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## HEAD QUOTATION

One common fallacy appears to me to run through all the arguments against facts deemed miraculous, when it is asserted that they *violate*, or *invade*, or *subvert* the laws of nature. This is really assuming the very point to be decided, for if the disputed fact did happen, it could only be in accordance with the laws of nature, since the only complete definition of the "laws of nature" is that they are the laws which regulate all phenomena. The very word "supernatural," as applied to a *fact*, is an absurdity; and "miracle," if retained at all, requires a more accurate definition than has yet been given of it. To refuse to admit, what in other cases would be absolutely conclusive evidence of a fact, because it cannot be explained by those laws of nature with which we are now acquainted, is really to maintain that we have complete knowledge of those laws, and can determine beforehand what is or is not possible. The whole history of the progress of human knowledge shows us that the disputed prodigy of one age becomes the accepted natural phenomenon of the next, and that many apparent miracles have been due to laws of nature subsequently discovered.

Extract from **The Scientific Aspect of the Supernatural** by **Alfred Russel Wallace**

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## EDITORIAL

### Is Spiritism a Religion?

Allan Kardec

[*Revue Spirite*, December 1868]

The bond set by a religion, whatever the goal it may present, is essentially with a moral context, uniting hearts, identified by thoughts, aspirations and not just the fact of material commitments, which are broken by the will or the accomplishments of formulas that are more evident to the eyes instead of the spirit. The purpose of this moral bond is to establish, amongst its members, fraternity and solidarity, mutual forgiveness and benevolence as an effect of their commonality of views and feelings. With this same idea in mind, it is also said: religion of friendship, religion of the family.

If this is the case, some will ask: Then, is Spiritism a religion? Well, without a doubt, yes, ladies and gentlemen! In its philosophical sense, Spiritism is a religion, and this flatters us, because it is a doctrine that founded links of brotherhood and thought sharing, not on a simple agreement, but based on more solid foundations and frameworks: The Laws of Nature themselves.

Then, why have we declared that Spiritism is not a religion? The reason is that there is no other than one word to express two different ideas, in which by common knowledge, the word religion is inseparable from the word worship, which triggers an idea of a specific format, which Spiritism does not have. If Spiritism called itself a religion, the public would not see anything but a new edition, variant or absolute principles of faith, a sacerdotal caste with its trail of hierarchies, ceremonies and privileges, not different from the ideas of mysticism and abuse that it so publicly criticized.

Without possessing any characteristic of a religion, in the usual sense of the word, Spiritism could not and should not decorate itself with a title, which, by its value, would inevitably have been mistaken. That is why we simply say: It is a philosophical and moral doctrine.

[Extract from the article with the above title published on [\*\*\*The Spiritist Magazine\*\*\*](#), edition N. 5, October-December 2008, the official publication of the [\*\*\*International Spiritist Council\*\*\*](#). Translated by *Flavio Zanetti*]

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## ARTICLES

### What Happens When We Die?

by **M. J. Stephey**



By [M.J. Stephey](#) Thursday, September 18, 2008

A fellow at New York City's Weill Cornell Medical Center, Dr. Sam Parnia is one of the world's leading experts on the scientific study of death. Last week Parnia and his colleagues at the Human Consciousness Project announced their first major undertaking: a 3-year exploration of the biology behind "out-of-body" experiences. The study, known as AWARE (AWAREness during REsuscitation), involves the collaboration of 25 major medical centers through Europe, Canada and the U.S. and will examine some 1,500 survivors of cardiac arrest. TIME spoke with Parnia about the project's origins, its skeptics and the difference between the mind and the brain.

#### **What sort of methods will this project use to try and verify people's claims of "near-death" experience?**

When your heart stops beating, there is no blood getting to your brain. And so what happens is that within about 10 sec., brain activity ceases —as you would imagine. Yet paradoxically, 10% or 20% of people who are then brought back to life from that period, which may be a few minutes or over an hour, will report having consciousness. So the key thing here is, Are these real, or is it some sort of illusion? So the only way to tell is to have pictures only visible from the ceiling and nowhere else, because they claim they can see everything from the ceiling. So if we then get a series of 200 or 300 people who all were clinically dead, and yet they're able to come back and tell us what we were doing and were able see those pictures, that confirms consciousness really was continuing even though the brain wasn't functioning.

#### **How does this project relate to society's perception of death?**

People commonly perceive death as being a moment — you're either dead or you're alive. And that's a social definition we have. But the clinical definition we use is when the heart stops beating, the lungs stop working, and as a consequence the brain itself stops working. When doctors shine a light into someone's pupil, it's to demonstrate that there is no reflex present. The eye reflex is mediated by the brain stem, and that's the area that keeps us

alive; if that doesn't work, then that means that the brain itself isn't working. At that point, I'll call a nurse into the room so I can certify that this patient is dead. Fifty years ago, people couldn't survive after that.

### **How is technology challenging the perception that death is a moment?**

Nowadays, we have technology that's improved so that we can bring people back to life. In fact, there are drugs being developed right now — who knows if they'll ever make it to the market — that may actually slow down the process of brain-cell injury and death. Imagine you fast-forward to 10 years down the line; and you've given a patient, whose heart has just stopped, this amazing drug; and actually what it does is, it slows everything down so that the things that would've happened over an hour, now happen over two days. As medicine progresses, we will end up with lots and lots of ethical questions.

But what is happening to the individual at that time? What's really going on? Because there is a lack of blood flow, the cells go into a kind of a frenzy to keep themselves alive. And within about 5 min. or so they start to damage or change. After an hour or so the damage is so great that even if we restart the heart again and pump blood, the person can no longer be viable, because the cells have just been changed too much. And then the cells continue to change so that within a couple of days the body actually decomposes. So it's not a moment; it's a process that actually begins when the heart stops and culminates in the complete loss of the body, the decompositions of all the cells. However, ultimately what matters is, What's going on to a person's mind? What happens to the human mind and consciousness during death? Does that cease immediately as soon as the heart stops? Does it cease activity within the first 2 sec., the first 2 min.? Because we know that cells are continuously changing at that time. Does it stop after 10 min., after half an hour, after an hour? And at this point we don't know.

### **What was your first interview like with someone who had reported an out-of-body experience?**

Eye-opening and very humbling. Because what you see is that, first of all, they are completely genuine people who are not looking for any kind of fame or attention. In many cases they haven't even told anybody else about it because they're afraid of what people will think of them. I have about 500 or so cases of people that I've interviewed since I first started out more than 10 years ago. It's the consistency of the experiences, the reality of what they were describing. I managed to speak to doctors and nurses who had been present who said these patients had told them exactly what had happened, and they couldn't explain it. I actually documented a few of those in my book *What Happens When We Die* because I wanted people to get both angles — not just the patients' side but also the doctors' side — and see how it feels for the doctors to have a patient come back and tell them what was going on. There was a cardiologist that I spoke with who said he hasn't told anyone else about it because he has no explanation for how this patient could have been able to describe in detail what he had said and done. He was so freaked out by it that he just decided not to think about it anymore.

