



Advanced Study Group of Spiritism

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"Unshakable faith is only that which can face reason face to face in every Humankind epoch."

Allan Kardec

HEAD QUOTATION

"And thus for a complete cure not only must physical means be used, choosing always the best methods which are known to the art of healing, but we ourselves must also endeavour to the utmost of our ability to remove any fault in our nature; because final and complete healing ultimately comes from within, from the Soul itself, which by His beneficence radiates harmony throughout the personality, when allowed to do so.

As there is one great root cause of all disease, namely self-love, so there is one great certain method of relief of all suffering, the conversion of self-love into devotion to others. If we but sufficiently develop the quality of losing ourselves in the love and care of those round us, enjoying the glorious adventure of gaining knowledge and helping others, our personal griefs and sufferings rapidly come to an end. It is the great ultimate aim: the losing of our own interests in the service of humanity. It matters not the station in life in which our Divinity has placed us. Whether engaged in trade or profession, rich or poor, monarch or beggar, for one and all it is possible to carry on the work of their respective vocations and yet be veritable blessings to those around by communicating to them the Divine Love of Brotherhood."

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EDITORIAL

TEACHING OTHERS

Extracted from *Mercian Newsletter*

"We have always been taught that we are teachers and that we must help our Brother Man, but when we look at this world today we must wonder just how we can possibly help.

It is not suggested that we all go out and start a crusade, what we should do is work quietly. No one can ever be forced to accept spiritual truths, people have to be shown. Remember also that we cannot teach anyone until we ourselves are absolutely certain of the Great Truth that we wish to spread to Mankind.

One of the greatest things that we can teach Mankind today is that same great truth that Jesus came back to teach two thousand years ago. Although his message was so simple to understand, all those centuries have rolled by and Mankind has still not accepted it. Many men speak of the truth with their lips, but it is far from their hearts, the message that God is Love, He is Our Father, and to all men He has given the wonderful gift of Eternal Life.

The wonderful truth that Man can never die obviously does not refer to the physical body. We all know that the physical body is a mere cocoon, that only comes into being on this Earth, and after a certain time it will return to the soil from whence it came. When Jesus was talking about Eternal Life he was referring to the spirit, the Child of God.

This is the Great Truth that will heal all wounds. If we could spread that wonderful truth of Eternal Life, even if we were only to pass it on to one person, our efforts would be well worthwhile. It must be realised that if men could accept this great fact of life, then they would appreciate that life here on Earth is no more than a single step on the very long pathway of life, that all problems and difficulties were not sent by God to persecute the individual, they are merely lessons. So many of the difficulties we face have been created by ourselves because we will not think aright.

We find troubles and then we worry over them and the more we worry, the more we magnify them and make them worse. If only we could alter our way of thinking and realise that each difficulty is a lesson from which we could learn something, then instead of worrying we should pray to God, asking Him for His help, then we would find the way to overcome these problems. We would also learn that by talking to God through prayer, those prayers would be answered by a very Loving Father.

We must seek to help people realise that it is not material things, great wealth etc., which matter, we should be thinking of aiming for the things of the Spirit, like Truth and Love. If we could all go forward together with that idea in our minds, then we would not have to worry about material possessions, because God would see that we had all that was necessary.

Let us look at the life of Jesus and learn from the lessons that have been set us. If only Mankind had followed the example of Jesus, by now the world would have been Heaven. Just think of what 2,000 years of right living would have done for this world.

We have now been given another opportunity and the same truth is being brought afresh to this world. This is how the salvation of the world will come about and this is what we must go out to teach. It will not be easy because we will meet many who refuse to listen, but remember there are many ways of teaching, the best by far is by example. Many will listen to you, others will only listen when you have healed their physical ills. When a person has been released from suffering he is far more receptive to what you have to say."

The GEAE Editors

ARTICLES

A PSYCHIATRIST EXPLORES THE PARANORMAL

By *Michael Tymn*



Berthold E. Schwarz, M.D.

Few people still living in this realm of existence have been involved in the study of *Psi*, or ESP, however we label it, longer than Dr. Berthold E. Schwarz, now a resident of Vero Beach, Florida. In his 1968 book, *A Psychiatrist Looks at ESP*, Schwarz offers psychiatric case reports on the lives of three individuals, each with psychic ability. In the Introduction to the book, he states that "the facts of psychical research are more urgently in need of serious study today than ever before."

