opinion when he mixes the principle and the abuse of the principle in the same reproach; when he denies the existence of any power above humanity. As a matter of fact, that conclusion is unequivocally formulated in the following passage:

"From these discussions we believe that it will result to the reader the perfect conviction of the non-existence of supernatural agents and the certainty that all prodigies that have provoked man's surprise or awe, at all times, can be explained by the exclusive knowledge of our physiological organization. Denial of the wonderful, such is the conclusion to be taken from this book which could be entitled *the wonderful explained*. If we reach the proposed objective, we are convinced that we would have done a true service to the benefit of all."

Shedding light upon the abuses and demystifying fraud and hypocrisy everywhere, is no doubt the realization of a great service. However, we do believe that attacking the principle just for the fact that it has been abused is a disservice to society and to the individuals. It is the same as taking a tree down just because it has produced a bad fruit.

A well understood Spiritism, revealing the cause of certain phenomena, shows what is possible and what is not possible. Hence, it tends to destroy the truly superstitious ideas; demonstrating the principle, at the same time, it gives an objective to good; it fortifies the fundamental beliefs that incredulity tries to break, under the assumption of abuse; it fights the disease of materialism which is the negation of duty, moral and every hope, and that is why we say that it shall one day be the safeguard of society.

We are in fact far from being sorry for Mr. Figuier's work. It shall not have any influence whatsoever upon the adepts for they will immediately recognize every vulnerable point. Upon the others it will have the same effect as other criticism: provoke curiosity. Since Spiritism has appeared, or better saying, re-appeared, a lot has been written about it. There has been no lack of sarcasm or attacks. It has not been given the honor of one thing

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only: the fire, thanks to the customs these days. Has it blocked its progress? No way, since it counts its adepts by the millions already, in all corners of the world and those numbers increase daily. Criticism has unwillingly given much contribution to that because it effect, as we said, is to provoke analysis. People want to see the pros and cons and become stunned when finding a rational, logical, consoling doctrine that appeases the anguishes of the doubt, solving what no other philosophy had been able to solve, when they thought it was just a ridiculous belief.

The more renowned the contradictor is the more repercussion his criticism has and more good it can do, calling the attention even of the indifferent. Mr. Figuier's work serves that purpose very well. Besides, it was written as a very serious work, not allowing to be dragged to the terrain of rude and gross personalism, the only resource of the low level critics. Considering that he intends to treat the subject from a scientific point of view, and his position allows him to do so, people will see the last word of science against this doctrine and the public will then know which one to choose.

If the wise work carried out by Mr. Figuier is not powerful enough to cast the last blow onto the doctrine that we doubt that any other will have a better fate. In order to fight it efficiently he has only one means that we gladly indicate to him. One cannot destroy a tree by cutting its branches, but cutting its root. Then, it is necessary to attack Spiritism in its root and not the branches that are born-again after the pruning.

Well, Spiritism's roots, of this madness of the nineteenth century, to use one of his expressions, its roots are the soul and its attributes. He has then to demonstrate that the soul does not exist and cannot exist since there is no spirit without soul. When this is demonstrated Spiritism will no longer have a reason to exist and we shall acknowledge defeat. If his skepticism does not go that far may he then demonstrate, and not by a simple denial, but by a mathematical, physical, chemical, mechanical, physiological, or any other proof that:

1. The being that thinks during his life no longer does it after his death;
2. If he does think he no longer wishes to communicate with the loved ones left behind;
3. If he can go anywhere he cannot be around us;
4. If he is around us, he cannot communicate with us;

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5. He cannot act upon matter through his fluidic body;
6. If he can act upon matter he cannot act upon an animated being;
7. If he can act upon an animated being, he cannot direct the medium's hand to write;
8. If he can make the medium write he cannot respond to the medium's questions and transmit his thought to him.

When the adversaries of Spiritism demonstrate to us its impossibility, based on reasons as patent as those of Galileo when he demonstrated that it is not the Sun that moves around Earth, we can then say that their doubts are founded. Unfortunately, up until now, their argumentation is reduced to this: *I don't believe, hence it is impossible*. They will certainly say that it is up to us to demonstrate the reality of the manifestations; we demonstrate them by the facts and through reason. If they don't admit one or the other and if they deny even what they see, it is up to them to prove that our reasoning is faulty and the facts impossible. We will analyze Mr. Figuier's theory in another article. We hope it is better than Mr. Jobert's theory of the cracking muscle.

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The Spiritist Magazine
Journal of Psychological Studies
September 1860

Correspondence

To Mr. President of the Parisian Society of Spiritist Studies

Dear Mr. President,

Allow me some clarifications about *Thilorier* and his discoveries (see the Magazine, August 1860). Thilorier was my friend and when he showed me the plan of his work in cast iron to liquefy the Carbonic Acid gas, I had told him that despite the thickness of the walls it would explode like the cannons after a certain number of experiments. I stimulated him to use forged iron like the common use in cannons these days, but he only added some grooves.

Such a device had never exploded in his hands for he would have been killed like the young Frémy. Nonetheless, the Committee of the Academy remained conservatively on the fence while he prepared his experiments. He had been deaf for a number of years, a fact that forced him to quit his position inspector of the Post Office. The only explosion provoked by him was that of a compressed air musket that he had filled with Carbonic Acid gas and left under the Sun, over the lawn, in the garden.

I had suggested that to him, as I did to Mr. Galy Cazala, helping him to see the effect of high pressure of the Carbonic Acid gas and the danger of employing it as a weapon. Mr. Galy had the idea of replacing the Carbonic Acid by Hydrogen, never above 28 atm. It was too little. Had it not been the case, the gun powder would have been usefully suppressed because its mechanism was most simple and a small copper cylinder could easily produce one hundred shots, according to the needs, as a consequence of the almost instantaneous recovery of the pressure through water decomposition by the action of Sulfuric acid and Zinc filings. If our Chemists could be able to find a gas produced over an average pressure between that of the

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Hydrogen and the Carbonic Acid, the problem would have been solved. It would be interesting to ask Lavoisier, Berzélius or Dalton about it.

On the eve of his death, Thilorier explained to me a new device, almost finished, with the aim of liquefying the air through successive pressures, from 500 to 1000 atm. Has that machine been sold to a junkyard?

I told you that Thilorier was extremely deaf and when I came to his office at Place Vendome, weeks before his death, I had to scream. He covered his ears with both hands, saying that I was deafening him, since he had been cured by the magnetizer Lafontaine, now in Geneva. I left in amazement by the cure that I mentioned to my two friends Galy Cazala and Captain Delvigne, in the same afternoon and with whom I was strolling at Place de la Bourse when we saw Thilorier with his ear on the window of a store when someone was playing piano. He seemed to be ecstatic for being able to hear the modern music that he couldn't hear for many years. Ah! For God sake! I told my incredulous friends: there you have the proof. Go behind him and call his name in normal voice. Thilorier turned astonished, recognizing his friends with whom he walked around the avenue, talking normally to them. Delvigne, who is in my office at this very moment, remembers perfectly well such an interesting fact of magnetism. I have been trying to convince our scholar for over a month now, said Thilorier. They don't want to believe that I was cured without the drugs of their pharmacology which does not cure since I have used them all without success whereas Lafontaine's fingers reestablished my hearing completely, in a few sessions. I remember the fact that Thilorier, impressed by magnetism, had even changed the poles of a magnetized bar that he kept in his hands by the simple effort of his will.

The death of such a wise inventor has prevented us from a number of discoveries that he had mentioned and now taken to the grave. He was as shrewd as the good Darcet that I had also seen in good health just before his death, and who had shown his stained and worn out books to me, saying that it would give more pleasure having them in such condition than well covered with their golden borders on the shelves, in the library. It is interesting, he said, that we think so much alike, although we have not been educated in the same school. He then told me that he felt sorry for having been criticized with respect to his nutritious gelatin and that it would have been better to have it sold for 1 cent to the poor people of Pont-Neuf, than having given it to the scholars who pay 15 francs in the

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grocery stores and still pretend that it is not nourishing. Evoke that good technologist.

Arago teaches us that the pretense Sun spots are nothing more than remains of planets that come here to enrich the electrical focus with the fluids that they require to turn into a comet and initiate a course in a century. Those remains which are the size of Europe are more than 500,000 leagues away from the Sun. Once the extreme limit of attraction is reached and when Earth has completed around one fourth of its elliptical trajectory, which takes approximately three months (it was July 6th), those remains that are inseparable from their constellation, shall have disappeared from our sight. The Academy is dealing with our Memory about catalepsy that you mistakenly cast onto the basket of the excommunications. Never mind. You will return to that.

Yours sincerely...

Jobard

Observation: We thank Mr. Jobard for providing interesting details about Thilorier, even more precious given their authenticity. It is always interesting to know the truth about men who have left their hallmark in their passage over this life. Mr. Jobard is mistaken by thinking that we left in the basket of forgetfulness the news sent by Mr. B… about catalepsy. To begin with it was read at the Society, as contained in the minutes of May 4th and 11th, and published in the June 1860 issue of the Magazine; and the original, instead of being left aside, it is carefully preserved in the archives of the Society. We did not publish such a large volume of document first because if we have to publish everything that is sent to us we would perhaps need ten volumes per year; second, because everything has its time. However, for the fact that something was not published it must not be considered lost. Nothing sent to us or to the Society is lost and we can always find it to make the most out of it when the time is right. That is what must be understood by those who wish to send us documents. We frequently lack the time to promptly respond to them and as extensively as it would undoubtedly require, but how can we personally respond to thousands of letters received per year, when forced to do that without the support of a secretary? The day would certainly not be enough for everything that needs to be done if we did not dedicate part of our nights also to that task. Having said that

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as a personal justification, we shall add with respect to the theory of the formation of Earth, contained in the thesis mentioned above, and the cataleptic state of the living beings in their origin, that the Society was advised to wait for more authentic documents to be presented, before moving on with such studies.

The Society's spiritual guides said: "It is necessary to be suspicious about the systematic ideas of the spirits as much as those of men, and do not accept them lightheartedly and without control, if we don't want to be exposed to see later the denial of what we so hastily accepted. Because we care about your work we want you to be on guard against a hurdle where so many imaginations clash, seduced by deceiving appearances. Remember that you shall not be deceived in one thing only: that is the moral betterment of men. That is the true mission of the good spirits. Don't believe that they have the power to unveil God's secrets; in particular, don't believe that they are assigned with the mission of softening the rough path of Science to you. This can only be achieved through intense work and constant research. When it is time to present a useful discovery to humanity we will search for the man capable of doing that. We will them inspire in him the idea of how to go about it and he shall be left with the actual merit. But where would such a work and merit be if it were enough to effortlessly ask the spirits about the means of acquiring science, prestige and wealth? Thus, be wise and don't get into an avenue where you shall only find deceptions and that would hardly contribute to your advancement. Those who allow themselves to be dragged through such a path will one day recognize how much wrong they were and will regret for not having employed their time in a better way."

That is the summary of the instructions so often given by the spirits, to us as to the Society. Based on experience we acknowledged their wisdom. That is why the communications related to scientific research have a secondary importance to us. We don't reject them. We welcome everything that is transmitted to us because there is always a lesson to be learned but we accept that just as informational, keeping from accepting them with a blind and shallow faith. We observe and wait.

Mr. Jobard, who is a positive and sensible man, shall understand that there is no better way of avoiding the danger of the utopias. We certainly will not be the ones accused of falling behind. We want to avoid false

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steps and everything else which can compromise Spiritism's credibility by prematurely accepting as incontestable truth something that is still hypothetical.

We believe that these observations shall be equally appreciated by other people and that they will undoubtedly understand the inconveniences of anticipating the time of certain publications. Experience will teach them the need for not always following the impatience of certain spirits. The truly superior spirits, not to mention those who name themselves so, are very prudent, and this is in fact one of the characters by which they may be identified.

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The Spiritist Magazine
Journal of Psychological Studies
September 1860

Spiritist dissertations

(Received or read by several mediums at the Society)

The dream

I will tell you a story from the other world, from the one where I am. Imagine a blue sky, a green and calm ocean, curiously cut rocks; no vegetation but only the pale lichens stuck to the grooves of the rocks. That is the scenery. As a simple romance writer I cannot allow myself to give you the details. Inhabiting that ocean, the rocks, there was only one seating poet, a dreamer, thinking to himself, like in a mirror, about the calm beauty of nature, which spoke to his eyes as much as to his heart. That dream-like poet was me. Where? When does my story happen? Never mind!

Thus, I heard, I saw, I was moved and thoughtful about the profound enchantment of the great solitude. I suddenly saw a woman standing on the summit of the hill. She was tall, brown skin, pale face. Her long black hair waved over her white dress. She looked straight forward, staring in a strange way. I stood up in amazement since that woman, blossoming out of the rock, seemed like a dream to me, the divine dream that had dragged me over so often. I approached. She stood there, just moved her naked arm towards the sea, as if inspired, and sang with a smooth and crying voice. I listened to her, taken by a mortal sadness, mentally repeating the lyrics over flown from her lips, as coming from a lively spring. She then turned to me and I was kind of involved by the shadow of her white outfit.

– Listen to me, friend, she said. The shaky waters of the sear are less profound; the rocks are less stiff than love, the cruel love that shatters the poet's heart. Pay no attention to its voice which brings seduction from

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the waves, from the air, from the Sun, to constrain, penetrate and burn your soul, a trembling soul that wishes to suffer the illness of love.

That is how she spoke. I listened and felt my heart melted in a divine inebriation. I wish I had disappeared in the pure breath coming out of her mouth.

– No, she continued. Friend, do not fight against the genius in you. Let yourself to be taken by the wings of fire through the bright spheres. Forget, forget the passion which shall drag you down to your knees, you, radiant eagle destined to the highest summits. Listen to the voices inviting you to the celestial concert. Take off your flight, sublime bird. The genius is lonely. You are marked by the divine seal, you cannot become a woman's slave. She spoke, the shadow moved on and the green sea became dark; the skies overcast and the rocks lined up, strangely. She shone even further, seemingly crowned by twinkling stars, and her mantle, white like the whipping foam at the beach, unfolded impressively.

– Don't leave me, I finally said. Take me in your arms; let your black hair be the bonds that keep me; allow me to live in your light or die in your shadow.

– Come then, she said in a different voice, which seemed more distant. Come, since you prefer the dream that keeps the genius asleep, the genius that enlighten men. Come. I shall not leave you again and both of us, hurt by the fatal blow, shall follow with Dante's entourage. Don't be afraid that I might abandon you, oh my poet! The dream rewards you with disgrace and with men's disdain, men who will only praise your music when no longer irritated by the shine of your genius.

I then felt a powerful embrace lifting me up from the ground. I saw nothing else but the white mantle surrounding me like an aura. I was then taken by the power of the dream that forever separated me from men.

Alfred de Musset

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The Spiritist Magazine
Journal of Psychological Studies
September 1860

Spiritist dissertations

About the works of the Society

I will talk about the need for observation of the strictest possible regularity of your sessions, meaning the avoidance of any confusion and divergence of ideas. Divergence favors the replacement of the good spirits by the bad ones, and these almost always respond the formulated questions. Besides, how can one avoid contradictory ideas, distractions, or even worse a vague and reproachable indifference in a meeting composed by diverse and mutually unknown elements? I wanted to find a certain and efficient way to avoid that. It is perhaps in the concentration of the fluids scattered around the mediums. These are the only ones, in particular those who are loved, that can retain the good spirits in the session but their influence can barely dispel the horde of mocking spirits. The work of examining the communications is excellent. It would never be too much to do an in-depth study of the questions and even more importantly the answers. It is easy to make mistakes, even to those spirits animated by the best intentions. The sluggish writing, during which the spirit terminates a subject as soon as he has initiated it; the mobility and indifference towards certain conventional forms; all these things and many others are signs for you to trust with caution, always ready for the examination, even when dealing with the most authentic communications.

Thus, may God keep under his sacred protection all true spiritists!

Georges, a familiar spirit

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Notice

The second edition of the Spirits' Book, published in March 1860, was sold out in less the four months. A third edition has just been released.

Allan Kardec[25]

[25] Paris, Typography de Rouge Frères, Dunon et Fresné, Rue de Four-Saint-Germain, 43.

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The Spiritist Magazine
Journal of Psychological Studies
October 1860

Notice

The office of the Spiritist Magazine and the private home of Mr. Allan Kardec were transferred to Rue Sainte-Anne, 59, Sainte-Anne passageway.

Mr. Allan Kardec's response to the Gazette de Lyon

The Gazette de Lyon published the article below, in its August 2nd, 1860 number, with the title "*A session of the spiritists*", to which Mr. Allan Kardec gave the answer that follows, unfortunately not yet published by that paper.

"The so called spiritists are certain raving people who broke up with every religious belief of their time and country, and yet pretend to be in communication with the spirits. Born out of the turning tables, Spiritism is nothing more than one out of thousands of pathological states in which the human brain may fall into, when allowed to be carried away by the other thousand and one aberrations that the antiquity, the middle ages and the current times have given us many examples. Prudently condemned by the Catholic Church, all those mysterious studies, away from the positive facts, have no other result but the production of madness in all those who get involved with it, supposing that such madness has not yet become chronic in the brains of the adepts, fact that is far from being demonstrated."

"The spiritists have a periodical in Paris and it is enough to read some of its contents to be assured that we are not exaggerating. The clumsiness of the questions addressed to the evoked spirits is only matched by the clumsiness of their answers, and in good faith we can tell them that it is not worth it to come back from the other world to say so many silly things."

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"And finally, this new madness, renewed from the ancient times, is looming over our town. Lyon has spiritists and it is in the house of simple weavers that the spirits come to communicate."

"Throphonius' den is located in a garage; the supreme priest of the place is a silk weaver and the Sybil is his wife; the followers are generally workers since they don't receive well those who denounce much intelligence from their looks; the spirits only care to manifest to the simple ones. That is the likely cause of our admission there."

"Invited to attend one of the weekly sessions of the spiritists of Lyon, we got to the workshop where there were four looms, one of them idle. There, among the four gallows[26], Sybil sat in front of a square table where there was *a notebook and a goose feather pen. Notice that I said a goose feather pen and not a metallic pen* because the spirits are horrified by metals. "

"Twenty five people, including this server of yours, formed a circle around the table. After a brief speech given by the supreme priest about the nature of the spirits, everything done in a style that may enchant the spirits, due to its… *simplicity*, the questions began."

"A young man approaches and asks why, eight days before the battles, in Crimea or Italy, he was always called somewhere else?"

"The inspired (that is how they call her) takes the pen and moves it over the paper where she sketches cabalistic signs, and then pronounces this formula: – Lord, allow us the grace of learning about this. Then she adds: – I read the following answer: – You are destined to live to teach and enlighten your brothers."

"That is evidently an influential adept that they want to entice to the cause. Besides, he had been a soldier and perhaps a Zouave. Let us not create difficulties and proceed."

"Another young man approaches and asks if the spirit of his father followed him and protected him during combats. The answer: – Yes."

"We took the man aside and asked him how long his father had been dead. – My father is not dead, he said."

"Then an old man approaches and asks: - pay attention to the subtleness of the question, by imitation of the former Tarquinius: – if what he thinks is the reason why his father had given him the name John. Answer: – Yes."

[26] The looms where formed by frames supported by four gallow-like structures – thus the irony. (R.T.)

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"An old soldier of the first Empire asks if the spirits of the soldiers of the old empire haven't followed our young soldiers to Crimea and Italy. Answer: – Yes."

"Then follows a superstitious question, framed by a young lady: Why Friday is an ill-fated day? The answer was given promptly and certainly deserves attention for several historical obscurities that it eliminates. The inspired answer: – Because Moses, Salomon and Jesus died on that day."

"A young worker form Lyon, based on his accent, wants to learn about a marvelous fact. One night, he said, my mother felt a face touching hers. She wakes both, my father and I up. We searched everywhere and found nothing. Suddenly, one of our looms starts moving. We approached and it stopped. Another one starts moving on the other side of the workshop. We were scared to death and it got worse when we saw them all working simultaneously, and saw nobody. It is your grandfather, responded Sybil. He came to ask for prayers."

"The young man responded with an air that it would be easy for him to enter the sanctuary: That is true. Poor old man! He was promised Church masses which never happened."

"Another worker asks why the pointer of his scale sometimes moves by itself. The inspired responds: – It is a rapping spirit that produces the phenomenon."

"Very well, said the worker. But I stopped the prodigy by placing a mass of lead on the lighter plate. – It is very simple, the foreteller continued, the spirits are afraid of lead due to the mirage."

"All wanted an explanation about the word mirage. The power of Sybil stops there."

"God does not wish to explain that, not even to me."

"It was a force major, before which everyone bowed."

"Then the supreme priest, foreseeing serious internal objections, took the word and said:"

"We must abstain from this question, ladies and gentlemen, since we would be dragged to other scientific questions that we cannot solve."

"At this point in time the questions were plenty and all over the place."

"If the signs that appear in the skies, for some time now (the comets!), are those mentioned in the Apocalypse." She responds: Yes and this world will no longer exist in one hundred and forty years."

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"Why has Jesus said that there will always be poor people? Answer: Jesus was talking about the poor of spirits. For these God has just prepared a special world."

"We will not point out the whole importance of such an answer. Who cannot understand how happy our descendants will be when they no longer have to worry about any contact with the poor of spirits? As for the others, Sybil's answer fortunately gives indication that her reign is over. Good news to the economists who go sleepless to solve the poverty issue."

"To finalize, a forty five years old lady approaches and asks if her spirit has already reincarnated and how often? You, like me, would be very embarrassed to answer that but the spirits respond to everything. Yes, the goose pen answered, it was three times: the first as a natural daughter of a respectable Russian princess (this word respectable, near the preceding word, intrigues me); the second as the natural daughter of a ragman from Bohemia, and the third she knows…"

"We hope that this sample of a session of the spiritists of Lyon must suffice to demonstrate that the spirits of Lyon are as much worthy as those of Paris."

"However, here is the question: wouldn't it be good to stop the poor mad people from becoming even crazier?"

"In former times the Church was powerful enough to silence similar diversions. It was perhaps too harsh, it is true, but it stopped evil. Nowadays, since the religious authority is powerless and common sense does not have sufficient power to do justice to such hallucinations, shouldn't the established authority intervene in such a case, putting an end to practices whose least effect is to ridicule those involved?"

C.M"

Mr. Allan Kardec's answer to Mr. Editor of the Gazette de Lyon

Sir,

We received an article signed by C.M., published in the Gazette de Lyon on August 2nd, 1860 under the title "*A session of the spiritists*". In that article, although I was not directly attacked, I am so in the person of all those who share my convictions. However, this would mean nothing if your words did not tend to deceive the public opinion about the principles and

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consequences of the spiritist beliefs, casting ridicule and criticism upon those who profess these beliefs and that you point to the legal courts. Please allow me some corrections about it, while I count on your impartiality with the hopes that you will publish them since you thought adequate to publish the attack in the first place.

You should not think Sir that this has the objective of convincing you or to respond to aggression with aggression. Whatever the reasons that may impede you from sharing our way of seeing things I don't intend to look for them and I do respect them, if they are sincere. I only ask for reciprocity which is a normal practice among civilized people. With respect to unfriendly name calling, I don't have the habit of utilizing them.

Had you seriously discussed the principles of Spiritism; had you opposed any arguments, good or bad, I could have responded. However, your whole argumentation is limited to classify us as ignorant people; and that is not up to me to discuss if you are right or wrong since pointing out to everything that is inaccurate in your assertions would be total personalism.

It is not good enough to tell those who don't think like us that they are a bunch of fools; anybody can do that. It is necessary to show them that they are wrong. But how can it be done? How to get into the heart of the issue if we don't know the first word about it? Well, I believe that this is your situation otherwise you would have used better weapons than the banal accusation of stupidity. When you have given the necessary moral time to the serious study of Spiritism – and I warn you that one needs a lot of time – when you have learned everything that can substantiate your opinion, doing an in-depth analysis of all questions; when you have witnessed thousands of experiments, as a *mindful and impartial observer*, your criticism will then bear some value. Until then it is no more than an individual opinion, based on nothing and it can expose you to be caught off-guard later, accused of ignorance. The beginning of your article is a demonstration of that. Here is what you say: "The so called *spiritists* are certain raving people who broke up with *every religious belief* of their time and country…" Do you know Sir that this is a very serious accusation, even more so for being false and aslanderous? Spiritism is entirely based on the dogma of existence of the soul, in its survival to the body, in its individuality after death, immortality and in the future penalties and rewards. Spiritism does not sanction those trues by theory. Its objective is to patently demonstrate them. That is why so many people who believed nothing

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have been redirected to the religious ideas. The whole moral of Spiritism is simply the development of Christ's maxims: the practices of charity, pay evil with good, to be indulgent to the neighbors, forgive the enemies; in a word, to act towards the others as we wished they would do towards us. Would you then find these ideas so stupid? Have them broken down every religious belief? No, you will say, but then it is enough to be a Catholic to have those ideas. To have them, maybe, but to practice them is something else, as it seems. Is it very Christian of you, catholic, to insult courageous people who have never done any harm to you, that you don't even know and that trusted you enough to welcome you in their ambient. Let us suppose that they are wrong. Will it be through name calling and by bothering them that you will drive them back?

