



Advanced Study Group of Spiritism

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HEAD QUOTATION

"I do hope that having awareness that we each have a spiritual component that may need attention and care just as the physical part of us does could make a difference. An exclusive focus on the physical may keep us from seeing what we need to do to foster our spiritual side, and it may also tend to make us more competitive and selfish in our interactions with others. Surely, we can learn to be less materialistic if we understand that a larger spiritual world is available to us. Fully accepting that we are all spiritual beings will clearly take more than just knowing about reincarnation research, but having that knowledge may enable people to explore ways of living a more spiritual life." (.....)

"The concept of reincarnation is compelling to many people because of the idea that an individual can live multiple lives and accumulate wisdom, becoming more loving and peaceful in successive lives. Though we should not expect perfection even after multiple lives, we can surely get closer if we have more than one life in which to make progress." (.....)

Perhaps we all take turns working on different aspects of ourselves until we get closer to getting it right. The idea that we get more than one crack at life and that we do not have to get everything sorted through in one lifetime is certainly appealing, but the hard part for some people comes in developing a sense of purpose of any kind in their lives. This is a task for us whether we live one life or more than one, but it may seem less daunting if we decide that developing a sense of purpose in one aspect of life is enough for this time around. We do not have to participate in every type of experience or success in one lifetime in order for it to have value."

by **Jim B. Tucker, M. D.**

Extracted from his recently published book **Life Before Life** – *A Scientific Investigation of Children's Memories of Previous Lives*

EDITORIAL

The Fundamentalists of Science and Religion

"Having briefly discussed the fundamentalists of science, I should also touch upon the fundamentalists of religion. It would seem that orthodox religions would have welcomed mediumship as supporting their basic tenets, but instead religious leaders strongly condemned it. They cited Old Testament passages such as Deuteronomy 18:12, which supposedly says that we should not speak with the dead, and Ecclesiastes 9:5, which suggests that the "dead know nothing." They ignored New Testament passages, such as 1 John 4:1, which says not to believe every spirit but to test them whether they are of God, 1 Corinthians 12:7, which states that some are given the gift of discerning the spirit messages, and Acts 2:17-18, where we are told that "your sons and daughters shall prophesy, and your young men shall see visions..."

As with so many other passages in the Bible, one can give various interpretations to them. It is impossible, however, to "test" and "discern" the messages if we don't listen to them. And, if the dead know nothing, why would we *bother* listening? If we are to strictly interpret Deuteronomy, then we must stone to death stubborn and rebellious children (21:18-21), accept polygamy (21:15), and put to death people in adulterous relationships (22:22).

It has been pointed out by a number of Bible scholars that the Old Testament prohibitions against communicating with the dead are misunderstood because what modern English versions now give as the word "dead" meant "spiritually dead" in the original Aramaic and Hebrew, referring to low-level or earthbound spirits, those orthodox religion says are in "hell." Revelation coming to us through mediumship suggests that such earthbound spirits do exist and some of them are as evil and devious as they were in their earth lives. Thus, there is good reason for warnings against communicating with spirits, as not everyone is able to "discern" the messages. But that certainly doesn't mean that we should ignore or avoid modern spirit messages. Nor does 1 Corinthians 12:7-10 suggest that the gift of discernment is given only to the priesthood.

Resistance by orthodox religion no doubt results from the fact that some of the messages coming through mediums seemingly contradict or conflict with established dogma and doctrine, thereby threatening the authority of church leadership. Rather than attempt to examine earlier interpretations given to passages in the Bible and other holy books, then test and discern the modern messages, the religious leaders have found it easier to simply condemn all of it as the work of Satan, completely overlooking the fact that much of what they now preach came to us through mediumship of one kind or another. * If they were to closely examine the newer messages, they would realize that the basic teachings of Jesus – *Love thy neighbor...*, *Do unto others...*, and *You reap what you sow* – are also teachings of both spiritual mediumship and the near-death experience. Moreover, many of the messages pay homage to Jesus. With proper testing and discernment, numerous new teachings edify and clarify Scripture, offering us language that is not muddled and befuddled by human hands and brains."

Note from the Editor: Extract from the *Preface* of the book "**The Articulate Dead**", by *Michael Tymn*.

Much peace,
The GEAE Editors

ARTICLES

The Conversion of Dr. Richard Hodgson

By *Michael Tymn*



Richard Hodgson

Leonora Piper

Having heard that Dr. Richard Hodgson, an Australian teaching in England and serving as an investigator for the Society for Psychical Research (SPR), had supposedly exposed Madame Blavatsky as a charlatan, Mr. R. Pearsall Smith of Philadelphia instigated the offer to Hodgson to come to America and head up the American branch of the SPR. Smith's intent was to debunk all mediums, as his grieving brother had been led astray by a charlatan.

Soon after his arrival in the U.S. in April of 1887, Hodgson had his first sitting with medium Leonora Piper, who had greatly impressed Professor William James of Harvard University. James had arranged the sitting for Hodgson, careful not to reveal Hodgson's name or purpose for being in the country.

After Mrs. Piper went into the trance state, "Phinuit," her spirit control at the time, took over her body and mentioned the name "Fred" to Hodgson. "You went to school together, and Fred was very fond of playing leap-frog," Phinuit relayed the message from Fred. "He was swinging on a trapeze when he fell and injured his spine, finally dying in a convulsion. You were not present at the time of his accident or death."

Phinuit continued: "Fred states his father was your mother's brother. He also wants to remind you of Harris at school. He was a very able man. Fred says you come from Australia. After your father's death you went to Germany. Fred was with you then in spirit. While there you got provoked with a lady. You said she was deceitful, a story teller. He also says one of your chief reasons for choosing St. John's College (at Cambridge) was that Wordsworth was a Johnian."

Hodgson was stunned by the accuracy of the communication, as he recalled his cousin Fred, whose father was his mother's brother, excelling at the game of leap-frog by taking long flying jumps that attracted crowds of schoolmates. Fred injured his spine in a gymnasium in Melbourne in 1871 and died within a matter of days. Hodgson was not present at either the accident or the death.

Harris was the name of their schoolmaster in 1868 or 1869. While in Germany, Hodgson charged a lady with falsehood under somewhat peculiar circumstances, although Hodgson recalled going to Germany before his father's death in 1885, not after it. And it was true that Hodgson chose St. John's College because Wordsworth had been educated there.

