



Advanced Study Group of Spiritism

Founded on October 15th 1992

Year 17 Number 108

July 15th, 2009

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## HEAD QUOTATION

"It is for the very reason that Spiritualism has a Scientific Basis in known and demonstrable facts, that it offers the surest ground for religion. It shows us that the only hurtful heresy is the wrong thinking that leads to wrongdoing. It proves to us that as we sow we shall reap.

Some persons, in whom the religious or devotional instinct may be yet feeble or undeveloped, may long remain untouched by the vast religious significance of a knowledge of immortality; but in times of bereavement and great affliction it may rush back to the heart with a divine, awakening meaning and force; and sorrow may reveal to us that the certainty of a reunion with our beloved has in it, for the heart that is not petrified, the highest and purest religious element, since it must give rise to the profoundest gratitude to the Infinite Giver of life and love.

[By **EPES SARGENT** in *The Scientific Basis of Spiritualism*, Chapter XII, "Concluding Reflections" – Colby and Rich, Publishers, Boston, 1881]

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## EDITORIAL

### The Good Person

[Extracted from **Mercian St George's Newsletter** – 28<sup>th</sup> June, 2009]

"What is a good person? The truly good person, we are told by communicants in the World of Spirit, is one who complies with the laws of Justice, Love and Charity, in their highest degree of purity. If they examine their conscience concerning their own actions, the truly good person will ask of themselves whether that have violated those laws, if they have practised any evil, if they have done all the good that was possible, if they have voluntarily disregarded any occasion to be useful, if anyone has cause for complaint against them, and finally, if they have done to others everything that they would want to have done to themselves.

They deposit their faith in God, in His Goodness, in His Justice and in His Wisdom. They know that without His Permission nothing can happen, so they submit themselves in all things to His Will. Good people have faith in the future, which is the reason to put spiritual possessions before material matters which are only of a temporary nature. They know that all pains and deceptions of life are trials or atonements and accept them without murmuring.

Those who possess the sentiments of charity and love do good for the sake of goodness, without waiting for payment of any kind. They repay evil with good, take up the defence of the weak against the strong, and sacrifice their own interests in the name of Justice. They encounter satisfaction in the benefits they are able to spread, in the service they are able to render, in the happiness they promote, in the tears they are able to dry and in the consolation they are able to offer those who are afflicted. Their first impulse is always to think of others before themselves and to look after others' interests before looking after their own. Only the selfish person calculates the benefits and losses arising from a generous action.

The good person is always humane and benevolent with everyone, without distinction, because they see all men and women as brothers and sisters. They respect all sincere convictions in others and never condemn those who think other than themselves. Charity guides them in every circumstance because they know that those who prejudice others with evil words, who injure others' pride by disregarding their sensitivities, or who knowing they could avoid it do not draw back at the thought of causing suffering, however small, lack the obligation to love one's neighbour and do not deserve the Clemency of God.

They do not harbour bitterness, hatred or a desire for vengeance. Instead they follow the example of Jesus by forgiving and forgetting, only remembering the benefits received, because they know that we ourselves shall be forgiven only in as much as we are able to forgive others. They are indulgent with the weaknesses of others because they know that they also need indulgence, remembering that Jesus said, "Let he who is without sin cast the first stone". They do not take pleasure in looking for, or calling attention to, the defects of others, and if necessity obliges them to do so, they will always try to look for the good qualities so as to lessen the bad ones.

Good people study their own imperfections and work unceasingly to combat them, using all their strength, so that tomorrow they will be able to say that they are just a little bit better than they were the day before. The good person never tries to emphasise the importance of their own spirit or talents at the expense of others. They take every opportunity to highlight in others whatever these people may have that is useful. They are not conceited about their riches, or of any personal advantage, knowing that everything that has been given to them may be taken away.

They use, but do not abuse, the possessions that have been granted to them because they know that such concessions are only held on deposit, for which they will be held accountable. They know that the most detrimental use that these riches can be put is the satisfaction of their own passions. If a good person has been placed in a position of responsibility over his fellow creatures, he knows that he should treat them with kindness and benevolence, because before God all men are equal. Good people use their authority to raise up the morale of these people and never to crush them with their own pride. They avoid everything that might cause a subordinate more suffering than is absolutely necessary.

Finally, a good person is always one who respects the rights of his fellow beings, as assured by the Laws of Nature, in the same way he would wish his own rights to be respected.

These are not all the qualities that distinguish a good person, but anyone who tries hard to possess those which have been mentioned, will find himself or herself on the road which leads to the rest."

**Note from the Editor:** This is indeed a message that each and everyone of us should take as a parameter for measuring our own improvement in our daily lives. In **The Gospel According to Spiritism, Chapter 17, Item 3**, there is a message that almost matches this one, which bears the same title and probably served as the basis for this one.

Much peace,  
The GEAE Editors

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## ARTICLES

### FRENCH MEDIUM – Ermance Dufaux

Ermance Dufaux de al Jonchere, a French medium historian, was born in 1841 in Fontainebleau, France, a city close to Paris, the official residences of Napoleon III and of many nobles. Her father, then a rich producer of wine and of wheat, the family tradition, resided in a medieval castle, previously the property of his ancestors.

In 1853, only 12 years of age, Ermance came down with a nervous condition that was followed by [the ability to] prophesize, wherein her father sought out the famous and celebrated physician Clever De Maldigni.

Ermance, a writing medium, received the book *Lives Dictated from beyond the Tomb: by Joan of Arc* herself...A book, moreover, consumed in the same bonfire that burned the books of Allan Kardec and others, and burned as one of the books that incited the "auto de Fe" in Barcelona, Spain on October 1861.