Your article contains another factual mistake that once again demonstrates your ignorance in matters of Spiritism. You say that the "followers are generally workers". You should then know Sir, to your own benefit, that from the current number of five to six millions of spiritists, almost all of them belong to the most educated classes of society; among its fervent members, Spiritism counts on doctors in all countries, lawyers, judges, scholars, civil servants of high echelons, officers of all ranks, artists, scientists, businessmen, etc., people that you lightheartedly classify as ignorant. Let us nevertheless get over it. Do he words insult and calumny seem too harsh to you? Let us see.

Have you given enough thought to your words when, after saying that the followers are generally workers, you added with respect to the gatherings of Lyon: "since they don't receive well those who denounce much intelligence from their looks; the spirits only care to manifest to the simple ones. That is the likely cause of our admission there". And later you say: "After a brief speech given by the supreme priest about the nature of the spirits, everything done in a style that may enchant the spirits, due to its… *simplicity*, the questions began." I don't remember the mockery related to the goose pen that according to you the medium used, and other also very witty things. I speak more seriously. I will say only this: your eyes and ears served you very badly because the medium that you speak of does not use a goose pen and both the form and the content of most questions and answers mentioned in the article are pure invention. Those are then small calumnies through which you intended to make your talent shine.

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Thus, in your opinion, to be admitted to such worker's sessions one needs to be a worker, that is, lacking common sense, and you were introduced there because you were certainly taken by a fool. Had they assessed you with sufficient spirit to invent things that don't exist, it is very likely that they would have the door shut on you.

Have you thought, Sir, that you don't only attack the spiritists but the whole working class, and in particular that of Lyon? Have you forgotten that these are the very workers, the weavers as you say with contempt, that make your city prosper through the industry? Weren't those worthless creatures the workers that produced Jacquard? Where have the manufacturers come from, in good number, those who acquired fortune out of their own work, order and savings? Isn't that an insult to their work comparing their looms to shameful gallows? You ridiculed their language; do you forget that their skill is not that of giving academic speeches? Does one need a sophisticated style to say what is in their mind? Your words are not only frivolous, Sir, and I used this word for consideration. Your words are imprudent. If God has never reserved you terrible days, pray for those who feel offended don't remember that. The spiritists will forget because that is what charity commands them. You must then wish that all of them are since they drink out of the fountain of Spiritism the principles of social order, respect to property and the religious feelings.

Do you know what the Lyon workers do, those that you treat with so much disdain? Instead of going to get high in the cabarets or being fed by subversive and chimerical doctrines, in that workshop that you contemptuously compare to the den of Trophonius, amidst those looms of four gallows, *they think of God*. I have seen them during my staying here. I talked to them and I am convinced of the following: Many among them used to curse their tough work; today, they accept it with Christian resignation, as a trial. Many were envious and jealous of the luck of the wealthy ones; today they know that richness is a trial still more slippery than misery and that the unfortunate person that suffers and does not yield to temptation is the true elected of God. They know that true happiness is not in the superfluous and that those who are called the happy ones in this world also endure cruel anguishes, not appeased by the gold. Many of them laughed at the prayer; today they pray and return to the forgotten path of church, because they did not believe in anything before and now they do. Several would have succumbed in despair; now that they know the fate of those who voluntarily

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abbreviate their lives, now they yield to God's will since they know that they have a soul which was uncertain before. Finally, because they know that their passage on Earth is transient and that God's justice fails no one.

There you have, Sir, what those ignorant people know, as you call them know. They may perhaps express themselves in a ridicule language, trivial to the eyes of a smart man like you, but to the eyes of God the merit is in the heart and not in the elegance of the phrases.

In another point you say: "In former times the Church was power enough to silence similar diversions. It was perhaps too harsh, it is true, but it stopped evil. Nowadays, since the religious authority is powerless and common sense does not have sufficient power to do justice to such hallucinations, shouldn't the established authority intervene …etc.?" In fact, the Church used to burn people at the stake. It is a real shame that we no longer have the stakes. Oh! Disgraceful effects of the progress of the ideas!

I don't have the habit of responding to diatribes. If it were only about me I would not have said anything. However, since it is related to a belief that makes me proud of professing it because it is an eminently Christian belief, you try to ridicule hard working and honest people just because they are illiterate, forgetting that Jesus was a worker. You provoke them with offensive words; promote the rigor of the law and the religious authorities against them when they are a peaceful people that understand the emptiness of utopias which move them and that have scared you out. I had to come in their defense, keeping up with the duties imposed by charity, telling them that if others don't do their duty this is not a reason for them to stay away from theirs.

That is, Sir, the advices that I give you; these are also the advices of the spirits who are silly enough to address simple and ignorant people and not you. It is perhaps because they know that they are going to be better understood. By the way, could you tell me why has Jesus chosen his apostles among the people and not among the scholars? It is certainly because in those days there was no reporter to tell him what to do.

You will certainly say that your criticism only affects the belief in the spirits and their manifestations and not the sacred principles of religion. I am sure about it. Why then saying that the spiritists broke away from every religious principle? The fact is that you don't know about their basis. Nevertheless, you saw there a person praying with heart and you, a Catholic, you laughed at a person in prayer!

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You probably don't know that the spirits are either? The spirits are only the souls of those who had lived. Souls and spirits are one and the same thing. Thus, by denying the existence of the spirits you are also denying the soul. Admitting the soul, its survival and its individuality is the same as admitting the spirits. The whole question then is to know if the soul can manifest to the living ones, after death. The sacred books and the priests of the Church have acknowledged that. If the spiritists are wrong so are those authorities. In order to prove it it is necessary to demonstrate, not by a simple denial, but through imperious reasons:

1. That the thoughtful being existing in us during this life can no longer think after death;
2. That if the being thinks it must no longer think of the loved ones;
3. That if the being thinks of the loved ones, must no longer wish to communicate with them;
4. That if the being can be everywhere, it cannot be around us;
5. That if the being is around us, cannot communicate with us.

If you only knew the condition of the spirits, their nature, and if I can say so, their physiological organization as they describe it to us, and as the observation confirms, you would know that the spirit and the soul, as the only and the same thing, the spirit lacks only the body that is left behind at death, keeping however an ethereal body that is a fluidic body to the spirit, with whose support the spirit may, under certain conditions, become visible. That is the case of the apparitions that is perfectly admitted by the Church itself, since it uses some of them as an article of faith.

Given the foundation above, I will add the following propositions to the previous ones, asking you to prove them:

6. That the spirit cannot act upon inert matter through its fluidic wrapping;
7. That if it can act upon inert matter, it cannot act upon an animated being;
8. That if it can act upon an animated being, it cannot drive their hand and write;
9. That if it can make someone write, it cannot respond to their questions and transmit their thoughts.

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When you have demonstrated that everything above is impossible, by the use of so blatant reasoning as those used by Galileo when demonstrating that it is not the Sun that goes around Earth, then your opinion shall be taken into account.

You will certainly object that the spirits sometimes say absurd things in their communications. That is very true; and they do more than that: they sometimes say rude and insolent things. This is because when the spirit leaves the body it does not leave immediately behind all of its imperfections. It is then likely that those who say ridiculous things as spirits also did the same when they were among us. That is why we don't blindly accept everything that comes from the spirit more than we do to what comes from men.

However, I stop here since I don't intend to give a lecture. It was enough to me to demonstrate that you talked about Spiritism without any knowledge about it.

Respectfully yours,

Allan Kardec

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The Spiritist Magazine
Journal of Psychological Studies
October 1860

Banquet offered to Mr. Allan Kardec by the spiritists of Lyon

September 19th, 1860

Mr. Guillaume, one of the members, was kind enough to expose the feelings of the spiritists of Lyon through the speech below, given in an intimate and familiar gathering. By reading it everybody will understand that we hesitated to have it published in the Magazine, despite the requests to have it done. Thus, we only yielded after requests, afraid that we could otherwise indicate lack of recognition for the testimonies of sympathy that we received. We then beg the readers to make an abstraction of the person and don't see in the words but a tribute paid to the Doctrine.

• • •

"To Mr. Allan Kardec, the zealous promoter of the Spiritist Doctrine!"

"We owe the fact that we are gathered here today, in this nice and fraternal banquet, to your courage, to your illumination and to your devout perseverance."

"May every spiritist of Lyon never forget that if they are fortunate to feel better, despite all harmful influences which always detour man from the path of good, they owe that to the Spirits' Book."

"If your existence has soothed; if your heart is more depurated and kind; if it has expelled rage and vengeance, it is owed to the Spirits' Book."

"If the turmoil of fortune are endured with courage in their private life; if they repeal all means of acquiring material goods based on astuteness and lies, they owe that to the Spirits' Book, which led them to understand their trials, shedding the kind of light that dissipates darkness."

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"If on a perhaps not distant day, men become human, fraternal and dedicated to the same faith; if charity to them is no longer an empty word, they will still owe that to the Spirits' Book, dictated by the best among them to Mr. Allan Kardec, chosen to spread the light."

"Praise the sincere union of the Spiritists of Lyon! Praise the Parisian Society of Spiritist Studies, whose radiation has clarified us all, and that is the advanced sentinel, assigned with the mission of clearing the difficult path of progress!"

"Paris is the brain of Spiritism, as Lyon must deserve to be the heart, for its union, work, enlightenments and love."

"When heart and mind are united in the same faith to reach the same objective, France will soon have only dedicated and loving brothers."

"Let us then grow by the union in love and our feelings, our principles shall soon cover the whole world. Spiritism, ladies and gentlemen, is the only way for us to promptly get to the Kingdom of God."

"Honor the Spiritist Society of Paris! Honor Mr. Allan Kardec, the founder and the first link of the great spiritist chain!"

Guillaume

Mr. Allan Kardec's response

Ladies and gentlemen, and all of you, my dear and good brothers in Spiritism:

The warm and benevolent welcome that I received from you, since my arrival, would be enough to make me proud, if I did not understand that such testimonies are addressed much less to the person than to the Doctrine, of which I am no more than one of the most humble servers. It is the consecration of a principle and I feel doubly happy, for this principle must one day ensure man's happiness and the appeasement of society, when it is well understood and even better when it is practiced. Its adversaries only combat it because they do not understand it. It is up to us; it is up to the true spiritists, to those who see in Spiritism something more than experiments more or less curious, making it understood and propagating it, preaching by actions as much as by words. The Spirits' Book resulted in the demonstration of its philosophical reach. If this book has any merit it would be presumptuous of me to be proud of it because the Doctrine that it contains is not my creation. The honor for the good that it has done is

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due to the wise spirits that have dictated it and that used me as their server. I can then hear the praise without harming my modesty and without exalting my self-love. Had I wished to prevail from that I would certainly have claimed its conception, instead of having it attributed to the spirits; and If there is any doubt about the superiority of those who cooperated, one just need to take into account the influence that it has exerted in such a short time, only by the power of logic, and without any of the material means proper to superexcite curiosity.

Nonetheless, ladies and gentlemen, the warmth of your reception shall be a powerful encouragement to me in my laborious undertaking, which I have turned into the reason of my life, because it gives me the consoling assurance that the good hearted men are no longer so rare in this materialistic century, as people like to proclaim it.

The feelings that such benevolent testimonies make germinate in me are better understood than expressed; and what gives them a priceless value to my eyes is that they are not driven by any personal consideration. I do thank you from the bottom of my heart, in the name of Spiritism, in special in the name of the Parisian Society of Spiritist Studies, that shall be happy for you kind demonstrations of sympathy, and proud for having such a great number of good and loyal comrades in Lyon. Allow me to cover in a few words the impressions I take from my brief passage among you.

The first thing that caught my attention was the number of followers. I already knew that Lyon had a large number but I was far from suspecting that it was so significant, already in the hundreds, and soon I hope will be countless. But if Lyon is distinguished for the number it is not less for the quality, what is even better. I have only met sincere spiritists, all over the place, those who understand the Doctrine in its true stand point.There are, ladies and gentlemen, three categories of adepts: the first ones limit themselves to the belief in the manifestations, seeking the phenomena before anything else. Spiritism for those is just a series of more or less interesting facts.The second group sees more than facts. They understand its philosophical reach; admire the moral that result from it but do not practice it. For them, Christian charity is a beautiful maxim, and that is all.

Finally, the third group is not satisfied by the admiration of the moral: the practice it and accept all of its consequences. Well convinced that the earthly life is a transient trial, try to take advantage of these short intervals to march in the path of progress delineated by the spirits, struggling to do

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the good deeds and to repress their bad inclinations. Their relationships are always safe because their convictions keep them away from any evil thought. Charity is their rule of conduct in everything. These are the true spiritists, or better, the Christian spiritists.

Well, ladies and gentlemen! I am glad to tell you that I have not found here any adept of the first category. I have not seen anywhere people concerned with Spiritism for mere curiosity. I have not seen anywhere people using the communications for futile issues. The objective is serious and the intentions honest everywhere. Based on what I see and from what I hear, there are many in the third category. Thus, honor to the spiritists of Lyon, for having entered so widely into this progressive avenue, without which Spiritism would be aimless. Such example shall not be lost and will have its consequences. It was not without reason, I see it well, that the other day the spirits responded, through one of our most dedicated mediums, although one of the most obscure, when I manifested my surprise to them: "Why are you surprised? Lyon was the city of the martyrs. Faith is alive here. It shall give apostles to Spiritism. *If Paris is the brain, Lyon shall be the heart*." The coincidence between this answer and the message that was just given before in Mr. Guillaume's speech, is something very meaningful.

The latest speed of propagation of the Spiritist Doctrine, despite the still present opposition, or perhaps because of that opposition, can give us an insight into the future. Let us then prudently avoid everything that may produce an unpleasant impression. Let us avoid not the loss of a granted cause, but to delay its development.

Let us follow the advice of the wise spirits on this, and let us not forget that many results have been compromised in the world for excess of precipitation. Let us not forget either that our enemies from the other world, as those from this, may try to drag us through a dangerous path.

You have asked me to give you some advices and to me it is a pleasure to give you those that can be suggested by experience. They shall never be more than a personal opinion that I invite you to analyze with your wisdom, making the use which may seem more adequate to you since I do not have the pretension of imposing myself as an absolute judge. You intended to form a large society. I have already given you my thoughts on that and I will summarize them here.

It is a fact that the best communications are obtained in meetings with a small number of people, where there is harmony and communion

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of feelings. Well then, the larger the number the more difficult it is to obtain such homogeneity. Since it is impossible that in the beginning of a science, still so new, there would not be some divergences in the way of assessing certain things, from that divergence there would infallibly be a discomfort which could lead to disunion. The small groups, on the contrary, will always be more homogeneous. In the small groups everyone knows everyone better; it is a more family-like and may admit with better criteria those who are desired. As everybody definitely tends to the same objective they can get along perfectly well and will do even more so due to the absence of that unstoppable susceptibility, incompatible with the quietness and concentration of the spirit. The bad spirits that always try to spread disharmony, irritating susceptibilities, will always have less domination in a small group when compared to a large and heterogeneous group. In short, the unity of vision and feeling will be easier to establish there. The multiplicity of groups has another advantage: the reception of a much larger variety of communications, by the diversity of skills of the mediums. These partial sessions should share their production with the other small groups, each group separately, and everyone will then take advantage of the mutual works. As a matter of fact, there will come a time when the number of attendees will no longer fit a unique session, and the group will have to break by the force of things. That is why it would be better to do now what will have to be done later.

From the point of view of propaganda, there is no doubt that the novice may collect better elements of conviction in the intimacy rather than in the large meetings. Hence there are two reasons to prefer the small groups which can be multiplied to the infinity. Well, twenty groups of ten persons, for example, will unquestionably obtain more and make more proselytes than a single session of two hundred people.

I mentioned, no long ago, the divergences that may arise and I said that they should not create obstacles to the perfect understanding between the centers. In fact, those divergences can only occur in the details and not in the broader picture. The objective is the same: the moral betterment; the means is the same: the teachings given by the spirits. If such teachings were contradictory; if one had evidently to be false and the other true, notice that this could not alter the objective which is to lead man towards the good path, for his greater present and future happiness.

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Now, good cannot have double standards. However, from a scientific or dogmatic point of view, it is useful, or at least interesting, to know who is right and who is wrong. Then! You have an infallible criterion to evaluate it, be it some simple details or radically divergent systems. This does not apply to the spiritist systems only but to every philosophical system.

First, analyze which one is more logical, which one better corresponds to your expectations, which one can achieve the objective in a better way. The truer will evidently be the one that explains better, that gives better reasons for everything. If a single fact can be opposed to a system, contradicting its theory, it means that the theory is either false or incomplete. Then, analyze the practical results of each system. The truth must be on the side of the one which produces the greater good; that exerts a healthier influence; that produces more good and virtuous men; that stimulates the good deeds based on the purest and most rational motives. Happiness is the constant objective aspired by man. Truth will be on the side that yields greater moral satisfaction; In short, that makes people happier.

Considering that the teachings come from the spirits, the multiple groups, as with the individuals, are under the influence of certain spirits who preside over their works, or direct them morally. If those spirits are not in agreement the question will be which ones are more trustworthy. It will evidently be the one whose theory cannot raise serious objection; in short, the one that in all points gives more proof of superiority. If everything that is taught is good, the name taken by the spirit is irrelevant. In that sense, the issue of identity is absolutely secondary. If, under a respectable name, the teaching fails in its essential qualities, you can definitely conclude that the name is apocryphal and it is being used by an impostor or a mocking spirit. General rule: the name is never a guarantee. The only, the true guarantee is the superiority of thought and the way it is expressed. The deceiving spirits may imitate everything, everything, except true wisdom and true feeling.

Ladies and gentlemen, it is not my intention here to give you a course in Spiritism, and I will perhaps abuse your patience with such details. However, I cannot avoid adding a few more words. It frequently happens that in order to have certain utopias accepted, the spirits impersonate a false wisdom, trying to impose them through the utilization of an arsenal of technical words, trying to fascinate those who easily believe in anything. They have still an even more efficient way which is the presentation of

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false virtues. Supported by great words like charity, fraternity, and humility, they expect to obtain free access to the grossest absurd; and that is what happens often when one is not forewarned. Hence, we must not be led by the appearances from the part of the spirits as much as men. Now, I do confess that this is one of the greatest difficulties. However, it has never been said that Spiritism is an easy science. It has its hurdles that can only be avoided by experience. To avoid falling in the trap it is necessary, from starters, to be guarded against blinding enthusiasm and pride which leads certain mediums to believe that they are the only interpreters of truth. One needs to examine everything cold-bloodedly, weigh-in everything, control everything, and if one's own assessment is suspicious, which it is sometimes prudent, it is then necessary to report to others, following the proverb that four eyes see more than two. A false self-love or an obsession may singly push a notoriously false idea, which is repelled by everyone's common sense.

Ladies and gentlemen, I don't ignore the fact that I have many enemies here. Although it may stun you there is nothing truer. Yes, there are people here who hear me with rage; not among you, thank God, where I expect to have friends only. I refer to the deceiving spirits who don't want me to provide you with the means of unmasking them, since I uncover their tricks, putting you on guard, subtracting from them the domination they could exert upon you. With that respect, ladies and gentlemen, it would be a mistake to imagine that such domination is exerted upon the mediums only. Rest assured that the spirits act incessantly upon us, since they are everywhere, and without our knowledge, mediums or not, spiritists or not. Mediumship does not attract them; on the contrary, it provides the means of knowing the enemy that is always betrayed. Always, listen well, and that only abuse those who allow them to.

That, ladies and gentlemen, takes me to complement my thought about what I have just said regarding the dissidences which could take place among several groups, given the diversity of the teachings. I told you that despite some divergences, they should get along and must get along well, as long as true spiritists. I gave you the means of controlling the value of the communications, which how the kind of influence exerted on each one may be appreciated. Given that every good influence comes from a good spirit; that everything that is bad comes from a bad source; that the evil spirits are the enemies of union and concord, the group that is assisted

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by a bad spirit will be the one to throw the stones on the other and will not reach out to them. As for myself, ladies and gentlemen, I see you all as my brothers, both with the truth and in error. However I declare out loud that I will be wholeheartedly with those who show more charity and abnegation. If any of you, God forbid, had any feelings of hatred, envy or jealousy I would be sorry for you because you would be under a bad influence and I would rather have those bad thoughts coming to you from a strange spirit than from your own hearth. And that would only make me suspicious of the truthfulness of the communications received by you, considering that a truly good spirit will only suggest good feelings.

I will finish the speech, ladies and gentlemen, too long already, with a few considerations about the causes that must ensure the future of Spiritism. You all understand, from what you have before your eyes and from your own feelings, that on a future day Spiritism must exert a huge influence onto the social fabric. However, it is still far away the day when such influence will be generalized, no doubt. Generations are needed so that man can dispose of the old man. However, since now and if good cannot be generalized, it is already individual, and because that good is effective, the doctrine that entails it is so easily accepted. I will even say that it is enthusiastically accepted, by many. In fact, and abstraction made of its rationality, which philosophy is more capable of liberating man from the earthly bonds, elevating his soul to infinity? Which one can give him a more just, more logical idea, supported by patent proofs, about his nature and destiny? May its adversaries replace it by something better; by a more consoling doctrine, better accommodated to reason; by a more cheerful thought than knowing that our dead loved ones remain close to us, see us, hear us, speak to us and give us advice; that gives a more legitimate reason for resignation; that lessens the fear of death even further; that entails more calmness during life's trials; that replaces, finally, that smooth quietness that one feels by saying: I feel better. Spiritism will lower its weapons before any doctrine which can do all that better.

Hence, Spiritism makes people sovereignly happy. With Spiritism there is no more isolation or despair. It has already spared many faults, impeded several crimes, given peace to many families, and corrected many deviations. How shall that be then when all men are fed by such ideas! Because they will strengthen through reason and will no longer relegate

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their soul. Men want happiness; Spiritism gives that; they will embrace Spiritism. Is Spiritism annihilation wanted? Then, give men a better source of happiness and hope. That is as far as the individuals are concerned.

There are two other forces which may have feared Spiritism's arrival: the civil and the religious authorities. Why is that so? It is because Spiritism is unknown to them. Today the Church begins to see that it will find in Spiritism a powerful weapon against incredulity; the logical solution to several embarrassing dogmas, and finally, that it brings back a good number of stray sheep to their Christian duties.

The civil authority, on another hand, starts to see proofs of its beneficial influence upon the working classes to which this doctrine, through conviction, brings ideas of order, the respect to property and clarifies about the emptiness of the utopias. Witnessing almost miraculous moral metamorphoses, it shall soon see in the propagation of these ideas a more useful food for thought than the joys of the cabaret or the turmoil of public squares, and consequently a safeguard to society. Thus, people, Church and power envisaging one day in Spiritism a dam to the brutality of passions, a guarantee to public order and tranquility, a return to the extinguishing religious ideas, its obstruction will be in no one's interest. On the contrary, each part will seek a support in Spiritism. As a matter of fact, who can stop the current of this river of ideas that already flows its benevolent waters in the five continents?

These are, my dear comrades, the considerations that I wanted to bring you. I end by thanking you once again for your kind welcome, whose memory shall always be in my mind. I equally thank the good spirits for the total satisfaction granted to my trip, because wherever I stopped I found good and sincere spiritists and I could attest, before my own eyes, the immense development of these ideas and how easily they spread. I found happy people everywhere; suffering people who were consoled, sorrows that were soothed, hatred that was appeased; everywhere I found trust and hope succeeding the anguishes of doubt and uncertainty. Still once more, Spiritism is the key to true happiness and that is the secret of its irresistible power. Is then utopia a doctrine that does such prodigies? May God in his goodness, my dear friends, send you good spirits to assist you with your communications, so that you can be clarified about the truths that you have been assigned to spread. There will be one day when you will harvest a hundred times the grain that you have sowed.

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May this feast of friends, my beloved comrades, like the former feasts, may this be the guarantee of union among all true spiritists! I propose a toast to the spiritists of Lyon, both in my name and in the name of the Parisian Society of Spiritist Studies.

Allan Kardec

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The Spiritist Magazine
Journal of Psychological Studies
October 1860

About the value of the spiritist communications

By Mr. Jobard

The religious orthodoxy confers the devil a role of exaggerated importance as well as to his supposed satellites which should be only designated as evil, ignorant, spirits of vanity, and almost all stained by the sin of pride which lost them. They are not much different from men in that respect, as they were also men for a short period relatively to the eternity of their fluidic life, which can be compared to that of a body that has passed to the volatile state. The mistake is in the belief that for being spirits they must be perfect, as if the steam or the gases were more perfect than the water or the liquid which originated them; as if the bully could only become a peaceful man after leaving prison; as if a mad man could be considered wise for having transposed the walls of Charenton[27]; as if a blind man that came out of Quinze-Vingts[28] could be mistaken by someone with good eyes.

Mediums do imagine that you had to deal with all those people and that there is as much difference among the spirits as there is among men. Well, you know that there are as many men as there are feelings; as many bodies as their multiple properties, before as well as after their change of state. You can assess the quality of the spirits by their mistakes, as one can assess the quality of a body by its smell. If they are sometimes in agreement about certain points, among themselves and with you, the fact is that they cheat since they know better than you do what was written before and

[27] Mental hospital in the city of same name. (R.T.)
[28] Hospital to the blind. (R.T.)

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what is written now about this or that doctrine which they repeat to you, like parrots often, on other occasions with conviction if they are conscious and hardworking spirits, like certain philosophers or wise man who had honored you by coming to discuss those things with you. However, rest assured that they will only respond what they think you are in a condition to understand. Without that they only tell you vulgarities and nothing that surpasses the reach of your intelligence and the knowledge that you have already acquired. They know, as much as you do, that one *doesn't throw pearls to the swine*. Then, they can cite the Gospel if you are Christians, the Quran if you are Arab and easily synchronize with you because in the fluidic state they have the intelligence that the material bodies don't have. The preceding comparison is not accurate in that aspect only. If you like to laugh and play with words, when dealing with a serious spirit he will send you deceiving spirits that are stronger than you in the jokes and word playing. If your mind is weak he will leave you to mystifying spirits, who will take you further than you would like.