### **Why do you think there is such resistance to studies like yours?**

Because we're pushing through the boundaries of science, working against assumptions and perceptions that have been fixed. A lot of people hold this idea that, well, when you die, you die; that's it. Death is a moment — you know you're either dead or alive. All these things are not scientifically valid, but they're social perceptions. If you look back at the end of the

19th century, physicists at that time had been working with Newtonian laws of motion, and they really felt they had all the answers to everything that was out there in the universe. When we look at the world around us, Newtonian physics is perfectly sufficient. It explains most things that we deal with. But then it was discovered that actually when you look at motion at really small levels — beyond the level of the atoms — Newton's laws no longer apply. A new physics was needed, hence, we eventually ended up with quantum physics. It caused a lot of controversy — even Einstein himself didn't believe in it.

Now, if you look at the mind, consciousness, and the brain, the assumption that the mind and brain are the same thing is fine for most circumstances, because in 99% of circumstances we can't separate the mind and brain; they work at the exactly the same time. But then there are certain extreme examples, like when the brain shuts down, that we see that this assumption may no longer seem to hold true. So a new science is needed in the same way that we had to have a new quantum physics. The CERN particle accelerator may take us back to our roots. It may take us back to the first moments after the Big Bang, the very beginning. With our study, for the first time, we have the technology and the means to be able to investigate this. To see what happens at the end for us. Does something continue?

Published on [Health & Science Section](#) of [Time Magazine](#)

## **Some Who Come to Spiritist Centers** by **Yvonne Limoges**

This year our center celebrates its 27th year. Throughout these many years, when new people attend, they mostly come in search of the same things (to learn what Spiritism generally teaches, and/or, if we have mediums, so they perhaps can receive a spirit message).

Yet, we have noted different trends in WHAT some people *specifically* are trying to seek from us throughout the years.

Movies, TV shows and programs containing psychics and mediums, has widely exposed and somewhat "educated" people in general, about the existence of spirits, a spirit world, mediumship, reincarnation, and a host of other "so-called" paranormal phenomena. In addition, many recent polls have revealed millions of people in this country believe in these and many more now speak openly about them, even sharing their own personal experiences. Therefore, a long time ago, we had people who generally were doubtful about these things, now we have more that believe in them.

This being said it is not a surprise that many people have discovered or feel they can now reveal that they have their own psychic and/or mediumship abilities, as anyone can have them in various aptitudes. Also, I believe that since many have seen the excitement and rewarding experiences people have received from the work of psychics and mediums as portrayed on TV and movies, etc., some have decided they want to "develop" these faculties so they can do some of these things too (some with good and some with not-so-good motives, in our opinion). Therefore, we have had numerous requests (via email or by new attendees) regarding instruction for the development of mediumship (lately requests for "healing mediumship" has been especially popular). Let me mention that there exist many

other types of classes and schools out there that teach these types of things, generally for payment.

On our website, we list a section entitled as "Spiritist Mediumship" for a specific reason. Although one may legitimately have the faculties of a psychic or medium, this does NOT mean that person will become a **SPIRITIST MEDIUM** for there are strict criteria that must be met to practice as one, and that *is the only type of mediumship a Spiritist Center teaches which are based on the books of Allan Kardec.*

A Spiritist medium has to continually educate him or herself in the Spiritism Doctrine, accept its principles and change one's behavior to be in accord with it as much as possible. The morality of a medium has a tremendous affect on how the faculty can and will be used. One of the basic principles Spiritism teaches about mediumship is that its main purpose for one who has it, is for *their own moral betterment first.*

Yet, we do not want to discourage newcomers to our center and so this involves a process of gentle, patient and charitable Spiritist education, especially if a person sincerely comes to us to learn or with spiritual problems. Nevertheless, we must also be crystal clear about Spiritist principles and proper behavior. We have found that eventually the person decides for him or herself, after attending for awhile, whether to accept the tenets of the Spiritist Doctrine and also whether he or she can accept the demands required in becoming a **SPIRITIST MEDIUM**.

**Yvonne Crespo Limoges is the Director of the**  
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## **ELECTRONIC BOOKS**

### **ON MIRACLES AND MODERN SPIRITUALISM**

**BY**

**ALFRED RUSSEL WALLACE,**

**D.C.L., LL.D., F.R.S.**

**REVISED EDITION, WITH CHAPTERS ON  
APPARITIONS AND PHANTASMS**

**LONDON  
GEORGE REDWAY  
1896**

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## **THE SCIENTIFIC ASPECT OF THE SUPERNATURAL**

### **I**

#### ***INTRODUCTORY***

IN the following pages I have brought together a few examples of the evidence for facts usually deemed miraculous or supernatural, and therefore incredible; and I have prefixed to these some general considerations on the nature of miracle, and on the possibility that much which has been discredited as such is not really miraculous in the sense of implying any alteration of the laws of nature. In that sense I would repudiate miracles as entirely as the most thorough skeptic. It may be asked if I have myself seen any of the wonders narrated in the following pages. I answer that I have witnessed facts of a similar nature to some of them, and have satisfied myself of their genuineness; and therefore feel that I have no right to reject the evidence of still more marvelous facts witnessed by others.<sup>1</sup>

A single new and strange fact is, on its first announcement, often treated as a miracle, and not believed because it is contrary to the hitherto observed order of nature. Half-a-dozen such facts, however, constitute a little "order of nature" for themselves. They may not be a whit more understood than at first; but they cease to be regarded as miracles. Thus it will be with the many thousands of facts of which I have culled a few examples here. If but one or two of them are proved to be real, the whole argument against the rest of "impossibility" and "reversal of the laws of nature" falls to the ground. I would ask any man desirous of knowing the truth to read the following five works carefully through, and then say whether he can believe that the whole of the *facts* stated in them are to be explained by imposture or self-delusion. And let him remember that if but one or two of them are true, there ceases to be any strong presumption against the truth of the rest. These works are –

1. Keichenbach's Researches on Magnetism, Electricity, Heat, Light, &c., in their relations to the vital force. Translated by Dr. Gregory.
2. Dr. Gregory's Letters on Animal Magnetism.
3. R. Dale Owen's Footfalls on the Boundary of Another World.
4. Hare's Experimental Investigation of the Spirit Manifestations.
5. Home's Incidents of my Life.

All these are easily obtained, except the 4th, which may, however, be found in most collections of occult literature.

I subjoin a list of the persons whose names I have adduced in the following pages, as having been convinced of the truth and reality of most of these phenomena. I presume it will be admitted that they are *honest* men. If, then, these facts, which many of them declare they have repeatedly witnessed, never took place, I must leave my readers to account for the undoubted *fact* of their belief in them as best they can. I can only do so by supposing these well-known men to have been all fools or madmen, which is to me more difficult than believing they are sane men, capable of observing matters of fact, and of forming a sound judgment as to whether or no they could possibly have been deceived in them. A man of sense will not lightly declare, as many of these do, not only that he has witnessed what others deem absurd and incredible, but that he feels morally certain he was not deceived in what he saw.

## LIST.

1. Professor A. DE MORGAN Mathematician and Logician.
2. Professor OHALLIS Astronomer.
3. Professor WM. GREGORY, M.D. Chemist.
4. Professor EGBERT HARE, M.D. Chemist.
5. Professor HERBERT MAYO, M.D.F.E.S. Physiologist.
6. Mr. EUTTER Chemist.
7. Dr. ELLIOTSON Physiologist.
8. Dr. HADDOCK Physician.
9. Dr. GULLY Physician.
10. Judge EDMONDS Lawyer.
11. Lord LYNDHURST Lawyer.
12. CHARLES BRAY Philosophical Writer.
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13. Archbishop WHATELY Clergyman.
- 14 Rev. W. KERR, M.A. Clergyman.
15. Hon. Col. E. B. WILBRAHAM Military Man.
16. Sir EICHARD BURTON Explorer, Linguist, and Author.
17. NASSAU E. SENIOR Political Economist.
18. W. M. THACKERAY Author.
19. T. A. TROLLOPE Author.
20. B. D. OWEN Author and Diplomatist.
21. W. HoWITT Author.
22. S. C. HALL Author.