At a second sitting, Phinuit described a lady with dark hair, dark eyes and a slim figure, but he could not get her name. He could get only that her Christian name ended with an "sie." "She was much closer to you than any other person," Phinuit communicated. "Too bad, you were not with her at the time. She died in England when you were across country. The lady had two rings, one went with her body to the grave, the other ought to have gone to you...She had a brother and a sister. She had a black lace collar, with a pin with a head, and a ring with a stone which she wanted given to you. This lady had beautiful teeth. She wants you always to keep a book of poems which you had given her and had been sent back to you. You had written her name in it in connection with her birthday."

Phinuit went on to tell Hodgson that the woman was a great friend of his sister's and that he (Hodgson) heard about her death from his sister. Still struggling with the name, Phinuit suggested it might be "Ellerton," He then said that her left eye is brown and on the right eye there is a spot of a light color in the iris, the spot being straggly and of a bluish cast. He said it was a birthmark.

Hodgson was further impressed, although there were several bits of information that he was unsure of. He did not recall a brother or sister, although he remembered that at least one sibling had been stillborn. Not wanting to name his friend in his report, Hodgson referred to her only as "Q." He confirmed that she was his sister's good friend and that his sister informed him of Q's death. Moreover, her name ended with a "sie." (Hodgson's biographer Alex Baird later revealed that her name was "Jessie D----.") Strangely, Ellerton was the surname of one of Q's other cousins.

"The description of "Q," her relationship to me, the manner of her death, and my absence from her side are true," Hodgson recorded. "She died in Australia while I was in England." But Hodgson knew nothing about the rings. He recalled the black lace collar distinctly and the pin vaguely, but not the stone in the ring. He did not recall that she had beautiful teeth. Rather, he recalled that a year or two before her death she had some teeth extracted (which may have been replaced with "beautiful" teeth).

As for the book of poems, Hodgson remembered lending her Tennyson's *The Princess* and her having returned it. He remembered writing her name on one of the fly leaves.

Hodgson further recalled the eye blemish, but thought it was grey rather than blue. He asked Phinuit how he knew about the eye. Phinuit replied that "Q" was standing close to him and showing him her right eye, so that he could see it plainly.

Phinuit went on to tell Hodgson that his mother was living but his father and little brother had died. "There are two Toms in your family, both brothers, one alive and one in spirit," he continued. Hodgson confirmed the facts as given by Phinuit.

"Here is a schoolmate, with a lot of freckles, little fellow with red hair," Phinuit continued. "Name like Wingford, he lived with his grandmother." Hodgson knew to whom Phinuit was referring, although he recalled the boy's name as Grimwood, not Wingford.

Another old schoolmate then presented himself to Phinuit. Phinuit said he was lame when he was a boy and that his name sounded like Brookford. Hodgson recalled the lame boy but remembered his name as Brooks.

Phinuit informed Hodgson that his young married sister would soon have another child, a boy. This prophecy turned out to be true, as his sister gave birth before the end of the year.

As biographer Baird saw it, Hodgson's whole attitude about mediums began to change with those first few sittings.

After Hodgson's death in 1905, fellow psychical researcher Hereward Carrington wrote that Jessie ("Q") continued to communicate with affectionate and evidential messages for Hodgson, a life-long bachelor, in his many additional sittings with Mrs. Piper over the next 18 years.

Before March 1892, Dr. Richard Hodgson, the executive secretary and chief investigator for the American Society for Psychical Research (ASPR) rejected the spirit hypothesis of mediumship. He believed that the purported "spirit control" of the medium was a "secondary personality" buried in the medium's subconscious and that it was somehow reading the minds of the sitters. To some, this explanation was more fantastic than the belief that spirits were actually communicating, but it was, nevertheless, a popular one among educated men and women.

Hodgson's views changed after the death of George Pellew, a 32-year-old member of the ASPR, as a result of a fall from a horse during February 1892. Sometime before his accident, Pellew, the author of at least six books, including biographies of statesmen John Jay and Henry Addington, had told Hodgson that he could not conceive of an afterlife but that if he died before Hodgson and found himself "still existing" he would attempt to let Hodgson know.

On March 22, 1892, a little over a month after Pellew's death, Hodgson brought John Hart, a friend of Pellew's, for a sitting with Leonora Piper, a Boston, Mass. trance medium whom Hodgson was studying. Mrs. Piper would go into a trance and Phinuit, her spirit control, would speak through her, relaying messages from other spirits. Apparently, it was

too difficult and risky for other spirits to occupy her body; thus Phinuit acted as an intermediary.

Early in the sitting, Phinuit announced that "George" was there. He then gave his full name and the names of several close friends, including the sitter. To give assurance that it was actually him communicating through Phinuit, Pellew told Hart that the pair of studs he was wearing were once his and were given to Hart by his (Pellew's) parents, which Hart confirmed as true. Pellew then mentioned some mutual friends, Jim and Mary Howard, and asked Hart if he could get them to attend a sitting. He also brought up a discussion he had had with Katharine, the Howard's 15-year-old daughter, about God, space, and eternity. As neither Hart nor Hodgson, who was also in attendance and taking notes, was aware of any such discussion with Katharine, this information, later verified as fact, clearly fell outside the scope of telepathy.

Hodgson recorded that many personal references were made by Pellew and that Hart was very impressed, mentioning that various words of greetings and speech mannerisms were very characteristic of Pellew, even though relayed through Phinuit.

Some three weeks later, Jim and Mary Howard had a sitting with Mrs. Piper. As was the procedure, Hodgson did not tell Mrs. Piper their names or give her any clue as to their connection with Pellew. Yet, Pellew communicated. However, rather than Phinuit speaking through Mrs. Piper and relaying messages from Pellew, Pellew took over Mrs. Piper's body and spoke directly to his friends. "Jim is that you?" Hodgson recorded Pellew's initial greeting. "Speak to me quick. I am not dead. Don't think me dead. I'm awfully glad to see you. Can't you see me? Don't you hear me? Give my love to my father and tell him I want to see him. I am happy here, and more so since I can communicate with you..."

Pellew went on to tell his friends that he was very limited in what he could do as he had just "awakened to the reality of life after death." He told them it was all darkness at first and that he was puzzled and confused. He said that he could see Jim, but that his voice sounded like a big bass drum. Jim Howard asked Pellew if he was surprised to find himself still living. "Perfectly so," Pellew responded. "Greatly surprised. I did not believe in a future life. It was beyond my reasoning powers. Now it is as clear to me as daylight. We have an astral facsimile of the material body."

At a later sitting, the Howards brought their daughter, Katharine. Pellew came through and asked Katharine about her violin lessons, commenting (apparently jesting) that her playing was "horrible." Not realizing the humor in it, Mary Howard spoke up to defend her daughter's music, but Pellew then explained that he mentioned it because that is what he used to do when in the flesh. It was intended as verification of his identity.