The spirits generally like to speak with men. It is a distraction and sometimes a study to them. They all say so. Don't be afraid of tiring them since you will always tire first; but they will not tell you anything beyond what they could have told you when alive. That is why so many people ask what would be the advantage of wasting any time in consulting with them, since one cannot expect any extraordinary revelation, any unexpected invention, panaceas, philosophical stones, transmutation of metals, perpetual motion machine, and since they don't know more than you do about the results not yet obtained by human science. If they stimulate you to carry out experiments it is because they are curious themselves about the results. On another hand, they only give you confusing explanations, like the pseudo-wise men and the lawyers who want to make sure that they win the debates. If it is a treasure, they will say: dig it up; if it is an alloy, they will say: blow it. It is possible that by searching you find it. They will be as stunned as you and will boast about having given you advices. Human vanity is still with them.

The good spirits don't assure you that you will find the solution like the bad ones do, those who have no scruples in ruining you. That is the reason why you must never make abstraction of your judgment, of your free-will, of your reason. What do you say when a man leads you to a bad deal? That he is infernal, diabolic. There you go! The spirit that gives you

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bad advice is not more diabolical or more infernal; it is an ignorant spirit, another deceiving spirit, but he does not have a special mission or a super human power, nor does he have great interest in deceiving you: that spirit is equally employing the God given free-will, like you, and like you he can make a good or bad use: that is all. It is silly to think that he is connected to you for years and years in order to enlist you in the devil's army. What good does one more or one less recruit do to the devil, when the spontaneously come to him by the millions, without any recruiting effort? The elected ones are rare but the voluntaries to the evil side are in large number. If God and the devil have each their army then it is God who needs recruiters. The devil can be spared of the trouble of filling out the openings. As victory is always on the side of the large battalions, you may assess its greatness, its power and the easiness of its triumphs in all corners of the universe, and without going too far, just look around you.

But all that does not make sense, since one can easily talk to the people from the other world these days, it is necessary to accept them as they are. There are poets that can dictate good verses; philosophers and moralists that can dictate good maxims; Historians that can shed light onto their times; Naturalists who can teach what they know or rectify former mistakes; Astronomers that may reveal certain phenomena that you ignore; Musicians; authors who can write their post-mortem works and that even have the vanity of requesting it to be published in their names. One of them, that had invented something, was stunned when he learned that the patent would not be delivered to him in person; others couldn't care more about the earthly things than certain wise men. Some watch the inauguration of their statues with a childish pleasure while others don't even bother to see it and show a profound contempt for the idiots who pay them such homage after their deaths but who have ignored or even persecuted them when alive. With respect to his statue, Humboldt said only this: Irony! Another spirit provided the inscription to be placed on his statue which was in preparation, knowing that he was unworthy: "To the great thief, from the thankful robbed."

In summary, we must consider as certain that each one carries their character, their moral and scientific acquisitions; the fools here are the fools there. The thieves are there, those who no longer have pockets to pick; the gluttons who find nothing else to fry; the bankers that cannot discount anything else and who suffer such deprivations. That is why the Saint Spirit, the Spirit of Truth recommends neglect for the earthly things, that we cannot

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carry or save; that we should think about the spiritual and moral values which will follow and serve us for eternity, not only as a distraction but as steps which will allow us to elevate incessantly in the great ladder of Jacob, in the immeasurable hierarchy of the spirits.

Thus, see how little importance the good spirits give to the goods and gross pleasures they lost after death, or when entering into their real homeland, as they say. Like a pioneering scholar who is suddenly withdrawn from his study, it is not his clothes, his money that he is sorry for having left behind, but his books and his manuscripts. The butterfly which shakes the dust off her wings before flying is not much concerned with the remains of the cocoon that served as dwelling. Therefore, a superior spirit like Buffon, does not regret his Montbard castle more than Lamartine will regret his Saint-Point castle, so much valued in life. That is why the death of a wise man is calm whereas that of a "*humanimal*" is so horrible, because the latter feels the total loss by losing his earthly things and that is why he grasps to those things like the avaricious to his safe. His spirit cannot even separate from it: bonds to matter and continues to haunt the places which were dear to him, and instead of struggling to break those links which keep him attached to Earth, he clings to that in despair. He suffers desperately, like mad, since he is no longer able to use them. That is actually hell, the fire that those outcasts struggle to maintain forever.

Those are the bad spirits that repel the advices of the good ones, and who need the support of reason and even human wisdom to convince them to abandon their prey. The good mediums must take the task of helping them to think, moralizing them and praying for them, for they recognize that the prayer gives them relief and that is why they give testimony of recognition, sometimes very moving. This demonstrates the existence of a common solidarity among all spirits, free or incarnated, because incarnation is nothing more than a punishment and Earth is nothing more than a place of expiation, where all of us come, as found in Salms, not for our enjoyment but for our betterment and for us to learn the love of God, studying his works. Hence, the most unhappy is the one who is the most ignorant; the most savage becomes the most vicious; the most criminal is the most miserable of all beings, to whom God has given a spark of his own divine soul, and talents to be applied and not to be buried until the arrival of the Master, or even better, until the guilty of laziness and negligence finds himself before God.

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That is how the spiritual world presents itself, likely to some, true to others, scaring some, enchanting others, and that does not deserve excessive tributes or so much outrage.

When, by the force of things and from experience, we get familiarized with the phenomenon of the manifestations, as natural as any other, we will recognize the truthfulness of the information that we have just given above. The evil power attributed to some spirits has the opposition of the good power which we can expect from other spirits. Those two forces are adequate, as everything in nature, without which the equilibrium would break and the free-will would be replaced by fatality, by the blind fate, by the brute force, unintelligent, by everyone's death, by the catalepsy of the universe, by the chaos.

The prohibition of interrogating the spirits is an acknowledgement of their existence. Identifying them as followers of the devil is the same as presupposing that there are others who are God's agents and missionaries. We agree that the bad ones are in larger number, but there are many other things like that on Earth. Should we condemn the miners for the fact that there are many more grains of sand than golden pellets?

When the spirits tell us that they cannot respond to certain questions of purely personal interest it is a way of justifying their ignorance about the future. Everything that depends on our own effort, on our own studies and intellectual researches, cannot be revealed without a breach of the law that forces man to work. It would be very easy for the first medium that showed up, communicating with a familiar and complacent spirit, to effortless acquire the whole knowledge, all treasures and all imaginable power, moving away from all obstacles that the others have to face with great difficulty. No, the spirits don't have such a power and they want to make it clear that they are not allowed to say anything beyond certain limits. However, they exert great influence upon the incarnated spirits, towards good or evil. Fortunate are those who are advised and protected by the good spirits. Everything goes well if they obey the good inspirations that, as a matter of fact, they would not receive if not deserved, and for which they pay an equivalent price for the added success. Anyone who waits for fortune by just lying in bed will not have much chance to attract it. Everything here depends on intelligent and honest work, which gives us great internal satisfaction, keeping us from physical harm, giving us the gift of alleviating the suffering of others, because there isn't a medium that in good faith is not a

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magnetizer and a healing medium by nature. However, they ignore having such a treasure and don't know how to utilize it. Here is where they should be better advised and more powerfully helped by their good spirits. There have been miracles like the one that Duke of Celeuza has experienced, Prince Vasto in the Nocera Caffe in Naples, on June 13th last, that has just published that he was cured from a supposedly incurable disease that he carried for over 10 years, through the simple word of an old French knight, to whom he was talking about his sufferings. There are others who perform these things in several other countries like Holland, England, France and Switzerland. But they shall multiply with time. The germs are sowed.

The mediums duly warned by earthly spirits about the nature, habits and customs, there is nothing else to do to behave accordingly. As for the heavenly spirits or from a transcendental order it is so rare to have them communicating with men that it is not time to talk about them. They preside over the destinies of nations and the great catastrophes, the important evolutions of the globes as well as humanity. They work as we speak. Let us respectfully wait the great things that are still to come: "*Renovabunt faciem terrae*".

Jobard

Observations

Mr. Jobard had given his article the tittle: Advices to the medium. We thought it would be more adequate to give it a less exclusive title, considering that his observations are generally applicable to the way we must assess the spiritist communications. Since the mediums are just instruments of the manifestations, these can be given to everyone, be it directly or through some intermediary. Therefore, all the evokers and the mediums can benefit from them.

We approve his way of assessing the communications because it is rigorously correct and can only contribute to prevent against the illusion that exposes those who accept too easily everything that comes from the world of the spirits as the expression of truth.

However, we think that Mr. Jobard may be a little bit too radical about certain points. In our opinion he is not considering properly the progress achieved by the spirit in the errant state. It is certain that the spirit carries their earthly imperfections to beyond the grave, a fact demonstrated by

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experience. However, and since: the spirit is a completely diverse environment; their sensations are no longer received from impressions on the material organs; they no longer have a thick veil covering their eyes, confusing their ideas, their sensations, their perceptions and their thinking must experience a significant change. That is why we every day see men who think very differently after death than when alive because their moral horizon has widen up.

Authors criticize their own work; mundane men criticize their behavior; wise men acknowledge their mistakes. If the spirit did not advance in the spiritual life they would return to the corporeal life as they left it, no more advance, no more delayed, a fact that is contradicted by experience. Then, certain spirits may see more clearly and more fairly than when they were on Earth; as a consequence, some are seen giving excellent advices with excellent results. But among the spirits, like among men, it is necessary to know who we are talking to and do not believe that the first one to show up may be the messenger of science or that a wise man may have lost his earthly prejudices just because they are spirits.

Mr. Jobard is entirely correct about it when he says that their theories and systems must only be accepted with extreme reservation. One must act with them as it is done with men, by giving them credit only after they have given irrefutable demonstrations of their superiority, not by the name that they may sometimes falsely use, but for the constant wisdom of their thoughts, by the irrefutable logic of their reasoning and by the unbreakable benevolence of their character. The judicious observations of Mr. Jobard, leaving aside some excesses, will certainly disillusion those who think to have in the spirits an easy way of knowing everything, of making profitable discoveries, etc. In fact, to the eyes of certain people, what is the use of the spirits if they cannot help is to make fortune? We believe that just a short study of the Spiritist Doctrine is enough to understand that we are taught a number of things which are more useful than knowing if we are going to win in the stock market or lottery. However, even by admitting the most rigorous hypothesis that it would be completely indifferent to address the spirits or men for the things of this world, isn't that something that they give us proof about life beyond the grave, enlightening us about the happy state or unfortunate condition of those who preceded us? Isn't that something the proof that our loved ones are not lost and that we will meet again in that world that waits for us, rich or poor, powerful or slaves?

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There is definitely a certainty: we will sooner or later make that move. What is there beyond the barrier? What is behind the curtain that hides the future? Is there something or nothing? Behold! The spirits tell us that there is something; that it is not over when we die; far from that, it is when real life begins, the normal life. Even if that was all that we were taught, their communications with us would not be useless. They do better: they teach us what to do here to be in the best possible position in the other world. Since we are going to stay there for a long time we'd better make sure that we are granted the best possible place. As Mr. Jobard says, generally speaking the spirits don't bother with the earthly things for a very simple reason: *what they have is better*. Their objective is to teach us what to do to be happy there. They know that we are attached to the earthly pleasures like the children to their toys. They want to makes us think forward. That is their mission. If we are deceived by some it is for the fact that we want to move them away from their attributions; because we ask them about what they don't know, cannot or must not tell us. It is then that some people are mystified by the crowds of mocking spirits that make fun of our credulity.

The mistake of certain mediums is to believe in the infallibility of the spirits who communicate with them, seducing them by beautiful phrases, supported by borrowed, generally false names.

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The Spiritist Magazine
Journal of Psychological Studies
October 1860

Spiritist dissertations
(Received or read by several mediums at the Society)

Formation of the spirits
(Medium Mrs. Costel)

God created the human seed, scattered over the worlds like the farmer sows in the grooves the grain that must germinate and mature. God's seeds are like molecules of fire that God blows out of the great focus, the center of life, from where he radiates his power. Those molecules are to humanity what the germs of the plants to Earth; they develop slowly, only maturing after long periods in the mother-planets, where the beginning of things is formed. I speak of the principle only. In the condition of man, the being reproduces and God's work is done.

Why human destinies are so diverse if there is a common starting point? Why would some be born in a civilized environment and others in the savage state? What is then the origin of the demons? Let us recall the story of the spirit in its first appearance. Just formed, staggering and spluttering, the souls are nonetheless free to incline towards good or evil. The good ones separate from the bad ones since birth. Abel's story is naively true. The ungrateful souls that have just left God's hands persist in the crime; in the succession of centuries they make mistakes, they harm others and above all they harm themselves, until they are inexorably touched by regret. The first demons then are the guilty men. In his immense justice God only imposes suffering resulting from bad deeds. Earth should be entirely inhabited but not equally, and according to the degree of progress obtained in the earthly migrations, some are born in the great centers of civilization and others, uncertain spirits that still require initiation, are

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born in the remote forests. The savage state is preparatory. There is harmony in everything, and the blind and guilty soul of a demon from Earth cannot be born again in an enlightened center. There are some, however, who venture into those environments which are not theirs. It is when they cannot sync there that they give the spectacles of barbarism in the heart of civilization. These are the creatures from different worlds.

In the embryonic state the being has not gone through any migration yet. It cannot be studied separately because it is the origin of man.

Georges

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The Spiritist Magazine
Journal of Psychological Studies
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Spiritist dissertations
(Received or read by several mediums at the Society)

Errant spirits
(Medium Mrs. Costel)

The spirits are divided in several categories. In the beginning the embryos, which have no distinct faculty; which move in air like the insects flying around a Sun light beam, pointlessly, incarnating without a choice. They turn into ignorant and rude human beings. Above them come the *frivolous spirits* with no evil instincts, just jester; they have fun with men, causing them silly, child-like inconveniences. They show puerile caprices and meanness.

The bad spirits are not all on the same level. Some are bonded to no one, causing little deceptions or inducing slight mistakes. The malefactors lead to evil and enjoy that, although may still show some level of compassion. The really evil ones have none. All their faculties serve the purpose of evilness. They act with calm and premeditation, pleased with the moral tortures of their doing. In the spiritual world those correspond to the criminal in yours. They get to such a condition for showing no respect for God's laws. From downfall to downfall centuries go by before a single thought of change crosses their minds. Evilness is their element, their cause for rejoice; forced to reincarnate they endure such sufferings that their passion for evil things wears out. They end up understanding, giving in to the never God from God. We have seen rebel spirits enthusiastically asking for the most terrible expiations, supporting them with the joy of the martyr. Such return to good is a motive of great happiness to the pure spirits. Jesus words shines truth upon the stray sheep. The errant spirits of

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second order are the intermediaries between the superior spirits and the mortals, since it is rare that the superior spirits communicate directly. They must be impelled by a particular circumstance. Such intermediaries are the spirits of men who bear no serious evil and whose intentions were not bad. Fewer migrations are needed to them; their assigned missions award them with faster progress when successfully accomplished. Thus the spirits eagerly wish those missions, only granted as a reward and when considered capable of accomplishing them. They are guided by superior spirits who choose their functions. The superior spirits are not all on the same level. Although free from migrations in your world they are not released from the required conditions of advancement on the more elevated spheres. There is no blank in the visible as well as invisible world. A remarkable order oversees everything. No creature is idle or useless. Everyone contributes to the perfection of the endless and boundless God's work to the limit of their faculties.

Georges

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Spiritist dissertations
(Received or read by several mediums at the Society)

Punishment
(Medium Mrs. Costel)

The bad, selfish and tough spirits are given to a cruel doubt about their current and future destinies, just after death. Look around them and see no place where their evil influence may be in order, and are then taken by desperation because isolation and inaction are intolerable to the evil spirits. They dare not raise their eyes to places inhabited by pure spirits. They assess their surroundings and soon, touched by the abatement of the weak and punished spirits, charge like over a prey, armed by the memories of their past mistakes, frequently revealed in their minimum gestures. Not satisfied by that mockery, fall upon Earth like hungry vultures, looking for those among men who will give more easy access to their temptations. They take that over, exalting greed, muffling the faith in God and when finally owe their consciences and see their dominated preys, they then extend the fatal contamination upon everything that nears their victims. The bad spirit given to rage is almost happy. He only suffers when he cannot act or when good triumphs over evil. The centuries go by though, and the evil spirit suddenly feels taken over by darkness. His circle of influence diminishes and his hitherto silent conscience makes him feel the sharp tips of regret. Inactive, dragged into the whirlpool, he wanders around, seeing as the Scriptures says, the hair of his flesh stand up in fear. He is soon surrounded by a huge vacuum.

Time is come for expiation. There looms reincarnation. He sees the terrible hardships that wait, like in a mirage. He wants to step back but

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advances, and precipitated into the widely open chasm of life he moves on until the frightening veil of forgetfulness falls over his eyes. He lives; he acts, still guilty. He has an uneasy memory, like presentiments which give him the shivers but do not make him back up in the evil path. Worn out and tired of crimes he is going to die.

Lying on a pallet or on a bed, who cares! The guilty man, in his apparent immobility, feels alive in a world of forgotten sensations! He sees a glimmer of light under the closed eyelids; he hears strange sounds, his soul is about to leave his body and agitates impatiently while his clenched hands try to cling to the bed sheets. He wants to speak; he wants to shout to those around him: Hold me now! I see the punishment! But he cannot.

Death falls upon the livid lips and the assistants say: he is in peace! However, he hears everything. He fluctuates around the body that he refuses to leave behind; a mysterious force attracts him. He sees and acknowledges what he had already seen. In desperation, he throws himself into space where he wants to hide. There is no hide out. There is no rest. Other spirits pay him back for the evil he had done; he feels punished, ridiculed, confused; he errs and shall continue to err up until the day when the divine spark shines upon his hardness, enlightening him, showing him the vengeful God, triumphant over evil that he can only appease to the price of groans and expiations.

Georges

Observation: The fate of the wicked has never been sketched in such a more eloquent, terrible and truthful way. Is it then necessary to resort to the witchery of the flames and to physical tortures?

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Spiritist dissertations
(Received or read by several mediums at the Society)

Mars
(Medium Mrs. Costel)

Mars is a planet inferior to Earth, being a gross sketch of our planet. It is not necessary to inhabit it. Mars is the first incarnation of the grossest demons. The creatures are rudimentary there; they have the human form but are not as graceful; they have the same instincts of man without the noble goodness.

The give themselves to the physical needs, eat, drink, fight, mate. However, since God does not abandon any of his creatures, on the bottom of their elemental intelligence there is, in a latent state, the vague consciousness of themselves, more or less developed. Such an instinct is enough to make them superior to one another, preparing the emergence to a more thorough life. Theirs is short like the ephemeral insects. Men who are just matter disappear after a short period of evolution. God rejects evilness and only tolerates it as a stimulus to good. He shortens its kingdom upon which resurrection triumphs.

Their soil is arid \; scarce vegetation; somber foliage, not renewed by spring; a dull and grey day; the only apparent sun never brings happiness; a boring passage of time, without the changes and hopes carried over by the new seasons; there is no winter or summer. The shorter days are not measured in the same way and the longer nights reign sovereign. Without technology or inventions, Mars' inhabitants spend their lives seeking food. Their rude homes, low like lairs, are disgusting for their mess and negligence. Women play an inferior role: more famished, they are nothing but

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females. If much they have the feeling of maternity; give birth with ease without any anguish; feed and keep the children by their side until their complete development when they are pitilessly sent away.

There are not cannibals. The only objective of their never ending battles is the conquest of good hunting areas. They hunt in the boundless plains. Uneasy and mobile like the irrational creatures, they are always on the move.The equity of seasons entails the same needs and the same functions all over the place. There is little difference between the inhabitants of either hemisphere.

Death does not scare them out and has no mystery to them; they just see it as the putrefaction of the body, immediately burnt. When someone is about to die the person is abandoned and it is on the death bed that they think for the first time. They have this vague instinct. Like the robin feels the coming season, they feel that it is not the end, that something unknown is about to begin. They are not intelligent enough to suppose, fear or expect, but able to quickly go over their defeats and victories; the number of preys which were taken down, rejoicing or saddening according to the results.

The female mate – one at a time, but that can always be replaced at will – squats before the house, throws shingles in the air. When the pile is ready she looks inside. If the expectations are confirmed and the man is dead she comes inside showing no emotions, strips the man from the animal skins that cover him and coldly informs the neighbors who then carry the body away and burn it as soon as it is cold.

The animals suffer human influence all over the place and are more savage and cruel than in any other place. The dog and the wolf form a single species, always fighting man in gory combats. As a matter of fact, in less quantity than on Earth the animals are their own miniatures.

The elements show the blind wrath of chaos. The continents are separated by a furious ocean where navigation is not possible. The roaring wind bends the trees down to the ground. The high waters flood the ingrate and sterile land. The terrain does not offer the same conditions as those found on Earth. It is cold; the volcanos are unknown; the mountain chains are not much high, offering no beauty; their boring looks discourage exploration; there is, finally, monotony and violence everywhere; pale and unscented flowers all over the place; a careless man who kills for survival.

Georges

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Observation: To serve as transition between the image of Mars and Jupiter there is the need for an intermediary, like for example Earth, that we know sufficiently well. The observation easily tells us that we are closer to Mars than Jupiter since even amidst civilization there still are so abject creatures, lacking so much humanity and feeling, living in the most absolute state of brutalization, only attending their material needs, who have never even raised their eyes to the skies, apparently coming straight from Mars.

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Spiritist dissertations
(Received or read by several mediums at the Society)

Jupiter
(Medium Mrs. Costel)

Jupiter is infinitely larger than Earth and does look different. It is embraced by a pure and brilliant light that illuminates but does not obfuscate. The trees, flowers, insects, the animals which have their starting point here, are larger and more perfected there; nature is more grandiose and varied; temperature is stable and pleasing; eyes and ears are enchanted by harmony. The form of its inhabitants is like yours but embellished, perfected and purified above all. We are not subjected to the material needs of your physical nature and neither have we the consequent needs or diseases. Our souls are covered by a diaphanous wrapping, which keeps the signs of past migrations. We show ourselves to our friends as we were known to them but lit by a divine light, transfigured by our inner and always elevated feelings.

Like Earth, Jupiter is also divided in a large number of regions with different aspects, but not different climates. The different conditions are only determined by the moral superiority and intelligence; there is no master and slaves; the highest echelons are characterized by direct communications with pure spirits and by the most important functions assigned to us. You homes cannot give you the slightest idea about ours since we don't share the same needs. We appreciate art which has achieved a degree of perfection unknown to you. We enjoy sublime events, among which and the more we understand it, the inextinguishable variety of Creation, a harmonious variety originated at the same starting point, perfecting in the same

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direction. Every noble and kind feeling of human nature is more elevated and purified there, and the constant desire to achieve the plans inhabited by the pure spirits is a noble ambition, rather than a torment, driving us to our betterment. We study permanently and with love in order to elevate ourselves to them, as the inferior spirits do to pair with us. Your tiniest hatred, you petty jealousy are unknown to us. The strongest help the weakest. You need the shadow of evil to understand the good in your world, you need darkness to admire light, the disease to appreciate health. Those contrasts are unnecessary here since eternal light, eternal benevolence and peace bring eternal joy upon us. Here is what is most difficult for the human spirit to understand: it was ingenious to paint the torments of hell; it could never represent the joys of heavens. Why? Because since it is inferior, and having only endured sufferings and misery, it could not have foreseen the celestial clarities. It could only speak of what is known, like the traveler who describes the countries that were visited in his journey. However, as the spirit elevates and purifies, the horizon widens up and he perceives the good before his eyes, as the evil left behind was also understood. There has already been other spirits who tried to help you to understand, as much it is possible to your current condition, the state of the happy worlds, so as to stimulate you to follow the only path leading to them. However, there are still those so much attached to matter that they prefer the physical joys of Earth to the pure joy reserved to those who know how to disengage from the material links. May they enjoy then while they are here, for a sad turnaround awaits, perhaps still in this life. Those that we chose as our interpreters are the first ones to receive light. These shall regret in special if they do not take this God given opportunity, for his justice shall fall upon them.

Georges

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The Spiritist Magazine
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Spiritist dissertations
(Received or read by several mediums at the Society)

Pure spirits
(Medium Mrs. Costel)

Pure spirits are those who have achieved the highest degree of perfection, worthy of appearing before God. Their infinite splendor does not preclude them from being useful to God's creation. The functions assigned to them correspond to the extension of their faculties. Those spirits are the ministers of God. They govern the countless worlds under His commandment; from above they guide spirits and humans, connected among themselves by a boundless love, whose devotion is extended upon all creatures that they attract to become worthy of the supreme happiness. God radiates over them, transmitting his orders to them. They see God for His light does not blind them.

Their form is ethereal and there is nothing tangible left in them. Speak with the superior spirits, to whom they communicate their science. They have become infallible. The guardian angels come from their ranks, benevolently lowering their eyes upon the mortal ones, entrusting them to the loving care of the superior spirits. These, among the spirits of the second order, are the agents of their orders. The pure spirits are equal, and that could not be different since only those who have achieved the highest degree of perfection belong to that category. There is equality but not uniformity, for God did not want any of his creatures to be the same. The pure spirits keep their personality that has just acquired the most complete perfection relatively to the starting point.