.....Miss Ermance gave inestimable cooperation to Spiritism collaborating as a medium, with Allan Kardec, in the work of the revision and elaboration of *The Spirits Book* edited in 1860 and which became a classic.

We can also say that Saint Louis [spirit guide of Kardec's Spiritist society], who provided great encouragement to Kardec, to publish the *Spirit Revue* [their magazine] of the *Paris Society of Spiritist Studies*, [who then] became joint partners with her father Mr. Dufaux.

Ermance Dufaux was, it appears, the first medium of the world that knowingly wrote extensive works dictated by spirits. We do not forget that in 1847 Andrew Jackson Davis had already published his famous book *Principles of Nature*, his divine revelations, pertaining to that class of inspired works. Yet behind its title it did not declare dictated by the spirit of "....." To Ermance, besides the already mentioned book, [she received] in dictated form: *Confessions by Louis XI, History of his life dictated by himself* (Paris, 1857 – *Spirit Revue*, March 1858); *History of Charles VIII* (Paris, 1858, *Spirit Revue*, June 1858); and, *History of Louis IX* (published in 1854 by *Vérité – Spirit Revue*, April 1859).

(NOTE: Translated from Portuguese by Y. Limoges from the magazine *Harmonia*, Number 163, yr 2009 - it says it was liberally adapted from an article by written by Paulo Machado, a lawyer and President of the *Spiritist Cultural Institute of Sao Paulo*, Brazil.)

### Joan of Arc

Written by Y. Limoges

The website: [www.jeanne-darc.dk](http://www.jeanne-darc.dk) has four on-line books on **Joan of Arc** one can read and/or download, including one by Spiritist **Leon Denis** translated into English by **Sir Arthur Conan Doyle** and one by **Mark Twain**. I believe, as did Leon Denis and Sir Arthur

Conan Doyle, that the spirit of **Joan of Arc** is one of the many spirits assisting mankind on our moral and spiritual progression. We believe she communicates at our center occasionally. During her brief life, although a young girl in battle inspired to unite France, she never killed anyone, and was eventually burned at the stake because she would not deny that she heard "voices."

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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**

**V**

### *THE EVIDENCE OF THE REALITY OF APPARITIONS*

I now propose to give a few instances in which the evidence of the appearance of preter-human or spiritual beings is as good and definite as it is possible for any evidence of any fact to be. For this purpose I shall use some of the remarkable cases collected and investigated by the late Robert Dale Owen, formerly member of Congress and American Minister at Naples. Mr. Owen is the author of works of a varied character; *Essays, Moral Physiology, The Policy of Emancipation*, and many others. He was, I believe, throughout his life a consistent and philosophical skeptic, and his writings show him to have been well educated, logical, and extremely cautious in accepting evidence.

In 1855, during his official residence at Naples, his attention seems to have been first attracted to the subject of the "supernatural" by witnessing the phenomena occurring in the presence of Mr. Home. He tells us that "sitting in his own well-lighted apartment, in company with three or four friends, all curious observers like himself," a table and lamp weighing ninety-six pounds "rose eight or ten inches from the floor, and remained suspended in the air while one might count six or seven, the hands of all present being laid upon the table."

And on another occasion he states: "In the dining room of a French nobleman, the Count d'Ourches, residing near Paris, I saw on the first day of October 1858, in broad daylight, at the close of a *déjeuner à la fourchette*, a dinner-table seating seven persons, with fruit and wine on it, rise and settle down as already described, while all the guests were standing around it, *and not one of them touching it*. All present saw the same thing."

He then commenced collecting evidence of so-called supernatural phenomena, occurring *unsought for*, and has brought together, in his *Footfalls on the Boundary of Another World*, one of the best arranged and best authenticated series of facts which have yet been given to the public on this subject.

This work will certainly rank among the most philosophical that have yet appeared upon the subject of which it treats; and perhaps had it been entitled "A Critical Examination into the Evidence of the Supernatural," which it really is, it would have attracted more attention than it appears to have done.

Nothing is more common than the assertion that all supposed apparitions, when not impostures, are hallucinations; because, it is said, there is no well-authenticated case of an apparition having been seen by two persons at once. It is therefore advisable to give an outline here of one case of this kind, which is given more fully at p. 278 of Mr. Owen's book.

Sir John Sherbroke and General George Wynyard were Captain and Lieutenant in the 33rd Regiment, stationed in the year 1785 at Sydney, in the island of Cape Breton, Nova Scotia. On the 15th of October of that year, about nine in the morning, as they were sitting together at coffee in Wynyard's parlor, Sherbroke, happening to look up, saw the figure of a pale youth standing at a door leading into the passage. He called the attention of his companion to the stranger, who passed slowly through the room into the adjoining bed-chamber. Wynyard, on seeing the figure, turned as pale as death, grasped his friend's arm, and, as soon as it had disappeared, exclaimed, "Great God! my brother!" Sherbroke thinking there was some trick, had a search immediately made, but could find no one either in the bedroom or about the premises. A brother officer, Lieutenant Gore, coming in at the time, assisted in the search, and at his suggestion Sherbroke made a memorandum of the date, and all waited with anxiety for letters from England, where Wynyard's brother was. The expected letter came to Captain Sherbroke, asking him to break to his friends the news of his brother John's death, which had occurred on the day and hour when he had been seen by the two officers. In 1823 Lieutenant-Colonel Gore gave his account in writing to Sir John Harvey, Adjutant-General of the Forces in Canada. He also stated that some years afterwards Sir John Sherbroke, who had never seen John Wynyard alive, recognized in England a brother of the deceased, who was remarkably like him, by the resemblance to the figure he had seen in Canada. Mr. Owen has obtained additional proof of the correctness of these details from Captain Henry Scott, R.N., who was told by General Paul Anderson, C.B., that Sir John Sherbroke had, shortly before his death, related the story to him in almost exactly the same words as Mr. Owen has given it, and which was communicated in manuscript to Captain Scott.