However, there was some confusion on Pellew's part in responding to various questions put to him by the Howards. Pellew explained that he was somewhat "dull" in his new sphere and that his memory was not much different than when he was on the earth plane, i.e., that he couldn't always recall everything in a moment. He went on to say that he had lost all sense of time in his new environment, but he was determined to make his identity clear. "Hodgson, I mean, and Jim, I want you both to feel I am no secondary personality of the medium's," he told them, adding that he lives, thinks, sees, hears, knows, and feels just as clearly as when he was in the material life. "...but it is not so easy to explain it to you as you would naturally suppose, especially when the thoughts have to be expressed through substance materially."

Phinuit broke in and took back control from Pellew, commenting that Pellew had bypassed him by mistake and that he would act as the go-between the remainder of the session. Phinuit began speaking fluent French to Katharine, who had lived in France and knew the language. Someone known to Mary Howard as Madame Elisa then interrupted, speaking in Italian. Mary Howard responded in Italian. (Piper did not know French or Italian.)

As a further test of telepathy, Mrs. Howard brought three pictures to a sitting and asked Pellew to identify them. Pellew correctly identified the first picture as the Howard's summer home. He correctly identified a second picture as a country place where they had stayed, recalling a little brick henhouse which was not in the picture. Mrs. Howard confirmed the accuracy of this report and then showed a third picture, which Pellew could not identify. In fact, Pellew had never seen it. Had Mrs. Piper been reading Howard's mind, she should have been able to identify it, unless, of course, she could also read Howard's mind relative to the test, and her subconscious was aware and devious enough to know that it was more important to show ignorance than it was to identify the location in the picture.

The communication with Pellew caused Hodgson to abandon all other theories in favor of the spirit one. While the earthly existence of Phinuit could not be verified, there was no doubt that Pellew had lived in the flesh. Moreover, there was too much individuality, too much purpose and persistence, expressed by Pellew to attribute it to telepathy of a limited or expanded nature. It was one thing for a medium to tap into another mind or cosmic reservoir for information, quite another for that other mind or reservoir to come back with the fullness of a personality rather than just fragmentary bits of information.

"I had but one object, to discover fraud and trickery," Hodgson wrote. "Frankly, I went to Mrs. Piper with Professor James of Harvard University about twelve years ago with the object of unmasking her...I entered the house profoundly materialistic, not believing in the continuance of life after death; today I say I believe. The truth has been given to me in such a way as to remove from me the possibility of a doubt."

Pellew then began sharing "control" duties with Phinuit and eventually took over for him. Hodgson noted that when someone Pellew had known when alive happened to be sitting, he (Pellew) would greet him or her by name. When someone unknown to him was sitting, he didn't address the person by name. The non-recognition went against any telepathy theory. "There are thirty cases of true recognition out of at least one hundred and fifty persons who have had sittings with Mrs. Piper since the first appearance of G.P. (George Pellew), and no case of false recognition," Hodgson reported. "The continual manifestation of this personality - so different from Phinuit or other communicators - with its own reservoir of memories, with its swift appreciation of any reference to friends of G.P., with its 'give and take' in little incidental conversations with myself, has helped largely in producing a conviction of the actual presence of the G.P. personality, which it would be quite impossible to impart by any mere enumeration of the verifiable statements."

At a sitting on June 17, 1895, Hodgson asked Pellew what Phinuit was doing when he (Pellew) was the only one using Piper's body. Pellew replied that Phinuit was holding back "a million others" from interrupting him.

Note from the Editor: Mr. Michael E. Tymn is the Chairman of the Publications Committee and Vice-President of the [Academy of Spirituality and Paranormal Studies](#). The reader will find this and many other interesting articles related to the matter of Psychological Research on his [Blog – at Gaia Community](#).

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

IV

OD-FORCE, ANIMAL MAGNETISM, AND CLAIRVOYANCE

Many other cases, equally well tested, are given in great detail by Dr. Gregory; and numerous cases are given of tests of what may be called simple direct clairvoyance. For example, persons going to see the phenomena purchase in any shop they please a few dozens of printed mottoes enclosed in nutshells. These are placed in a bag, and the clairvoyant takes out a nutshell and reads the motto. The shell is then broken open and examined, and hundreds of mottoes have been thus read correctly. One motto thus read contained ninety-eight words. Numbers of other equally severe test cases are given by Dr. Gregory, devised and tried by himself and by other well-known persons.

Now, will it be believed, that in the very elaborate article in the *British and Foreign Medico-Chirurgical Review*, already referred to, on Dr. Gregory's and other works of an allied nature, *not one single experiment of this kind is mentioned or alluded to?* There is a great deal of general objection to Dr. Gregory's views, because he was a chemist and not specially devoted to physiology (forgetting that Dr. Elliotson and Dr. Mayo, who testify to

similar facts, were both specially devoted to physiology), and a few quotations of a general nature only are given; so that no reader could imagine that the work criticized was the result of *observation* or *experiment* at all. The case is a complete illustration of judicial blindness. The opponents dare not impute willful falsehood to Dr. Gregory, Dr. Mayo, Dr. Haddock, Sir Walter Trevelyan, Sir T. Willshire, and other gentlemen who vouch for these facts; and yet the facts are of such an unmistakable nature, that without imputing willful falsehood they cannot be explained away. They are therefore silently ignored, or more probably the records of them are never read. But the silence or contempt of our modern scientific men cannot blind the world any longer to those grand and mysterious phenomena of mind, the investigation of which can alone conduct us to a knowledge of what we really are.

Dr. Herbert Mayo, F.R.S., late Professor of Anatomy and Physiology in King's College, and of Comparative Anatomy in the Royal College of Surgeons, also gives his personal testimony to facts of a similar nature. In his *Letters on the Truths contained in Popular Superstitions* (2nd edit., p. 178), he says: "From Boppard, where I was residing in the years 1845-46, I sent to an American gentleman in Paris a lock of hair, which Col. C, an invalid then under my care, had cut from his own head and wrapped in writing-paper from his own writing-desk. Col. C was unknown even by name to this American gentleman, who had no clue whatever whereby to identify the proprietor of the hair. And all that he did was to place the paper in the hands of a noted Parisian somnambulist. She stated, in the opinion she gave on the case, that Col. C had partial palsy of the hips and legs, and that for another complaint he was in the habit of using a surgical instrument. The patient laughed heartily at the idea of the distant somnambulist having so completely realized him."