## II

### *MIRACLES AND MODERN SCIENCE*

A miracle is generally defined to be a violation or suspension of a law of nature, and as the laws of nature are the most complete expression of the accumulated experiences of the human race, Hume was of opinion that no amount of human testimony could prove a miracle. Strauss bases the whole argument of his elaborate work on the same ground, that no amount of testimony coming to us through the depth of eighteen centuries can prove that those laws were ever subverted, which the unanimous experience of men now shows to be invariable. Modern science has placed this argument on a wider basis, by showing the interdependence of all these laws, and by rendering it inconceivable that force and motion, any more than matter, can be absolutely originated or destroyed. Prof. Tyndall, in his paper on *The Constitution of the Universe in the Fortnightly Review*, says, "A miracle is strictly



defined as an invasion of the law of the conservation of energy.<sup>2</sup> To create or annihilate matter would be deemed on all hands a miracle; the creation or annihilation of energy would be equally a miracle to those who understand the principle of conservation." Mr. Lecky, in his great work on "Rationalism," shows us that during the last two or three centuries there has been a continually increasing disposition to adopt secular rather than theological views, in history, politics, and science. The great physical discoveries of the last half century have pushed forward this movement with still greater rapidity, and have led to a firm conviction in the minds of most men of education that the universe is governed by wide and immutable laws, under which all phenomena whatever may be classed, and to which no fact in nature can ever be opposed. If, therefore, we define miracle as a contravention of any one of these laws, it must be admitted that modern science has no place for it; and we cannot be surprised at the many and varied attempts by writers of widely different opinions to account for or explain away all recorded facts in history or religion which they believe could only have happened on the supposition of miraculous or supernatural agency. This task has been by no means an easy one. The amount of direct testimony to miracles in all ages is very great. The belief in miracles has been, till comparatively recent times, almost universal, and it may safely be asserted that, of those who are, on general grounds, most firmly convinced of the impossibility of events deemed miraculous, few if any have thoroughly and honestly investigated the nature and amount of the evidence that those events really happened. On this subject, however, I do not now intend to enter. It appears to me that the very basis of the whole question has been to some extent misstated and misunderstood, and that in every well-authenticated case of supposed miracle a solution may be found which will remove many of our difficulties.

One common fallacy appears to me to run through all the arguments against facts deemed miraculous, when it is asserted that they *violate*, or *invade*, or *subvert* the laws of nature. This is really assuming the very point to be decided, for if the disputed fact did happen, it could only be in accordance with the laws of nature, since the only complete definition of the "laws of nature" is that they are the laws which regulate all phenomena. The very word "supernatural," as applied to a *fact*, is an absurdity; and "miracle," if retained at all, requires a more accurate definition than has yet been given of it. To refuse to admit, what in other cases would be absolutely conclusive evidence of a fact, because it cannot be explained by those laws of nature with which we are now acquainted, is really to maintain that we have complete knowledge of those laws, and can determine beforehand what is or is not possible. The whole history of the progress of human knowledge shows us that the disputed prodigy of one age becomes the accepted natural phenomenon of the next, and that many apparent miracles have been due to laws of nature subsequently discovered.

Many phenomena of the simplest kind would appear supernatural to men having limited knowledge. Ice and snow might easily be made to appear so to inhabitants of the tropics. The ascent of a balloon would be supernatural to persons who knew nothing of the cause of its upward motion; and we may well conceive that, if no gas lighter than atmospheric air had ever been discovered, and if in the minds of all (philosophers and chemists included), air had become indissolubly connected with the idea of the lightest form of terrestrial matter, the testimony of those who had seen a balloon ascend might be discredited, on the grounds that a law of nature must be suspended in order that anything could freely ascend through the atmosphere in direct contravention to the law of gravitation.

A century ago, a telegram from three thousand miles' distance, or a photograph taken in a fraction of a second, would not have been believed possible, and would not have

been credited on any testimony, except by the ignorant and superstitious who believed in miracles. Five centuries ago the effects produced by the modern telescope and microscope would have been deemed miraculous, and if related only by travelers as existing in China or Japan, would certainly have been disbelieved. The power of dipping the hand into melted metals unhurt is a remarkable case of an effect of natural laws appearing to contravene another natural law; and it is one which certainly might have been, and probably has been, regarded as a miracle, and the fact believed or disbelieved, not according to the amount or quality of the testimony to it, but according to the credulity or supposed superior knowledge of the recipient. About fifty years ago the fact that surgical operations could be performed on patients in the mesmeric trance without their being conscious of pain was strenuously denied by most scientific and medical men in this country, and the patients, and sometimes the operators, denounced as impostors; the asserted phenomenon was believed to be contrary to the laws of nature. Now, probably every man of intelligence believes the facts, and it is seen that there must be some as yet unknown law of which they are a consequence. When Castellet informed Ràumur that he had reared perfect silkworms from the eggs laid by a virgin moth, the answer was *Ex nihilo nihil fit*, and the fact was disbelieved. It was contrary to one of the widest and best established laws of nature; yet it is now universally admitted to be true, and the supposed law ceases to be universal. These few illustrations will enable us to understand how some reputed miracles may have been due to yet unknown laws of nature. We know so little of what nerve or life-force really is, how it acts or can act, and in what degree it is capable of transmission from one human being to another, that it would be indeed rash to affirm that under no exceptional conditions could phenomena, such as the apparently miraculous cure of many diseases, or perception through other channels than the ordinary senses, ever take place.

To illustrate how gradually the natural glides into the miraculous, and how easily our beliefs are determined by preconceived ideas rather than by evidence, take the following pair of cases :-

Forty or fifty years ago an account appeared in the *London Medical Times* of an experiment on four Russians who had been condemned to death. They were made, without knowing it, to sleep in beds whereon persons had died of epidemic cholera, but not one of them caught the disease. Subsequently they were told that they must sleep in the beds of cholera patients, but were put into perfectly clean and wholesome beds, yet three of them now took the disease in its most malignant form, *and died within four hours*.

About two hundred years ago Valentine Greatrak cured people of various diseases by stroking them with his hand. The Rev. Dr. B. Dean, writing an account from personal observation, says :- "I was three weeks together with him at my Lord Conway's, and saw him lay his hands upon (I think) a thousand persons: and really there is something in it more than ordinary, but I am convinced 'tis not miraculous. I have seen deafness cured by his touch, grievous sores of many months date in a few days healed, obstructions and stoppings removed, and cancerous knots in the breast dissolved. "The detailed evidence of eye-witnesses of high character and ability as to these extraordinary cures is overwhelming, but cannot here be given.