The evidence in this case of the fact of the appearance of the same apparition to two people (one of whom did not know the individual) is very complete; and I cannot rest satisfied with any theory which requires me to reject such evidence without offering any intelligible explanation of what occurred.

I will now give an abstract of a few more of Mr. Owen's cases, to illustrate their general character and the careful manner in which they have been authenticated and tested. The first is one which he calls "The Fourteenth of November." (*Footfalls*, p. 299.)

On the night between the 14th and 15th November 1857, the wife of Captain G. Wheatcroft, residing in Cambridge, dreamed that she saw her husband (then in India). She immediately awoke, and looking up, she perceived the same figure standing by her bedside. He appeared in his uniform, the hands pressed across the breast, the hair disheveled, the face very pale. His large dark eyes were fixed full upon her; their expression was that of great excitement, and there was a peculiar contraction of the mouth, habitual to him when agitated. She saw him, even to each minute particular of his dress, as distinctly as she had ever done in her life. The figure seemed to bend forward as if in pain, and to make an effort to speak, but there was no sound. It remained visible, the wife thinks, as long as a minute, and then disappeared. She did not sleep again that night. Next morning she related all this to her mother, expressing her belief that Captain W. was either killed or wounded. In due course a telegram was received to the effect that Captain W. had been killed before Lucknow on the 15th of November. The widow informed the Captain's solicitor, Mr. Wilkinson, that she had been quite prepared for the fatal news, but she felt sure there was a mistake of a day in the date of his death. Mr. Wilkinson then obtained a certificate from the War Office, which was as follows:

"9579.  
NO. .

" WAR OFFICE, 30th January 1858.

" These are to certify that it appears, by the records in this office, that Captain G. Wheatcroft, of the 6th Dragoon Guards, was killed in action on the 15th of November 1857. (Signed)"

B. HAWES.

A remarkable incident now occurred. Mr. Wilkinson was visiting a friend in London, whose wife has all her life had perception of apparitions, while her husband is a "medium." He related to them the vision of the Captain's widow, and described the figure as it appeared to her, when Mrs. N. instantly said, " That must be the very person I saw on the evening we were talking of India." In answer to Mr. Wilkinson's questions, she said they had obtained a communication from him through her husband, and he had said that he had been killed in India that afternoon by a wound in the breast. It was about nine o'clock in the evening: she did not recollect the date. On further inquiry, she remembered that she had been interrupted by a tradesman, and had paid a bill that evening; and on bringing it for Mr. Wilkinson's inspection, the receipt bore date the *fourteenth* of November. In March 1858, the family of Captain Wheatcroft received a letter from Captain G C, dated Lucknow, 19th of December 1857, in which he said he had been close to Captain W. when he fell, and that it was on the *fourteenth in the afternoon*, and not on the 15th, as reported in Sir Colin Campbell's dispatches. He was struck by a fragment of shell in the breast. He was buried at Dilkoosha, and on a wooden cross at the head of his grave are cut the initials G. W., and the date of his death, 14th of November. The War Office corrected their mistake. Mr. Wilkinson

obtained another copy of the certificate in April 1859, and found it in the same words as that already given, only that the 14th of November had been substituted for the 15th.

Mr. Owen obtained the whole of these facts *directly from the parties themselves*. The widow of Captain Wheatcroft examined and corrected his MSS., and showed him a copy of Captain C.'s letter. Mr. Wilkinson did the same; and Mrs. N herself related to him the facts which occurred to her. Mrs. N had also related the circumstances to Mr. Howitt before Mr. Owen's investigations, as he certifies in his *History of the Supernatural*, vol. ii. p. 225. Mr. Owen also states that he has in his possession both the War Office certificates, the first showing the erroneous, and the second the corrected date.

Here we have the same apparition appearing to two ladies unknown to and remote from each other on the same night; the communication obtained through a third person, declaring the time and mode of death; and all coinciding exactly with the events happening many thousand miles away. We presume the *facts* thus attested will not be disputed; and to attribute the whole to "coincidence" must surely be too great a stretch of credulity, even for the most incredulous.

The next case is one of haunting, and is called

#### THE OLD KENT MANOR HOUSE (p. 304).

In October 1857, and for several months afterwards, Mrs. K., the wife of a field-officer of high rank, was residing in Eamhurst Manor House, near Leigh, in Kent. From her first occupying it, every inmate of the house was more or less disturbed at night by knocking, and sounds as of footsteps, but more especially by voices, which could not be accounted for. Mrs. E.'s brother, a young officer, heard these voices at night, and tried every means to discover the source of them in vain. The servants were much frightened. On the second Saturday in October, Miss S., a young lady who had been in the habit of seeing apparitions from her childhood, came to visit Mrs. R., who met her at the railway station. On arriving at the house, Miss S. saw on the threshold two figures, apparently an elderly couple, in old-fashioned dress. Not wishing to make her friend uneasy, she said nothing about them at the time. During the next ten days she saw the same figures several times in different parts of the house, always by daylight. They appeared surrounded by an atmosphere of a neutral tint. On the third occasion they spoke to her, and said that they had formerly possessed that house, and that their name was *Children*. They appeared sad and downcast, and said that they had idolized their property, and that it troubled them to know that it had passed away from their family, and was now in the hands of strangers. On Mrs. R. asking Miss S. if she had heard or seen anything, she related this to her. Mrs. E. had herself heard the noises and voices continually, but had seen nothing, and after a month had given up all expectation of doing so, when one day, as she had just finished dressing for dinner, in a well-lighted room with a fire in it, and was coming down hastily, having been repeatedly called by her brother who was impatiently waiting for her, she beheld the two figures standing in the doorway, dressed just as Miss S. had described them, but above the figure of the lady, written in the dusky atmosphere in letters of phosphoric light, the words "Dame Children," and some other words intimating that she was "earth-bound." At this moment her brother again called out to her that dinner was waiting, and, closing her eyes, she rushed through the figures. Inquiries were made by the ladies as to who had lived in the house formerly, and it was only after four months that they found out, through a very old woman, who remembered an old man, who had told her that he had in his boyhood assisted to keep the hounds for the Children family, who then lived at Eamhurst. All these particulars Mr. Owen received himself from the two ladies in December 1858. Miss S. had had many conversations with the apparitions, and on Mr. Owen's inquiring for any details