Dr. Mayo also announces his conversion to a belief in the truth of phrenology and phreno-mesmerism, and Dr. Gregory gives copious details of experiments in which special care has been taken to avoid all the supposed sources of fallacy in phreno-mesmerism; yet, although Dr. Mayo's work is included in the criticism already referred to, none of the facts he himself testifies to, nor the latest opinions he puts forward, are so much as once mentioned.

Dr. Joseph Haddock, the physician resident and practicing at Bolton who has been already mentioned, has published a work entitled *Somnolism and Psycheism*, in which he endeavors to classify the facts of mesmerism and clairvoyance, and to account for them on physiological and psychical principles. The work is well worth reading, but my purpose here is to bring forward one or two facts from those which he gives in an appendix to his work. Nothing is more common than for those who deny the reality of clairvoyance to ask contemptuously, "If it is true, why is not use made of it to discover lost property, or to get news from abroad?" To such I commend the following statement, of which I can only give an abstract.

On Wednesday evening, December the 20th, 1848, Mr. Wood, grocer, of Cheapside, Bolton, had his cash-box with its contents stolen from his counting-house. He applied to the police and could get no clue, though he suspected one individual. He then came to Dr. Haddock to see if the girl, Emma, could discover the thief or the property. When put in *rapport* with Emma, she was asked about the lost cash-box, and after a few moments she began to talk as if to some one not present, described where the box was, what were its contents, how the person took it, where he first hid it; and then described the person, dress, associations of the thief so vividly, that Mr. Wood recognized a person he had *not the least suspected*. Mr. Wood immediately sought out this person, and gave him the option of coming at once to Dr. Haddock's or to the police-office. He chose the former, and when he came into the room Emma started back, told him he was a bad man, and had not on the

same clothes as when he took the box. He at first denied all knowledge of the robbery, but after a time acknowledged that he had taken it exactly in the manner described by Emma, and it was accordingly recovered.

Now as the names, place, and date of this occurrence are given, and it is narrated by an English physician, it can hardly be denied without first making some inquiry at the place where it is said to have happened. The next instance is of clairvoyance at a much greater distance. A young man had sailed suddenly from Liverpool for New York. His parents immediately remitted him some money by the mail-steamer, but they heard, some time afterwards, that he had never applied for it. The mother came twenty miles to Bolton to see if, by Emma's means, she could learn anything of him. After a little time Emma found him, described his appearance correctly, and entered into so many details as to induce his mother to rely upon her statements, and to request Dr. Haddock to make inquiries at intervals of about a fortnight. He did so, traced the young man by her means to several places, and the information thus acquired was sent to his parents. Shortly after, Dr. Haddock received information from the father that a letter had arrived from his son, and that "it was a most striking confirmation of Emma's testimony from first to last."

Dr. Edwin Lee, in his work on *Animal Magnetism*, gives an account of fourteen *séances* at Brighton in private houses with Alexis Didier, the well-known clairvoyant. On every one of these occasions he played at cards blindfolded, often naming his adversary's cards as well as his own, read numbers of cards written by the visitors and enclosed in envelopes, read any line asked for in any book eight or ten pages farther on than the page opened, and described the contents of numbers of boxes, card-cases, and other envelopes. Dr. Lee also gives an account of the celebrated Robert Houdini's interview with Alexis, when similar tests were applied by that great conjuror, who brought his own cards and dealt them himself, and yet Alexis immediately told his every card in both the hands without turning them up. Houdini took a book from his pocket and opening it, asked Alexis to read a line at a particular level eight pages in advance. The clairvoyant stuck a pin in to mark the line and read four words which were found on the corresponding line at the ninth page forward. Houdini proclaimed it "stupefying," and the next day signed this declaration: "I cannot help stating that the facts above related are scrupulously exact, and the more I reflect upon them, the more impossible do I find it to class them among the tricks which are the object of my art."

A fortnight later he sent a letter to M. de Mirville (by whom he had been introduced to Alexis) giving an account of a second *séance*, where the same results were repeated, and concluding: "I therefore came away from this *séance* as astonished as any one can be, and fully convinced that it would be quite impossible for any one to produce such surprising effects by mere skill."

The late Mr. H. G. Atkinson, F.G.S., showed me one of the tests of clairvoyance by Adolphe Didier, brother of Alexis, which he saw produced himself at a private house in London. A well-known nobleman wrote a word at the bottom of a piece of paper which he folded over repeatedly, so that it was covered by five or six layers of paper. It was then given to Adolphe, who was surrounded by a circle of observers while he wrote with a pencil outside what had been written within. The curious point is that he made several trials and crossed them out again, but at length wrote the exact word, the others being approximations to it. This is very curious, and indicates the existence of a new sense, a kind of rudimentary perception, which can only get at the exact truth by degrees, and it corresponds remarkably with the manner in which clairvoyants generally describe objects. They do not say at once, "It is a medal," but "It is metal," "It is round and flat," "It has writing on it," and so on.

Now, when we have the evidence of Dr. Gregory, Dr. Mayo, Dr. Lee, Dr. Haddock, and of hundreds of other equally honest if not equally capable men who have witnessed similar facts, is it a satisfactory solution of the difficulty that all of these persons in every case were the victims of imposture? Medical men are not very easily imposed on, especially in a matter which they can observe and test repeatedly; and when we find that such a celebrated professor of legerdemain as Houdini not only detected no imposture, but declared the phenomena impossible to be the effect of skill or trick, we have a complete answer to all who, without investigation, proclaim the whole a cheat. In this case it is clear that there is no room for self-deception. Either every one of the cases of clairvoyance yet recorded (and they certainly number thousands) is the result of imposture, or we have ample proof that certain individuals possess a new sense of which it is probable we all have the rudiments. If ordinary vision were as rare as clairvoyance, it would be just as difficult to prove its reality as it is now to establish the reality of this wonderful power. The evidence in its favor is absolutely conclusive to any one who will examine it, and who is not deluded by that most un-philosophical dogma that he knows *a priori* what is possible and what is impossible.

In a paper by Dr. T. Edwards Clark, of New York, on the *Physiology of Trance*, which appeared in the *Quarterly Journal of Psychological Medicine*, it is stated that a cataleptic patient was under the care of M. Despine, late Inspector of the Mineral Waters of Aix, in Savoy, who says of her: "Not only could our patient hear by means of the palms of her hands, but we have seen her read without the assistance of the eyes, merely with the tips of the fingers, which she passed rapidly over the page that she wished to read. At other times we have seen her copy a letter word for word, reading it with her left elbow while she wrote with her right hand. During these proceedings a *thick pasteboard completely intercepted* any visual ray that might have reached her eyes. The same phenomenon was manifested at the soles of her feet, on the epigastrium, and other parts of the body."