Now, of these two cases the first will be generally believed; the second disbelieved. The first is supposed to be a natural effect of "imagination," the second is generally held to be of the nature of a miracle. Yet to impute any definite physical effect to imagination is merely to state the facts and to hide our complete ignorance of the causes or laws which govern them. And to hold that there can be no curative power in the repeated contact of a peculiarly constituted human being, when the analogy of the admitted facts of mesmerism proves how powerful and curious are the effects of human beings on each other, would

seem to be a very great degree of presumption in our present almost complete ignorance of the relation of the mind to the body.

But it will be objected that it is only the least important class of miracles that can possibly be explained in this manner. In many cases dead matter is said to have been endowed with force and motion, or to have been suddenly increased immensely in weight and bulk; things altogether non-terrestrial are said to have appeared on earth, and the orderly progress of the great phenomena of nature is affirmed to have been suddenly interrupted. Now one characteristic of most of this class of reputed miracles is, that they seem to imply the action of another power and intelligence than that of the individual to whose miraculous power they are vulgarly imputed. One of the most common and best attested of these phenomena is the movement of various solid bodies in the presence of many witnesses, without any discoverable cause. In reading the accounts of these occurrences by eye-witnesses one little point of detail often recurs that an object appears to be thrown or to fall suddenly, and yet comes down gently and without noise. This curious point is to be found mentioned in old trials for witchcraft, as well as in the most modern phenomena of haunted houses or of spiritualism, and is strikingly suggestive of the objects being *carried* by an invisible agent. To render such things intelligible or possible from the point of view of modern science, we must, therefore, have recourse to the supposition that intelligent beings may exist, capable of acting on matter, though they themselves are uncognisable directly by our senses.

That intelligent beings may exist around and among us, unperceived during our whole lives, and yet capable under certain conditions of making their presence known by acting on matter, will be inconceivable to some, and will be doubted by many more, but we venture to say that no man acquainted with the latest discoveries and the highest speculations of modern science will deny its *possibility*. The difficulty which this conception presents will be of quite a different nature from that which obstructs our belief in the possibility of miracle, when defined as a contravention of those great natural laws which the whole tendency of modern science declares to be absolute and immutable. The existence of sentient beings uncognisable by our senses would no more contravene these laws than did the discovery of the true nature of the Protozoa, those structureless gelatinous organisms which exhibit so many of the higher phenomena of animal life without any of that differentiation of parts or specialization of organs which the necessary functions of animal life seem to require. The existence of such preter-human intelligences, if proved, would only add another and more striking illustration than any we have yet received of how small a portion of the great cosmos our senses give us cognizance. Even such skeptics on the subject of the supernatural as Hume or Strauss would probably not deny the validity of the conception of such intelligences, or the abstract possibility of their existence. They would perhaps say, "We have no sufficient proof of the fact; the difficulty of conceiving their mode of existence is great; most intelligent men pass their whole lives in total ignorance of any such unseen intelligences: it is amongst the ignorant and superstitious alone that the belief in them prevails. As philosophers, we cannot deny the possibility you postulate, but we must have the most clear and satisfactory proof before we can receive it as a fact."

But it may be argued, even if such beings should exist, they could consist only of the most diffused and subtle forms of matter. How then could they act upon ponderable bodies, how produce effects at all comparable to those which constitute so many reputed miracles? These objectors may be reminded that all the most powerful and universal forces of nature are now referred to minute vibrations of an almost infinitely attenuated form of matter; and that, by the grandest generalizations of modern science, the most varied natural phenomena have been traced back to these recondite forces. Light, heat, electricity, magnetism, and probably vitality and gravitation, are believed to be but "modes of motion"

of a space-filling ether; and there is not a single manifestation of force or development of beauty but is derived from one or other of these. The whole surface of the globe has been modeled and remodeled, mountains have been cut down to plains, and plains have been grooved and furrowed into mountains and valleys, all by the power of ethereal heat vibrations set in motion by the sun. Metallic veins and glittering crystals buried deep down under miles of rock and mountain have been formed by a distinct set of forces developed by vibrations of the same ether. Every green blade and bright blossom that gladdens the surface of the earth owes its power of growth and life to those vibrations we call heat and light, while in animals and man the powers of that wondrous telegraph whose battery is the brain and whose wires are nerves, are probably due to the manifestation of a yet totally distinct "mode of motion" in the same all-pervading ether. In some cases we are able to perceive the effects of these recondite forces yet more directly. We see a magnet, without contact, or impact of any ponderable matter capable to our imagination of exerting force, yet overcoming gravity and inertia, raising and moving solid bodies. We behold electricity in the form of lightning riving the solid oak, throwing down lofty towers and steeples, or destroying man and beast, sometimes without a wound. And these manifestations of force are produced by a form of matter so impalpable, that only by its effects does it become known to us. With such phenomena everywhere around us, we must admit that if intelligences of what we may call an ethereal nature do exist, we have no reason to deny them the use of those ethereal forces which are the overflowing fountain from which all force, all motion, all life upon the earth originate. Our limited senses and intellects enable us to receive impressions from, and to trace some of the varied manifestations of ethereal motion under phases so distinct as light, heat, electricity, and gravity; but no thinker will for a moment assert that there can be no other possible modes of action of this primal element. To a race of blind men, how utterly inconceivable would be the faculty of vision, how absolutely unknowable the very existence of light and its myriad manifestations of form, color, and beauty. Without this one sense, our knowledge of nature and of the universe could not be a thousandth part of what it is. By its absence our very intellect would have been dwarfed, we cannot say to what extent; and we must almost believe that our moral nature could never have been fully developed without it, and that we could hardly have attained to the dignity and supremacy of man. Yet it is possible and even probable that there may be modes of sensation as superior to all ours as is sight to that of touch and hearing. In the next chapter we shall consider the bearings of this view of the subject on the more recent developments of so-called supernaturalism.

<sup>1</sup> In the late Dr. Carpenter's well-known work on "Mental Physiology" (p. 627) he refers to me, by name, as one of those who have "committed themselves to the extraordinary proposition, that if we admit the reality of the *lower* phenomena" (Class I., denned as "those which are conformable to our previous knowledge," &c.), the testimony which we accept as 'good for these ought to convince us of the *higher* (Classes II. and III., denned as " those which are in direct contrariety to our existing knowledge," &c.). As he must refer to the above passage and that eight lines farther on, my readers will have an opportunity of judging of the accuracy of Dr. C.'s unqualified statement that I refer to different *classes* of facts, when my words are "*facts of a similar nature.*" It will be seen farther on that I have witnessed numerous facts quite incredible to Dr. C., because "in direct contrariety to his existing knowledge," but that other observers, whom I quote, have witnessed much more remarkable facts of the *same class*, which I *therefore* feel bound to accept on their testimony. This Dr. C. twists into an "extraordinary proposition"

<sup>2</sup> This supposed definition of a miracle is a pure assumption. Miracles do not imply any "invasion of the law of the conservation of energy," but merely the existence of intelligent beings invisible to us, yet capable of acting on matter, as explained farther on.

**Next: III – MODERN MIRACLES VIEWED AS NATURAL PHENOMENA**

**Note from the Editor:** **The Scientific Aspect of the Supernatural**, was translated into Portuguese by Jäder dos Reis Sampaio and published by [Publicações Lachâtre](#), under the title of [O Aspecto Científico do Sobrenatural](#).

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## THE CODIFICATION

### GENESIS: The Miracles and the Predictions According to Spiritism

BY **Allan Kardec**

Author of "The Spirits' Book," "The Mediums' Book," and "Heaven and Hell."