they had communicated, she told him that the husband had said his name was *Richard*, and that he had died in 1753. Mr. Owen now determined, if possible, to ascertain the accuracy of these facts, and after a long search among churchyards and antiquarian clergymen, he was directed to the "Hasted Papers" in the British Museum. From these he ascertained that "*Richard Children* settled himself at Ramhurst," his family having previously resided at a house called "Childrens," in the parish of Tunbridge. It required further research to determine the date. This was found several months later in an old "History of Kent," by the same "Hasted," published in 1778, where it is stated that "Ramhurst passed by sale to Richard Children, Esq., who resided here, and died possessed of it in 1753, aged eighty-three years." In the "Hasted Papers" it was also stated that his son did not live at Ramhurst, and that the family seat after Richard's time was Ferox Hall, near Tunbridge. Since 1816 the mansion has been occupied as a farmhouse, having passed away entirely from the Children family.

However much any one of these incidents might have been scouted as a delusion, what are we to say to the combination of them? A whole household hear distinct and definite noises of persons walking and speaking. Two ladies see the same appearances, at different times, and under circumstances 'the least favorable for delusion. The name is given to one by voice, to the other by writing; the date of death is communicated. An independent inquirer, by much research, finds out that all these facts are true: that the Christian name of the only "Children" who occupied and died in the house was *Richard*, and that his death took place in the year given by the apparition, 1753.

Mr. Owen's own full account of this case and the observations on it should be read, but this imperfect abstract will serve to show that none of the ordinary modes of escaping from the difficulties of a "ghost story" are here applicable.

#### DISTURBANCES AT CIDEVILLE IN FRANCE.

At page 195 of Mr. Owen's volume we have a most interesting account of disturbances occurring at the parsonage of Cideville, in the department of Seine Inférieure, France, in the winter of 1850-51. The circumstances gave rise to a trial, and the whole of the facts were brought out by the examination of a great number of witnesses. The Marquis de Mirville collected from the legal record all the documents connected with the trial, including the *procès verbal* of the testimony. It is from these official documents Mr. Owen gives his details of the occurrences.

The disturbances commenced from the time when two boys, aged 12 and 14, came to be educated by M. Tinel, the parish priest of Cideville, and continued *two months and a half*, until the children were removed from the parsonage. They consisted of knockings as if with a hammer on the wainscot, scratchings, shakings of the house so that all the furniture rattled, a din as if every one in the house were beating the floor with mallets, the beatings forming tunes when asked, and answering questions by numbers agreed on. Besides these noises there were strange and unaccountable exhibitions of force. The tables and desks moved about without visible cause; the fire-irons flew repeatedly into the middle of the room, windows were broken; a hammer was thrown into the middle of the room, and yet fell without noise, as if put down by an invisible hand; persons standing quite alone had their dresses pulled. On the Mayor of Cideville coming to examine into the matter, a table at which he sat with another person, moved away in spite of their endeavors to hold it back, while the children were standing in the middle of the room; and many other facts of a similar nature were observed repeatedly by numerous persons of respectability and position, every one of whom, going with the intention of finding out a trick, were, after

deliberate examination, convinced that the phenomena were not produced by any person present. The Marquis de Mirville was himself one of the witnesses.

The interest of this case consists, first, in the evidence having been brought out before a legal tribunal; and secondly, in the remarkable resemblance of the phenomena to those which had occurred a short time previously in America, but had not yet become much known in Europe. There is also the closest resemblance to what occurred at Epworth Parsonage in the family of Wesley's father, and which is almost equally well authenticated.<sup>1</sup> Now when in three different countries, phenomena occur of an exactly similar nature and which are all open to the fullest examination at the time, and when no trick or delusion is in either case found out, but every individual of many hundreds who go to see them become convinced of their reality, the fact of the similarity of the occurrences even in many details is of great weight, as indicating a similar *natural* origin. In such cases we cannot fairly accept the general explanation of "imposture," given by those who have not witnessed the phenomena, when none of those who did witness them could ever detect imposture. The examples I have quoted give a very imperfect idea of the variety and interest of Mr. Owen's work, but they will serve to indicate the nature of the evidence he has in every case adduced, and may lead some of my readers to examine the work itself. If they do so, they will see that similar phenomena to those which puzzled our forefathers at Epworth Parsonage, and at Mr. Mompesson's at Tedworth, have recurred in our own time, and have been subjected to the most searching examination, without any discovery of trick or imposture; and they may perhaps be led to conclude that, though often asserted, it is not yet quite proved that "ghosts have been everywhere banished by the introduction of gaslight."