Among his other books are *The Jacques Romano Story*; *Psychic Nexus: Psychic Phenomena in Psychiatry and Everyday Life*; *Parent-Child Telepathy*; *Miracles of Peter Sugleris*; *Psychiatric and Paranormal Aspects of Ufology*; and *UFO-Dynamics*. He is the co-author of several other books and of 185 scholarly or scientific articles, including many in the *Journal of Spirituality and Paranormal Studies*.

A graduate of Dartmouth College, Dartmouth Medical School, and Bellevue Medical Center, New York University, Dr. Schwarz practiced in New Jersey before moving to Florida in 1982. In addition to being a long-time member of the Academy of Spirituality and Paranormal Studies, he is a Fellow of the American Society for Psychical Research, a Fellow of the American Association for The Advancement of Science, and a Distinguished Life Fellow of the American Psychiatric Association. I recently put some questions to him by e-mail:

When and how did you become interested in ESP and paranormal phenomena?

"Hearing the Dunninger radio broadcasts when I was a child fascinated me, as did my father's occasional accounts of a railroad worker's telepathic demonstrations before the Kiwanis Club, and more so my mother's 'private conversations' with her best friend who frequently wondered about various mediums, fortune tellers, etc. My mother was down-to-earth, open minded, and frequently advised Edith in so many words that she, Edith, had as much ability as those she consulted and should 'be herself.' I also read about *psi* and was later jolted by my mother's telepathic apprehension of my brother, Eric, being killed in action in WWII when I was on leave from the Navy while in medical school.

"During internship, I heard more about Henry Gross, the Maine dowser, from friends and books, and wanted to meet him. Then, during my fellowship in psychiatry, I had contact with some *psi* gifted patients which made me more curious and led to further readings on the subject. Later, in private practice, I expanded the practical aspects of telepathy in psychotherapy and embarked on the in-depth studies of gifted paragnosts. On a field trip to Kentucky with dowser Henry Gross, I also studied the ordeals by serpents, fire and strychnine in the Holiness people. Other super paragnosts that I got to know well were Jacques Romano, Joseph Dunninger, Arthur Ford, Gerard Croiset, and Professor Tenhaeff's extraordinary paragnost from the Netherlands when he visited the United States.

"Also, Kreskin, my New Jersey neighbor, and I became friends. In those years I also reported on a series of parent-child telepathic experiences from my own family. In addition to these varied projects and in some instances concomitant electrographic researches (EEG), UFO's and its psychiatric paranormal aspects captured my attention. The latter centered largely on Stella Lansing and her UFO motion pictures and the renowned abductee Betty Hill, whom I first met at a UFO conference."

In what area of ESP was your initial focus?

"My initial focus was on the nonagenarian-telepath-genius Jacques Romano who could demonstrate a variety of telepathic skills and who beyond that had a most creative mind. It was uplifting to be with him for what happened, was happening or would happen around him. This led to an enhanced awareness of *psi* with my patients and also with my wife and two children, plus frequent telepathy with my parents. By making near *ab initio* records of the telepathic exchanges between patients and myself largely in face-to-face psychotherapy plus other circumstances, and becoming familiar with the extensive psychiatric literature on *psi*, and meeting some of the leading figures in those areas, I found my situation similar to the Hans Christian Anderson fairy tale of the Emperor's New Suit of Clothes, i.e., how could anyone in this field who cared to examine (and experience) the wealth of *psi* data possibly miss the boat? ... the surprises, challenges, intrigues, and above all potentials for understanding."

How did your friends and colleagues react to your interest in ESP?

"Fortunately, my family and friends shared my interests in *psi* and also participated in many experiences with me and in their own lives. My neighbor, Bartholomew A. Ruggieri, a distinguished pediatrician who co-authored a book on child-parent relationships

with me, got to know many of the gifted people/paragnosts who visited my office; and Bart also shared and wrote about some of his newly acquired *psi* awareness with his patients and with myself. My psychiatric colleagues were always respectful and treated me kindly. My practice was active and even though many of my referring physicians knew of my *psi* research, they continued to send me patients, some with remarkable *psi*

Among the various cases you have personally studied, which do you consider the most interesting?