We are not allowed to give more details about that supreme world.

Georges

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Dwellings of the blessed ones
(Medium Mrs. Costel)

Let us talk about the last spirals of glory, inhabited by pure spirits. Nobody can achieve them before going through the cycles of the errant spirits. Jupiter is in the highest degree of the scale. When a spirit that has gone through the long purification stage of that planet is considered worthy of the supreme happiness, he is warned by a double devotion. A subtle fire takes over every delicate fabric of his intelligence that apparently shines, turning visible. Stunning, transfigured, he illuminates the already radiant day before the eyes of Jupiter's inhabitants. His brothers acknowledge the elected of God and trembling knee before his will. However, the chosen spirit elevates and heavens, in its supreme harmony, reveals to him its indescribable beauties. As it elevates, the spirit no longer sees things like in the errant state, similar to the concerted creation in Jupiter but now embracing infinity. Their arrow like transfigured intelligence reaches God, there is no fear, no disharmony, like a huge light focus fed by a thousand different things. Love has the color of their refined personalities; they recognize one another and are happy for being together. Their reflected virtues resonate, so to speak, with the joys of God's vision, incessantly increasing the happiness of the elected ones. Sea of love enlarged by every tributary river, their pure strength is set in motion, like the strength of other spheres. Endowed also by the gift of ubiquity, they simultaneously embrace the minimal details of human life, from start to finish. Inexorable like light, their vision penetrates everything at the same time, and active

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like their driving force, they spread the Lord's wishes. Like the bountiful wave that escapes the abundant reservoir, their universal benevolence warms up the worlds, confusing evil.

Those several interpreters have the pure spirits by ministers of their power. Thus, everything elevates, everything perfects and charity radiates upon the worlds, fed in its powerful heart. The pure spirits have by attribute everything that is good and truthful, because God is in them, the principle in itself. The poor human thought limits everything that is not reachable and does not comprehend infinity, unbounded by happiness. What is there after God? God still, always God. The traveler sees horizons succeeding horizons, one as the beginning of the next. That is how infinity unfolds incessantly. The greatest joy of the pure spirits is precisely such extension, as profound as eternity itself. One cannot describe a grace, a flame, and a beam of light. I cannot describe the pure spirits. More alive, more beautiful and more stunning than the most ethereal images, one word summarizes that being, their power and joys: Love! Fill up the space that separates Earth from the skies with that word and you still will not have but the idea of a drop in the ocean. It is only the earthly love, however limited it may be, that can give you an idea of their divine reality.

Georges

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The Spiritist Magazine
Journal of Psychological Studies
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Spiritist dissertations
(Received or read by several mediums at the Society)

Reincarnation
(Medium Mr. de Grand-Boulogne)

There is a logic in the doctrine of reincarnation that does not escape your understanding. Since only the physical is compatible with acts of virtue and since those acts are necessary to the betterment of the spirit, the latter will barely find the necessary circumstances required to its progress above humanity in one existence only.

Considering that God's justice is incompatible with the doctrine of the eternal penalties, reason must conclude that there is the need for:

1st – A time frame during which the spirit examines its past and make resolutions regarding the future;

2nd – A new existence, according to the current condition of that spirit. I don't talk about the sufferings, sometimes terrible, to which certain spirits are condemned, during the period of errant state; they are, on one hand, related to the enormity of faults, and on another hand, to God's justice. This tells enough, avoiding the need for details that you shall find, as a matter of fact, in the study of the evocations. Let us go back to the reincarnations and you will understand its need through a common but very true comparison.

What happens to a young college student after one year of studies? If he has made progress he shall then advance to the next level; if he remained stationary in his ignorance, he shall be left behind. Let us go further. If his

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faults were serious, he is expelled. He can wander from college to college, even expelled from the University or move from the place of education to the place of correction. That is an accurate image of the fate of the spirits, and there is nothing more logical.

Want to perform a more in-depth study of the doctrine? It will be seen in these ideas how much more perfect God's justice seems to be and also more in agreement with the greatest truths that dominate our intelligence. There is something so much exciting about this, in general and in the details that someone who is initiating in the doctrine feels like illuminated. The criticism to God's Providence; the curse against the sufferings; the scandalous and happy addiction before the painful virtue; the premature death of the child; remarkable qualities hand in hand with an early evilness, in the heart of the same family; the born with diseases; the infinite diversity of fates of individuals as well as peoples, hitherto insoluble problems, enigmas which led people to doubt God's benevolence and almost doubt his existence, all that is explained at once. A pure ray of light is shed upon the horizon of the new philosophy, and every circumstance of human existence is harmoniously grouped in its generous land. Difficulties are smoothed out, problems resolved, and mysteries up until now impenetrable are broken down and explained by this simple word: *reincarnation*. I read your thoughts, dear Christian. You say: That is a real heresy! It is too much!

No more than the denial of the eternal penalties, my child. What is human life? The period when the spirit remains attached to the body. On the God chosen day, the Christian philosophers shall not have any difficulty in saying that life is multiple. That does not add or change anything in your duties.

The Christian moral stands and the memories of Jesus' mission hover upon humanity. Religion has nothing to fear regarding that teaching, and the day is not far when the ministers will open their eyes to light. They will finally acknowledge in the new revelation the so much expected help, claimed from the end of their basilicas. They believe that society shall perish, but it will be saved.

Zenon

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The Spiritist Magazine
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Spiritist dissertations
(Received or read by several mediums at the Society)

Awakening of the spirit
(Medium Mrs. Costel)

When man leaves behind his mortal remains, he is taken by such a fear and astonishment that make him uncertain about his actual state; he does not know if is dead or alive, and it takes long for his very confusing sensations to clear up. The spirit's eyes are progressively amazed by the many clarities around him, leading him to a new order of things, great and unknown, that he can hardly understand in the beginning but soon recognizing that he is nothing more than an intangible and immaterial creature; he seeks his vestiges, and surprise, he does not find them; some time goes by before he recovers the memory of his past, then convinced of his identity. He looks back to Earth and sees his crying relatives and friends and sees his inert body. The eyes finally leave Earth and seek the skies. If the will of God no longer keeps him attached to the soil, he then rises slowly and feels his body floating in space, a marvelous sensation.

Then, the memory of the life he has just left behind comes with this sometimes devastating, other times consoling clarity. I speak about what I felt, and I am not a bad spirit but I don't occupy an elevated position, unfortunately. We get rid of every earthly prejudice. Truth shines with full intensity. Nothing mitigates our faults. Nothing hides the virtues. We see our own souls as clearly as before a mirror. We seek the familiar spirits because isolation is frightening, but they go by and don't stop by. There is no affectionate relationship among errant spirits; even those who loved one another don't exchange expressions of love; those misty forms slide

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and move on. The loving exchanges are reserved to the superior spirits in their interactions. As for ourselves, our transient state is only good to our advancement, and nothing should distract us from that path. The only communications allowed to us are with the humans because it is mutually useful, and prescribed by God. The bad spirits also contribute to human betterment: they serve through the trials; those who resist conquer merits. The spirits who guide men are rewarded by a substantial extenuation of their penalties. The errant spirits don't suffer for the absence of communication among them for they know that they will meet again. Hence, their devotion is amplified so that the object of their affection is brought back to them, at the end of their trials, affections which cannot be expressed but which remains dormant. Not one bond established on Earth is broken; our sympathies will be reestablished in the order of their existence, more or less vividly, according to their intensity or intimacy.

Georges

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Spiritist dissertations
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Progress of the spirits
(Medium Mrs. Costel)

The spirits can advance intellectually if they sincerely and strongly wish to do so. The have their free-will, like men, and the errant state does not preclude them from using their faculties; it even helps, giving them the means of observation that they can utilize.

The bad spirits are not fatally condemned to remain evil. They can evolve but they rarely wish that since they lack discernment and find some sort of sickly pleasure out of their evil deeds. They must be violently shocked and punished in order to return to the good path because their wicked minds can only learn through punishment.

The weak spirits that take no pleasure in evil things but who don't advance, these are restrained by their own weakness and by a kind of numbness that freezes their capabilities; they wander around; time goes by without their assessment; they couldn't care less about what they see and take no advantage of that or even show rebellion. A certain degree of moral progress is necessary so that they can advance in the errant state. These poor spirits sometimes choose badly their trials; they particularly seek wealth in their material life, not concerned about the aftermath. These weak spirits eagerly seek reincarnation, not to depurate but to live still. The spirits who had many migrations are more experienced than the others: each life has given them a certain sum of knowledge; they saw and learned; they are less naïve than those who are closer to the starting point.

The spirits that come from Earth reincarnate back on Earth more frequently than in any other place, because the acquired experience is more

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applicable there. These almost never visit other worlds but before or after their perfecting. Living conditions vary in each planet for the variety of God's work is inexhaustible. Nonetheless, the creatures who live in those worlds obey the same laws of expiation and all tend towards the same objective that is complete perfection.

Georges

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Spiritist dissertations
(Received or read by several mediums at the Society)

Material charity and moral charity[29]
(Medium Mrs. De B…)

Let us love one another and do to others what we would have them do to us". The whole religion, the whole moral are contained in these two principles. If they were followed here on Earth we would all be perfect: no more hatred, no more hard feelings; I say even more: no more poverty since the many poor people would be fed from the excesses from the table of the rich, and you would not see in the somber neighborhoods, where I lived in my last incarnation, poor women dragging around miserable children lacking everything.

Rich! Give some thought to that. Help the unfortunate ones the best you can. Give so that God may one day return the good you did; so that when you leave the terrestrial wrapping you may one day find an entourage of thankful spirits welcoming you at the throne of a happier world.

If you could only know how happy I felt when I met above those that I was able to help in my last life! Give and love thy neighbor; love them as you love yourself, because now you also know that God has allowed you to initiate into the Spiritist Science, that the miserable pariah may be a brother, a father, a son, a friend that you send away; and that, what a despair when you meet again in the spiritual world!

[29] Kardec inserted a message with the same title in The Gospel According to Spiritism, item 9, Chapter XIII. (R.T.)

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I wish you understand well what the moral charity is, that everybody can practice; that has no material cost but which is the most difficult to practice!

Moral charity consists of supporting one another, and that is the least done in this inferior world where you are incarnated now. Hence, be charitable for you shall advance more in the path of good. Be humane and bear one another. There is great merit in knowing when to silence so that the fool may speak and this is a form of charity; go silent when the mockery leaves the jester's mouth; don't notice the sarcastic smile in the mouth of those who wrongly judge themselves above you, when in the spiritual life, the only true life, they are sometimes far off; there is a merit not of humility but of charity in this because there is moral charity in not seeing others' mistakes. There is much more merit in looking at an infirm person with compassion than in throwing him your two cents with neglect. However, the image must not be taken literally because one charity does not preclude the other. Think about not neglecting your fellow human being, above all. Remember what I have told you: it is always necessary to keep in mind that the miserable that is sent away might well be a spirit dear to you, temporarily situated in an inferior position.

I have met again a poor person from your Earth that I had fortunately favored a few times and *to whom in turn I have to beg now.*

Thus, be charitable; don't scorn; let go the word that hurts you and don't think that charity is only the act of giving material things, but do practice also the moral charity. I repeat: practice one and the other. Remember that Jesus told us that we are brothers and always think about it, before you send the leprous or the beggar away. I shall come back to give you a longer communication since I am called back now. Good bye. Think of those who suffer and pray.

Sister Rosalie

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Electricity of thought
(Medium Mrs. Costel)

I will talk about the strange phenomenon that takes place in the meetings, whatever their character. I mean the electricity of thought, which spreads like by magic through the brains of those less prepared to receive it. That alone could confirm magnetism to the eyes of the most incredulous. I am amazed by the coexistence of the phenomena and how they reciprocally confirm each other. You will certainly say: Spiritism explains them all, because it provides the reason for the facts up until now left to the domain of superstition. It is necessary to believe in what Spiritism teaches you since it transforms stone in diamond, that is, it incessantly elevates the souls dedicated to its understanding, giving them patience to endure their sufferings on Earth, allowing them the glorious elevation in heavens, approaching them to the Creator.

I return to the starting point from which I moved a little bit away. The electricity that unites the spirit of men in a meeting, allowing them to simultaneously understand the same thing, that very electricity shall one day be employed with such efficiency among men as it is in the communications at a distance. I reveal to you this idea that I will develop one day because it is very fecund. Keep the serenity in your works and count on the benevolence of the good spirits that assist you.

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I will complement my thought that was unfinished in my previous communication. I was talking about the electricity of thought and I told you that one day it would be used like its sister the physical electricity is used. In fact, when in a meeting men release the fluids that transmit the minimal impressions to them, with the speed of light. Why hasn't such a mean been used, for example, to discover a criminal or the make the masses understand the truths of religion or Spiritism? In the great criminal or political trials the audience of the judicial dramas could detect the magnetic current that progressively forced those very people more interested in hiding their thoughts to reveal it or even accuse themselves, since they no longer could withstand the electrical pressure that would irrespectively produce the truth, not out of their consciousness, but of their hearts. Apart from those strong emotions, the same phenomenon happen with the intellectual ideas, transmitted form brain to brain. The means has then already been found. It is necessary to apply it: to gather in the same center men of conviction, or educated men, and bring together the contrast of ignorance or vice. Such experiments must be carried out with awareness and are more important than debates about words.

Delphine de Girardin

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Spiritist dissertations
(Received or read by several mediums at the Society)

Hypocrisy
(Medium Mr. Didier Jr.)

There should be two very distinct fields on Earth: on one side those who openly do the good things and on the other those who openly do evil things. No, however! Man is not honest not even when it comes to evil things, since it affects virtue! Hypocrisy! Hypocrisy! Powerful goddess! How many tyrants have you created? How many idols to adore!

Man's heart is very strange really since it can beat in death, as it can apparently love honor, virtue, truth and charity! Man bows daily before those virtues and daily fails his word, neglecting the poor Christ. He is a constant lying hypocrite.

How many men seem honest, because their appearance is often deceiving! Christ called them *whitewashed tombs*, that is rotten inside, shining marble outside. Man! You truly seem like that house of death, and while your heart is dead Jesus shall not inspire you, Jesus, that divine light that does not illuminate the exterior but that brings clarity to the interior.

Hypocrisy, understand this well, is the vice of your time. And you wish to become great by hypocrisy! In the name of freedom you become greater; in the name of the moral you become more brutal; in the name of truth, you lie.

Lamennais

Allan Kardec[30]

[30] Paris, Typography de Rouge Frères, Duson et Fresné, Rue de Four-Saint-Germain, 43

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Bulletin of the Parisian Society of Spiritist Studies

Friday, October 5th 1860
(Private Session)

Committee meeting.

Minutes and works of the August 24th session were read.

After having received a letter requesting membership from Mr. B… and after having had the report and verbal appreciation by the Committee, the Society admits Mr. B, a Parisian trader, as a member.

Multiple communications:

1st – Mr. Allan Kardec reports the result of his trip on behalf of Spiritism and gladly mentions the warm reception he received all over, and specially in Sens, Macon, Lyon and Saint-Etienne. He was able to attest the considerable progress of Spiritism in every place he visited; however, what is worth mentioning is that he has not seen people making use of the Doctrine as a distraction. In all places people get seriously involved and understand its reach and its future consequences. There are still many opponents, no doubt, from which the most bloodthirsty have self-serving interests but the number of mockers reduce noticeably.

Seeing that their sarcasm does not invite the jokers to their side, and that those do more favor than harm to the progress of the new beliefs, they start to understand that they have nothing to gain and waste their energy in a useless loss, thus they go silent. A very characteristic expression is in order all over the place: *Spiritism is in the air*. It shows well the state of things. But it is in Lyon that the results are more

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impressive. Spiritism is present in large numbers in all social classes there, having hundreds of members in the working class. The Spiritist Doctrine has exerted the healthiest influence upon the working class from the stand point of order, moral and religious ideas. In short, Spiritism propagates with the most encouraging speed.

Mr. Allan Kardec reads the speech given by Mr. Guillaume during the banquet offered to him by the spiritists of Lyon followed by is response.

In recognition for the testimonies of sympathy that the comrades of Lyon gave to the Society, it returns a message of acknowledgement whose outline was submitted to the Committee which made amendments. The message will be transmitted by the President.

Mr. Allan Kardec met Mr. R… in Saint-Etienne, hearing from him the description of a system that was dictated to him through what he calls *unconscious writing*. His system will be object of a special study in the future.

Besides, he reports a very curious case of physical obsession of a person from Lyon; of a case of clairvoyance, that he witnessed, and a phenomenon of transfiguration that took place near Saint-Etienne, with a young lady that at certain times took the complete appearance of her brother, deceased a few years back.

2nd – Report given of a remarkable case of spirit's identity,which occurred on a ship from the imperial navy, anchored in the Chinese sea. The fact is reported by the fleet surgeon, present at the session. Everyone in the ship, from the lowest seaman recruit to the highest officer ranks were involved with evocations but nobody knew the means of obtaining written communications; hence, alphabetical typtology was used. Someone had the idea of evoking a lieutenant that had died two years ago. Among other details, he said: "I insist that you pay the captain the amount of…(the value is indicated), that I owe him, and I regret not being able to pay him back before I died." Nobody knew the fact. The captain himself had forgotten all about it but checking his accounts he found a note about the lieutenant's debt, whose value was absolutely identical to the number indicated by the spirit.

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3rd – Mr. de Grand-Boulogne reads a nice piece of poetry that he dedicated to his familiar spirit.

Studies:

1st – Questions addressed to St. Louis about his apparition to a medium from Lyon, in the presence of Mr. Allan Kardec. He answers: "Yes, it was me. It was my duty to stay with the director of the Society that I sponsor." Other questions about the physical impression produced in certain writing mediums by the good and bad spirits.

2nd – Evocation of Mr. Ch. de P…, who was found drowned and whose death was considered a suicide. He denies the account and tells us the accidental causes that led to his death.

3rd – Spontaneous essay signed by Lamennais, received by Mr. D…

Friday, October 12th, 1860
(General Session)

Committee meeting.
Presided by Mr. Jobard, honorary President from Brussels.
Works and minutes of the October 5th session were read.

Multiple communications:

1st – Multiple communications received by Mrs. S… were read: The Orphans, signed by Jules Morin. Others signed by Alfred de Musset: The Queen of Ouda, by Nicolas.

2nd – A spontaneous essay signed by St. Louis was read, received by Mr. Darcol, and containing several advices to the spiritists.

3rd – Letter from Mr. J… from Terre-Noire, to Mr. Allan Kardec, about the painful impressions caused in him by the explanation of Mr. R… system.

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Studies:

1st – Evocation of Saul, King of the Jews. He states that he is not the one communicating through Ms. B… The spirit that communicates in the group of that young lady had taught a particular system whose main points are: 1st – The older the earthly existence of the spirit, the more advanced it is, and consequently St. Louis is less advanced than him because he had died more recently. 2nd – The spirits only incarnate on Earth, in three incarnations only, not more, not less, being that sufficient for them to move from the lowest to the highest level of the scale.

Since Mr. Allan Kardec had fought this theory as irrational and denied by facts, the spirit insisted on trying to change his mind. He was evoked and proved incapable of sustaining his theory, but he did not give in, asking to be heard in another private session and through his customary medium.

Nota: The session was held a few days later and the spirit persisted with the name Saul, King of the Jews. Nonetheless, under the pressure of the questions he gave proofs of the most absolute ignorance saying, for example, that the incarnation of the spirits only take place on Earth because this is the only solid planet. In his opinion all other globes are gaseous and could not serve the purpose of being inhabited by corporeal beings. When his theory was contested by the phenomena of eclipses of the Sun he argued that the Sun had never been eclipsed by Mercury or Venus, a fact that the astronomers were not always in agreement about.

This fact demonstrates once more that the spirits are far from having the whole science and also how much it is necessary to be on guard against systems that out of self-love some of them try to impose through a few beautiful maxims.This one, despite his arrogance, showed his weak spot with the ridiculous theory of the planets, demonstrating that he must have been less educated than the last student, what does not mean a lot regarding his condition. When these spirits find audience to their words with a blind trust they take advantage; however, they will be less frequent the more we are aware of the need

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to submit every communication to the strict crucible of logic and reason. When these spirits see that people are no longer deluded by the respectable names that they take and that they cannot impose their utopias, they will understand their waste of time and will silence.

2nd – Evocation of the spirit that communicates through Mr. R… and that has also dictated a complete system to him. This study shall be carried out later.

3rd – Spontaneous essay received by Mr. D… about *infused science*, signed by St. Louis. This communication seems to have been provoked by the subjects discussed during the session.

4th – Drawing obtained by Ms. J… and signed by Ary Scheffer.

5th – Evocation of Nicholas by Ms. J… As usual he manifests violently, saying: "Asking me to calm down is to ask me not to be myself. As you see I still burn. The breath of battle has taken me over." Questioned why he was so calm with Ms. S… he said: "I had used an interpreter to avoid breaking this delicate creature; I was able to produce good and beautiful thoughts but I could not write them myself." Another spirit manifests spontaneously through Ms. J… Given his extreme kindness, calm, correct and almost framed writing, contrasting with the notably nervous, wide and impatient writing of N…, the medium believes to recognize John the Baptist, that has manifested several times in that way. He talks about the efficacy of the prayer and reminds the prophecies of the Apocalypse which find application these days.

Friday, October 19th, 1860
(Private Session)

Committee meeting.

The works and minutes of the previous session were read.

By recommendation of the Committee and after a verbal report, Mr. G… trader from Paris, and Mr. D…, employee of the Post Office, were admitted as members.

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Multiple communications:

1st – A communication received by Mrs. S… from her brother was read. It is remarkable by the elevation of thoughts, demonstrating the affection of the spirits by their loving ones on Earth.

2nd – Mrs. Dl… reads the evocation of a former maid who died when working for her family. This evocation, in which the spirit demonstrates her attachment and good feelings, offers a remarkable particularity regarding the language details, similar to people from rural areas, having the spirit preserved even those which were familiar to her.

3rd – A case of identity regarding the spirit of Mr. Charles de P…, who was evoked on the October 5th session. The person to whom he had manifested in Bordeaux, and who had evoked him again in the first days of this month, that person learned through him that he was called to the Society where he had confirmed what he had said before about the accidental cause of his death. Soon after the person received a letter from Mr. Allan Kardec giving details of the evocation at the Society.

4th – Report of several cases of vaporous and tangible apparitions, and also transportation of material objects that took place with Mr. de St. – G…, present at the session, as well as with one of his relatives. These cases will be examined later.

Studies:

1st – Evocation of the spirit that manifested visually to Mr. de St.-G… He gives some explanations but indicates that he prefers to communicate through his usual medium.

2nd – Evocation of a spirit that uses the name Balthazar, spontaneously revealed to Ms. H…, showing gastronomical dispositions. This evocation offers great interest from the point of view of the study of non--dematerialized spirits, who still keep the instincts of the earthly life.

3rd – Three spontaneous essays were received: the first by Mr. Didier Jr about Christianity and signed by Lamennais; the second by Mrs. Costel, about the inferior spirits, signed by Delphine de Girardin; the third by Ms. Huet: The kiss of peace, a parable signed by Channing.

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Bibliography: Letter from a Catholic about Spiritism

By Dr. Grand, former Vice-Consul of France[31]

The author of the brochure proposes to demonstrate that it is possible to be simultaneously a good Catholic and a zealous spiritist. In that sense he preaches by the word and by the example since he is sincerely one and the other. Through facts and arguments of rigorous logic he establishes the agreement between Spiritism and religion, demonstrating that all fundamental dogmas find in the Spiritist Doctrine an explanation that satisfies the most demanding reason, and that Theology unsuccessfully strives to provide, concluding that if those dogmas were taught in this way they would find less incredulity and hence religion would have to gain from such alliance, forecasting that one day Spiritism will be in religion and religion in Spiritism.

It seems hard to believe that after reading this little book those that the religious scruples still keep away from Spiritism are not led to a healthier appreciation of the issue. There is an evident fact, by the way: the spiritist ideas advance with such a speed that, even when not being a witch or a foreteller, it is possible to predict the time when those ideas will be so broadly accepted that, willing or not, one will have to count on them. They shall conquer citizenship, without the need for anyone's permission; and it shall be soon acknowledged, if not done yet, the absolute impossibility of denying its course.

[31] Brochure Gr. In-18, price 1 fr; by post 1.15 fr. Ledoyen edition, Palais-Royal, 31 – Galerie d'Orléans, and in the office of the Spiritist Magazine.

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Even the diatribes give them an extraordinary impulse and one would not believe the number of adepts that Mr. Louis Figuier made with his "*Histoire du merveilleux*" (History of the marvelous) in which he pretends to explain everything through hallucination when he definitely explains nothing since his starting point is the denial of every force outside humanity and his material theory cannot resolve all cases. The mockery of Mr. Oscar Comettant is not argument. He made people laugh but not to the cost of the spiritists. The gross and imprudent article from *Gazette de Lyon* harmed only itself because everybody judged it as it deserved.

After reading the brochure mentioned above what will those who still dare to suggest that the spiritists are impious and that their doctrine threatens religion? They don't notice that by saying so they would lead to believe that religion is vulnerable. It would in fact be very vulnerable if a utopia could compromise it – since according to them this is utopia. We are not afraid of saying that every sincerely religious men – meaning more from their hearts than from their lips – will recognize in Spiritism a divine manifestation, whose objective is to revive the perishing religious faith.