<sup>1</sup> In an article entitled "Spirit Rapping a Century Ago," in an early number of the *Fortnightly Review*, an account is given of the disturbances at Epworth Parsonage, the residence of the Wesley family, and it is attempted to account for them by the supposition that they were entirely produced by Hester Wesley, one of John Wesley's sisters; yet the phenomena, even as related by this writer, are such as no human being could possibly have produced, while the moral difficulties of the case are admitted to be quite as great as the physical ones. Every reader of the article must have perceived how lame and impotent is the explanation suggested; and one is almost forced to conclude that the writer did not believe in it himself, so different is the tone of the first part of the article in which he details the facts, from the latter part in which he attempts to account for them. When taken in connection with other similar occurrences narrated by Mr. Owen, all equally well authenticated, and all thoroughly investigated at the time, it will be impossible to receive as an explanation that they were in every case mere childish tricks, since that will not account for more than a minute fraction of the established facts. If we are to reject all the facts this assumption will not explain, it will be much simpler and quite as satisfactory to deny that there are any facts that need explaining.

**Next: VI – MODERN SPIRITUALISM: EVIDENCE OF MEN OF SCIENCE**  
**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 III**

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

#### **Part Three**

*The Destruction of Living Beings by One Another.* – The reciprocal destruction of living beings by one another is a law of nature which, at first sight, seems in no way reconcilable with the goodness of God. One asks why he has made it necessary for them to nourish themselves by destroying each other. For him who sees things only in a material light, whose vision is limited to the present life, this appears indeed an imperfection in the divine plan. This conclusion is drawn by some, that God being imperfect is no more God. It is because they judge of divine perfection from their point of view. Their own judgment is their measure of his wisdom, and they think that God does not know as well as themselves. Their short-sightedness not permitting them to judge of the whole, they do not comprehend how a real good can result from an apparent evil. The knowledge of the spiritual principle, considered in its veritable essence and by the grand law of unity which constitutes the full harmony of the universe, can alone give to man the key to this mystery, and show to him the providential wisdom and harmony precisely where he saw only an anomaly and contradiction. It is of this truth as of a crowd of others. Man is capable of sounding certain depths only when his spirit has arrive at a sufficient degree of maturity. The true life, of the animal as well as of man, is no more in the body than it is in the clothing; it is in the intelligent principle that pre-exists and survives the body. This principle has need of a body in order to develop itself by the work of controlling brute matter. The body is employed in this work; but the spirit is not thereby injured; on the contrary, it comes out of the strife every time stronger, more lucid, and more capable. What matters it that the spirit changes more or less frequently its envelope? It is no less a spirit. It is absolutely as though a man should renew his habiliments a hundred times a year: he would still be the same man. By the constant spectacle of destruction, God teaches men of how little worth is the material envelope, and excites in them the idea of the spiritual life by making them desire it as a compensation. But some will say: Could not God arrive at the same result by other means,

without obliging living beings to destroy each other? Very bold must he be who would pretend to penetrate the designs of the Infinite. If all is wisdom in his works, we ought to suppose that his wisdom is no more defective in this particular than in any other. If we cannot comprehend it, it is necessary to ascribe the seeming folly to our lack of advancement. Each time we can try to seek the reason by taking this for our watchword: *God must be infinitely just and wise*. Let us, then, seek for his justice and wisdom in all things, and let us bow before that which surpasses our understanding.

The first reason which presents itself for this destruction – a purely physical utility, it is true – is this: organic bodies are supported only by the aid of organic matter, this matter containing alone the nutritive elements necessary to their sustentation. The bodies, which are instruments of action for the intelligent principle, having need of incessant renovation, Providence makes them serve for their mutual support. That is why beings are nourished by body; but the spirit is not changed; it is only despoiled of its envelope. This is outside of moral considerations of a more elevated order. The battle is necessary to the development of the spirit. It is in battle that it exercises its faculties.

He who attacks another that he may nourish himself, and he who defends himself to preserve his life, making an assault upon intelligence, thereby augments his own intellectual strength. As he must contend against stratagem, displaying intelligence, thereby both augment their intellectual force. One of the two succumbs. But what is it that the stronger or more adroit has in reality taken away from the feeble? His vestment of flesh, - nothing else. The spirit, which is not dead, will take another body. With inferior beings in creation, with those in whom the moral sense does not exist, where instinct has not been replaced by intelligence, the struggle would have for incentive only the satisfaction of a material necessity. Now, one of the most imperious physical needs is that of food. They struggle, then, only to sustain life; that is to say, to seize prey, or to defend themselves from attack; for they cannot be actuated by a more elevated object. It is in this first period that the soul is elaborated and tried by the vicissitudes of life.

When it has attained the degree of maturity necessary for its transformation, it receives from God new faculties, - free will and moral sense; in a word, the divine spark which gives a new course to ideas, endowing spirits with new aptitudes and new perceptions. But the new moral faculties are only developed gradually; for there is nothing abrupt in nature. There is a period of transition where man is scarcely distinguishable from the brute. In the first periods of his existence animal instincts rule; and the battle has still for its incentive the satisfaction of material wants. Later, the animal instinct and moral sentiment are counterbalanced. Then struggles are no more for nourishment, but for the satisfaction of ambition, pride, and love of dominion; and it is necessary to destroy these also. But, accordingly as the moral sense gains ascendancy, moral sensibility becomes developed; the desire to destroy diminishes; at length it becomes effaced and odious to him. Man has a horror of blood. However, a struggle is always necessary to the development of the spirit. After having arrived at a point which appears to us the culminating one, he is far from perfect. It is only at the price of activity he acquires knowledge by experience, and as he is despoiled of the last vestiges of animality; but then the effort, no longer brutal and bloody as it formerly was, becomes purely intellectual. Man struggles against difficulties, but no more with beings of his own species. <sup>1</sup>

<sup>1</sup> This question is attached to the no less grave one of the connection between animals and humanity, which will be treated later on. We have only sought to demonstrate by this explanation, that the destruction of living beings by one another detracts nothing from divine wisdom, and that all this is necessary in the grand chain of nature's laws. This chain is necessarily broken if one abstracts from it the spiritual principle. This is why so many questions are insolvable if one considers them materially, or from a material stand-point.