"When I moved to Florida in 1982, I thought that my *psi* researches were at an end but synchronicity intervened and I became immersed for the past twenty-five years in studying two spectacularly *psi* gifted people. My formal studies of Joe A. Nuzum of Pennsylvania have included his mental *psi*, i.e., telepathy, clairvoyance, precognition, and his physical *psi*, i.e., virtuoso metal bending and its derivatives, such as transposition of markings/inscriptions of metallic surfaces, genuine escapes from various restraints, *psi* induced combustion, telekinesis, levitation, variegated matter through matter feats and teleportation. Through synchronicity I met Katie, a Florida housewife who had many diverse *psi* abilities, and in the course of our sessions developed apparitions and the presumed materialization of 'gold foil'... actually, on analysis, copper and zinc... upon her body and sometimes on the bodies of others including myself, and when entranced illiterate Katie would also write the quatrains of Nostradamus in its English translations with Greek, Latin, and French phrases. Recently, her son, James, who had been observed through the years, discovered a carving of a mammoth on a fossilized mammoth bone that he found during his paleontology diggings. Sandwiched in between these years I also studied Peter Sugleris and his super *psi* abilities, including a well documented, videographed and recorded episode of a Peter's levitation in his mother's backyard."

What about UFO cases?

"Stella Lansing, a Massachusetts housewife, had taken hundreds of movies of UFO's. I was with her many times when she was filming, and also saw many of her films. The UFO pictures sometimes overlapped...in dividing frames...an optical impossibility. She also, beginner's luck, separately filmed a UFO-like craft and its four occupants; and once when with Stella, I filmed and apparently out of nowhere came a nocturnal mystery auto with strange alternating signaling headlights. In addition, Stella had many paranormal experiences, films and audiotapes. Her friend Fran, when with Stella and alone, obtained similar UFO *psi* filmic percepts as once did my son, Eric. Stella provided many clues to the UFO mystery and offered insights about the phenomena. I am indebted for the expert assistance of *Fortean* photographer, August C. Roberts, Joseph Dunninger, ufologists Brent Raynes, and Shirley Fickett, my son Eric and others. Everything is relative and it is difficult to rank something "second"... some of the best examples can not be reported, as they are too personal, or must be consigned to footnotes or the "time capsule."

Do you see your colleagues in psychiatry today as being any more open minded than they were 50-60 years ago? What about the rest of the world? Are they any more accepting today than back then?

"My psychiatric colleagues always have their hands full with their patients, and although friendly towards me, most were not interested in paranormal research. Had they bothered to look into it further like my neighbor, Dr. Ruggieri, I think that they too would have had their eyes opened, and found the subject to have practical value in behavioral states, telesomatic reactions and 'healing.' In Florida a colleague attended a Joe Nuzum demonstration and also once came to a Katie session. I regret how I failed to interest my county medical society to have Joe Nuzum perform at one of their meetings, or to have Katie appear at a state psychiatric conference. I miss my colleagues-friends and famous researchers Jule Eisenbud, Jan Ehrenwald, Nandor Fodor, Joost Meerloo, Ian Stevenson and Montague Ullman, who in their magnificent works opened whole new vistas for *psi* exploration and medicine, and whose seminal thoughts are still waiting wider acknowledgement and exploration. Although these luminaries have all passed on, I am sure that new psychiatric researchers will enter the field, for *psi* is as inviting today as in the past, and there is no reason why, for example, many of the spectacular, but so sadly missing for so many years, phenomena like materialization of whole body forms with speech, movement, thought and levitations, should not reappear, be investigated and understood with new techniques and instruments. Is medicine, and psychiatry in particular, ready for such a potential explosion of knowledge? As in the past, there are deep psychological resistances. The road is bumpy yet it can be traversed."

What are your thoughts on Super Psi? Do you think it can explain messages coming through mediums and otherwise defeat the survival hypothesis?