We highly recommend this brochure to all of our readers and we do believe that they shall do good service by promoting it.

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Homer

Since long ago we have been in touch with two mediums from Sens, who are as distinct for their faculties as commended for their modesty, devotion and purity of intentions. We would not say so if we did not know that they are inaccessible to pride, this stumbling stone of so many mediums, which has wrecked so many happy dispositions. It is a rare quality that deserves to be mentioned. We have personally verified the sympathies that both enjoy from the good spirits. Nevertheless, far from taking advantage of that; far from considering themselves the only interpreters of truth, and not falling into the dark trap of portentous names, they humbly accept with prudent reservation every communication that they receive, always submitting them to the control of reason.

That is the only way of discouraging the deceiving spirits who always stalking people that are prepared to accept everything that comes from them, as long as signed by a respectable name. As a matter of fact, those two mediums have never received frivolous, trivial, and rude or ridicule communications, and not one spirit has ever tried to pass eccentric ideas through them or impose upon them as an absolute ruler. Even further and demonstrating all the above in favor of the spirits that guide them, there is the feeling of true benevolence and true Christian charity inspired in their protégés. Such is the impression that we kept from what we saw, and that we gladly say so.

In the interest of preservation and betterment of their faculties we hope that they shall never make the same mistakes of those mediums who consider themselves infallible. There isn't a single one that can boast about having never been deceived. The best intentions are not always a guarantee and frequently that is a trial to exercise judgment and discernment. But regarding those who unfortunately judge themselves infallible, the deceiving spirits are very skillful to let the opportunity go. They do what men do: *exploit every weakness*.

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Among the communications sent to us by those gentlemen, the following one signed by Homer seemed of singular interest to us, although it does not have anything special about the ideas, but for a remarkable fact that may be considered proof of identity, up to a certain extent. This communication was obtained spontaneously, and the medium had given absolutely no thought to the Greek poet. It gave rise to several questions that we also considered adequate to publish.

The medium one day wrote the following, not knowing who was dictating that:

"My God! How profound are your designs and impenetrable your eyes! Men have sought, at all times, the solution of a number of problems not yet resolved. I have done that too in my life and did not solve the simplest: evil, the goad that you employ to impel man to do good through love. Still very young I met the abuse imposed by men on one another, without premeditation, and as if evil were a natural element to them, although it is not true and considering that everyone is destined to the same end which is good.

They strangle one another, wakening up to find a hurt brother! Nevertheless, these are your designs and it is not up to us to change them. We only have the merit or demerit of having resisted more or less to the temptation, and like a sanction to all that, we find punishment or reward.

I spent my youth among the reeds of "*Mélès*; I bathed and rocked often in its waves. Hence I was called "*Melesigenes"* in my youth."

1. Since this name is unknown, we beg the spirit to kindly explain it to us in a more accurate way.

A – My youth navigated the waves; my poetry gave me gray hair. I am the one that you call Homer.

Observation: It came as a great surprise to us for we had no idea about Homer's nickname. We found it later in the mythological dictionary. The questions followed.

2. Could you kindly tell us why you gave us the honor of your spontaneous visit since we did not absolutely think of you at this time, and for which we apologize.

A – It is because I come to your meetings as one always goes to the brothers who wish to do good.

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3. We dare ask you to please tell us about the last moments of your earthly life.
A – Oh my friends! God forbid you die as unfortunate as I did! My body finished in the last of human miseries. The soul is much perturbed in such a state. The awakening is harder, but also much more beautiful! Oh! How great God is! May Him bless you, I wish from the bottom of my heart.

4. Are the poems Iliad and Odyssey that we have now exactly the ones that you composed?
A – No. They were altered.

5. Several cities fought for the honor of having been named your birth place. Could you clarify that to us?
A – Find the Greek city that had the house of Cleanax, the courtier. He was the one who expelled my mother from my place of birth, because she refused to be his lover, and you shall know where I was born. Yes, they disputed that supposed honor, but did not do that for having welcomed me. Oh! The poor humans. Always futilities; good thoughts, never!

Observation: The most remarkable fact of this communication is the revelation of Homer's nickname, even more so when considering the limited instruction of both mediums, forced to earn their living out of manual labor, and that could not have any idea about it. That can be even less attributed to a reflex of thought considering that they were alone at that time.

We will make another observation about it: every spiritist knows, however little experience they may have, that someone who knew Homer's nickname and had evoked him, if that person had asked him about his nickname as a proof of identity, it would have been refused. If the communications were only a reflex of our thoughts, how come the spirits would not say what we already know and how come they say what we ignore? The fact is that the spirits also have their dignity and susceptibility, and want to prove that they are not at the service of the first one they meet. Suppose that someone who strongly protests against the caprice or ill-faith of the spirits would show up at a house, refusing to provide his identity. What would he do if he were received but people

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asked him point-blank to demonstrate that he was himself? He would turn his back. That is what the spirits do. It does not mean that one must believe in their words but when a proof of identity is requested one needs to know how to treat them as well as men. The proofs of identity spontaneously given are always the best.

If we give a lot of space to a subject that does not seem to justify so many considerations is because we don't want to miss the opportunity of calling people's attention about the practical aspect of a science surrounded by more difficulties than thought, and that many people think to dominate just because they know how to make a table rap or a pencil move. As a matter of fact, we address those who still think that they need advice and not those that after a few months of study think that they don't need them. If the advices which we believe to be useful are lost by some we know that they will not be lost by all, and that many will gladly receive them.

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The Spiritist Magazine
Journal of Psychological Studies
November 1860

Family conversations from beyond the grave
Balthazar, the gastronome spirit

Society, October 19th, 1860

A spirit by the name of Balthazar showed up spontaneously in a private meeting, dictating the following phrase by knocks: "I like good food and women; cheers to melon and lobster, coffee and liquor!"

It seemed to us that such disposition of an inhabitant from the other world could give rise to a serious study, from which we could take instructive teachings about the faculties and sensations of certain spirits. To us it was an interesting object of observation that showed on its own, or even better, which could have been sent by the superior spirits, willing to provide us with more instructions. We were to blame if we did not use that opportunity. It is obvious that the burlesque statement of that spirit reveals a very special condition, whose study can shed light onto what we can call physiology of the spiritual world.

That is why the Society decided to evoke him and not for a futile motive, but with the hopes that a new subject of instruction would be found.Certain people believe that we can only learn from the spirits of great men. It is a mistake. It is true that only the elevated spirits can give us lessons of high theoretical philosophy but the knowledge about the actual condition of the spiritual world is not less important to us. Studying some spirits we are somehow surprised by their flagrant nature. It is by seen the wounds that we can find the means of he healing them. How could we be aware of the future penalties and rewards if we had not seen unfortunate spirits? Through them we understand that one can suffer a lot without being thrown into the fire or without experiencing physical tortures in hell, and such conviction, given by the spectacle of the scum

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of the spiritual world, is not one of the causes that have least contributed to attract adepts to the Doctrine.

1. (Evocation.)
A – My friends, here you have me before a great table, but ah! It is empty!

2. This table is empty that is true; however, can you tell us what good would it do to you if it had plenty of food? What would you do with that?
A – I would feel its smell as I did with its taste in the past.

Observation: This answer contains a whole teaching. We know that the spirits have our sensations and feel the smells as well as the sounds. Since they cannot eat, a material and sensual spirit feeds from the emanation of the food; enjoys them by the smell, like they did through taste when alive. Hence there is something of material in their pleasure, but as there is really more desire than reality, by nudging the desires the pleasure becomes a punishment to the inferior spirits that still keep their human passions.

3. Let us talk seriously, I beg you. Our purpose is to learn, rather than play games. Kindly respond seriously to our questions and if necessary please use the support of a more enlightened spirit. You have a vaporous body, we know that well. But tell us, if there is a stomach in such a body?
A – An also vaporous stomach that can only take smells.

4. When you see tasty food do you feel like eating them?
A – Ah! I can no longer eat! Those foods to me are like the flowers to you; you smell but you don't eat. That is it then! I am also satisfied.

5. Does it give you any pleasure to see other people eating?
A – A lot, when I am around.

6. Do you feel the need to eat and drink? Please notice that we say need; a short while back we used the word desire, which is different.
A – Need, no; but desire, yes, always!

7. Is that desire completely satisfied by the smell that you inhale? Is it the same as if you were eating?

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A – It is the same as asking you if the sight of a badly wanted object satisfies you as much as if you had possession of that object.

8. Thus, as it seems, your desire must be a real torture since there is no real pleasure.
A – A torture greater than you think. But I try to confuse myself, creating the illusion.

9. Your condition seems too material to us. Tell us: do you sleep eventually?
A – No. I enjoy wandering around, all over the place.

10. Does time seem too long to you? Do you ever get bored?
A – No. I visit the fairs and the markets; I see the catch arriving to the fish market and that makes me really busy.

11. What did you do when alive on Earth?

Note: Someone says that he would certainly be a cook. A – I did appreciate the good food, not as a glutton. I was a lawyer, son of a gastronome, grandson of a gastronome. My parents were "*fermiers généraux*" (businessmen that in the old monarchy had the right of collecting taxes, before the payment of a certain fixed amount to the treasury). Responding to the preceding comment, the spirit added: A – You see now that I was not a cook and I would not invite you to my feasts because you don't know how to eat or drink.

12. Have you been dead for a long time?
A – I died about thirty years ago, when I was eighty years old.

13. Do you see other spirits happier than you?
A – Yes. I see some spirits whose happiness consists on loving God. I still don't know that. My thoughts drag on Earth.

14. Do you understand the causes that make them happier than you?
A – I still don't appreciate them, like the one that doesn't understand a fine dish and cannot appreciate it. Perhaps I will get there. Good bye. I will look around for a little delicious and succulent dinner.

Balthazar

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Observation: This spirit is a real phenomenon. It is part of that large group of invisible creatures that have not moved anything above human condition. The only difference is the lack of material body but their ideas are exactly the same. This is not a bad spirit. The only thing against him is the sensuality, at the same time a cause of torment and joy. Then, as a spirit he is not very unhappy; he is even happy in his own way. But God knows what expects him in a new existence! A sad return may well make him think and develop the moral sense, still subdued by the supremacy of the senses.

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The Spiritist Magazine
Journal of Psychological Studies
November 1860

From a spiritist to his familiar spirit

Stanzas

Oh! You who look upon my sadness
with compassionate piety!
Oh! You that gives my weakness
the support, so friendly!

Spirit, genie, flame,
suspend your flight to heavens,
stay, and this soul of mine inflame,
Oh! Counselor between veils!

Messenger of God,
Wise interpreter of the law,
speak that I patiently nod,
Teach that I learn in awe!

Uncertainty I carried for long,
doubt was myplight,
with your breath the shadow is gone,
bringingme the joy of light!

Thus, God, loving teacher,
father before Creator,
send the ineffable tender,
to our suffering, a Mentor!

Each one, oh marvel!
Has a celestial guardian;
each one has in their travels
the support of invisible hand!

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Sweet angel that consoles me!
Blessed brother among curtains,
My soul travels with thee,
Evolving to heavens!

I love you, protective spirit,
I am happy, your hand in mine,
I follow you my star, the path is lit,
To our destiny, the skies!

A G

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The Spiritist Magazine
Journal of Psychological Studies
November 1860

Loving relationships of the spirits

Comments about the spontaneous essay published in the October 1860 issue of the Magazine, with the title "Awakening of the spirit".

The lovely communications of the spirit that uses the name Georges are generally admired. However, and due to the very superiority demonstrated by that spirit, several persons were surprised what he says in his message "Awakening of the spirit", regarding the relationships beyond the tomb. He says:

"We get rid of every earthly prejudice. Truth shines with full intensity. Nothing mitigates our faults. Nothing hides the virtues. We see our own souls as clearly as before a mirror. We seek the familiar spirits because isolation is frightening, but they go by and don't bother to stop. There is no affectionate relationship among errant spirits; even those who loved one another don't exchange expressions of love; those misty forms slide and move on. The affectionate communications are reserved to the superior spirits in their interactions."

The thought of homecoming after death and the communication with our loved ones is one of the greatest consolations of Spiritism and the idea that the souls would not have a friendly relationship would be tough, if absolute; hence we are not surprised by the painful feeling that it has caused. If Georges were one of those common or systematic spirits, who expose their own ideas without any concern with accuracy, we would not have given any importance to the issue. Given his customary wisdom and depth it was natural to expect something true in that theory but that his thought was not expressed correctly. In fact, that is what came out of the explanations that we requested. This is then another proof that we must not accept anything without the control of reason; and here reason and facts tell us that such theory could not be absolute.

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If isolation were a characteristic inherent to erraticity, such a state would be a real punishment, the more painful the more it can be prolonged for many centuries. We know from experience that the absence of the loved ones is a punishment to certain spirits; but we also know that many of them are happy for meeting again; that when we leave this life our friends in the spiritual world come to welcome us, helping us to disengage from the earthly attire, and that there isn't anything worse than not finding a benevolent soul at that solemn moment. Would such consoling doctrine be a chimera? No, it is not possible because it is not simply the result of a teaching. It is the souls themselves, happy or unfortunate, that come to us and describing their situation. We know that the spirits gather together, understanding one another and acting in agreement, with more strength on certain occasions, both in good and evil; that the spirits who don't have the knowledge necessary to answer the questions addressed to them, may be helped by others who are more enlightened; that these are assigned with the mission of helping with their advices the progress of the others that fall behind; that the inferior spirits act under the influence of others, being their instrument; that they receive orders, prohibitions or permissions, circumstances that would not happen if the spirits were abandoned to their own fates. Thus, simple common sense tell us that the situation commented above cannot be absolute but relative; that may happen to some in given circumstances but that could not be general since if true it could become the greatest obstacle to the progress of the spirit and, for that very reason, it would not be according to God's justice and benevolence. Georges, the spirit, has evidently mentioned one phase of erraticity, in which he limited the word errant to a certain category of spirits, instead of applying the term to all disincarnated spirits, as we do ourselves.

It can well happen then that two loving creatures don't exchange signs of affection; that may not see or speak to one another, if that is a punishment to one of them. On another hand and since the spirits gather according to their hierarchical order, two spirits who loved one another on Earth may well belong to different orders and therefore remain split until the day when the least advanced one reaches the level of the other one. Thus, such deprivation may be a consequence of the earthly trials and expiation. It is up to us to behave in such a way that it does not come our way.

The spirits' happiness is relative to their elevation. It is only complete to the pure spirits, whose happiness is mainly in the love that unites them. This

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is conceivable because follows it the whole justice, since they have left behind every trace of selfishness and material influence, and because it can only be pure in their state, without second intentions, perturbed by nothing.

Hence and for that very reason, their interactions must be more affectionate and extensive than those of spirits still under the empire of the earthly passions. It is then necessary to conclude that the errant spirits are not forced to be but can be deprived of such exchanges, if that is a punishment imposed on them. As Georges says in another passage: "That transient deprivation makes them more eager to reach the point when the successful trials will bring back their loved ones." Hence, that deprivation is not the normal state of the errant spirits but expiation to those who deserved it, another one among thousands of vicissitudes that follow in the other life our demerits of this one.

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Spiritist dissertations
(Received or read by several mediums at the Society)

First impressions of a spirit
(Medium Mrs. Costel)

I will speak about the strange alterations processed in the spirit after their liberation. The spirit like evaporates from the remains left behind, like the spark separating from the original flame; then comes the great confusion and the strange doubt: am I dead or alive? The absence of the primary sensations of the body scares and immobilizes, so to speak. Like a man used to carry a heavy load, our suddenly freed soul does not know how to employ such liberty. Then comes the infinite space; the endless wonders of the countless globes, succeeding one another in a harmonious rhythm; solicitous spirits floating in the air, shining that subtle light seemingly trespassing them; the sudden feeling of freedom that takes over; the need to reach the open space like birds willing to try their wings, such are the first impressions that all of us feel. I cannot tell you about all phases of that existence. I will add only that as soon as the soul has had enough of that feeling it becomes eager to climb even higher, searching for the regions of true beauty, true good, and such aspiration is the torment of the thirsty spirits, aiming at infinity.

Like the chrysalis, they expect to get rid of their skin, feeling the sprouting wings which shall radiantly take them to the blessed blue. However, still retained by wicked bonds, they must glide between Earth and Heavens, not belonging to one or another.

What are all human aspirations before the incredible eagerness of a soul that has foreseen a corner of eternity! Thus, you shall suffer a lot to

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come depurated amidst us. Spiritism will help you since it is a blessed work. It bonds spirits and the living ones, forming the rings of an invisible chain that leads to God.

Delphine de Girardin

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Spiritist dissertations
(Received or read by several mediums at the Society)

The orphans[32]
(Medium Mrs. Schmidt)

Brothers, love the orphans. If you only knew how sad it is to be alone and abandoned, particularly at an early age! God allows the orphans to induce us to become parents. What a divine charity helping a pure little abandoned creature, avoiding their cold and hunger, driving their soul to become vice free! Anyone that reaches out to an abandoned child pleases God because understands and practices His law. Think also that may times the child that you help now has been very dear to you in another life and that if you could remember this would not be an act of charity but of duty. Thus my dear friend, every suffering soul is your brother and deserves your charity; not that charity that hurts the heart; not the alms that burns the receiving hand, because your obol is often bitter. How often wouldn't they be refused if hunger and disease were not looming! Give kindly and add to the benefits the most valuable of all: a good word, a kindness, a friendly smile. Refrain from that air of pity and protection that turns the spear in the bleeding heart and consider that the good deeds you do work on your behalf and that of your loved ones.

Jules Morin

[32] Allan Kardec inserted this message in The Gospel According to Spiritism, item 18, Chapter XIII. (R.T.)

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Observation: The spirits that signs off is completely unknown. We can see from the communication above as for many others of the kind, that it is not always necessary to have a prestigious name to obtain beautiful things. It is a frivolity to attain to the name. Good must be well received from whatever source. As a matter of fact, the number of illustrious names is very limited; the number of spirits is infinite. Why then there would not exist capable ones among the unknown? We make such reflection because there are people who believe to be able to obtain sublime messages only from the so called celebrities. Experience demonstrates the opposite every day and shows that we can always learn something from every spirit if we know how to take advantage of the opportunities.

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(Received or read by several mediums at the Society)

From a dead brother to her sister
(Medium Mrs. Schmidt)

My sister, you don't evoke me frequently but that does not preclude me to come to see you every day. I know your concerns: your life is painful, I know that, but it is necessary to endure the not always happy fate. However, there is sometimes a relief in your penalties. For example, someone that does good to the price of their own happiness may mitigate the rigor of their own trials or those of others.

It is rare to do good with such abnegation in this world. It is difficult, no doubt, but it is not impossible, and the ones who have that sublime virtue are the real elected of the Lord. If we were aware of that poor peregrination on Earth we would understand that. That is not the case though: men remain in the permanent search for material things, as if they would stay in this exile forever. Nevertheless, common sense and the simplest logic daily demonstrate that we are no more than migrating birds here and those who have lighter wings are the ones who arrive sooner.My good sister, what good does all that wealth, all that superfluous do to the rich? Tomorrow there will be no jewels helping them to step down into the tomb, where there is nothing to carry along! It is true that it has been a beautiful journey to them; nothing was missed; there was nothing else to be desired and the niceties of life were all experienced. It is also true that they have sometimes thrown the alms in the hands of their brothers with a smile in their faces. Has it deprived them from anything in life? No, not a single pleasure was missed, not a single fantasy. However, that brother is also a son of God,

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father of all of us, to whom everything belongs. Do you understand, my sister, that a good father does not deprive one of his sons to enrich the other? That is why he will compensate the one that was without in this life.

Thus, those who consider themselves disinherited, abandoned and forgotten, will soon reach the blessed side where there is justice and happiness. However, unfortunate are the ones who have made bad use of the means entrusted by our Father. Unfortunate is also the man endowed by the precious gift of intelligence if he has abused it! Believe me, Maria, when there is belief in God there is nothing on Earth to be envy about but the blessings of practicing His laws.

Your brother, Wilhelm

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Spiritist dissertations
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Christianity
(Medium Mr. Didier Jr.)

Christian moral is what does need to be observed in Spiritism. Many religions have been around for centuries, many splits and many supposed truths. Everything that was erected outside Christianity has tumbledown because it was not animated by the Saint Spirit. Christ teaches the purest, the most divine moral that can teach man his duties in this life and in the next. The most sublime teachings of antiquity are still poor before that such a rich and fertile moral. Plato's halo fades away before that of Christ and Socrates' cup is too little when compared to the immense chalice of the Son of the Man. Is that you, oh Sesotris, tyrant of the immobile Egypt, to be able to compare from the top of the colossal pyramids, with the Christ born in a manger? Is that you Solon? Is that you Lycurgus, whose barbarian law condemned the ill born children, will you be able to compare to the one who face pride by saying: "Let the children come to me"? Will that be you sacred priests of Numa, whose moral wanted the death of the guilty vestals[33], to compare to the one who said to the adulterous woman: "Stand up woman, an sin no more"? No, no more of those terrible mysteries of your practices, oh former priests, neither these Christian mysteries that are

[33] The guilty vestals used to be stone-walled alive because it was not allowed to spill their blood. (R.T.)

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the foundations of this sublime religion called Christianity. All of you bow before him, legislators and human priests. You bow because it was God who spoke through the mouth of that privileged being called Christ.

Lamennais

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Waste of time
(Medium Ms. Huet)

If you could for a minute think about the waste of time, but think seriously and calculate the immense mistake you make, you will see how much this very hour, this minute that has just passed uselessly and that you cannot recover, and that would help your future life. Not even all treasures of Earth could return it to you, and had you utilized it badly you would have to repair it through expiation, and perhaps in a terrible way! What wouldn't you do then to recover that wasted time? Useless vows; superfluous sorrows! Thus, give a serious thought to that. It is of your own future as well as present interest because sorrow may often reach us in this life on Earth. When God comes to make the adjustments regarding the life you were given, the mission that was assigned to you, what will you answer? You will be like the messenger of a sovereign that far from following the orders of his superior had spent the time having fun, not doing the actual business for which he got the credentials. What wouldn't be your liability on your return? You were sent here by God and you shall have to respond to him about the time spent with your brothers. I do recommend that you meditate about it.

Massillon

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(Received or read by several mediums at the Society)

Wise men
(Medium Ms. Huet)

Since you have called a spirit, God has allowed me to come. I will give you a good advice, particularly to Mr…

You that are worried about the wise men, because that is your concern, leave them alone. What could their power be over the religious beliefs, and in particular the spiritist beliefs? Haven't they repelled the truths presented to them at all times? Haven't they rejected all inventions, treating them as chimeras? Weren't those who presented those truths treated as mad people, hence incarcerated; others thrown into the dungeons of the inquisition; others still murdered or burnt at the stake?

Later truth did not shine less intensively to the eyes of the surprised wise men, who had kept it under the candle holder. By turning your attention constantly to them do you want, new Galileo, to suffer the moral torture of ridicule and to be forced to retreat? Has Jesus addressed the Academies of his time? No. He preached the divine moral to everyone and to his people in particular.

He chose fishermen to be the apostles and promoters of his homecoming, people of simple heart, very ignorant, who did not know the laws of nature and who did not know if a miracle could breach them, but who believed ingenuously. "Go, Jesus said, and tell what you have seen."

He has never made a miracle which was not in favor of those who had asked in good faith and conviction. He refused them to the Pharisees and to the Sadducees, who came to tempt him, calling them hypocrite. Do the

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same and address intelligent people who are prepared to believe. Leave the wise ones and the incredulous.

As a matter of fact, what is a wise man? A man with better instruction than others, because he has studied more, but has lost the former prestige, fatal halo that sometimes gave him the reward of the fire. But as the popular intelligence developed their shine has faded. A man of genius is no longer afraid of being accused of witchery; he is no longer allied to the Devil.

An enlightened humanity appreciates the fair value of someone that knows a lot and works a lot; humanity knows how to raise the genius who produces beautiful works to an adequate pedestal. Humanity is no longer tormented by his science which is understood now; it bows before him since it knows the origin of the creative genius. On the other hand humanity wishes the freedom to believe in those truths that bring consolation. It is no longer acceptable that the one who knows more or less Chemistry, or Linguistic, or produces beautiful operas may come to deny their beliefs, throwing ridicule on their faces and treating their ideas as madness. Humanity will veer off that path and will quietly continue in its way. One day truth shall cover the whole world and those who had repelled it will be forced to believe. I myself who have dealt with Spiritism until my last day have always practiced it in private.

I couldn't care less about the Academy. Believe me: it will come to you later.

Delphine de Girardin

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Man

Man is a composite of greatness and misery, science and ignorance. He is the true representative of God on Earth because his great intelligence encompasses the universe. He found ways of discovering the secrets of nature; knows how to use the elements; travels large distances just using the steam; can talk to his fellow human beings from one corner to the other of the world using electricity that he can control. His is highly intelligent. When he is able to place all that before God's feet and pay tribute to Him he is god-like! However, how miserable and petty he can be when dominated by pride! He can't see his misery; he can't see that his existence, this life that he cannot understand, is taken from him sometimes instantaneously, just by the will of that divinity unknown to him, since he cannot defend against such a power; he has to follow his fate!

He who has studied and analyzed everything; who knows so much about the march of the globes; does he know the creative power that makes germinate the grain sowed on the earth? Can he create a flower however simple and modest it may be? No. His power stops there. He should then acknowledge a power much superior than his. Humility should take his heart over and he would then practice one act of adoration by admiring the works of God.