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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 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 Four**

***Picture of the Christian Hell***

11. The opinion of Christian theologians in regard to Hell is summed up in the following quotations.\* This description derived from the writings of the Fathers of the Church and the Lives of Saints, may be presented with all the more confidence as conveying a correct idea of the orthodox belief in regard to the subject we are considering, because it is perpetually set forth, with some slight variations only, in the sermons of Protestant divines, as well as in the pastoral teachings of Catholic priests.

12. "Demons are purely spiritual beings, and the damned, who are now in hell, may also be considered as purely spiritual beings, because it is only their soul that is in hell, for their bones, returned to dust, are being incessantly transformed into grass, plants, fruit, minerals, and liquids, undergoing, unconsciously, the continual metamorphoses of matter. But the damned, like the Saints, will be resuscitated at the Last Day, and will again put on, nevermore to be cast off, a fleshly body, the same body by which they were known during their earthly life. What will distinguish the one class from the other is that the elect will be raised with a purified and radiant body, and the damned, with a body degraded and deformed by sin. There will then be no longer in hell purely spiritual beings only; for there will be in it *men*, such as we now are. Hell is, therefore, *a place*, physical, geographical, material, since it will be peopled with terrestrial creatures, having feet, hands, a mouth, a tongue, teeth, ears, eyes, like ours, and veins with blood in them, and nerves capable of feeling pain.

Where is hell situated? Certain doctors of the Church have placed it in the entrails of the earth itself; others, in some planet; but the question has never been decided by any Council. We are, therefore, in regard to this point, reduced to conjectures; the only thing that is affirmed in regard to it is that hell, whatever the part of the universe in which it is situated, is a world composed of material elements, but a world without sun, without moon, without stars; more gloomy, more inhospitable, more utterly devoid of every germ and appearance of good, than are the most inhospitable regions of the world in which men are now sinning.

"Christian theologians prudently abstain from painting, after the fashion of the Egyptians, the Hindus, and the Greeks, all the horrors of that abode, they confine themselves to showing us, as a sample, the little that the Scriptures unveil to us in regard to it; the lake of fire and brimstone of the Apocalypse; the worms of Isaiah, that are for ever writhing on the carcasses of Tophet; demons, tormenting the men they have brought to perdition; and men, weeping and gnashing their teeth, according to the statements of the Evangelists.

Saint Augustine does not admit that these miseries can be regarded as merely physical images of moral sufferings; he sees, in a real lake of sulphur, real worms and real scorpions attacking every part of the bodies of the damned and adding their stings to those of the fire. He asserts, basing this assertion on a verse of Saint Mark, that this wondrous fire, although as material in its nature as the fire we know upon the earth, and although it will act for ever upon material bodies, will preserve the bodies of its victims as salt preserves flesh. But the damned, perpetually sacrificed and yet perpetually living, will fell

the agony of this fire that burns without destroying; *it will penetrate under their skin*; they will be soaked and saturated with it in all their limbs, and in the marrow of their bones, and in the pupils of their eyes, and in the most secret and sensitive fibres of their being. The crater of a volcano, could throw themselves into it, would be for them, in comparison with the fire of hell, a cool and refreshing resting-place.

"Thus speak, with the fullest confidence, the most timid, most discreet, and most reserved theologians. They do not deny that hell has other kinds of corporeal torments; they only say that they have not a sufficient knowledge of these to warrant their speaking of them, or, at least, as positively as they are able to do in regard to the horrible torture of fire and the disgusting torture of worms. But there are other theologians, bolder, or more enlightened, who give, in regard to hell, descriptions that are more detailed, more varied, and more complete; and, although it is not known in what region of space hell is situated, there are saints who have seen it. They did not enter its gloomy portals carrying a lyre in their hands, like Orpheus, or a sword, like Ulysses; they were transported thither in spirit. Saint Theresa is one of those who have thus beheld it.

It would seem, according to the recital of that Saint, that there are cities in hell; at all events, she saw a sort of long, narrow alley, such as those which are so often found in old towns. She entered this alley, stepping, with horror and loathing, upon the muddy, filthy, and stinking ground, covered with monstrous reptiles; but her progress was speedily arrested by a wall which barred the alley, and in this wall was a niche, in which Saint Theresa placed herself, without quite understanding why, or how, she did so. It was, she said, the place reserved for her, if she made an ill use, during her earthly life, of the grace so abundantly shed, by God, on her cell at Avila. Although she had entered, with wonderful facility, into this niche, she could neither sit, nor lie, nor stand upright in it; still less could she get out of it; the horrible walls had closed in upon her on all sides, enveloping her whole person in a stony shroud, and pressing in upon her, as though they were alive. It was as though she were being stifled, strangled, and, at the same time, flayed alive, and chopped into pieces; she felt as though she were being burned, and experienced, at once, every species of torture and anguish. As for obtaining any help, none was to be hoped for; around her there was nothing but thick darkness, and nevertheless, through this darkness she still, to her utter amazement, beheld the hideous alley in which she was kept a prisoner, and all the vile and filthy creatures about her; a spectacle fully as intolerable for her as the pressure of her prison walls. \*\*