Dr. Clark adds: "There are many other cases equally as strange as these that have been noted by different persons standing high in the medical profession."

The above test of holding a pasteboard before the eyes is one which Dr. Carpenter informed me he considered inconclusive, as he found that supposed clairvoyants always failed to see through it. But it is evident that he had never met with a case of very perfect clairvoyance like that above described. ¹

We will now pass to the evidence for the facts of what is termed Modern Spiritualism.

¹ Not one of the important facts mentioned in this chapter, on the authority of medical men, nor any others of a like nature to be found in the works here quoted, are taken notice of by Dr. Carpenter in his elaborate work on *Mental Physiology*, in which he nevertheless boldly attempts to settle the whole question of the reality of such facts! It is, we suppose, owing to his limited space that, in a work of over 700 pages, none of the well-attested facts opposed to his views could be brought to the notice of his readers.

Next: V – THE EVIDENCE OF THE REALITY OF APPARITIONS

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](#).

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 III

GOOD AND EVIL – SOURCE OF GOOD AND EVIL – INSTINCT AND INTELLIGENCE – DESTRUCTION OF LIVING BEINGS BY ONE ANOTHER

Part Two

Instinct and Intelligence. – What is the difference between instinct and intelligence? Where does one end, and the other commence? Is instinct a rudimental intelligence or a distinct faculty, - an exclusive attribute of matter? Instinct is occult force, which incites organic beings to spontaneous and involuntary acts in relation to their conservation. In instinctive acts there is neither reflection, contrivance, or premeditation. Thus the plant seeks air, turns itself towards the light, directs its roots towards water and the nutritious earth; the flower opens and closes its petals by turns, according to its needs; climbing-plants wind themselves around supporters, or cling to them by their tendrils. It is by instinct animals are apprised of that which is useful or injurious to them; that they are directed, according to the season, towards propitious climates; that they construct, without preliminary lessons, with more or less art, according to species, soft places of rest and of shelter for their progeny, machinery by which snare their prey by which they are nourished; that they handle dexterously weapons of defense with which they are provided; that the sexes are brought together; that the mother broods over her little ones, and that the latter seek the breast of the mother. With man instinct rules at the outset of life. It is by instinct the infant makes his first movements, that he seizes his nourishment, that he cries to express his wants, that he imitates the sound of the voice, that he tries to speak and to walk. With the adult, even, certain acts are instinctive; such are spontaneous movements to

escape a danger, to remove one's self from peril, to maintain one's equilibrium; such are, also, the winking of the eyelids to temper the brilliancy of the light, the mechanical opening of the mouth to breathe. Intelligence is revealed by voluntary, reflective, premeditated, united actions, according to the fitness of circumstances. It is incontestably an exclusive attribute of the soul.

All mechanical action is instinctive; that which denotes reflection and contrivance is intelligent. One is free; the other is not. Instinct is a sure guide, which never deceives; intelligence, solely because it is unrestrained, is sometimes subject to error. If the instinctive action has not the character of the intelligent one, it reveals, nevertheless, an intelligent cause essentially provident. If one admits that instinct has its source in matter, it is necessary, also, to admit that matter is intelligent, - surely wiser and more foreseeing than soul, since instinct does not deceive, whilst intelligence does. If one considers instinct to be rudimental intelligence, why is it, in certain cases, superior to reasoning intelligence, - that it makes possible the execution of things that the latter cannot produce? If it is the attribute of a special spiritual principle, what becomes of this principle? When instinct is effaced, this principle must also be destroyed. If animals are only endowed with instinct, their future is without issue; their sufferings have no compensation. This would be in conformity with neither the justice nor goodness of God. According to another system, instinct and intelligence have one and the same principle alone. Having arrived at a certain degree of development, this principle, which at first had only the qualities of instinct, is subjected to a transformation which imparts to it free intelligence. In a word, it receives that which is termed the divine spark of knowledge. This change is never sudden, but gradual, - of such a kind that during a certain period there must be a mingling of the two aptitudes, the first diminishing according as the other is augmented. Yet a last hypothesis, which, however, is perfectly allied to unity of principle, springs from the essentially provident character of instinct, and agrees with that which Spiritism teaches us concerning the connection between the spiritual and corporal world.

One knows now that disembodied spirits have the mission of watching over incarnated ones, of whom they are the guides and protectors; that they surround them with their liquid effluvia; that man acts often in an unconscious manner under the influence of these effluvia. One knows, beside, that instinct itself, which produces actions without the aid of reason, predominates in children, and in general with those persons whose intellect is feeble. Now, according to this hypothesis, instinct can neither be an attribute of the soul nor of matter. It does not belong properly to any living being, but must be the effect of the direct action of invisible protectors, who supply the deficiency to imperfect intelligence by inciting them to necessarily unconscious actions for the preservation of life. It is like the leading-string by which one supports the infant learning to walk; and, in the same manner as one discontinues gradually the use of the string in order that he may learn to stand without help, the spirit-protectors leave their *protégés* to themselves when the latter can be guided by their own intelligence. Thus, instinct, far from being the product of a rudimental and imperfect intelligence, is ever the result of an unknown power in the plenitude of its strength supplying knowledge to a feebler understanding, impressing the latter to act unconsciously for his own good in a way impossible to him were it not for this impression; or it may be that a being of riper information, becoming temporarily trammelled in the use of his powers, is ministered unto by this same wonderful power, - the first takes place with

man in his fancy, the second in cases of idiocy and mental affections. It has passed into a proverb that there is a God for children, fools, and drunkards; for children, fools, and drunkards are always kept from harm. This belief is truer than one would think. This God is none other than the spirit-protector who watches over the one incapable of protecting himself by his own reason. In this set of ideas one must go still farther; for this theory, however rational it may be, does not solve all the difficulties of the question.

In order to find the causes, it is necessary to study the effects; and by the nature of the effects one can judge of the nature of the cause. If one observes the effects of instinct, one remarks, in the first place, a unity of view, and, as a whole, a certainty of results which exists no more when instinct is displaced by free intelligence. Moreover, in the appropriation of instinctive faculties, so certain and so constant to the needs of every creature, one recognizes a profound wisdom. This unity of sight could not exist without a unity of thought; and, consequently, by the multiplicity of acting causes, or by following the progress which is always accomplished by individual intelligences, there is between them a diversity of operation and of will wholly incompatible with this so perfectly harmonious a unity, produced since the beginning of time, and in all places, with a regularity and mathematical precision never at fault. This uniformity in the result of instinctive faculties is a fact which forcibly implies unity of cause. If this cause were inherent in every individuality, there would be as many varieties of instincts as of individuals, from the plant to man. A general uniform and constant effect must have a general uniform cause. An effect revealing wisdom and providence must result from a wise and provident cause. A wise and provident cause, being necessarily intelligent, cannot be exclusively material; and as we find not in created beings, embodied or disembodied, the necessary qualities to produce such a result, it is necessary to go higher, - that is, to the Creator himself. The reader is referred to the explanation given of the means whereby one can conceive of providential action (chap. II.).