St. Therese

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Determination in the spiritist work

I will talk about the determination that you need in your spiritist work. A waning was given to you with that regard. I advise you to study it wholeheartedly and apply it to yourselves because like St. Paul, you shall be persecuted, not in flesh and blood, but in spirit. The incredulous, the Pharisees of our time, will criticize and ridicule you. But have no fear. It shall be a trial to strengthen you if you know to offer that to God. You will see your efforts crowned by success later. It will be a great triumph to you before the light of eternity, not forgetting that it is already a consolation in this world to those who have lost their relatives and friends. It is a true happiness to know that they are okay and that it is possible to communicate with them. Then, march forward. Accomplish your God given mission and it shall be taken into account the day you appear before the Almighty.

Channing

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The enemies of progress
(Medium Mr. R…)

The enemies of progress, light and truth work in the shadow. They prepare a crusade against our manifestations. Don't bother with that. You are powerfully supported. Let them agitate in their impotence. However, dedicate yourselves to combat, annihilate by all means at your disposal the idea of eternal penalties, that blasphemy against God's justice and benevolence, constituting the most fecund source of incredulity, materialism and indifference that invade the masses since their intelligence started to develop. The spirit has quickly learned the monstrous injustice as soon as it was freed from the gross primitivism and just prior to become enlightened. Man's reason repels it and rarely confuses in the same ostracism the revolting penalty and the God to whom it is attributed.

Thus the innumerable evils that have precipitated upon you and to which we bring the remedy. The more the authorities that support the defenders of that belief avoid a formal declaration, the easier is the task that we have assigned to you. Neither the Councils nor the priests of the Church have brought this grave question to a closure. If, according to the Evangelists themselves and taking Christ's emblematic words literally, he has threatned the guilty ones with an endless fire, an eternal fire, there is absolutely nothing in his words which demonstrates that he has condemned the wicked for eternity.

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Poor lost sheep, you must understand the Good Shepherd that comes from far away and instead of willing to banish you forevever from his presence he comes himself to meet you and bring you back to the flock.

Lost sheep leave you voluntary exile. Drive your steps towards the paternal dwelling. The Father embraces you and is always ready to celebrate your return to the family.

Lamennais

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The Spiritist Magazine
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Spiritist dissertations
(Received or read by several mediums at the Society)

Distinctive nature of the spirits
(Medium Mrs. Costel)

I want to talk about the great truths of Spiritism. They are tightly connected to those of the moral thus they must not be separated. To begin with the point that attracts the attention of intelligent people is the doubt about the truth of the spiritist communications. Truth, the first dignifying mark of the soul, is contained in this starting point. Let us then establish it.

There is no infallible way to distinguish the nature of the spirits if we renounce to reason, to comparison and reflection. These three faculties are more than enough to safely distinguish the diverse spirits. Free-will is the shaft that supports the pivot of human intelligence; the equilibrium would be broken if the spirits had only to speak in order to dominate men. Their power would then equal God's power and that cannot be the case. The interchange between men and the invisible beings is like Jacob's ladder: some are allowed to step up; others are allowed to step down. And all of them, interacting with one another before God's eyes, must march towards Him, with the same love and intelligent submission. I have touched the subject only superficially, advising you to study it in-depth, in all its aspects.

Lazarus

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The Spiritist Magazine
Journal of Psychological Studies
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Spiritist dissertations
(Received or read by several mediums at the Society)

Scarron
(Medium Ms. Huet)

My friends, I was very unhappy on Earth because my spirit was equal and sometimes superior to the persons that surrounded me but my body was inferior. Thus, my heart was wounded by moral sufferings and by the physical limitations that had reduced my earthly body to a disgraceful and miserable state.

I became a bitter person due to my diseases and the upsetting relationships that I had with my friends. I allowed me to be dragged to the most outrageous evilness. I was apparently cheerful and unhurt, however I suffered from the bottom of my heart and when I was alone, taken by the most secret thoughts of my soul, I groaned the in fight between good and evil. The most beautiful day of my life was the day when my spirit separated from the body, when then illuminated by a divine ray the spirit was taken to celestial regions! I felt like being reborn and I was taken by a state of happiness. I finally rested.

My conscience woke up later. I acknowledge my mistakes against the Creator, experienced remorse and begged for the Almighty forgiveness. Since then I strive to learn within the good path; I try to become useful to men and I advance daily. However, I feel the need for prayers and I ask the true believers to elevate their thoughts to God on my behalf. If evoked I will always try to answer your questions as much as I can. That is how charity can be practiced.

Paul Scarron

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The Spiritist Magazine
Journal of Psychological Studies
November 1860

Spiritist dissertations
(Received or read by several mediums at the Society)

The nothingness of life
(Medium Ms. Huet)

My good adopted friends, allow me to give you a few words of advice. God allows me to come to you. Unfortunately I cannot transfer to you the whole eagerness of my heart and that gave me strength in the good! Believe in God, author of all things; love Him; be good and charitable. Charity is the key to heavens. In order to become good give sometimes some thought to death; it is a thought that elevates the soul and makes it better, bringing humbleness to the soul. What are we on Earth? We are an atom thrown in space; very little in the whole universe. Man is nothing. It is a number. Looking forward or behind there is always infinity. His life, however long it may be, is a spot in eternity. Then, think of your soul. Think of the new life that waits for you since you cannot doubt that it does exist, even more so if you think about the desires of your soul, never satisfied, demonstrating that they must exist in a better world. So long.

S. Swetchine

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Spiritist dissertations
(Received or read by several mediums at the Society)

To the mediums
(Medium Mrs. Darcol)

When you wish to receive communications from the good spirits it is necessary to be prepared for that through prayer and inner silence, through good intentions and the true desire to do good, aiming at the general progress. Keep in mind that selfishness is a cause of delay in every path. Remember that if God allows some among you to receive the breath of some of his children that deserved the happiness of understanding His infinite benevolence through their actions, the reason is that from our request and in lieu of your good intentions, he wants to give you the means of advancing in your journey.

Hence, oh mediums! Take advantage of that faculty that God wants to give you. Have faith in the kindness of our Teacher; always practice charity; don't you ever stop practicing this sublime virtue, as well as tolerance. May your actions always resonate with your conscience! It is a sure means of multiplying your happiness a hundred times in this short and transient life and even prepare you for an existence a thousand times smoother.

The medium among you that does not feel strong enough to persevere with the spiritist teaching should abstain, because if does not take advantage of the light that clarifies him he would then be less excusable than another one, and would only have to expiate his own blindness.

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Spiritist dissertations
(Received or read by several mediums at the Society)

Relative honesty
(Medium Mrs. Costel)

Today we will comment the morality of those who don't have it, that is, the relative honesty that is found in the most corrupted hearts. A thieve does not steal the handkerchief of his comrade, even with that one has two. The trader does not abuse price to a friend; the traitor, despite everything, is loyal to someone. The divine light is never absolutely absent from the human heart; thus it must be preserved with extreme care, or even developed. The strict and brutal judgment by men, given its severity, makes recovery much more difficult than the practice of bad deeds. Once developed, Spiritism should be and will be the consolation and hope of those hearts hurt by human justice.

Full of sublime teachings, religion glides too high for the ignorant. It does not reach them with sufficient objectivity, as it should, the sterile imagination of the illiterate, who wishes to see in order to believe. Educated by the mediums, perhaps mediums themselves, the belief shall flourish in the arid hearts. Hence, the true spiritist must address the people in particular, like the apostles did in former times, so as to propagate the consoling doctrine.

Like pioneer, they must dive into the marshes of ignorance and vice to even out and prepare the terrain for the souls, so that they can receive the beautiful culture of Christ.

Georges

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Spiritist dissertations
(Received or read by several mediums at the Society)

Taking advantage of the advices
(Medium Ms. Huet)

Do you take advantage of our advices and of what we tell you every day? No. Not much. When you leave one of our sessions you talk about the curiosity of the fact; you discuss the greater or lesser interest it has caused in the audience. However, is there at least one among you who asks if that moral, the advices that we have just given can be adopted, with the intention of doing that? A communication was requested and it was received. That is all. You go back to your daily occupations promising to return to see again such an interesting show. You tell your friends about the facts, exciting their curiosity and only to demonstrate that the wise men can be confused. Very few do it with the sincere objective of preaching the moral. Very few really try to improve themselves.

My lesson is strict. However, I don't want to discourage you. You always bring the good will, now add a little bit more of good feelings towards God and less desire to annihilate those who don't want to believe. Those belong to God and to time.

Marie (familiar spirit)

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Select thoughts

Oh Men! How arrogantly proud you are! Your pretension is truly comic. You want to know everything and your essence, you must know, opposes to the faculty of an universal comprehension. You will not understand this wonderful nature but through persevering work. You will not have the joy of an in-depth understanding of these treasures and of foreseeing God but through your own betterment and charity, and doing everything for the common good and reporting that faculty to God who in His singular generosity will reward you beyond any expectation.

Massilon

Man is a toy in the hands of events, as they frequently say. Which events are they talking about? What would be their cause and objective? God's finger has never been associated to that. Such vague and materialistic thought, father of fatality, has sent many great spirits and beautiful minds astray. This is what Balzac said: "There are no principles; there are only events." It means that, according to him, man has no free-will; he is taken over by fatality since birth and fatality leads him to the tomb. Monstrous invention of the human spirit! Such a thought abates freedom; that is to say progress, the elevation of the human soul, evident demonstration of God's existence.

Thus, would man be led like that, slave of men and oneself? Oh man! Analyze yourself. Were you born to be slave? No. You were born for freedom.

Lamennais

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Maria d'Agreda
Phenomenon of bi-corporeity

To Lamennais:

In a historical brochure that has just been published about the life of Maria de Jesus d'Agreda, we find a remarkable case of bi-corporeity, which demonstrates how such phenomena are perfectly accepted by religion. It is true that to certain people the religious beliefs are not more authoritative than the spiritist beliefs, but when those beliefs are supported by the demonstrations given by Spiritism and by the patent demonstrations of their possibility, also provided by Spiritism through a rational theory which does not breach the laws of nature, and by their reality through analogous and authentic examples, one has to yield to the evidence and acknowledge that there are other laws besides the known ones, still in God's secrets.

Maria de Jesus was born in Agreda, city of Castela, on April 2nd, 1602 from poor parents of exemplary virtue. Still very young she became the leading nun of the convent Immaculate Conception of Mary, where she died with airs of sanctity. Here is the report found in her biography:

"Irrespective of how much we wish to summarize, we cannot escape the need to mention here the exceptional role of missionary and apostle that Maria d'Agreda has had in the New Mexico. The fact that will be reported and from which there are indisputable proofs, would demonstrate on its own how elevated her supernatural gifts were, gifts with which God had enriched her poor life of servant, and how much she had devoted her heart to the salvation of her fellow human beings. In her intimate relationship with God she used to receive a bright light that helped her discover the whole world, the multitude of men that inhabited that world, among which there were those who had not found the Church yet and were living the imminent danger of losing their lives forever. Before the risk

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of losing so many souls, Maria d'Agreda felt her heart trespassed and in her pain she multiplied her fervent prayers.

God let her know that the peoples of the New Mexico presented less obstacles to their conversion than other men, and that it was particularly upon them that his divine mercy wanted to spread. Such knowledge operated as a new spur in the charitable heart of Maria d'Agreda and from the bottom of her heart she begged for God's clemency on behalf of that poor people. God himself ordered her to pray and work for that objective. And she did that in such an efficient way that the Lord, whose reasons are impenetrable, operated in her and through her one of the greatest wonders that History can report."

"One day, taken in ecstasy by God, when she was fervently praying for the salvation of those souls, Maria d'Agreda felt suddenly and unsuspectingly transported to an unknown and far away region. She found herself in a climate that was not of Castela and felt herself under a Sun stronger than usual. Before her there were men from a race that she had never met before and God ordered her to preach the law and the saint faith to them, according to her charitable wishes. The ecstatic of Agreda obeyed. She preached to those Indians in her Spanish language and the pagan people understood as if she was preaching in their mother tongue. Many conversations followed. Returning from the ecstasy that saint creature was in the same place as in the beginning of the withdrawal.

It was not only once that Maria de Jesus performed that wonderful role of apostle and missionary together with the native people of New Mexico. The first ecstasy occurred in 1622, followed by more than 500 ecstasies of the same kind. Maria d'Agreda was continuously in that region to proceed with her mission. She thought the number of converted people had increased prodigiously and that the whole nation, having the king before them, was prepared to embrace Jesus' faith."

"She simultaneously saw, but at a great distance, the Spanish Franciscan who worked in the conversion of that new world, but who ignored the existence of that people that she had converted. Such consideration led her to advise the Indians to send some messengers to those missionaries so that they could come and baptize them. That was how the divine Providence wanted to give a brilliant manifestation of good that Maria d'Agreda had done in the New Mexico, through her ecstatic preaching."

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"One day the Franciscan missionaries that Maria d'Agreda had seen in spirit at a great distance, saw themselves approached by a bunch of Indians of a race that they had not yet found in their excursions. The announced themselves as messengers of their nation, requesting the grace of baptism with great urgency. The missionaries were surprised by the arrival of those Indians and even more so by their request, then trying to understand its origin."

"The messengers responded that a woman had appeared in their land long ago, announcing the law of Jesus Christ. They added that the woman would suddenly disappear, and her whereabouts were then unknown; that she had helped them to understand the true God and had advised them to come to the missionaries so that they could bring the grace of sacrament to the whole nation, a sacrament that rescues the sins and transforms all men into sons of God."

"The missionaries were even more impressed when they questioned the Indians about the mysteries of faith and found them perfectly instructed about everything that is needed for the salvation. The missionaries got every possible piece of information about the woman but all that the Indians could tell was that they had never seen anybody like that before."

"However, some descriptive details of her outfit led the missionaries to suspect that she wore religious clothes. One of them who carried the picture of Sister Luiza de Carrion, still alive, and whose holiness was known everywhere in Spain, showed the picture to the Indians thinking that they could then recognize some features of the woman-apostle."

"After examining the picture the Indians said that the woman who had preached them the law of Jesus Christ in reality had a veil like the one in the picture but whose facial traces were completely different, being younger and of a great beauty."

"Then some missionaries left with the Indian messengers, to collect such an abundant harvest among them. After traveling for a few days they got to the heart of the tribe where they were welcomed with the strongest demonstrations of happiness and recognition. During the journey they noticed that the Christian instruction was complete in all elements of that race."

"The tribe chief, who deserved special attention from the servant of God, wanted to be the first to receive the grace of baptism with his whole family and in a few days a whole nation followed his example. Despite all the events the servant of the Lord who had evangelized those people was still unknown and there was a saint curiosity and keen impatience to get

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to know her. In special father Alonzo de Benavides who was a hierarchical superior of the Franciscan missionaries in New Mexico wanted to tear off the veil of mystery that still covered the name of the woman-apostle, also willing to return to Spain to discover the retreat of the unknown religious lady that had prodigiously cooperated with the salvation of so many souls.

In 1630 he could finally travel to Spain and went directly to Madrid where his superior was based. Benavides told him about the objective that made him travel to Europe. The General of the Franciscans knew Maria de Jesus d'Agreda, and following the duties of his position he had to examine in details the intimacy of that sister. He knew her holiness as well as the sublimity of her God given paths. He immediately thought that the privileged woman could well be the woman-apostle that Father Benavides was talking about and he thus mentioned that to him. The General then gave him letters making him his Commissioner commanding Maria d'Agreda to answer in all simplicity the questions that Father Benavides considered appropriate. With these orders the Commissioner left to Agreda."

"The humble sister then found herself forced to reveal everything that she knew about his mission together with her. Confused while kind at the same time, she reported to Benavides everything that had happened in her ecstasies, frankly adding that she was completely uncertain about the mode by which she operated those things at such a faraway location. Benavides also questioned her about the details of the places that she had likely visited so often, then verifying that she was well informed about everything that was related to New Mexico and its inhabitants. She reported in minor details the topography of the region, even using the adequate names as a traveler would do after having visited those regions. She even added that she had seen Benavides and the missionaries several times, indicating the places, the days, times, circumstances and providing particular details about each one of the missionaries."

"One can easily imagine Benavides' relief for having finally found the privileged soul that God had used to carry out that miraculous operation upon the inhabitants of New Mexico."

"Before leaving Agreda Benavides wanted to write a report about everything that he had attested, in America and in Agreda, and his conversations with the servant of God. In the latter he expressed his personal conviction about the mode through which Maria de Jesus' presence had been felt by the native Indians. He tended to believe that the action had been

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physical, corporeal. The humble sister had always kept great reservation about this subject. Despite thousands of indications that led Benavides to his conclusion and before him the humble servant's confessor, indications that seemed to confirm a physical change of place, Maria d'Agreda always insisted on her belief that everything happened in spirit. Out of pure humility she was even tempted to believe that it was nothing more than pure hallucination since those things were always unknowingly and involuntary. Her director, however, who knew the fundamentals of things, thought that the sister was physically transported in her ecstasies to the places of her evangelical works. He based his opinion on the physical impressions caused on her by climatic changes during the long series of works among the Indians, and in the opinion of several scholars that he thought appropriate to consult with in total secrecy.

"Whatever is the case, the fact remains as one of the most remarkable that has ever been reported in the archives of the saints and it is very adequate to provide a true idea not only about the divine communications received by Maria d'Agreda, but also her candor and kind honesty."

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Notice

We remind our readers that the book "*Practical Instructions about the Spiritist Communications*" is sold out, and will be replaced by a more complete work entitled "Experimental Spiritism" which is in the editorial process, to be released in December next.

We equally remind that the second edition of "Story of Joan of Arc" dictated by herself to Ms. Ermance Dufaux is on sale. Its success has not faded. It is always read with the same interest by serious people, adepts of Spiritism or not. This story will always be considered one of the most complete and most interesting ever published.

Allan Kardec[34]

[34] Paris, Typography Rouge Freres, Dunon et Fresne, Rue de Four-Saint-Germain, 43.

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The Spiritist Magazine
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December 1860

To the readers of the Spiritist Magazine

Three years in existence were enough to let the readers of this Magazine know about the mind frame that presides over its publication. The best proof of your support is in the constant increase in the number of subscriptions, notably augmented in this last period. However, the testimonies of sympathy and satisfaction that we receive every day are infinitely more precious to us. Their referendum gives us encouragement to continue our task, bringing to our work every improvement whose utility has been demonstrated by experience. As we did in the past, we will continue with the rational study of the principles of the science, from the philosophical and moral stand point, without neglecting the facts; however, when citing facts we don't stop at the simple narrative, perhaps entertaining, but certainly sterile if we don't add the research of possible causes and the deduction of their consequences. Hence we address serious people, who are not satisfied by seeing things only but who want to understand them, before anything else. As a matter of fact, the series of events can easily expire unless we want to fall into the circle of boring repetitions in which all of them more or less fall, and we would not tell anything new to our readers by saying that in this or that house people are making the tables turn more or less well. For us facts have another character: they are not stories but subjects of study, and those of simpler appearance may sometimes give rise to the most interesting observations.Things here behave like in ordinary science in which a small piece of leaf contains as many mysteries to the observer as a gigantic tree. That is why we take much more into account the instructive side of the facts than the entertaining side, dedicating our attention to those that can teach us something, irrespectively of how strange they may be.

Despite the considerable number of subjects that we have already discussed we are far from having strained the series of all that are related to

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Spiritism, because the more we advance in that science, the more the horizon is enlarged. The subjects which are still to be investigated will provide material for a long time to come, not counting the new ones. We have been pushing them off on purpose for a long time now so that they can be discussed as the state of art of the current knowledge allows the better understanding of their reach. That is why, for example, today we give much more space to the spontaneous spiritist dissertations because most of their instructions can be much better appreciated than in a time when only the first elements of the science were known. Years ago they would be analyzed on their literary meritonly and a number of profound and useful thoughts would go unnoticed, because they were dealing with matters still unknown or not much understood.The method has not been excluded by the diversity of matters and the lack of organization is just apparent since each thing has its determined place. Variety calms the spirit down but logical order facilitates understanding.

We struggle to avoid turning our Magazine into something stodgy. We certainly do not have the pretension of making something perfect but we do hope that our intention is at least taken into account.

Notice: The subscribers that do not wish to receive the Magazine late in 1861 please renew your membership before January 1st next.

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Bulleting of the Parisian Society of Spiritist Studies

Friday, October 26th, 1860
(General Session)

Multiple communications:

1st – A communication received by Mrs. M… was read, about the following question: If God created every soul alike how come there is suddenly so much distance among them?

2nd – Multiple communications received by Mr. P…, medium from Sens were read. One signed by Homer that presents a remarkable fact which can be considered proof of identity. It reveals the name "*Melesigenes*"primitively used as Homer's nickname, a fact unknown to the medium.

3rd – Analysis of a letter from Mr. L…, from Troyes, in which he reports remarkable events of physical manifestation that took place in 1856, with a person from that town, which reminded the events of Bergzabern.

4th – Letter from Dr. Morhèry, reporting several singular facts of spontaneous manifestations that occurred with Ms. Désirée Godu in his presence, coinciding with the arrival of a letter from Mr. Allan Kardec.

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Studies:

1st – Several questions addressed to St. Louis;

2nd – Evocation of Mr. Morhéry's son, who informs to have participated into the manifestations that took place in his father's house;

3rd – Spontaneous essay received by Mr. Alfred Didier about despair, signed by Lamennais;

4th – Several questions addressed to Lamennais about multiple cases of suicide; about the relationships among the spirits and about Homer's identity in the Sens' communications.

Friday, November 2nd, 1860
(Private Session)

Multiple communications:

1st – A second communication of Homer was read, obtained by Mr. P… from Sens, and several questions and answers about the same subject;

2nd – Drawings obtained by a medium from Lyon, remarkable by their originality, if not by its execution. Once questioned about it St. Louis said that the drawing have their value because they are really produced by the spirit but don't have a very precise meaning since the medium and the spirit are not yet well identified with one another. He adds that the medium will become excellent with time.

Studies:

1st – Questions to St. Louis: a) about the formula to confirm the identity of the spirits; b) about man's role in the moralization of imperfect spirits; c) about the apparition of spirits under the form of a flame; d) about the valueof the drawings sent from Lyon; e) about the transportation of objects by the spirits, their lifting from the ground and their invisibility;

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2nd – Analysis of the question if the spirits can transport objects to a closed room and through material obstacles;

Mr. L… comments that such questions are related to the phenomena of physical manifestations which should not be dealt with by the Society.

Mr. President responds that the research about the causes is an important point, directly linked to the study of the Doctrine, thus it belongs to the mainframe of the subjects of the Society. All parts of the science must be clarified. One thing is to deal with these theoretical researches and another thing is to turn those phenomena into an exclusive object of study. As a matter of fact we can ask St. Louis begging him to tell us if he considers the discussion that has just took place a waste of time. St. Louis responds: "I am far from considering your conversation a waste of time."

3rd – Evocation of Charles Nodier who was requested to continue the work that he had started, responding that he will continue next time and reminds us about the day's celebration with a nice spontaneous essay. He attends a request and provides a short prayer regarding the event.

4th – A general appeal is made, without special designation, to the inferior spirits that can eventually be present, inviting them to identify themselves. The spirit of a highly positioned man communicates spontaneously, testifying through his at the same time simple and dignified language the good feelings that he now carries, and the little importance he gives to human greatness. He responds to the questions addressed to him with complacency and benevolence.

Friday, November 9th, 1860
(General Session)

Mr. Allan Kardec makes some observations about what was said in the previous session relatively to the physical manifestations. He brings back the instruction given by St. Louis in November 1858, regarding the objective of the works of the Society. The instruction was given as below:

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"They mocked the turning tables but they will never mock the philosophy, the wisdom and the charity that shines out of the serious communications. The turning tables were the lobby of the Science that once initiated we cast our prejudices aside, like the mantle that is left behind. You will never be advised enough to turn your meetings into serious centers. May the physical demonstrations be done elsewhere; that one may see and hear somewhere else but that among you, may there be love and understanding. How do you expect to be seen through the eyes of the superior spirits when you make a table turn? Ignorant! Does the scholar spend his time reviewing fundamental Science? If you, on the contrary, are seen in search of intelligent and instructive communications, you will then be considered serious men, searching for the truth.[35]

St. Louis

Mr. Allan Kardec adds: Don't we have here, ladies and gentlemen, an admirable program, outlined with the accuracy and simplicity of expression that characterize the really superior spirits? May this be understood by all, that we must do an in-depth investigation of everything, to be aware of everything; "may there be love and understanding among you" meaning that charity and mutual benevolence must be the object of our efforts, the link that unites us, so as to show through our example the true objective of Spiritism. We would be mistaken about the Society's objective by thinking that everything that is done elsewhere is neglected. Nothing is useless and the physical manifestations also have their advantage and that none of us can dispute. If we don't deal with them it is not because we have another flag. We have our specialty studies like others have theirs but all that mixes up in a common objective that is the progress and propagation of the science.

[35] Message inserted by Allan Kardec in The Book of Mediums, Chap. XXX1, message XVIII.

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Multiple communications:

1st – Reading of communications received outside of the Society;

2nd – Letter from Mr. L… from Troyes, reporting facts that occurred in his presence, produced by the obsessing spirit that was discussed in the previous session. These facts that had stopped since 1856 have just happened again under remarkable circumstances which will be object of study by the Society.