"Before considering Super *Psi*, it might behoove the experimenters to become thoroughly familiar with the telepathy of everyday life. A psychiatrist, if so interested and trained, is in an exceptional position to undertake this task. He/she will have the challenges of having an assortment of telepathic transactions between his patients and himself, as well as spilling over into the sessions with other patients and into their lives outside formal sessions. Many of these episodes, by experts already mentioned, have been written up but I particularly recommend the classic, *Encyclopedia of Psychic Science* by the psychoanalyst, Nandor Fodor. In my opinion this is still the most comprehensive, best book ever written on *psi*. *Psi* research can become engrossing in its demanding attention and memory attributes but it can also be rewarding in understanding the complexity of thought, how it originates, is shared, and influences behavior, decisions, creative invention, and bodily functions. For example, my own early volley of telepathic drawing experiments graphically show how *psi* might operate in surprising, unintended, sometimes proscopic ways. Indeed, how it might and does happen in everyday communications. Life and much of its complexity can be dissected. Although Super *PSI* can be an explanation and be involved, for example, with experimental book tests as done by Dunninger, Joe Nuzum and others, it does not denigrate nor rule out other possibilities. There are many examples of Super *Psi* versus discarnate-other dimensional communications in the literature, and I applaud your excellent, recently published, *The Articulate Dead*. Although not in the league of some of your exquisite examples, I have had some personal experiences which might make Super *Psi* less likely, if not inexplicable, compared to alternative hypotheses, including survival. Such psychiatric examples might include my articles connected with the deaths of Gertrude Ogden Tubby and Nandor Fodor. Some of the best examples are so personal that they are saved for the 'time capsule.' They might be spectacular and meaningful to the experient but not interesting to the reader who would have to connect all the dots...not as easy or scientifically appealing as studying and documenting measured physical *psi*, e.g., levitation or telekinesis, matter through matter."

Many of the early researchers held that the medium's spirit control was a "secondary personality" capable of telepathically feeding back information. How do you feel about that?

"When I first met Nandor Fodor he told me how he had solved the origin of Eileen Garrett's spirit control (Uvani), but before Dr. Fodor could elaborate he died. Although the personality of the medium is often the main feature of the communication in many cases this is clearly not always the case. It is almost too far fetched to try and fit it into that notch, i.e., multiple personality...forms of dissociation, than to utilize the spirit control hypothesis. Joe Nuzum and Katie when entranced frequently alluded to the source of their communicators, as 'spirits,' or with names of deceased people known to them,, or in general terms as Katie's 'the watchers,' or for Nostradamus, the 'old guy.' In many cases it is more plausible to accept on face value the identification claims of the communicator, as you have done recently in your article on Mrs. Piper's Phinuit, than to go to abstruse-alternative meandering. Some of Joe Nuzum's most spectacular experiences, which I have transcribed, involved communications with deceased, and for which the 'secondary personality feeding-back telepathic' explanation would take unusual gyrations as a suitable explanation. For example, at a Joe Nuzum performance, a woman wrote the name of her deceased husband on a piece of paper, placed it on a table

which then levitated. After gliding back to the floor the woman examined the paper. In her deceased husband's handwriting it said, 'Please Honey, don't go.' The woman was slated to go to Iraq for a job. Later, Joe learned that the husband, while working in a steel mill, fell into the furnace and was consumed (JNT XVI: 248-250)."

What do you see as the future of parapsychology and psychical research?

"The data of psychical research are as challenging and momentous as ever. They demand attention and revived investigations using new techniques from many scientific disciplines. Paradoxically, it seems it might be that the physicists... 'objectivist-materialists'... will be the ones to pry open *psi's* secrets with the exciting developments of quantum theory. Yet this does not leave out the still pressing need for concomitant psychiatric-paranormal research, since these studies involve people, emotions, rapport, behavior, the unconscious with the trance and forms of dissociation, neurosciences and biology. Reexamined data from the past as well as more recent discoveries such as those by Eisenbud on thoughtography, Stevenson on reincarnation, and precognition in the neglected 'chair tests' with Croiset by the late professor Tenhaeff all merit renewed attention. Similarly future parapsychological considerations should include the spectacular filmic recorded 'Psi Physics' obtained by Wm. Edward Cox in his SORRAT researches, and the equally compelling, companion, spiritistic, motivation factors reported by leading SORRAT protagonists, Alice Neihardt Thompson in her *The Great Adventure Handbook for Living*. All these explorations in addition to electronic voice phenomena (EVP) and related instrumental trance communications (ITC) although written up largely in popular forms have not received the attention they merit in parapsychological and other scientific journals.