If one imagines to himself all beings permeated with the divine effluence severally intelligent, he will comprehend the provident wisdom and unity of sight which presides in all the instinctive movements conducing to the good of each individual. This solicitude is so much the more active as the individual has fewer resources within himself, due to his possession of intelligence. This is why it shows itself in a greater and more absolute degree in animals than in men. In the light of this theory one understands that instinct is always a sure guide, the maternal instinct, the noblest of all; that which materialism lowers to the level of attractive forces of matter, finds itself re-enthroned and ennobled. Reason readily perceives that it is not desirable that it should be delivered over to the capricious action of that intelligence known as free will.

Through the maternal organism God himself watches over his newly born creatures. This theory, however, does not destroy the *role* of the spirit-protectors, whose concurrence is a fact proved by experience; but it is necessary to remark, that the action of the latter is essentially individual, that it is modified by the qualities proper to the protector and his charge, and that it never has the uniformity and generality of instinct. God, in his wisdom, himself conducts the blind; but he leaves to free intelligence the work of guiding clear-seeing ones, that each may be responsible for his own acts. The mission of the spirit-protector is a duty voluntarily accepted, and which is for the guardian spirits a means of advancement according to the manner in which they fulfill it. All these analyses of instinct

are necessarily hypothetical, and no one of them is sufficiently authentic in character to be given as a definite solution. The question will certainly be solved some day, when man will have attained to a power of observation revealing truths yet beyond our grasp. Until then it is necessary to submit these diverse opinions to the crucible of reason and logic, and wait until more light breaks. The solution which approaches the nearest to the truth will be necessarily that which harmonizes the best with the attributes of God; that is to say, to sovereign goodness and justice (see chap. II., p. 24), instinct being an unerring guide. When spirits resort to outward intelligence in the primary periods of their development, they are confounded sometimes by effects, and, above all, by the human language, which does not always lend itself with sufficient amplitude to all the varying shades of thought.

There is, however, between these two principles a difference which it is necessary to consider. Instinct is a sure guide, and always a good one. At a given time it may become useless, but never hurtful. It is weakened by the predominance of intelligence. The passions in the first expressions of the soul have this in common with instinct, that they are guided by an equally involuntary force. They are born more particularly to supply the needs of the body, and depend more than instinct upon the organism. That which distinguishes them above all else from instinct is that they are individual, and do not produce, as does instinct, general and uniform effects. We see them, on the contrary, varied in intensity of nature according to individual development. They are useful as stimulants; that is, until the awakening of the moral sense, which, in the case of a passive being, transforms him into a rational being. From this moment they become not only useless, but hurtful, to the development of the spirit, whose upward progress they retard; they are weakened by the development of reason.

The man who would constantly act instinctively might be very good, but would let his intelligence sleep. He would be like the child who would not quit his leading-strings, refusing to use his limbs. He who masters not his passions can be very intelligent, but at the same time very impure. Instinct annihilates itself; the passions are governed only by the effort of the will. All men have passed through the crucible of the passions. Those who are troubled by them no more, who are by nature neither proud, ambitious, egotistical, vindictive, cruel, choleric, sensual, who do good without effort, without premeditation, - that is to say, involuntarily, - are they who have progressed through a succession of anterior existences; they are purged of the dross. It is wrong to say that they are less meritorious in doing good than those who are yet battling with their earthly tendencies. For them victory is accomplished; for the others it has not yet been achieved, and, when it is, they will be like these others. In their turn they will do good without effort, like children who read fluently without being obliged to spell the words. They are like two invalids, - the one of whom is cured, and full of strength; while the other is yet only convalescent, and walks with uncertain footing. They are indeed like two runners, of whom one is nearer the goal than the other.

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 IV

HELL

Intuition of future punishments – The Christian Hell imitated from the Hell of the Pagans – Limbo – Picture of the Pagan Hell – Pictures of the Christian Heaven

Part Three

Picture of the Pagan Hell

"Insensate fool that I have been!" he cried aloud, speaking to himself; "I see that I have never truly known either the gods, my fellow-men, or myself! No; I have never truly known anything, since I did not set my affections on the only real good! Every step of my life was but a wandering out of the right road; my wisdom was only folly; my virtue was only a blind and impious pride; I was my own idol!"

"Telemachus next perceived the Kings who had been condemned for having made a bad use of their power. On the one hand, an avenging Fury held up before them *a mirror which showed them all the deformity of their vices*; they saw, and could not help seeing,

their gross vanity and their avidity for the most ridiculous praises; their hardness towards their fellow-men, whose happiness they ought to have ensured; their indifference for the virtuous; their unwillingness to hear the truth; their preference for base and cowardly flatterers; their want of application; their effeminacy and idleness; their unjust suspicions; their pomp and magnificence based on the ruin of their peoples; their ambition, which caused them to purchase a little empty glory with the blood of their subjects; their cruelty, which sought, each day, for new delights in the tears and despair of their innumerable victims. They beheld themselves incessantly in this mirror; they saw themselves to be more horrible and monstrous than was the Chimæra, vanquished by Bellerophon, or the Hydra destroyed by Hercules, or even Cerberus himself, though, from his three yamning mouths, he vomits streams of black and venomous blood that would poison the whole race of mortals living upon the earth.

“At the same time, on the other hand, another Fury repeated, insultingly, all the praises that had been offered to them by their flatterers during their life, and held up to them a second mirror, in which they beheld themselves as they had been depicted by these flatterers. The contrast between these pictures was torture for their vanity, and all the more excruciating because the kings on whom the most magnificent encomiums are lavished during their life, are usually those who are the most wicked of all; for wicked kings are always more feared than the good ones, and have no scruple in exacting base adulation from the poets and orators of their day.