Studies:

1st – Multiple questions about obsession; about the possibility of reproducing through photographic means the image of the visible and tangible apparitions; about the physical manifestations of Mr. Squire.

2nd – Questions about the spirit that manifests in Troyes, and notably about the magnetic effects produced in that case.

3rd – Five spontaneous essays received by four different mediums.

4th – Evocation of the disturbing spirit of Troyes. This spirit reveals one of the lowest conditions.

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Pagan, Christian and Spiritist art

The following question was addressed to the spirit of Alfred de Musset (see detail below in the session "Spiritist dissertations received or read by several mediums at the Society") in the session of the Society on November 23rd, when he manifested spontaneously:

– Painting, sculpture, architecture and poetry have been successively inspired by the Pagan and Christian ideas. Could you tell us if after the Pagan and Christian art there will be a spiritist art?
A – You ask a question which is already answered. The larva is a larva. It becomes the silkworm, then the butterfly. What is lighter, more gracious than a butterfly? Then! Pagan art is the larva; Christian art is the cocoon; spiritist art will be the butterfly.

The more one deepensthe meaning of that graceful comparison, the more one admires its accuracy. At first glanceone could suppose that the spirit wanted to belittle Christian art, placing the spiritist art on the top of the edifice, but that is not the case and it is sufficient to meditate about that poetic image to capture its accurate meaning. In fact, Spiritism is fundamentally based on Christianity. It does not come to replace Christianity. Spiritism complements Christianity and adorns it up with a shiny outfit. The germs of Spiritism are found in the infancy of Christianity. If they repelled one another one would disown the child, the other would reject the father. Comparing the first one to the cocoon and the second to the butterfly the spirit describes perfectly well the relationship that bonds them together. There is more: the image itself paints the character of the art that has inspired one and will inspire the other. Christian art had to find inspiration mainly in the terrible trials of its martyrs and paint the severity

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of its maternal origin. The spiritist art, represented by the butterfly, will find inspiration in the misty and splendid images of the unveiled future existence. It will fill the soul with joy, soul that was filled by admiration and fear by the Christian art. It shall be the song of joy after the battle.

Spiritism is entirely found in the Pagan theosophy, and mythology is nothing more than a poetic and allegorical picture of the spiritual life.

Who would not identify life in Jupiter with the Elysian Fields, with the ethereal bodies of their inhabitants; the inferior world of Tartarus; the errant souls in the Manes; the protecting spirits of families and homes in the Penates; in the Lates the forgetfulness of the past at birth; in the foretellers our clairvoyant and speaking mediums; in the oracles the communications with beyond the grave?

Art had necessarily to find inspiration in that fecund source of imagination, but to elevate to the sublime levels of feeling it lacks the feeling by excellence: Christian charity.

Men only knew the material life. Art sought the perfection of form, before anything else.

Physical beauty then was the first of all qualities. Art was bonded to its reproduction, its idealization, but it was only Christianity that was destined to highlight the beauty of the soul over the external form. Thus, Christian art took over from the Pagan art by adding the expression of a new feeling, unknown in ancient times.

Nevertheless, as it was said, Christian art had the feel the severity of its origin and be inspired by the suffering of the first followers; persecution impelled men to isolation and reclusion, and the idea of hell to the ascetic life. That is why painting and sculpture are in three quarters of the cases inspired by the image of moral and physical tortures; architecture takes a grandiose and sublime character, although somber; music is grave and dull like a death penalty; eloquence is more dogmatic than touching; beatitude itself has something of boring, of idle, of personal satisfaction. As a matter of fact, it is placed so far away from us, so high up that it seems inaccessible and thus it almost does not touch us when we see it reproduced in screens or on marble.

Spiritism shows a future illuminated by a light closer to our reach; happiness is near us, by our side, present in the very creatures that surround us and with whom we can communicate; the dwelling of the elected ones is no longer isolated; there is continual solidarity between Earth and Hea-

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vens; beatitude is no longer a perpetual contemplation which would then be eternal and useless indolence; it is in constant activity towards good, before God's eyes; it is not in the quietness of a personal satisfaction but in the reciprocal love of all creatures who have reached perfection.

The evil one is no longer exiled into the burning furnaces since hell resides in the heart of the wicked, who finds punishment inside; but God, in His infinite benevolence, leaves open the door to the path of regret and at the same time of hope, the sublime consolation of the miserable.

How fecund sources of art inspiration! What masterpieces cannot be created by such ideas, reproducing so varied scenes, and at the same time so kind or pungent from the spiritual life!

How many themes simultaneously poetic and thrilling with respect to the permanent relationship between the mortals and the creatures from beyond the grave; in the presence of our loved ones!

It will no longer be the representation of cold and inert remains.

It will be the mother having the loving daughter by her side, in her ethereal and radiant form of happiness; a son carefully listening to the advices of his father, who wakes for him; the being for which one prays that comes to show recognition. And in another order of ideas, the bad spirit whispering the poison of passions, the naughty one avoiding the eyes of the prey who forgives him; the isolation of the evil one amidst the crowd that rejects him; the confusion of the spirit at the time of death, awakening and surprised by the sight of the cold body from which he is now separated; the spirit of a cadaver among their avid heirs and hypocrite friends; and so many other subjects which are the more impressive the more they touch real life.

Does the artist want to elevate above earthly grounds? They will find not less attractive themes in those worlds that the spirits like to describe, true Eden from where evil has been banished and those other inferior worlds, true hell, sovereignly governed by all passions.

Yes, we repeat, Spiritism opens up a new field to Art, an immense and still unexplored field, and when the spiritist artist work with conviction, as the Christian artists do, they will harvest the most sublime inspirations from that source.

By saying that the spiritist art will be a new kind of art, we want to say that the ideas and the spiritist beliefs will give a particular mark to the productions of the genius, as happened to the Christian beliefs and ideas,

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and we don't mean that the Christian matters will fade away; far from that; however, when a field is saturated, the farmer will harvest somewhere else and will harvest abundantly in the field of Spiritism.

This has already been done, no doubt, but not in a special way as it shall be done later when encouraged and excited by the general acceptance; when these ideas are popularized, which cannot be long, since the blind ones of the current generation daily disappear from the scene, by the force of things, and the new generations will face less prejudices. Painting has more than once found inspiration in similar things. Poetry, above all, has plenty of those, but not isolated, lost in the crowds.

There will be a time when they will yield the production of masterpieces, and the spiritist art will have its Raphaels and Michelangelos, as Pagan art had its Apelles and Phidias.

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The Spiritist Magazine
Journal of Psychological Studies
December 1860

History of the wonderful

(by Mr. Figuier)

II[36]

Talking about Mr. Louis Figuier in our first article we tried to verify, before all, what his point of view was and the basis of his argumentation, and we demonstrated that in his own words that he denies any force of extra-corporeal origin.

His premises must indicate his conclusions. His fourth volume in which he should discuss the subject of turning tables and the mediums had not been published yet and we waited to see if he would give to those matters a more satisfactory explanation than that of Mr. Jobert (de Lamballe).

We read it carefully concluding that there is clear evidence that the author dealt with a subject that he absolutely does not know. We don't need an additional proof of that other that the two initial lines written in the following terms: "Before touching the history of the turning tables and the mediums, whose manifestations are entirely modern, etc…"

How can the author ignore that Tertullian explicitly talks about the turning and speaking tables? How can he ignore that the Chinese knew this phenomenon since immemorial times; that it is practiced by the Tartarus and Siberians; that there are mediums among the Tibetans; that there were mediums among the Assyrians, Greeks and Egyptians; that every fundamental principle of Spiritism is present in the Sanskrit philosophies?

Hence, it is false to say that these manifestations are "entirely modern". Modern people have invented nothing about it and the spiritists are

[36] See the September 1860 issue of the Magazine.

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supported by ancient knowledge and in the universality of their Doctrine, which should be known by Mr. Figuier, before having the pretension of creating an "ex profeso" (deliberate) treaty about it. This has not precluded his work from receiving a distinction from the press which has promptly paid tribute to this champion of materialistic ideas.

A reflection is in order here whose reach will escape nobody. It is said that nothing is more brutal than a fact. Well, here is one that has a lot of value: it is the incredible progress of the spiritist ideas, to which certainly no press, large or small, has given their contribution. When it decided to speak of these poor idiots who think to have a soul that is still in some relationship with the living beings after death, it did so only to shout anathema! Anathema against them and to send them to the asylums, a not much encouraging perspective to the general public that ignores the subject.

Spiritism has not played the trumpet of publicity; it has not filled up the newspapers with expensive ads. How can it be then that without noise, without shining, without the support of those who turn themselves into judges of the general opinion, how can it infiltrate into the masses and according to the graceful expression of a critic whose name we don't remember, saying: after having infested the educated classes it now penetrates the working classes?

Tell us then how come, without employing the normal means of propaganda, the second edition of The Spirits' Book has sold out in four months. They say that people is enthusiastic about the most ridicule things. Be it but people are excited about entertaining things like a story, a romance. Well then, The Spirits Book has no intention of being funny. Wouldn't that be because public opinion finds in those beliefs something that challenges criticism?

Mr. Figuier found the solution to the problem: it is, he says, the love for the wonderful. And he is right. Let us use the word "wonderful" with the meaning he gives it and we will agree. In his opinion, since nature is only material, every phenomenon that is super natural is wonderful. There is no salvation outside matter. Consequently, the soul and everything else that is attributed to the soul, its state after death, all that is wonderful. Like him, let us call it wonderful. The remaining question is to determine if such wonderful does exist or not.

Mr. Figuier, who does not like the wonderful and only admit it in the Bluebeard novels, says no. However, if Mr. Figuier does not wish to outlive

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his body; if he neglects his soul and his future life, not everybody shares his taste and he does not need to displease others because of that. There are a lot of people to whom the perspective of nothing has very few attractive, and who expect to find up there or somewhere their father, mother, sons and friends. Mr. Figuier does not appreciate those things. It is a matter of taste and it should not be questioned.

Man is instinctively horrified by the idea of death, and we must agree that the desire to live on forever is very natural. One can even say that is a general weakness. Well, how can we outlive the body if we don't have that wonderful called soul? If we do have a soul it must have some properties, since without properties it would not be something. To certain people, unfortunately, these are not chemical properties and one cannot hold it in a flask to keep it in the museums of anatomy, like it is done with a skull. The Great Creator made a real mistake here for not having made it tangible. It is likely that he did not know Mr. Figuier.

Nevertheless, it must be one out of two possibilities: that the soul, if soul does exist, lives or does not live after the death of the body; it is something or nothing; there is no midterm. Does it live forever or just for some time? If it is supposed to disappear at some point it is the same as disappearing immediately; a little bit sooner or a little bit later, and yet man would not have advanced more. If it lives, it does something or nothing. But how can one admit an intelligent being that does nothing, and for the whole eternity? Without any activity future life would be very boring. By not admitting that something accessible to the senses may produce any effect, Mr. Figuier is led, due to his starting point, to this conclusion that every effect must have a material cause. That is why he places in the domain of the wonderful, or out of pure imagination, its properties, its effects and its acts from beyond the grave. The simple minded ones who are foolish enough to want to survive death are naturally inclined to everything that may satisfy their desires, confirming their hopes. That is why they love the wonderful. Up until now they were satisfied by hearing: "Not everything dies with the body; rest assured; take our word for that." This would be undoubtedly comforting but a small proof would not do it any harm.

Well then, Spiritism comes to give them that proof with its phenomena, and they gladly accept it. That is the whole secret of its speedy propagation. In reality, Spiritism pumps up a hope with reality: the hope of living, or even more, the hope of living happier. Meanwhile, you Mr. Figuier, you

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struggle to demonstrate to them that all that is not more than chimera and illusion; Spiritism gives encouragement while you abate. Do you still believe that there is any doubt about the choice to be made?

Man's desire to revive after death is then the source of his love for the wonderful, that is, for everything that links him to life beyond the grave. If some men seduced by sophisms were capable of doubting the future, don't you think that they have given a lot of thought to that. No, because such idea horrifies them and it is with that horror that they probe the depths of the emptiness.

Spiritism sooths their inquietudes and dissipates their doubts. What was vague, indecisive, and uncertain, takes a form and becomes a consoling reality. That is why in a few years it has gone around the world, for everybody wants to live and every man will always prefer the doctrines that comfort them to those that scare them out.

Let us return to Mr. Figuier's work and say for starters that his fourth volume, dedicated to the turning tables and to the mediums, has three quarters full of stories that have nothing to do with the subject, so that the principal part becomes the accessory in that work. Cagliostro and the issue of the colar are there for an unknown reason; the electrical girl and the nice snails, all these things occupy thirteen out of the eighteen chapters. It is true that those stories are treated with profusion of details and erudition, which will make them read with interest, leaving aside any spiritist opinion.

As his objective is to demonstrate the passion of man for the wonderful, he seeks every story that has already been given the fair value over time, struggling to demonstrate their absurd, and to what nobody objects.

He then exclaims: "There you have Spiritism annihilated!" Hearing this, it is possible to believe that Cagliostro's prowess and the tales of Hoffmann are articles of faith to the spiritists, and that the nice snails have their whole sympathy.

Mr. Figuier does not reject all facts, far from that. Contrary to other critics, who systematically deny everything, since it is easier and dismisses any explanation, he totally admits the turning tables and the mediums but with wide margin to deception. The Fox sisters, for example, are notable conjurers because they were derided by not much gallant American journalists. He even admit magnetism as a material agent, let us have it well understood; the fascinating power of the will, of the eyes, somnambulism,

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catalepsy, hypnotism, and all other phenomena of Biology. Be aware! He is going to be taken by someone illuminated to the eyes of his comrades. But he is consistent with himself since he wants to reduce everything to the laws of Physics and Physiology. It is true that he cites some authentic witnesses and of the greatest respectability who support the spiritist phenomena, but expands with satisfaction about every contrary opinion, particularly of the scholars like Mr. Chevreul and others who sought proofs of the subject. He thinks highly of the theory of the cracking muscle from Mr. Jobert and his accomplices. His theory, like the magical lantern in the fable, fails in a capital point: it gets lost in a warren of explanations which need other explanations to be understood. Another defect is that at each step it is contradicted by facts that he cannot explain and about which he remains silent, for a very simple reason: he doesn't know them. He saw nothing or saw very little on his own. In short, he did not deepen anything "de visu", with the sagacity, patience and the independence of ideas of a conscious observer. He was satisfied with reports more or less fantastic found in books which are not well known for impartiality. He does not take into account the progress made by science lately, since he take it from its beginning, in a period where science was still tumbling; when each one used to bring a premature and uncertain opinion, and that it was still far from knowing all facts, as if he wanted to assess contemporary Chemistry based on what it was over Nicolas Flamel's time. In our opinion, Mr. Figuier, however wise he may be, he lacks the first quality of a critic: that of having an in-depth knowledge about the discussed subject, an even more necessary condition when one wants to explain the subject.

We will not follow him in all his arguments. We prefer to recommend his work that every spiritist may read without any danger to their convictions. We will only cite the passage in which he explains his theory for the turning tables that more or less summarizes the theory of every other phenomenon:

"Then comes the theory that explains the movement of the turning tables by the spirits. If the table turns after a quarter of an hour of reverence and attention from the part of the experimenters, it is because, they say, the spirits, good or bad, angels or demons, have gotten inside the table, making it oscillate. Does the reader expect us to discuss such hypothesis? We don't think so. If we decided to prove, with great effort of logical arguments that the devil does not enter into the furniture to make it dance, we

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would also have to demonstrate that it is not the spirits that, inserted in our bodies, make us act, speak, feel, etc.[37] All these facts are of the same kind, and someone that admits the intervention of the devil to make a table turn must resort to the same supernatural influence to explain actions resulting from our will and with the support of our organs. Nobody has ever seriously wanted to attribute the effects of human will upon our organs, however mysterious may be the essence of that phenomenon, to the action of an angel or a demon. It is, however, to that consequence that those who want to link the rotation of the tables to a super human cause arrive."

"Let us say that, to cut this discussion short, reason forbids reaching out to a super natural cause whenever there is a sufficient natural cause. Can a natural, normal and physiological cause be evoked to explain the movement of the tables? That is the whole question."

"Here we are then lead to lay down the arguments that seem to explain the phenomenon studied in this latter part of our book."

"The explanation of the fact of the turning tables, considered in its simplest form, seem to come from those phenomena whose name has changed up until now, but whose bottom line nature is identical, and hence successively called hypnotism with Dr. Braid; "biologism" with Mr. Philips and suggestion with Mr. Carpenter. Let us keep in mind that as a consequence of the strong cerebral stress, resulting from the long lasting contemplation of a given object, the brain falls into a particular state which has successively received the names magnetic state, nervous sleep and biological state, different names which designate certain variations of a generally identical state."

"Once arrived at that state, through the passes of a magnetizer, as it is done since Mesmer, or by the contemplation of a shiny object, as operated by Braid, later imitated by Mr. Philips, and how it is still operated by the Arabic and Egyptian witches; or finally simply through a strong moral contention that we have provided more than one example, the individual

[37] It is not the spirits that make us act and think but one single spirit that is our soul. Denying the spirit is the same as denying the soul; denying the soul is the same as proclaiming pure materialism. Mr. Figuier apparently thinks that everybody else thinks like him and believes that they don't have an immortal soul or he belives that he is everybody else.

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falls into that automatic passivity that constitutes the nervous sleep. He lost the strength to drive and control his own will and remains in the domain of an alien will. A glass of water is presented and he is told that it is a delicious drink, and he drinks thinking that it is wine, liquor or milk, according to the wishes of the one that has strongly taken his being over. Thus, denied of his own judgment, the individual remains almost foreign to his own actions, and returning to his natural state he loses the memory of his actions during that strange and transient withdrawal of himself. He is under the influence of suggestions, accepting a constant idea, imposed by a strange will, he then acts and is forced to act unwillingly, and consequently unconscious."

"This system raises a great question of Psychology, because man loses the free-will when influenced in such a manner and no longer has responsibility for his actions. He acts under the influence of intruding images that obsess his brain, analogous to those visions that Cuvier supposes permanent in the sensorial of the bees that represent the forms and proportions of the cell, driven to be built by the instinct. The principle of the suggestions explains perfectly the phenomena, so much varied and sometimes so terrible of the hallucinations, and at the same time shows the short interval that separates the hallucinated from the monomaniac. It will not come as a surprise if in a large number of table turners hallucination survived the experiences but converted into definitive madness."

"The principle of suggestions under the influence of the nervous sleep seems to provide us with the explanation of the phenomenon of rotation of the tables, considered in its simplest form. Let us consider now what happens in the chain of people gathered for that kind of experience. Those persons are attentive, worried, strongly moved by the expectation of the phenomenon that is about to be produced. A strong concentration, a total spiritual reverence is recommended to them. As the wait drags on and the moral contention retained for a long time, their brains experience fatigue and the thoughts are slightest altered. When we took part into the experiences of Mr. Philips in the winter 1860; when we saw the ten or twelve person to whom he entrusted a metallic disc, with the request that the person should have their eyes fixated on the disc, placed on the palm of their hands for half-hour, we could not avoid seeing in those activities everything that is needed for the manifestation of the so called hypnotic state, the same image portrayed by those who form the so called chain of

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thoughts in order to make the tables turn.In one as in the other there is a strong concentration of the mind, a single idea that is strongly sought for a considerable amount of time. Human's brain cannot withstand such pressure for much long, to that abnormal accumulation of the nervous influx. From the ten or twelve persons dedicated to the experiment the majority gives up, forced to quit by their nervous fatigue. It is only one or two that persevere, tied to the hypnotic or biological state, then giving rise to the multiple phenomena that we have discussed along this book when we talked about hypnotism and the biological state."

"In such a meeting when people remain focused for twenty or thirty minutes, forming a chain, hands stretched out on the table, without the freedom of getting distracted from the operation for any instant, the majority does not feel any particular effect. However, it is very difficult that at least one of them would not fall prey of a hypnotic or biological state for some time. Such state does not need to last more than a second for the expected phenomenon to take place. The element of the chain that fall into that nervous half-sleep unconsciously produces the effect of turning the furniture, without any other thought but the fixed idea of doing it. A considerable muscular strength may develop at that point and the table moves. Given such impulse realized by the unconscious act, there is nothing left to be done. Hence, temporarily bio-energized, the individual may return to his normal state because as soon as the mechanical movement begins all components of the chain stand up and follow its path, or on other words, make the table march, thinking that they just follow it. As for the individual, involuntary and unconscious cause of the phenomenon, since he keeps no memory of his actions carried out in that nervous-sleep state, totally ignores his deeds and becomes outraged when accused of having pushed the table. He even suspects that the other members are kidding him, with a bad taste joke, given their accusation. Hence, the occurrence of frequent discussions and even serious squabbles that the pass time of the turning tables has caused."

"This is the explanation that we consider appropriate for the turning tables, in its simplest mode. As for the motion of the table responding to questions, the feet which lift up under command, responding by the number of hits, the same system is applicable if we admit that among the members of the chain there is one that can keep the nervous sleep for longer periods. Such individual, unwillingly hypnotized, responds to questions

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and obeys orders addressed to him, inclining the table or making it lift up and hit back the floor, according to the request. Returning to the normal state it will all be forgotten like any other hypnotized individual would lose memory of their actions during that state. The person who is unconsciously taken to that role is a kind of sleepy-awaken; is not absolutely "sui compos"; is in a mental state which is part of somnambulism and fascination. The person does not sleep; is enchanted or fascinated given the imposed strong moral concentration: that person is a medium. Since the latter is of superior order compared to the former, it cannot be obtained in all groups. In order to have the table responding to the framed questions by lifting one of its feet and hitting the floor, it is necessary that the individuals who are used in the process have practiced the phenomenon of the turning table a number of times, and that there is one among them susceptible to fall onto that state, falling faster with practice and may remain in that state longer: in short, an experienced medium is required."

"However, some will say that twenty minutes or half hour is not always needed to obtain the phenomenon of rotation of a "*guéridon*"[38] or a regular table. Several times the table starts to turn after four or five minutes. We respond to this observation by saying that when a magnetizer works with his usual sensitive or with a professional somnambulist, he leads the subject into the somnambulistic state in a couple of minutes, without passes or devices and by a simple stare. Then, it is the habit that makes the phenomenon easier and faster. Trained mediums can also reach that nervous-half-sleep that induces the rotation of the table or any other movement, according to the request."

• • •

We don't know how Mr. Figuier would apply his theory to the movements, to the noises that are heard, to the motion of objects, without any contact of the medium, without the participation of their will, even against their will. But there are other things that he does not explain. As a matter of fact, even accepting his theory we would have an extraordinary physiological phenomenon, worthy of receiving the attention of the scholars. Why have they neglected it then?

[38] Type of table of three feet. (R.T.)

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Mr. Figuier finishes his Treaty of the Wonderful providing brief news about The Spirits Book. He judges it from his point of view, naturally. "I would undoubtedly rather have a mocking and lively moral. What can one do? It is a moral to be used by the soul; as a matter of fact, it would always have an advantage: make people sleep. It is a recipe in case of insomnia."

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Family conversations from beyond the grave

Balthazar, the gastronome spirit
2nd conversation

One of our subscribers read in the Spiritist Magazine of November last the evocation of the spirit known by the name Balthazar and thought that he could be a person of his acquaintance, whose life and character coincided perfectly in all details. He was likely to be the one who had also used a pseudo name in another manifestation, thus he asks us to certify in a next evocation. According to him, Balthazar was no one but Mr. G… de la R…, known for his eccentricities, his fortune and gastronomical tastes.

1. Evocation.
A – Ah! I am here. But you never something to offer me. You are not, definitely, very kind.

2. Could you tell us what we can offer you to please you?
A – Oh! Not much: some tea; a little and sophisticated dinner; I would enjoy that better and the ladies here, not forgetting the gentlemen, would not reject that either, you must agree.

3. Have you met a certain Mr. G… de la R…?
A – I think you are curious.

4. No; it is not curiosity; please tell us if you knew him.
A – You then want to know my secret.

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5. Then, are you Mr. G… de la R…?
A – Well! Yes, but without lunch.

6. It was not us who discovered the secret. It was one of our friends, present here.
A – He is a chatting box. He should have stayed quiet.

7. How can this upset you?
A – It cannot but I would have preferred to have been identified so soon. That is okay. I will not hide my tastes because of that. If you only knew about the dinner parties that I used to throw you would agree that they were good and had a value which is no longer appreciated.

8. No, I don't know. But let us speak more seriously, please, and let us leave the dinners and feasts aside, since they teach us nothing. Our objective is to learn and that is why we ask you to please tell us what was the feeling that led you to make your colleagues to have dinner, on the day of your graduation as a lawyer, in a room decorated like a mortuary chamber?
A – Don't you notice from all my eccentricities of character a stain of sadness caused by the mistakes of Society, particularly the pride of the one in which I lived since birth, enjoying fortune? I tried to baffle my heart through all imaginable crazy things, and that is why I was called mad, extravagant. I couldn't care less. Each time when I left those original feasts I would promptly do a good deed, ignored by all, and that was okay with me: my heart felt better and men were also happy. I laughed at me while I made fun of them. What would you say about that dinner in which each guest had a coffin behind their backs! I had a lot of fun with their horrified faces. As you see, it was apparent madness added to a sad heart.

9. What is your current opinion about the Divinity?
A – I did not wait until I left the body to believe in God. The only thing is that the body that I loved so much has materialized my spirit to a point that it will take a long time for me to be able to break all earthly bonds, every passion that attached me to Earth.