**Translated By The Spirit-Guides of W. J. Colville**

[Colby & Rich, Publishers - 1883 - Boston - USA]

The spiritual doctrine is the result of the collective and concordant teachings of spirits.  
Science is called in to make the statements in Genesis agree with the laws of nature.  
God proves his greatness and power by the immutability of his laws, and not by their suspension.  
For God the past and the future are the present.

## CHAPTER II

### **GOD – EXISTENCE OF GOD – THE DIVINE NATURE – PROVIDENCE – VIEW OF GOD.**

#### Part Two

*Providence.* – Providence is the solicitude of God for all his creatures. God is everywhere. He sees all, he presides over all, even to the smallest things; in this, providential action consists. How can God, so grand, so powerful, so superior to all, interfere with the pettiest details, occupy himself with the most trifling thoughts and actions of each individual? Such is the question upon which unbelief alights, from which it concludes, that, in admitting the existence of God, his action should extend only to the general laws of the universe; that the universe operates to all eternity by virtue of these laws, to which every creature is subject in his sphere of activity without a need for the incessant co-operation of Providence. In their actual state of inferiority men can only with difficulty comprehend the infinite God, because they are themselves narrow and limited in their views of him. They imagine him to correspond to their ideas; they represent him as a circumscribed being, and make of him an image according to their ideal. Our pictures which paint him with human

features contribute not a little to establishing this error in the mind of the masses, who adore him in form more than in thought. He is to the greater part of humanity a powerful sovereign upon an inaccessible throne, lost in the immensity of the heavens; and, because their faculties and perceptions are limited, they do not comprehend that God can, or deigns to, interfere directly in little things.

In his impotence how is man to comprehend the essence even of divinity? He can form of it only an approximate idea by the aid of comparisons, necessarily very imperfect, but which can at least show him the possibility of that which at first sight seems to him impossible. Let us suppose a fluid subtle enough to penetrate all bodies; it is evident that every molecule of this fluid, coming in contact with every particle of matter, will produce upon the body an action identical with that which the whole fluid would produce. This is what chemistry demonstrates every day in limited proportions. This fluid, being without intelligence, acts mechanically by material force alone. But if we suppose this fluid to be endowed with intelligence, with sensitive and perceptive qualities, it will no more act blindly, but with discernment, will, and liberty; it will see, hear and feel. The properties of the perispiritual fluid can give us only an idea of it. It is not intelligent of itself since it is matter; but it is the vehicle of the thought, the sensations, and perceptions of the spirit. It is by reason of the fineness of this fluid that spirits penetrate all space, that they read our inmost thoughts, that they see and act at a distance. It is to this fluid, which has attained a certain degree of purification, that the superior spirits owe the gift of comparative omnipresence. A ray of their thought directed to different points is sufficient to enable them to manifest their presence simultaneously with it. The extension of this faculty is subordinate to the degree of elevation and purification of the spirit. It is also by the aid of this fluid that man himself acts at a distance by the power of the will upon certain individuals; that he modifies within certain limits the properties of matter, gives to inactive substances decided qualities, repairs organic disorders, and effects cures by the imposition of the hands. But the spirits, however elevated they may be, are creatures limited in their faculties, their power, and the extension of their perceptions, and cannot in this respect approach God. However, they can serve us as a point of comparison. That which the mind can accomplish only in a certain limit, God, who is infinite, performs in unlimited proportions.

There is still this difference, that the action of spirits is momentary and subordinate to circumstances; that of God is permanent. The thought of the spirit embraces only a circumscribed time and space; that of God, the universe and eternity. In a word, between the spirits and God there is the distance of the finite from the infinite. The perispiritual fluid is not the thought of the spirit, but the agent and intermediate of this thought. It is, in a manner, impregnated by the life of him who transmits it; and, in the impossibility of isolating it where we are, he seems to be one with the fluid, as sound and air seem to be one and the same in such a way that we can, as it were, materialize it. We say, for instance, the air is sonorous; we, in taking the effect for the cause, say that the fluid becomes intelligent. Let it be so or not with the thought of God, - that is to say, let it act directly, or by the intermedium of a fluid; for the facility of our intelligence, let us represent it under the concrete form of an intelligent fluid filling the infinite universe, penetrating all parts of creation, - *entire nature is plunged in the divine fluid*. Now, by virtue of the principle that the parts of a whole are of the same nature, and have the same properties as the whole, each atom of this fluid, if one can express it thus, possessing thought, - that is to

say, the essential attributes of divinity, this fluid being everywhere, - all is submissive to its intelligent action, to its foresight, to its solicitude, not a being, however inferior he may be, but who is in a measure penetrated by it.

We are thus constantly in the presence of divinity. Not one of our actions can escape his notice. Our thoughts are in incessant contact with his thoughts; and reason tells us that God reads the profoundest depths of our hearts. *We are in him, as he is in us*, according to the word of Christ. In order to exercise his watchful care over all his creatures, it is not necessary to look at them from the height of immensity. Our prayers, in order to be heard by him, have not to traverse space, nor to be spoken with a reverberating voice; for, being ever at our side, our thoughts are perceived by him. Our thoughts are like the tones of a bell, which make all the molecules of the ambient air vibrate. Far from us is the thought of materializing divinity. The image of an intelligent universal fluid is evidently only a comparison, but adapted to give a more just idea of God than the pictures which represent him with a human face. Its object is to make us comprehend the possibility of the presence of God everywhere, and of his occupying himself with every thing. We have always before our eyes an example which can give us an idea of the manner in which the action of God can be exercised over all beings, even to the inmost recesses of their hearts, and, consequently, how the most subtle impressions of our soul reach him. It is drawn from spiritual teaching on this subject; "One of the attributes of divinity is infinitude. One cannot represent the Creator as having any limit, form, or boundary whatever. If he were not infinite, one could conceive of some one greater than he, who would be God. Being infinite, God is everywhere; for, if he were not everywhere, he would not be infinite. How can one combat this argument? Then, if there is a God, which no one should doubt, this God is infinite, and one can conceive of no space that he does not occupy. He is found, consequently, in contact with all his creations; He envelops them; they are in him. It is, then, comprehensible that he can be in direct rapport with every creature; and, in order to make you comprehend as clearly as possible in what manner this communication is always and universally taking place, let us examine that which passes between the spirit of man and his body. Man is a little world, of which the director is the spirit, and the principle directed is the body. In this universe the body will represent a creation whose spirit is God. [You comprehend that there can be here only a question of analogy, and not of identity.]