"The future might have been delayed but it cannot be denied. The medical-practical applications of *psi* in the study of immune mechanisms and its role in causation (telesomatic), defense, 'cure' - healing and or amelioration of diseases can be further explored. The medical sciences are equipped to investigate and analyze these cases. The influence of *psi* discoveries on philosophy is no less provocative than its implications for psychopathology, behavior, ethics, conscience development and pointing to new ways of studying mankind. Perhaps an overlooked key to the understanding of *psi* might be synchronicity, a psychic nexus aspect including and extending beyond telepathy and which might loom large for the future. The theme is developed in several books by English professor, SORRAT protagonist-paragnost, John Thomas Richards."

Note from the Editor: Previous published on **The Searchlight**, the monthly newsletter of the [Academy of Spirituality and Paranormal Studies](#).

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

VII

*EVIDENCE OF LITERARY AND PROFESSIONAL MEN TO THE FACTS OF MODERN
SPIRITUALISM*

T. ADOLPHUS TROLLOPE was educated at Oxford, and is the well-known author of numerous works of high excellence in the departments of travels, fiction, biography, and history. In 1855 he wrote a letter to Mr. Rymer, of Ealing, which was published in the *Morning Advertiser*, and is reproduced in *Incidents of my Life*, 2nd edit., p. 252, in which he shows the inaccuracy and unfairness of Sir David Brewster's account of phenomena occurring in the presence of both at Mr. Rymer's house, and concludes with these words: "I should not, my dear sir, do all that duty, I think, requires of me, in this case, were I to conclude without stating very solemnly that, after very many opportunities of witnessing and investigating the phenomena caused by, or happening to, Mr. Home, I am wholly convinced that, be what may their origin and cause and nature, they are not produced by any fraud, machinery, juggling, illusion, or trickery on his part." Again, in a letter to the *Athenaeum*, eight years latter (dated Florence, March 21, 1863), he says, "I have been present at very many 'sittings' of Mr.

Home in England, many in my own house in Florence, some in the house of a friend in Florence. . . . My testimony then is this: I have seen and felt physical facts, wholly and utterly inexplicable, as I believe, by any known and generally received physical laws. I unhesitatingly reject the theory which considers such facts to be produced by means familiar to the best professors of legerdemain."

An opinion so positive as this, from a man of such eminence, who during eight years has had repeated opportunities of witnessing, examining, and reflecting on the phenomena, must surely be held as of far more value than the opposite opinion so frequently put forward by those who have either not witnessed them at all, or only on one or two occasions.

JAMES M. GULLY, M.D., author of *Neuropathy and Nervousness, Simple Treatment of Disease, The Water Cure in Chronic Diseases*. Of the last work the *Athenoeum* said: "Dr. Gully's book is evidently written by a well-educated medical man. This work is by far the most scientific that we have seen on Hydropathy." Dr. Gully was one of the persons present at the celebrated stance described in the *Cornhill Magazine* in 1860 under the title "Stranger than Fiction," and he wrote a letter to the *Morning Star* newspaper, confirming the entire truthfulness of that article. He says: "I can state with the greatest positiveness that the record made in the article 'Stranger than Fiction' is in every particular correct; that the phenomena therein related actually took place in the evening meeting; and, moreover, that no trick, machinery, sleight-of-hand, or other artistic contrivance produced what we heard and beheld. I am quite as convinced of this last as I am of the facts themselves." He then goes on to show the absurdity of all suggested explanations of such phenomena as Mr. Home's floating across the room, which he both saw and felt; and the playing of the accordion in several persons' hands, often three yards' distance from Mr. Home. But the most important fact is, that Dr. Gully became one of Mr. Home's most esteemed friends. He received Mr. Home frequently in his house, and had ample opportunities of testing the phenomena in private, and of certainly detecting the gigantic and complicated system of deception, if it be such. To most minds this will be stronger proof of the reality of the phenomena than any facts observed at a single *séance*, or than any unsupported assertion that the thing is impossible.