“The groans of these wretches resound through the thick darkness by which they are surrounded, and which allows them to perceive only the insults and mockeries they are condemned to endure. Everything around them repels, contradicts, and confounds them, whereas, when they lived upon the earth, they sported with the lives of men and imagined that everything existed for their service. In Tartarus, they are abandoned to the caprices of their former slaves, who, in their turn, cause them to feel all the bitterness of slavery; they serve these tormentors in pain and suffering, and without any hope of a mitigation of their misery, for they are subjected to the blows and ill-treatment of their former victims, as completely as is the anvil to the strokes of the hammer of the Cyclops, when Vulcan urges them to their tasks in the fiery furnaces of Etna.

“Pale, hideous, filled with consternation, were the countenances of the criminals seen by Telemachus in that abode of retribution. Gnawed by despair, they are objects of horror to themselves, and can no more shake off this sense of self-loathing than they can shake of their own nature; *they need no other chastisement, for their former crimes, than those crimes themselves, which are beheld by them incessantly, in all their deformity, glowering on them, and pursuing them, like so many horrible specters.* To escape from them, they seek for a death that shall be more potent than that which has separated them from their body. In their despair, they would fain call to their help a death that should extinguish in them all feeling and all consciousness; they call upon the abyss to swallow them up and hide them from the avenging rays of truth that pierce them like arrows, but they are condemned to suffer the vengeance which falls slowly upon them, drop by drop, as from a spring that will never be dried up. *Truth, which they formerly shunned, is now their torment;* they see it, and it alone, always standing before them as an accusation; a sight that pierces them through and through, that rends them, as it were, limb from limb, and

tears them from themselves. For Truth is like the lightning; without destroying them outwardly, it penetrates the most hidden recesses of their being.

"Among these lugubrious spectacles, which caused the hair of his head to stand on end, Telemachus beheld the fate of several of the ancient kings of Lydia, punished for having preferred the pleasures of an idle and luxurious life to the noble labor, for the amelioration of the condition of the mass of their subjects, which should be the inseparable accompaniment of royalty.

"Those kings reproached each other with their former blindness. One of them, addressing another, who had been his son, exclaimed, 'Did I not urge you, repeatedly, in my old age, and before my death, to repair the evils that I had caused by my negligence?' 'Ah! Wretched father! Returned the son, 'it is you who have been my ruin! It was your example that inspired me with the love of vainglorious pomps and voluptuous delights, with pride, and hard-heartedness for the rest of mankind! It was through seeing you reign with such luxurious indolence and surrounded by base flatterers, that I acquired the love of pleasure and of flattery. I thought that all other men, in relation to kings, were only what horses and other beasts of burden are in relation to men; that is to say, animals about which one only cares for the services they render and the uses they sub-serve. I believed this, because you made me believe it; and now I suffer all this misery for having followed your example!' To these reciprocal reproaches they added the most frightful curses, and manifested such violent rage against one another that they seemed to be about to tear each other to pieces.

"Around these unfaithful kings there hovered, like so many birds of night, the cruel suspicions, the baseless terrors and mistrust, which avenge, upon them, the sufferings caused to their subjects by their hard-heartedness; - the insatiable thirst for riches, the tyrannous desire for false glory, and the base indolence which intensifies every suffering, while incapable of yielding any solid satisfaction.

"Many of these kings were seen undergoing severe punishment, not for any evil that they had done, but *for not having done the good which they might have done*. All the wrong-doing, on the part of their subjects, caused by their lax administration of the laws, was laid to the charge of the kings, who only reign in order that the laws may reign through their instrumentality. All the disorders which result from the display of pomp, luxury, and all the other excesses that tempt men to violate the laws in their haste to be rich, were imputed to these unfaithful kings. And those kings who, instead of being the kind and watchful shepherds of their people, had only sought to devour them, like hungry wolves, were the most severely punished of all.

"But what most astounded Telemachus was to see, in this abyss of darkness and of suffering, a great number of kings who, although they had been reputed, upon the earth, as tolerably good, had been condemned to the sufferings of Tartarus for having allowed themselves to be governed by wicked and artful counselors. *They were punished by the evils which they had allowed to be done under their authority*. Moreover, the greater number of these kings had been neither good nor bad, weakness having been their

distinguishing characteristic. They had never had any desire to know the truth; they had never had any aspiration after virtue; and they had never take any pleasure in doing good."

To be continued with "***Picture of the Christian Hell***"

Part Second - Examples

CHAPTER VIII

[TERRESTRIAL EXPIATIONS]

MARCEL – "No. 4."

In a provincial asylum, there was, a few years ago, a child about eight years of age, who was known only by the designation of "No. 4." His state was one which can hardly be described. Such was his deformity – whether resulting from malformation or from disease – that his misshapen legs touched his neck; he was so emaciated that his bones protruded, literally, through his skin; his whole body was one continuous sore, and his sufferings were atrocious. He was of a poor Jewish family, and he remained in this sad state for four years. He was remarkably intelligent for his age; his gentleness, patience, and resignation excited the admiration of all about him. The physician, in whose ward he was, touched with compassion for the neglected little creature (whose relatives came but seldom to see him), took much interest in him, often talked with him, and was so much charmed with the precocious intelligence of the poor little sufferer, that, when he could find a moment of leisure, he used to read to him, and was constantly surprised by the clearness of his comprehensions and the correctness of his judgment in regard to subjects beyond his years.

One day, the little fellow said to him, "Doctor, please give me some more pills, like those you last ordered for me." – "And why so, my child?" replied the physician; "those you have already taken were enough. I should be afraid of doing you harm if I gave you more of them." – "I wanted them," returned the boy, "because I suffer so dreadfully that it is in vain I hold my breath not to groan, that I beg of God to give me strength to avoid disturbing the other patients who are near me; it is often impossible for me to help doing so. Those pills make me sleep, and while I sleep I disturb no one."

That request suffices to show the elevation of the soul enclosed in that deformed body. Whence had the child derived such sentiments? It could not have been from the surroundings amidst which he had been brought up, and, besides, at the age at which he fell ill, he was still too young to understand any teaching on the subject, even had such been attempted; they must, therefore, have been innate in him. But, in that case, why, if he were born with such noble instincts, did God condemn him to a life so painful and so miserable? Why, if He created his soul at the same time as his body, did He created for him which could only be the instrument of such terrible suffering? We must either deny the goodness of God, or we must attribute this anomaly to some cause anterior to the formation of so miserable a body; that is to say, *the pre-existence of the soul and the plurality of our lives*.

The child in question died, and his last thoughts were of God and of the charitable physician who had taken pity on him: -

Some time afterwards, having been evoked by the Paris Society, he gave the following communication (1863).