"The members of this body, the different organs which compose it, - its muscles, its nerves, its veins, its joints, - are so many material individualities localized in special parts of the body, if one can so speak. Although the number of these constitutive parts, so varied and different by nature, is considerable, it is not to be doubted, however, that he cannot move, that no action whatever can occur in any particular part, without the consciousness of the spirit in regard to it. Are there diverse sensations in many places simultaneously, the spirit feels them all, discerns them, analyzes them, assigns to each its cause and place of action. A similar phenomenon takes place between creation and God. God is everywhere in nature, as the spirit pervades all the body. All the elements of creation are in constant rapport with him, as all the particles of the human body are in immediate contact with the spiritual being. There is, then, no reason why phenomena of the same order should not be produced in like manner in the one case as in the other. A member is agitated, the spirit feels it; a creature thinks, God knows it. All the members move, the different organs are put in vibration, the spirit feels every manifestation, distinguishes them, and localizes them. The different creations, different creatures, are agitated, think, act diversely, and God knows all that which passes, assigns to each one that which is peculiar to him. One can deduce from it

equally the solidarity of matter and of intelligence, the solidarity between all beings of the world, that of all worlds, and, indeed, that of all creations of the Creator." – *Quintemont: Société de Paris, 1867.*

We comprehend the effect, which is much. From the effect we mount to the cause, and we judge of the cause by the grandeur of the effect; but its inmost essence escapes us, like that of the cause of a multitude of phenomena. We know the effects of electricity, of heat, of light, of gravitation; we form calculations in regard to them; however, we are ignorant of the inmost nature of the principle which produces them. Is it, then, more rational to deny divine principle because we do not comprehend it? Nothing hinders us from admitting a principle of sovereign intelligence, a center of action, a principal focus, beaming always, inundating the entire universe with its beams, like the sun with its light. But where is this focus? That is what no one can tell. It is probable that God is no more confined to a certain point than is his action, and that he traverses incessantly the regions of space without limit. If common spirits have the gift of ubiquity, this faculty in God must surely be unlimited. Admitting that God does fill the universe, one can suppose that this focus has no necessity for transporting itself, but that he appears at each point where sovereign will desires to be. From which we can infer that he is everywhere, but in no one place especially. Before these unfathomable problems we must feel our littleness. God exists; we cannot doubt it. He is infinitely just and good; this is his essence. His care extends itself to all; we comprehend it. He can then desire only our good; that is why we should have confidence in him. This is the essential part of it; for the rest, let us wait until we are worthy of understanding him.

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## **SPIRITS' MESSAGES**

### **HEAVEN AND HELL**

Or

The Divine Justice Vindicated in the Plurality of Existence

*Concerning*

The passage from the earthly life to spirit-life,  
future rewards and punishments,  
angels and devils, etc.

Followed by numerous examples of the state of the soul,  
during and after death.

BEING THE PRACTICAL CONFIRMATION OF "THE SPIRITS' BOOK"

**BY Allan Kardec**

Translated from the Sixtieth Thousand - By *Anna Blackwell*



[London: Trubner & Co., Ludgate Hill - 1878]

## **Part First - Doctrine**

### CHAPTER III

## **HEAVEN**

### **Part Three**

13. The employments of spirits are proportioned to their advancement, to the knowledge they possess, to their capacities, to their experience, and to the degree of confidence reposed in them by the sovereign Master. In the spirit-world, there is no privilege, no favor that is not the consequence of personal merit; all the arrangements of that higher world are weighed in the scales of absolute justice. The most important missions are confided only to those who are known, by God, to be, at once, able to fulfill them worthily, and incapable of betraying them or of failing in the accomplishment of the tasks committed to them. While, under the very eye of God, the most worthy of these exalted servants of the Most High compose the Supreme Council of the Universe, others, a degree below them, are charged with the direction of the various solar systems, and others, again, of a yet lower rank in the hierarchy of perfected spirits – that is to say, of those whose intellectual acquirements and absolute devotion to general interests have placed them in the highest category of the spirit-world – are charged with the direction of a single planet. After these, in the order of their personal advancement and hierarchical rank, are the spirits who, though of high advancement in comparison with those of lower degree, are still far from having attained to the vast knowledge and perfect purity of the highest category, and who are entrusted with the direction of a single nation, of a single family, of a single individual, are charged to push forward some special branch of progress, or to superintend the various operations of nature, all of which, to the minutest details of the work of creation, are carried on under the constant supervision of spirits specially charged, for the time being, with the special task which, through their degree of knowledge and of devotion, they are best fitted to discharge. In the vast and harmonious unity of creation, there are occupations for all varieties and degrees of capacity, of aptitude, of devotion; occupations that are solicited with ardent desire and accepted with joy and gratitude, because devotion and service are means of advancement for the spirits who aspire to the ineffable felicity of the supreme degree.

14. Besides the great missions which are confided only to spirits of the higher degrees, there are others, of every degree of importance, which are entrusted to spirits of corresponding degrees of advancement; so that every spirit, even those who are incarnated, may be said to have his own – that is to say, *certain duties to perform for the for the benefits of his fellows* – from the father of a family, on whom is laid the task of bringing forward his children, to the man of genius who endows society with new elements of progress. It is among the spirits who are charged with these missions of secondary importance that weakness, unfaithfulness, and withdrawals often occur, failures in duty that delay the advancement of the individual who is guilty of them, but that have no disturbing effect on the general course of events.

15. Thus all the intelligent beings of the creation assist on carrying the general work of the universe, whatever the degree of development at which they have arrived, and each of them according to his possibilities; some of them in the state of incarnation, others in the

spirit-state. There is activity everywhere; from the bottom of the ladder to the top, all are learning, aiding one another, mutually supporting each other, and holding out a helping hand to assist each other in reaching the summit.

Solidarity is thus established between the spirit-world and the corporeal world, in other words, between spirits and men, between spirits in freedom and spirits in the capacity of the flesh. And thus, too, all true sympathies, all pure and sincere affections are perpetuated, strengthened, and ennobled, through the purification and continuation of the affectionate relationships of spirits, in their successive existences.

Everywhere, throughout infinity, are life and activity; not a corner of the boundless extent around us that is not peopled with intelligent creatures; not a region that is not incessantly traversed by innumerable legions of radiant beings, invisible to the gross senses of spirits in flesh, but the sight of whom fills with admiration and rapture the souls that are freed from the veil of materiality. Everywhere, throughout the universe, there is happiness proportioned to the degree of progress achieved, to the greatness of the tasks accomplished; for each spirit carries within himself the elements of his happiness, according to the category in which he is placed, for the time being, by his degree of advancement.

The happiness of spirits depending on their own personal qualities and not on any physical surroundings, it exists wherever there are spirits who are capable of being happy; but there is not, throughout the universe, any fixed and circumscribed region of happiness. The fully purified spirits find their happiness wherever they may be, in any and every part of the universe, *because they contain the elements of that happiness in themselves, and they are always able to contemplate the Divine Majesty, because God is everywhere.*

16. Happiness, nevertheless, is not simply a matter of personal feeling, for, if it were merely individual, if it could not be shared with others, it would be selfish and incomplete; to be perfect, it requires communion of thought and feeling on the part of those who are able to understand and to sympathize with one another. The higher spirits, attracted to each other by similitude of ideas, tastes, and sentiments, form vast homogeneous groups, or families, in which each individual radiates his own qualities and receives the serene and beneficent emanations of all the other individualities of the group, whose members sometimes disperse, to occupy themselves with the missions entrusted to them, sometimes assemble at some given point of space, to inform each other of the result of their labors, sometimes gather round a spirit of higher degree, to receive his counsels or his directions.