The alley thus seen was, doubtless, only a little corner of Hell. Other spiritual travelers have been favored with wider views of it, and have seen within its precincts, vast cities all on fire; Babylon, and Nineveh, and Rome itself, with their palaces and temples, wrapped in flames, and all their inhabitants chained, each to his place, in the midst of the burning; the dealer at his counter, priests and courtesans in the halls of festivity, shrieking on the seats from which they could never again get loose, and lifting to their lips, to quench their torturing thirst, wine-cups that vomited flames; lacqueys on their knees in burning sewers, and princes, upon whom there flowed, from the hands of those lacqueys, a devouring lava-stream of molten gold. Others have beheld, in Hell, enormous plains that were being dug and sown by armies of famishing peasants, and as these plains, steaming with their sweat, and this sterile seed, produced nothing, the starving peasants devoured

one another, after which, as numerous, lean, and famishing as before, they wandered off in bands, towards every part of the horizon, seeking in vain for some more favored region, while their places were taken, at once, by other wandering columns of the damned. Other saints, again, have seen in Hell, mountains full of precipices, groaning forests, wells without water and fountains fed with tears, rivers of blood, whirlwinds of snow in deserts of ice, boats full of shipwrecked wretches blown hopelessly about, on shoreless seas. In short, all these seers have seen, in Hell, all that the Pagans formerly saw in it, viz., a lugubrious reflex of the earth, a shadow, incommensurably magnified, of its miseries, with its natural sufferings rendered infinite and eternal, even to its dungeons and its gallows, and all the instruments of torture that our own hands have forged.

There are, moreover, in Hell, demons who, in order more thoroughly to torture the fleshly bodies of the damned, take upon themselves bodies of flesh. Some of these have wings like bats, horns, scales, sharp claws, and pointed teeth; they are described to us as being armed with swords, pitchforks, pincers, red-hot nippers, saws, gridirons, bellows, and clubs, and as discharging, throughout eternity, the functions of cooks and of butchers of human flesh; others, transformed into enormous lions or vipers, incessantly drag their human prey about in solitary caverns; others, again, changing themselves into crows, peck out, for ever, the eyes of some of the guilty, or, taking the form of winged dragons, carry them away, upon their backs, terrified, bleeding, shrieking, athwart vast wastes of darkness, and then shake them off into the lake of brimstone. Some of these demons present the appearance of clouds of gigantic grasshoppers and scorpions, of which the sight causes shudderings, the smell, nausea, the slightest touch, convulsions; others, assume the form of many-headed, open-throated, voracious monsters, whose hideous faces are surmounted by manes of snakes, that crunch the reprobate in their gory jaws, and then vomit them out again crushed and formless, but living, because they are immortal.

These demons, with forms perceptible to the senses, and that so nearly resemble the gods of the Amenthi and of Tartarus, and the idols worshipped by the Phœnicians, the Moabites, and the other Gentiles around Judea, do not act from their own caprice; each of them has his own function and his own work, and the tortures they inflict, in Hell, are in close connection with the crimes they have inspired, and caused to be committed, upon the earth. \*\*\* The damned are punished in all their senses and in all their organs, because they have offended God by all their senses and by all their organs; they are punished in different ways, according to the nature of their sins; they are punished as gluttons by the demons of gluttony, as lazy, by the demons of laziness, as fornicators, by the demons of fornication, and in as many other ways as there are different ways of sinning. They will freeze in burning and burn in freezing; they will hunger for rest while hungering for movement; they will be always hungry, always thirsty, a thousand-fold more weary than the weariest slave at the close of day, more diseased than the dying, more broken, more bruised, more covered with wounds, than the martyrs, *and they will continue to exist thus for ever and ever.*"

\* Vide *L'Enfer*, by AUG. CALLET.

\*\* This vision presents, so distinctly, all the characteristics of nightmare, that Saint Theresa's experience may doubtless be regarded as of that nature.



\*\*\* A strange sort of punishment, in sooth, which consists in enabling these demons to continue, upon a wider scale, the evil done by them upon the earth! It would be more reasonable for them to be made to suffer themselves the consequences of that evil than to be allowed to gratify themselves by inflicting suffering on those whom they have led astray.

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

## Part Second - Examples

### CHAPTER IV

#### [SUFFERING SPIRITS]

#### AUGUSTE MICHEL

He was young, wealthy, dissipated, and absorbed in sensual pleasures. Although intelligent, he was utterly careless of serious things. Kindhearted, rather good than bad, he was a favorite with the companions of his pleasures and much sought after, in fashionable circles, for his gentlemanly manners and agreeable talents; but, though he committed no crimes, he did no good. He died from the effects of an accident, being thrown from a carriage when taking a drive. Evoked, a few days after his death, by a medium who knew of him through other parties, he gave, successively, the following messages: -

Men, my Brothers! I lived only for myself; now I am expiating this wickedness, and I suffer! May God give you grace to avoid the thorns by which I am torn! Walk in the broad road of holiness and pray for me; for I made a bad use of the possessions which God *lends* to His creatures!

He who sacrifices his intelligence and his higher sentiments to his animal instincts assimilates himself to the animals. Man should use with sobriety the property of which he is only the depositary; he should accustom himself to live exclusively for the eternity that is awaiting him, and he should consequently detach himself from material enjoyments. His food should have no other aim than that of sustaining his vitality; his luxury should be strictly subordinated to the necessities of his position; his tastes, and even his natural tendencies, should be regulated by his reason; for, without this mastery of his animal nature, he debases instead of purifying himself. Human passions are a narrow bond that cuts into the flesh; be careful, therefore, not to tighten it. Live, but be not *high livers*. You know not what such abuses cost when we return to the native land of the soul! Terrestrial passions strip us of everything before they leave us, and we arrive in the presence of God *naked*, entirely naked. Rid yourselves, therefore, of those passions, and clothe yourselves with good deeds; they will aid you to cross the space that separates you from eternity. They will hide your human weaknesses with a shining mantle. Clothe yourselves with charity and love, divine garments of which nothing can deprive you!