"You have called me; I have come, that my voice, passing beyond these walls, may strike other hearts, and may say, to those who hear me, that the sorrows of earth are a

preparation for the joys of heaven; - that suffering is only the bitter rind of a delectable fruit, when born with courage and resignation; - that, on the hard and narrow bed of pain and poverty, are often to be found the envoys of the Most High, whose mission is to teach men that there is no suffering which they cannot bear with the help of God and of their spirit-friends; and that the groans wrung from them by pain, but mingled with the accents of prayer and of hope, offer a harmony of very different augury from that of the rebellious complaints that are mixed with the utterances of rage and blasphemy!"

"One of your Guardian-spirits, a great apostle of spiritism,* has kindly given me his place, this evening, in order that I may say a few words respecting the progress of your doctrine, which is destined to aid all those who are incarnated among you in the accomplishment of their mission, by teaching them how to suffer. Spiritism is the guide-post that will show them their way; it will teach them, both by reasoning and by example; and the sighs of those who have accepted a mission of suffering will thenceforth be changed into songs of gladness and their painful weeping into tears of joy!

Q. It would appear, from what you have just said, that your sufferings were not an expiation of the faults of a former existence:

A. They were not a direct expiation, but be very sure that there is a just and sufficient cause for every sorrow. He, whom you have known so deformed and so miserable, was formerly handsome, great, rich, the object of general adulation. In that former life, I had my flatterers and my courtiers; I was vain and haughty. I was very guilty; for I forgot God and wronged my fellow-men. But I had expiated that life by terrible sufferings, first in the spirit-world, and then upon the earth. What I endured, in my last life, during a few years only, I had already endured in a previous life, from infancy to extreme old age. Through repentance, I was at length restored to the favor of the Master, who deigned to confide to me various missions, the last of which is know to you. I had solicited it, in order to finish the work of my purification.

Adieu, my Friends; I shall return sometimes among you. My mission is not to instruct but to console; there are so many who suffer in your world, and who are very glad of my visits.

MARCEL

Commentary of the Medium's Guide

Poor little sufferer, puny, ulcerated, and deformed! How sad was his situation in that refuge of wretchedness and tears! And yet, despite his youth, how resigned he was, how well he understood the true aim of suffering! He felt intuitively, that a reward was awaiting him, beyond the grave, for so many complaints repressed! And how fervently did he pray for those who had not, like him, the courage to bear their sufferings, for those, especially, who hurled blasphemies against Heaven, instead of praying!

Though the agony of this sufferer was prolonged, his departure was easy. Those who stood round him beheld a little deformed body struggling convulsively against death, in obedience to the instinct of the flesh that clings to life up to the very last moment; but an angel hovered above the couch of the dying child, breathing words of encouragement and hope, and, when all was over, he bore away, in his loving arms, the purified soul that had quitted the wretched body, whispering, "Glory to God!" with its latest sigh. And this soul, ascending towards the Master, radiant and happy, cried joyously, "Behold me, O Sovereign Ruler! Thou gavest me the mission of showing how men should suffer! Have I fulfilled that mission worthily?"

And now, the spirit of the suffering child has regained its true proportions; he speeds through space, with the power and the brightness of the sunbeam, visiting the weak and the humble, and saying, to their hearts, "Hope and Courage!" Freed from materiality and purified from the soil of the past, he is near you, addressing you, no longer with the painful and plaintive voice of his last incarnation, but in clear and resonant accents; and he says to you, "Those who saw me upon the earth beheld a child who bore his load of suffering without a murmur; from his patience they learned to bear their own sorrows with resignation, and their hearts were filled with confidence in God. Such was the aim of my short sojourn upon the earth."

SAINT AUGUSTINE

* St. Augustine, through the medium by whom he habitually communicates with the Society.

Prayer

Spiritist communication received May 31, 2009 by Y. Limoges

[\[Spiritist Society of Florida\]](#)

Prayer; the last thing you do when you don't know what to do – when you have problems, doubts, depression, anxiety, anger, and/or fear.

My children, but you should be praying all along, establishing a link to your spirit protectors long before this.

Pray every day. Life is hard; some have more difficult trials than others. So prayer is your effort to attune yourselves to God and His protectors so you can receive the daily spiritual guidance you need to sustain yourselves, to be inspired with good thoughts that help you towards right actions and so you will have the spiritual protection you need.

But, so many wait to pray until it's almost too late...you have gotten yourselves into predicaments that now seem impossible to correct, you have dug yourself into a hole and now want God to get you out.

My children, prayer is your soul's nourishment and you need it daily. But you may say, I pray every day – but is it truly from the heart or just words without feeling? Are you praying for the right things? We cannot take away some of your problems in your life for they are expiations and tests you asked for to progress and to make atonements and amends, but we can help sustain you, so pray for that, pray for strength.

Some pray and we inspire you with solutions but you don't want to hear the truth so you take other paths that don't help your situation. Therefore, my children, think carefully before you pray, search your mind and heart, ask for guidance and try to put into practice what you know... as well as what you learn here at the sessions, regarding the whys and wherefores of life.

God helps those who help themselves. Spiritists more than others know why life is difficult and should be more humble and knowledgeable about what to pray for and be more

willing to accept the advice you hear in your within and from your conscience regarding what you should be doing about the difficulties in your life.

Please be aware we know all of your sorrows and heartaches, but as Spiritists you must stand tall with moral courage using the tools given you – especially with the knowledge that Spiritism provides. You can find somewhat of a spiritual balance in life if you try hard. We wish you well and we bless all of you on this day...and remember to pray...but pray wisely.

Your spirit guides of the center

NEWS, EVENTS & MISCELLANEOUS

SPECIAL WORKSHOP

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by Raul Teixeira and Vanessa Anseloni

This insightful workshop will bring you the ins and outs on how to recognize this organic faculty in our daily lives, and how to use it in a safe way.

Saturday, June 27, 2009

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Raul Teixeira, PhD is a Brazilian Spiritist medium who wrote more than 25 books through automatic writing mediumship. As an internationally acclaimed speaker, he has travelled to more than 40 countries delivering the inspirational message of Love and Compassion. Dr. Teixeira is also a physicist with a PhD in Education. He also holds a professor position at "Universidade Federal Fluminense" in Brazil. Raul Teixeira founded the Fraternity Spiritist Society and the Fraternal Retreat which gives free medical, dental, psychological, and educational care to hundreds of at-risk youth, children and their families in Brazil.

Vanessa Anseloni, *PsyD, PhD*, psychologist and neuroscientist, faculty at the University of Maryland and Stevenson University, is also president-founder of the SSB and co-author of the book *The New Generation: The Spiritist View on Indigo and Crystal Children* with the renowned medium Divaldo Franco.



This event will be **LIVE webcast at 6pm Eastern Time US**.
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