Observation: As it can be seen, from an apparently frivolous subject we can take useful teachings. Isn't there something eminently instructive

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about this spirit that by keeping his corporeal instincts in the spiritual world he acknowledges that the abusive passions have in a way materialized his spirit?

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Family conversations from beyond the grave

The education of a spirit

One of our subscribers whose wife is an excellent writing medium cannot communicate with relatives and friends, in spite of that, because a bad spirit interposes and intercepts, so to speak, every communication, causing them great distress. Notice the fact that it characterizes simple obsession and no subjugation since the medium is not absolutely deceived by the spirit that, as a matter of fact, is frankly bad and does not try to hide his game. He asked for our advice and heard that he would not get rid of that spirit by rage or threats but by patience; that she should try to dominate him through her moral ascendency and try to make him better through her good advices; that it is a mission entrusted to her soul and whose difficulty will result in merit for her.

Following our advice, husband and wife initiated the process of educating the spirit and me must say that they are doing remarkably well and if they are not successful there will be nothing to regret. We extracted some passages of those instructions which we provide below as an example of that kind because the nature of that spirit is shown in a very characteristic way in those messages.

1. Do you need to suffer to be bad like that?
A – Yes, I suffer and that is why I am bad.

2. Don't you ever regret the bad things you do or try to do?
A – No; I never regret, and the bad things I do give me pleasure, because other people's happiness make me suffer.

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3. You don't believe then that it is possible to be happy with other people's happiness instead of finding happiness in their disgrace! Haven't you ever thought about that?
A – I have never done that… I think you are right but I cannot … I cannot do good; I am…

Observation: The reticence replace the doodles of the spirit when he couldn't write or did not want to write the word.

4. Anyways, wouldn't you like to listen to me and try the advices that I could give you?
A – I don't know because everything that you tell me makes me suffer even more, and I don't have the courage to do good.

5. Well, will you promise me to try, at least?
A – Oh No! I cannot because I would not do it and therefore I would be punished. You still have to ask God to change my heart.

6. Let us pray together then. Let us ask together for God to help you better.
A – I am telling you that I cannot; I am very bad and that gives me pleasure.

7. But honestly, did you want to do that to me? I don't consider your mystifications a real bad thing because so far they have been more beneficial than harmful to us, since they served the purpose of our instruction. Thus, as you see, it is a waste of time.
A – Yes, I did as much as I could and if I don't do more it is because I can't.

8. What is it that stops you?
A – Your good guardian angel and your Mary, without whom you would see what I am capable of doing.

Observation: Mary is the name of a young lady who they evoke unsuccessfully and that cannot communicate because of this spirit. One can see, however, from the very answer of the spirit that if she cannot manifest in material terms it does not preclude her from being there like the guardian angel, watching over them. Such fact raises a serious issue which is how come an inferior spirit may hinder the communications of a

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good one. The inferior spirit impedes the material communications but cannot oppose the spiritual ones. It is not that the inferior spirit is more powerful than the good one but the medium that is not strong enough to fight the obstinacy of the bad one, and it is the medium who must strive to win over him through the ascendency of good, improving progressively. God allows such trials to our own benefit.

9. What would you do to me then?
A – I would do a thousand of things, some more unpleasant than others; I would do…

10. Let us see poor spirit; don't you ever do something kind? Don't you ever entertain a single desire of doing something good, even if it is a vague desire?
A – Yes, a vague desire of doing something bad. It cannot be different. You must pray to God so that I am touched, otherwise I will certainly continue to be bad.

11. You believe in God then?
A – It cannot be different since he makes me suffer.

12. There you go! If you believe in God you must trust his perfection and his benevolence. You must understand that he does not create the beings to have them devoted to disgrace; that if they are unhappy it is their own fault and not God's, but that those creatures can always improve and reach happiness; that God has not created us intelligent without an objective and that such objective is to make all creatures to concur to the universal harmony: charity and love to our fellow human beings; that the person who stays away from that objective disturbs the harmony and that person is the first victim to suffer the effects of such disturbance. Look around you and above you. Don't you see happy spirits? Don't you wish to be like them since you suffer? God has not created them more perfect than you; like you they may have suffered as well but they repented and God forgave them. You can do as they did.
A – I begin to understand that God is just. I had not seen that yet. You are opening my eyes.

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13. There you are! Aren't you feeling already the wish to improve?
A – Not yet.

14. Wait, this will come. I will wait. You told my wife that she was torturing you while evoking you. Do you believe that we want to torture you?
A – No, I know it is not the case but it is not less true that I suffer more than ever and you are the cause of that suffering.

Observation: Once interrogated about the cause of such suffering a superior spirit responded: "The cause is in his internal struggle, against himself; he feels something dragging him to a better path, inexorably, but he resists and it is that fight that makes him suffer. Who is going to come out as the winner: good or evil? Good, but the fight shall be long and difficult. It is necessary to persevere and show great devotion.

15. What could we do to avoid your suffering?
A – You must pray so that God may forg… (he crosses out the final letters) have pity on me.

16. There you go! Pray with us.
A – I cannot.

17. You said you have to believe in God since he makes you suffer. However, how do you know that he is the one to make you suffer?
A – He makes me suffer because I am bad.

18. If it is true that you believe that it is God who makes you suffer you must acknowledge the reason for that, so you cannot suppose that God is unfair.
A – Yes, I believe in God's justice.

19. You said that we open your eyes. Be it true or false, the fact is that you cannot dissimulate the truth of what we tell you. Well then, irrespective if you have learned about that truth from us or from before the time you met us, the essential point is that you know it. The big thing for you today is to take advantage of that. Tell us honestly if you miss the satisfaction you have out of your bad actions.

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A – All I want is that my sufferings end, that is all. And they shall never end.

20. Do you understand that it depends on you, that they end?
A – Yes, I do.

21. Did you devote yourself to the bad things in your previous existence, like you do now?
A – You must realize that I am filthier than a monster. I am a miserable who has done everything, even…

22. Was it me or my wife who did you harm? Do you have anything against us from a previous existence?
A – No; I don't…

23. Then, tell us why you take more pleasure by attacking innocent people like us, who wish you well, instead of doing that against evil people, who may be or might have been your enemies?
A – I don't envy them.

Observation: This answer is characteristic: it portrays the hatred of evil against those men that are knowingly better than they are. It is blindness by envy that sometimes leads them to actions completely in opposition to their own interests. The same happens here on Earth where the mistakes of a man are often his merit to the eyes of certain people. Aristidesis an example of that.

24. Were you happier on Earth than now?
A – Oh yes! I was wealthy and missed nothing. I did all sorts of mischievous things and all the evilness that is possible when there is money and miserable people at your service.

25. Why the other day you asked me to leave you alone?
A – Because I did not want to answer questions. But I am okay now that you evoked me and I wanted to write, write, because boredom kills me. Oh! You don't know how it is to be continually before your own faults and crimes, as I am!

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26. What is your feeling when you witness a good deed?
A – I feel pique. I wish I could annihilate that.

27. Haven't you done any good deed in your last existence, whatever the reason might have been?
A – I did for ambition and pride; never for benevolence. That is why it was not taken into account.

Observation: These conversations prolonged for many sessions and still happen at this point in time, unfortunately without much noticeable result. Evilness is always dominant in this spirit that only from time to time reveals some flashes of good feelings, thus turning into a tough task to his instructors. Nevertheless, we hope that they shall tame that rebellious nature with perseverance, or at least God will take their effort into account.

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Spiritist dissertations
(Received or read by several mediums at the Society)

A wicked spirit arrives in the spiritual world
(Medium Mrs. Costel)

I will tell you what I went through on the occasion of my death. Stuck in the body by the material links my spirit had to struggle to be set free, and that was my first and tough anguish. I felt so strong at the age of twenty four that I could hardly believe that I had left such a life behind. I sought my body and that surprised me, terrified me for finding myself lost in that multitude of shadows. Then the consciousness of my state and the revelation of my faults in all my incarnations suddenly struck me. An inexorable light illuminated the remotest corners of my soul, and I felt like naked, taken by an embarrassing shame. I tried to escape, looking for other things familiar to me, surrounding me. The radiant spirits floating in ether gave me the feeling of an unreachable happiness. Shadow-like forms, devastated, drowned in despair, some sarcastic, others furious, all circulating around me and I felt stuck to the ground. I saw the humans coming and going and coveted their ignorance. A total new order of things, or things that I had to meet again, suddenly invaded my soul. Dragged by a relentless force, trying to escape that lancinating pain, I traveled distances; the elements, the material obstacles, the splendorous nature couldn't mitigate for a moment the excruciating pain in my conscience, or the horror caused by the revelation of eternity.

A mortal one might anticipate material pain by their goose flesh, but your fragile pain, smoothed out by hope, seasoned by distractions, annihilated by obliviousness, will never translate the anguishes of a soul that

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suffers ruthlessly, without hope or regret. I spent a time whose duration I cannot determine just coveting the elected ones, whose splendor I could vaguely see; hating the bad spirits who persecuted me with their mockery; neglecting the humans, whose nastiness were clear to me, made me move from a profound depression to an insane rebellion.

Then, you soothed me.I heard the teachings of your guides. Truth penetrated my soul and I prayed and God listened. He revealed to me by His mercy, as he had done by his justice.

Novel

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Spiritist dissertations
(Received or read by several mediums at the Society)

Punishment of the selfish
(Medium Mrs. Costel)

Note: The spirit that signed the three following communications is that of a woman that was familiar to the medium when alive, and whose conduct and character justify well her ongoing sufferings. She was particularly dominated by an exaggerated selfishness, and by a personalism particularly reflected in the last communication, given her pretentious desire to have the medium totally dedicated to her, having her quitting her regular studies.

I

Here I am the unfortunate one. What do you want me to teach you? Your resignation and your hope are just words to someone that knows that your sufferings will last the endless sequence of centuries, like the grains in the sand beach. You say that you can smooth them out. Meaningless words! Where would you find the courage, the hope for that? Then, oh simple mind, try to understand what is a never ending day. Is it a day, a year, a century? What do I know? Time does not go by; the seasons are dull; eternal and slow like the water spring in the rock, an execrable day, the damned day that weighs on me like an urn made of lead… I suffer!

Nevertheless, I know that above such misery God governs sovereignly, our Father, our Lord, and the aim of everything. I want to think about it. I want to beg for his help.

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I struggle and drag myself like the mutilated that travels the long journey. I don't know the power that entices me towards you. Perhaps you are the salvation. I move away from you a little bit soothed, a little bit warm again, like the shivering old man in the sun light beam. My cold soul drinks a new life near you.

Clara

II

My disgrace grows every day; grows as I understand eternity. Oh misery! How much I curse you, guilty hours, time of egotism and forgetfulness when by ignoring the whole charity, the whole devotion, I only thought of myself! I curse you human conventions! I am destroyed by the endless sorrow of the time gone. What should I tell you, you that listen to me? Watch yourself incessantly; love the others more than yourself; don't stay long in the path of easiness; don't fatten your body up to the price of your soul; be vigilant, as the Lord demanded the disciples to be. Don't thank the advices given by my spirit, which were never heard by my heart. Like a chastened dog, fear makes me trudge on but I still don't know pure love! Its divine dawn breaks slowly. Pray for my parched and so miserable soul!

Clara

III

Note: The two essays above were received at the medium's house. The one below was given spontaneously at the Society, a fact that explains the meaning of the first phrase.

I come to find you here, since you forgot me. Do you believe then that isolated prayers and having my name pronounced will sooth my suffering? No, a hundred times no. I have been roaring my pain; restless mistake, without shelter, without hope, feeling the eternal spike of punishment penetrating my revolted soul. I laugh at your cries, when I see you abated. What are your miserable penalties?! What are your tears?! What are your torments interrupted by the sleep?! Would I dream? I want, do you understand, I want you to think of me, leaving behind your philosophical

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dissertations; make the others also think of me. I cannot find an expression to provide you with the image of this anguish, of this time that goes by in the stationary clock of eternity. I only see a faint ray of hope, and I got that hope from you. Thus, don't leave me.

Clara

IV

Note: The communication below is not from the same spirit but from a superior spirit, one of our guides, responding to our request to provide his opinion about the preceding communications.

This picture is very true and it is in no way exaggerated. You may perhaps ask me what that woman has done to be in such a terrible condition! Has she committed any horrible crime? Has she stolen? Was she a murderer? No. She did nothing to deserve men's justice. On the contrary, she enjoyed what you call earthly happiness: beauty, fortune, pleasures, adulation. She had everything, lacked nothing and people used to say about her: What a happy woman! Her fate was caused envy. What did she do then? She was selfish; she had everything but a good heart. She may not have breached men's law but she did breach God's law since she ignored charity, the first of all virtues. She only loved herself. Now nobody loves her. She gave nothing; she gets nothing now. She is isolated, tired, abandoned, lost in space, where nobody thinks of her, nobody gives any attention to her and that is her torture. Since she only sought mundane pleasures, and such pleasures no longer exist, the void was created around her. She only sees emptiness and that seems like eternity to her. She feels no physical torture; the demons do not come to torment her, but that is not necessary. She torments herself and suffers even more because those demons would still be creatures who would think of her. Egotism was her happiness on Earth; she chased it. Now it is the worm chewing her heart, the true devil.

Ah! If men only knew how much they will pay for their selfishness! However, God teaches you every day, because if he sends so many selfish spirits to Earth, it is that they will punish one another in this very life, and then better understanding by contrast that charity is the only antidote to this leprosy of humanity.

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Spiritist dissertations
(Received or read by several mediums at the Society)

Alfred de Musset
(Medium Ms. Eugenie)

A spirit spontaneously communicated in our November 23rd session, writing the following:

"Since before anything else I want to please you, my question is what is that you want me to talk about. If you have a subject, let me know. Thus, ladies and gentlemen, I am all yours."

Alfred de Musset

– Considering that your visit is unexpected, we don't have a subject prepared beforehand. We then ask you to kindly choose one yourself. Whatever it is we will appreciate it very much.

– "You are right. Yes, because as I am a spirit, in particular, as well as every other spirit, in general, we know your needs better thus we can choose the subject better than you would.

What should I talk about? I am confused amidst so many interesting subjects. Let us begin by talking about those who strongly wish to become spiritists, but seem to step back before what they believe to be an apostasy. Let us then talk about those who retreat before the idea of finding themselves in contradiction with Catholicism. Hear me well: I say Catholicism and not Christianity.

Are you afraid of disowning your parent's beliefs? It is a mistake! The

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forefathers, those who founded that sublime religion since its origin, they were more spiritist than you. They preached the same doctrine that is taught to you today. As your religion does, whoever uses the word Spiritism says: charity, benevolence, forgetfulness and forgiveness of all offenses! Like Catholicism, it teaches the abnegation of oneself. You can then, timorous consciences, without scruples, gather around the table and talk to the beings that you grieve. Like your parents, be charitable, good, compassionate and you shall all meet at the end of your paths, the scale which will assess your actions will indicate the same weight, give the same worth to your deeds. I call you to come fearlessly. Come graceful women with plenty of illusions in your hearts; come and those illusions will be replaced by a more beautiful and shiny reality. Come, wives of hardened hearts, suffering their dryness, come to find here the water which softens the rock and quenches the thirst. Come, loving women who seek happiness during your entire lives; who feel the depth of the emptiness in your hearts and desperately try to fill it up. Come women of eager intelligence. Science flows here, pure and transparent. Come and drink out of this rejuvenating source. And you, bending elderly, come and laugh at that youth which scorns you, because the sanctuary doors are open to you; birth will restart to you, bringing the happiness of your early days. Come and we will help you see the brothers who reach out to you, waiting for you. Come all of you because there is consolation to all. As you see, I am here in good faith. I shall gladly be your server."

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Taking advantage of the good will of the spirit Alfred the Musset, we addressed him the following questions:

1. What will be the influence of Spiritism on poetry?

A – Poetry is the balm applied onto the wounds. It was given to men as a celestial manna. Every poet is a medium, sent to Earth by God, to regenerate his people a little, not allowing them to become entirely callous. What can be more beautiful? What can speak more to the soul than poetry?

2. Painting, sculpture, architecture and poetry were, one by one, in-

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fluenced by Pagan as well as Christian ideas. Can you tell us if after Pagan and Christian arts, there will be one day a spiritist art?
A – You ask a question that answers itself. The germ is the germ; it becomes the silkworm and later the butterfly. What is lighter, more gracious than a butterfly? Then! Pagan art is the larva; Christian art is the cocoon; spiritist art will be the butterfly.

(About this see the earlier article Pagan, Christian and spiritist art)

3. What is the influence of women in the nineteenth century?

Note: This question was asked by a young man alien to the Society.

A – Ah! That of progress. The question was asked by a young man. That is nice and I would be amateurish for not responding. I am sure that everyone here wants to hear that.

> The influence of women in the nineteenth century! Would you believe that they have waited this time to raise their hands, poor and weak men that you are? If you tried to lesser them it was for fear; if you tried to muffle their intelligence it was because you were afraid of their influence. You were only unable to oppose barriers to their hearts. Since their hearts was a God given present, they remained master and sovereign. But behold, the woman also becomes a butterfly; she wants to leave her cocoon; reclaim her divine rights; like the butterfly, she throws herself in space, breathing the air of her fair value. Don't you think that I want them to become erudite, scholars, poets! No. But I do want, it is wanted here in this world where I live, that the one who must elevate humanity be worthy of her role; that the one who must form men starts to know themselves, and to give her since her early days the love for the beauty, the great, the just, it is necessary that she may keep that love on a higher love. She needs to understand it. When the educating agent of society is reduced to nothing, it hesitates. That is what you must understand in the nineteenth century.

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Spiritist dissertations
(Received or read by several mediums at the Society)

Intuition of future life
(Medium Ms. Eugenie)

Note: The medium writeson an old notebook, which was used by another medium and where there was a message written and signed by Delphine de Girardin. This fact explains the beginning of the communication.

"I find my actual name; it will serve as my signature, before even starting."

"I want to speak to all of you now and demonstrate that you are spiritualists; that is why I only need to address your reason. Why do you go to the cemeteries on November 1st, if it only keeps the remains of the loved ones that you lost? Why do you waste your time taking them some flowers, some others take their friendly thoughts and a kind memory? Why do you evoke their memories if they no longer live? Why the rolling tears, asking for their consolation or to be taken by them? Answer now, you who whisper – because those who don't speak in whispers, whisper in their thoughts –matter is the only thing that there exist. After us, it is the nothingness. Tell me now: aren't you in contradiction there? Nevertheless, cheer up since you have more faith than you think. God that has created you imperfect wanted to give you hope, and in spite of you, and without your understanding, unconsciously, you speak to those loved ones; you ask them to feel the smell of the flowers that you lay before them; you beg for their friendship and protection. Mother! You call your daughter an angel, asking for her prayers. Daughter, you ask for your mother's protection and

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advice. Many among you say: I feel the truthfulness of your words in my heart, but that is in disagreement with what I learned from my parents, and your scrupulous spirits shut up in your own ignorance. Go then and act fearlessly because the spiritist faith is in agreement with all religions, since it says what is repeated by all: Love, charity, humility. See and believe that all comes from your hesitation."

Delphine de Girardin

Observation: The contradiction mentioned by the spirit in the beginning is seen all the time, even on those that more strongly deny a future life. If everything ends with the corporeal life, then why the celebration of the dead if they can no longer hear? We were told about the case of a gentleman in the highest possible stage of absolutely materialistic ideas. He has lost a son not long ago and his sorrow as such that he felt like committing suicide in order to join him. Well, join what? The bones which are not him since bones don't think.

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Reincarnation
(Medium Ms. Eugenie)

Note: In the session of the Society when the message above was received, the spirit of Ms. Girardin was requested to give another one about reincarnation, then responding: "Oh! I wish; this medium is used to seeing me doing things that she is not always pleased with, and you are right." This last sentence is an allusion to certain particular ideas of the medium about reincarnation.

"Reincarnation is a logical thing; it touches our feelings. Thus, it is all about giving some thought to that, of wanting to assess well what is around us. It is sufficient to look inside, into our inner self, to find the proofs of reincarnation. You see a good father at this table; he has several beautiful kids, some of remarkable intelligence, others in an almost abject state. Where does the difference come from? The same father, the same mother, the same education, so many contrasts though! Think about your memories; don't you find there the intuition of facts from which you have no knowledge about and yet they come back to you as if they had actually existed? Aren't you shocked when you see someone for the first time and have the strong impression of having already known that person? You are, aren't you? There you go! That demonstrates a previous life to you, one in which you participated; it demonstrates that the intelligent boy must have gone through several existences, hence improved, and that the other may well be in the initial ones; that the person who you meet may have been

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close to you and the fact that you remember did actually happen in another life. Besides, it is necessary to be perfect to enter the kingdom of God. Let us see that! Do you believe that you lack so little that three or four months in space after your death will be enough for you[39]? No, I don't believe in such a pretension. Perfection is acquired after work and moral fortune is not inherited from material wealth. In order to purify you do need to animate several bodies and each of them keeps part of your impurities. If you think about it you will not be able to resist to the evidence.

Delphine de Girardin

[39] Reference to some people's opinion about the future life

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Spiritist dissertations
(Received or read by several mediums at the Society)

The day of the dead
(Medium Ms. Huet)

Note: In the session of the Society on November 2nd, Charles Nodier once requested to carry on his already initiated work, responded: "Allow me, my dear friends, to talk about something else tonight. Next time I will continue the initiated work."

"The date today is so personally dedicated to us that we cannot help it but call your attention to death and the prayers claimed by the majority of those who have come before you. This week is a period of fraternization between Earth and Heavens, dead and alive. It is the time when you must think of us in a more particular way and think of you as well, because the living ones will soon pray for you as you as they do to us and such a thought must help you to become better. You shall be received before God according to the way you have lived down here. What is life, after all? It is a very short migration of the spirit on Earth, time sufficient though to stack up a real treasure of graces and be prepared for tough sufferings. Think about it. Think of heavens and life will then seem very light, whatever it is."

Charles Nodier

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The following questions were addressed to the spirit regarding the communication above:

1. Do the spirits come in larger number to the cemeteries today than usually?
A – We return more spontaneously to the places where our remains are in this period, because your thoughts, your prayers are there with you.

2. The spirits that come to their tombs in these days and find nobody praying for them, do they suffer for feeling abandoned, whereas others have relatives and friends who remember them?
A – Aren't there devoted people who pray for the dead in general? Then! Those prayers reverted to the forgotten spirit. They are the celestial manna, falling upon the lazy as on the active man. It reaches the celebrity and the unknown. God shares it equally and delivers them to those in need, through the good spirits who no longer need them.

3. We know that the formula of the prayers is indifferent; yet, many people need a formula to concentrate their ideas. Hence we would thank you if you could dictate one to us for that occasion. We would join our thoughts and destine it to the spirits in need.
A – I want to do that too.

> God, creator of the universe, have mercy on those creatures; take their wakenesses into account; shorten their earthly trials, if beyond their strengths; have compassion on the sufferings of those who have left Earth, inspiring in them the desire to advance towards the good."

4. No doubt there are several spirits here to whom we can be useful. We would ask them to reveal themselves.
A – What a request! You will be overwhelmed.

5. We are not afraid, absolutely. If we cannot hear them all, what we tell one can be used by all of them.
A – Be it then! Do as demanded by your heart.

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A general appeal was made, without any particular designation, to any spirit who was present and willing to communicate and request assistance; a very known character who died two years ago manifested, showing feelings very different from those in his life, and that was unsuspected by everyone.

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Allegory of Lazarus
(Medium Mr. Alfred Didier)

Christ loved a man called Lazarus. He suffered when he heard about his death and asked to be taken to his tomb. Lazarus' sister begged the Lord, saying: "Is it possible to bring my brother back from the dead? Oh you, who love him so much, give his life back!"

Nineteenth century world, you are also dead. Faith, which gives life to people, extinguishes gradually. Some believers uselessly tried to wake you up from your agony. It is too late. Lazarus is dead. Only God can save him.

Christ was then led to the grave. The stone was lifted; the bandages dressed the cadaver, showing the horror of death. Christ raises his eyes to the skies, the sister's hand in his, he lifts the other arm and says: "Lazarus, stand up!" Despite the straps and the linen he woke up and rose.

Oh World! You are like Lazarus. Nothing can bring you back to life. Your materialism, your turpitudes, your skepticism are the straps around your cadaver, and you smell bad for you have been dead for a long time. Who will shout for you, like with Lazarus: In the name of God, stand up? It is Christ, obeying the appeal of the Saint Spirit. Century! – God's voice was heard. Will you be in worse condition than Lazarus?

Lamennais

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Familiar little devil
(Medium Mrs. Costel)

I have never communicated with you and I am very happy for being able to enlarge your literary production. You know well the opinion I had about the so called fantastic world, you who so eagerly read me. Often alone, in the long winter nights, in one corner of my lonely home, I heard the moaning and groaning of the lamenting notes of wind. While my distracted eyes vaguely followed the pictures formed by the flames in the fireplace, the familiar little devil was certainly entertaining me, thus I did not invent Trilby: I just repeated what he had whispered into my attentive ears. What a marvelous thing, feeling these invisible guests living around us! No mystery with them. They do love you, regardless, and do know you better than you do yourselves. In my scholar life, in my man's life, I owe to these invisible friends my best successes and my dearest consolations. It is my turn now to whisper to friendly ears things guessed by the heart and that are not repeated. I want to say, dear medium, that I shall often have the kind privilege of talking to you.

Charles Nodier

Allan Kardec[40]

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