17. Although spirits are everywhere, the globes of the universe are the centers in which they assemble by preference, according to the similarity existing between themselves and those by whom they are inhabited. Globes of great advancement are surrounded by the shining hosts of the higher spirits; around globes of low degree, low and backward spirits swarm in crowds. The earth is still one of the latter. Each globe has, therefore, so to say, its own population of incarnate and disincarnate spirits, supplied, for the most part, by the incarnation and disincarnation of the same spirits. The population of the various globes is more stable in proportion to their backwardness, because, the lower the globe, the more closely are its spirits attached to matter; it is more floating in the globes of higher degree, because their spirits are more emancipated from the influences of materiality. But the higher spirits voluntarily quit the splendid worlds which are foci of light and joy, and go to worlds of lower degree, in order to sow therein the germs of progress, to bring consolation and hope to the spirits incarnated in them, to raise the courage of those who are sinking under the trials and struggles of corporeal life; - and they sometimes incarnate themselves in the world whose improvement they wish to help forward, in order to accomplish their undertaking with greater efficiency and success.

18. In the boundless immensity around us, where, then, is "Heaven"? "Heaven" is everywhere; it has no fixed site, no place, no circumscribing limits; the globes of high

degree are the last stations on the road which leads to it; virtue opens the gates of that supreme abode; vice bars its entrance; for only those who have reached the highest degree of purity can cross its threshold.

In contrast with this grand and magnificent view of the universe, which shows us its remotest regions peopled with intelligent inhabitants, which assigns to all the objects of creation a meaning, a purpose, and an aim, how mean, how petty, is the doctrine which limits the human race to an imperceptible point of space, which represents mankind as beginning at a given instant, and as being destined to come to an end, at a given time, with the world which it inhabits, the career of the race embracing but a moment in eternity! How sad, dark, and chilling is the doctrine which represents the rest of the universe, before, during, and after, the brief episode of the career of the human race, as void of life and movement, an incommensurable desert plunged in eternal silence! How prolific of despair is such a doctrine, presenting to the mind the picture of the small group of the elect, absorbed in perpetual contemplation, while the great majority of the only creatures of immensity are condemned to endless torments! How cruel, for all loving hearts, is such a doctrine, interposing an impassable barrier between the living and the dead! The souls of the elect, in their selfish happiness, think only of their own beatitude; the souls of the damned, in their hopeless eternity of misery, think only of their own despair. Is it strange that selfishness should be rife upon the earth, when it is presented to mankind as reigning supreme in "Heaven"? And how narrow, how degrading, is the idea given, by such a doctrine, of the power, the wisdom, and the goodness of God!

How grand, how sublime, on the contrary, is the idea of the Divine Being that is given by Spiritism! What vast horizons does its doctrine open out to the mind, what splendid vistas does it unroll to the imagination and the heart! But what proves it to be true? Reason, in the first place; revelation, in the second place; and, lastly, its accordance with the scientific progress of the day. Between two doctrines, one of which debases, while the other exalts, our idea of the attributes of God; - one of which is in contradiction, and the other in harmony, with the law of progress that is visible in every department of existence; - one of which remains stationary while the other leads us incessantly forwards, - common sense suffices to show us which is the nearest to the truth. In presence of two doctrines thus diametrically opposed to each other, let each inquirer interrogate his own consciousness, his own aspirations, and an inner voice will reply to his inquiry as to which is the true one. The aspirations of mankind are the voice of God, and cannot deceive us.

19. But why, then, it may be asked, has God not revealed all truth to mankind, from the beginning? For the same reason which renders it impossible to impart, to an infant, the knowledge that is imparted to an adult. The restricted revelation of former ages was sufficient for the needs of the human race in the period for which it was intended; the Divine revealing are always proportioned to the mental and moral capacities of the spirits to whom they are made. *Those who, at the present day, are receiving a fuller revelation, are the same spirits who received the more restricted revelation of the earlier ages, but who, since that earlier period, have increased in intelligence.*

Before physical science had revealed to mankind the existence of the living forces of nature, the mechanism of the heavens, the true nature and mode of formation of the earth, could men have understood the immensity of space, and the plurality of the worlds of the universe? Before geology had shown them the constitution of the earth, could they have dislodged "hell" from its depths, or understood the allegorical meaning of the six days of the creation? Before astronomy had discovered the laws which regulate the universe, could they have seen that there is neither "high" nor "low" in space, and that the sky is neither above the clouds nor bounded by the stars? Before psychological science had come into existence, could they have identified themselves with spiritual life, or have formed to themselves a conception of an existence after death, whether happy or unhappy, otherwise than in connection with some fixed locality and under some physical form? No; comprehending

through the senses rather than by thought, the idea of an illimitable universe was too vast for their intelligence; it was needful to reduce the idea of the universe to narrower proportions, in order to bring it within their sphere of vision, deferring its broader presentation to a later period. A partial revelation was useful in the past, and the wisdom of the Providential ordering is shown in this proportioning of its teachings to the needs and capacities of the time in which it was made; but it is insufficient at the present day, and they are wrong who, not taking into account the progress of ideas, imagine that they can hold men of mature age in the leading-strings of infancy (Vide *The Gospel Explained by Spirits*, chap. iii).

## **Part Second - Examples**

### CHAPTER II

#### **[Happy Spirits]**

#### MR. SANSON (III)

Q. Under what aspect did the spirits appear to you? Was it under the human form?

A. Yes; our spirit-friends have always told us, upon the earth, that they retain, in the spirit-world, the transitory form which they wore in their last earthly life; and this is true. But what a difference between the clumsy human machine, that drags itself along, so heavily, upon the earth, with its load of sorrow and trials, and the wondrous fluidicity of the spirit-bodies! There is no ugliness among them, for their features have lost the expression of harshness which is characteristic of the human race. Their beauty may truly be termed *beatific*, and their movements are the perfection of elegance and grace. The language of spirits has intonations unknown to human speech; and their glance has the depth and brilliance of a star. Try to imagine all the beauty that can be built up by the power of the Supreme Architect, and you will have formed to yourselves some faint idea of the appearance of spirits.

Q. How do you appear to yourself? Do you seem to yourself to possess a form that is limited and circumscribed, although fluidic? Do you feel that you have a head, a trunk, arms, and legs?

A. Spirits, having preserved a form which resembles the human, but idealized, *divinized*, have, undoubtedly, all the members of which you speak. I feel myself perfectly in possession of a form and fingers; for we can, by our will, render ourselves visible to you, or press your hands. I am close to you, and I have pressed the hand of each one of you, without your being aware of my doing so; our fluidicity enables us to be everywhere without occupying any point of space, without causing you any sensation, if such be our desire. At this very moment, your hands are folded, and my hands are in yours. I say to you "I love you!" yet my body takes up no place, the light passes through it; and what would seem to you to be a miracle, if you could see it, is, for spirits, the continuous action of every instant.

Spirit-sight has no relation to human sight, just as the spirit-body has no real likeness to the human body, for it is, in generals and in details, absolutely different from the latter. The perspicacity of a spirit may be called *divine*, in this sense, viz., that it extends to everything, even to the divining of your thoughts; and his form is so completely under his control that he can, when he chooses to do so, assume the appearance best calculated to recall him to your remembrance; but in point of fact, the advanced spirit, who has finished with the trials of an earthly life, has an affection for the form which has brought him a step forward on the upward road.

Q. Spirits are of no sex; but as, only a few days ago, you were a man, is there, in your present state, more of the masculine nature than of the feminine? And how is it, in this respect, with spirits who have been separated for a longer time from their earthly body?

A. For us, there is neither "masculine" nor "feminine;" there is no procreation among spirits. Spirits are created by God; since, for the carrying out of His marvelous designs, He has willed that they should reincarnate themselves upon the earth, it was necessary to provide them with the means of effecting the reproduction of fleshly bodies through the agency of males and females. But you can understand, without its being necessary to enter into any explanation of the matter, that there can be no sex in spirits.