*Commentary by the Medium's Guide.*

This spirit is on the right road, since, to his repentance, he adds the giving of good advice in regard to the dangers of the evil road he formerly followed. To acknowledge one's faults is, in itself, meritorious, and is a first step on the road to reformation; and for this reason, his situation, though not one of happiness, is no longer that of a "suffering spirit." He repents; and he is therefore becoming fitted to make the reparation which he will accomplish in another life of trial. Would you know what, before reaching that point, is the

situation of the spirits of those whose earthly life, altogether sensual, has failed to excite their spirit to any other activity than that of incessantly inventing new pleasures of the sensual order? The influence of matter follows them beyond the grave; their appetites are left intact by death, but, their range of vision being as narrow as upon the earth, they seek in vain for the means of satisfying them. Never having cultivated mental and moral pleasures, their soul wanders through space – which is a void for them – without aim, without hope, a prey to the anxiety of one who sees before him no other perspective than that of an illimitable desert. The nullity of their intellectual occupations during the life of the body has its natural result in the nullity of the working of their spirit after death. Unable any longer to satisfy their body, they are incapable of procuring any satisfaction for their soul; hence arises, for them, a crushing weariness of which they cannot foresee any termination, and to escape from which they would gladly accept annihilation. *But there is no annihilation*; they have been able to kill their body, but they cannot kill their soul; they are therefore obliged to live on, undergoing all this mental torture, until, vanquished by lassitude, they at length determine to turn towards their Maker.

## **Strengthen Your Will Power**

**Inspirationally received by Y. Limoges**

We have choices to do, or not to do, to let our emotions rule our actions or for our reason to take the reins using our intelligence of what we believe is right or wrong, in order to act properly and take control of our own lives.

However, many give in due to lack of will power, and then you suffer the consequences that range from the unsatisfactory to the disastrous. *And, you have no one to blame but yourself.*

However, many people will blame others or will consider themselves a victim of circumstances. Yet, if they truly look *honestly* at what occurred, they will find they need to take personal responsibility for what has actually happened.

A consistent, determined and sincere will to accomplish goodness for yourself and/or for others also brings the secondary assistance from spirits in the spirit world that want to help you attain the results and goals you are striving for.

**So discipline yourself to strengthen your will power using your reason to take charge and responsibility of your own life, to the best of your ability.**

Assess your personal situation in life, pray for inspiration and guidance, still your mind and take some quiet time to contemplate on your particular problems. Then come to a decision and do what is necessary to head in the right direction!

**Only you can live your life...if you don't currently like what is going on in it, only you can change it, or at the very least, how you are dealing with it.**

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## NEWS, EVENTS & MISCELLANEOUS

### SPECIAL PROGRAM

## ROADMAP PROGRAM

for the Spiritist Study and Practice

### NEW CLASS START ON AUGUST 13, 2009

#### What is it?

The Roadmap Program for the Spiritist Study and Practice (RPSSP) focuses on the sole goal of promoting the study and practice of Spiritism, while contributing to the formation of Spiritist practitioners at the Spiritist Society of Baltimore, Inc. It welcomes everyone to take its courses without distinction to sex, race, religion or nationality. Each class comprises of a 1 1/2 minutes hour-study session and it is divided into three (3) phases.

#### **DESCRIPTION:**

#### PHASE I

##### **Spiritism 101**

It is a 9-week program on the main teachings of Spiritism. This course is a prerequisite for more advanced courses.

##### **The Spiritist Science**

Introduction to the Spiritist principles including a historical overview of the beginning of spiritism, and its codifier, Allan Kardec. The Spiritist movement in the US and worldwide.  
*Prerequisite: Spiritism 101.*

##### **Advancements in the Spiritist Science**

Deep analysis of the Spiritist principles. Topics include: origin and nature of spirits, spiritual intervention in the corporeal world, divine justice, reincarnation, and different categories of inhabited worlds.  
*Prerequisite: The Spiritist Science.*

#### PHASE II

##### **Spiritual Laws of the Spiritist Practice**

Fundamental principles of the spiritual laws that govern the Spiritist Practice. *Prerequisite: Advancements in the Spiritist Science.*

##### **The Spiritist Therapy I**

Understanding the mechanisms of the passes and types of passes. *Prerequisite: Advancements in the Spiritist Science.*

### **Practice on the Spiritist Therapy I**

Applications of the passes techniques under the light of the Spiritist Thought. This course is an essential tool for a serious spiritual treatment. *Prerequisite: The Spiritist Therapy I.*

## **PHASE III**

### **Introduction to Mediumship**

To learn the two basic fundamentals of Mediumship: knowledge of the Spiritist Thought and the moral ethical values related to it. *Prerequisite: Advancements in the Spiritist Science.*

### **Mediumship I**

Educate mediumship through the study in depth of the Spiritist Thought. Topics include: the mediumship faculty, types of mediumship, obsession and disobsession. Second part of the course: educate and develop the psyche faculties of the participants through exercises of harmonization and psyche perception. *Prerequisite: Introduction to Mediumship.*

### **Practical Guidelines for Mediumship**

Application of the concept of mediumship in the mediumship meetings, in a group setting. Topics include: moral development of the mediums, analysis of the messages received, the power of faith and hope. Second part of the course: practical guidelines in the exercise of mediumship in a group setting. *Prerequisite: Mediumship I*

Further [Information](#) and [Registration](#) at the homepage of the

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