It has always been asserted by spirits that they are of no sex, because the sexes are only needed for the reproduction of bodies, and as spirits do not reproduce themselves, sex would be useless to them. Our question was intended, not to draw forth a fresh assertion of this fact, but to ascertain whether, after a death so recent as that of Mr. Sanson, the spirit retained, in this respect, any impression of his terrestrial state. Spirits who have reached a certain degree of purity are perfectly aware of their non-sexual nature; but, among those of lower degree, who are not yet dematerialized, there are many who believe themselves to be still what they were upon the earth, to have preserved the same passions and the same desires, and imagine themselves to be still men or women; hence it is that some of them have declared that spirits are of one or other sex. The contradictions observable in the statements of spirits are due, in part, to the different degrees of advancement at which they have arrived, in part to pre-conceived ideas, and the want of careful examination, on the part of those who question them.

Q. How does our present *séance* appear to you? Do we appear, to your new perceptions, the same as we did when you were among us? Can you see each of us as clearly, as distinctly, as formerly?

A. Much more clearly, for I can read the thoughts of each, and I am delighted with the excellent impression that is caused me by the good intentions of all those who are here assembled. I wish that the same cordial understanding could be arrived at, not only in Paris, by the union of all the spirits circles, but also throughout the whole France,\* too many of whose spiritist societies are separated by jealousy, *excited by the machinations of quarrelsome spirits who take pleasure in discord and disunion, whereas spiritism should be synonymous with the complete and absolute forgetfulness of the ME.*

Q. You say you read our thoughts; can you explain to us the way in which this perception of thought is effected?

A. It is not easy to do so; to explain to you the prodigious faculty of the spirit-sight, it would be necessary to begin by giving you the knowledge of a whole arsenal of agents unknown to you, and by rendering you as learned as we are, which could not be done, because your faculties are limited by your physical organism. Patience! Try to become *good*, and you will attain to this knowledge. As yet, you have only the amount of knowledge which corresponds to your degree of advancement; in course of time, you will be as we are. Try to die the death of the righteous, that so you may be able to learn much in the other life. Let curiosity – which is the stimulus of the reflective mind – lead you on gently to the passage which will procure for you the satisfaction of all your desires for knowledge, past, present, and future! Meanwhile, let me say (by way of replying, as well as I can, to the question you have just addressed me), that *the air by which you are surrounded, impalpable as we are, takes the impress of your thought; every breath you exhale is, so to say, a page on which your thought is written; and all those pages are read, and commented upon, by the spirits who are incessantly about you, messengers of a divine telegraphy which nothing escapes.*

- At the time of his decease, ALLAN KARDEC was engaged in elaborating the bases of a General Association, having its seat in Paris, and to which all the Spiritist Societies of Paris, of France, and of all other countries, were to be affiliated. – TR.

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## NEWS, EVENTS & MISCELLANEOUS

### 3rd U. S. SPIRITIST SYMPOSIUM

**3<sup>rd</sup> U.S. Spiritist Symposium**  
Reincarnation: Life, Liberty  
and the Pursuit of Happiness

**Saturday, April 11, 2009 - 11am - 6:30pm**

**Faneuil Hall**  
1 Faneuil Hall Market Pl  
Boston, MA

**Free admission**  
Registration required at  
[www.spiritistsymposium.org](http://www.spiritistsymposium.org)  
Tel.: 857-472-2922

*"To be born, to die, to be reborn yet again, and constantly progress. This is the law." - Allan Kardec's epitaph*

Knowledge is never useless, since it contributes to your progress. Besides, acquiring new

knowledge expands your intellectual capacity and quickens your development in the spirit-world. [The Spirits' Book, Chapter 27, page 331]

God gave you willpower. If it seems weak to you it is because you have not been exercising it. [Happy Life, Joanna de Angelis, Channel by Divaldo Franco]

Examine how much time you devote each day to your spiritual life. The body needs care to live, but so does the soul. [Happy Life, Joanna de Angelis, Channel by Divaldo Franco]

"Unshakable faith is only that which can meet reason face to face in every Human epoch."  
[Allan Kardec]

The 3rd U.S. Spiritist Symposium will be held in **Boston, MA** on **April 11th, 2009**.

**Topic: "Reincarnation"**

- Why do we reincarnate? Do we have to reincarnate?
- Evidences of reincarnation
- Do we plan before birth? Why? To what extent?
- Why can't we remember their past lives then?

More information and registration at the homepage of the [Spiritist Society of Baltimore](#)

## SPITIST SOCIETY OF SAN DIEGO

### Weekly Meetings

Tuesdays	Wednesdays	Thursdays
<b>6:00 p.m.</b> <b>Public Silent Prayers Meeting</b>		<b>6:00 p.m.</b> <b>Irradiation Meeting</b>
		By Invitation Only
<b>Description:</b> Open Prayers Meeting where we focus our thoughts and energy to bring about peace, health and harmony to our loved ones, our community, the entire planet and ourselves.		<b>Description:</b> Irradiations are powerful and directional Prayers/Thoughts to specific individuals. Each person in our prayer list is individually addressed during these meeting.
<b>Who should attend:</b> Everybody is welcomed		<b>Who Should Attend</b> Practitioners and Advanced Students
<b>Required Spiritual Education:</b>		<b>Required Spiritual Education:</b>

Basic Meditation		Understanding of Spiritist Fundamentals, Meditation and Basic Mediumship.
<b>6:45* to 7:45 p.m. Public Spiritual Therapeutic Meeting</b>	<b>6:30 to 8:00 p.m Study Group on "The Spirits' Book"</b>	<b>6:30 p.m. Mediumship Study Group Meeting</b> By Invitation Only
<b>Description:</b> One hour dedicated to our Spiritual and Mental Strength. Energy Healing ("Passes") are offered at the end of the meeting.	<b>Description:</b> Sequential study of "The Spirits' Book", the first book published by Allan Kardec and one of the cornerstones of Spiritist Teachings. The book address topics related to our spiritual life and the relationship with the material experience we are undertaking now.	<b>Description:</b> Meeting dedicated to the Study and Practice of Mediumship.
<b>Who should attend:</b> Everybody is welcomed. This meeting is specially recommended as a "Spiritual Support" to help you face life challenges.	<b>Who should attend:</b> Students interested in learning more about Spiritism and Spirituality in general. A new group will open probably in May.	<b>Who Should Attend</b> You have to be enrolled in our Mediumship Study group to attend this meeting. We should open a new group in the second half of 2009.
<b>Required Spiritual Education:</b> None	<b>Required Spiritual Education:</b> None	<b>Required Spiritual Education:</b> Strong understanding of Spiritist Fundamentals, Meditation and a commitment to "Love in Action".
*Recommend arrival time: 6:30 p.m.		
<b>All Spiritual Services at the Spiritist Society of San Diego are offered at "No Cost". All our practitioners are volunteers.</b>		

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## GRUPO DE ESTUDOS AVANÇADOS ESPÍRITAS

### *ADVANCED STUDY GROUP OF SPIRITISM*

Electronic weekly report in Portuguese - Boletim do GEAE

Monthly English report: "*The Spiritist Messenger*"

**The Spiritist Messenger is sent by email to GEAE subscribers**



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