WILLIAM HOWITT, the well-known author of *Rural Life in England*, of several historical works exhibiting great research, of many excellent works of fiction, and of a *History of Discovery in Australia*, had extensive opportunities of investigating the phenomena, and can hardly be supposed to be incapable of judging of such palpable facts as these: "Mrs. Howitt had a sprig of geranium handed to her by an invisible hand, which we have planted, and it is growing; so that it is no delusion, no fairy money turned into dross or leaves. I saw a spirit hand as distinctly as I ever saw my own. I touched one several times, once when it was handing me a flower." ... "A few evenings afterwards a lady desiring that the 'Last Rose of Summer' might be played by a spirit on the accordion, the wish was complied with, but in so wretched a style that the company begged that it might be discontinued. This was done, but soon after, evidently by another spirit, the accordion was carried and suspended over the lady's head, and there, without any visible support or action on the instrument, the air was played through most admirably, in the view and hearing of all." *Letter from William Howitt to Mr. Barkas, of Newcastle*, printed in Home's *Incidents of my Life*, 2nd edit., p. 189.

Here the fact of the spectators not receiving bad music for good, because they believed it to proceed from a superhuman source, is decidedly in favour of their coolness and judgment, and the fact was one which the senses of ordinary mortals are quite capable of verifying.

The HON. COLONEL WILBRAHAM sent the following letter to Mr. Home. I extract it from the *Spiritual Magazine*:-

"46 BROOK STREET, April 14, -1863.

"MY DEAR MR. HOME, I have much pleasure in stating that I have attended several seances, in your presence, at the houses of two of my intimate friends and at my own, when I have witnessed phenomena similar to those described in your book, which I feel certain could not have been produced by any trick or collusion whatever. The rooms in which they occurred were always perfectly lighted; and it was impossible for me to disbelieve the evidence of my own senses. Believe me, yours very truly,

"E. B. WILBRAHAM."

S. C. HALL, F.S.A., Barrister-at-Law, for many years editor of the *Art Journal*, and well known in literary, artistic, and philanthropic circles, wrote the following letter to the editor of the *Spiritual Magazine*, (1863, p. 336):

"SIR, I follow the example of Colonel Wilbraham, and desire to record my belief in the statements

put forth by Mr. D. D. Home (*Incidents of my Life*). I have myself seen nearly all the marvels he relates, some in his presence, some with other mediums, and some when there was no medium-aid (when Mrs. Hall and I sat alone). Not long ago I must have confessed to disbelief in all miracles; I have seen so many that my faith as a Christian is now not merely outward profession, but entire and solemn conviction. For this incalculable good I am indebted to 'Spiritualism;' and it is my bounden duty to induce knowledge of its power to teach and to make happy. That duty may, for the present, be limited to a declaration of confidence in Mr. Home. Yours, &c.,

S. C. HALL."

NASSAU WILLIAM SENIOR, late Master in Chancery, and twice Professor of Political Economy in the University of Oxford, was one who, it will astonish many persons to hear, had become convinced of the truth and reality of what they in their superior knowledge suppose to be a gross delusion. In his *Historical and Philosophical Essays*, vol. ii. pp. 256-266, he gives a careful summary of the amount and kind of evidence in favour of Phrenology, Homoeopathy, and Mesmerism, and concludes thus: "No one can doubt that phenomena like these deserve to be observed, recorded, and arranged; and whether we call by the name of Mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which now perplex almost equally those who accept and those who reject modern Mesmerism will be distributed into defined classes, and found subject to ascertained laws in other words, will become the subjects of a science."

These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336, and which can be, no doubt, authoritatively denied if incorrect: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in Spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorized the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

The Rev. WILLIAM KEUR, M.A., Incumbent of Tipton, in his work on *Future Punishment, Immortality, and Modern Spiritualism*, thus gives his testimony to the facts:- "The writer of these pages has, for a length of time, bestowed great attention upon the subject, and is in a position to affirm with all confidence, from his own experience and repeated trials, that the alleged phenomena of Spiritualism are, for by far the most part, the products neither of imposture nor delusion. They are true, and that to the fullest extent. The marvels which he himself has witnessed, in the private retirement of his own home, with only a few select friends, and *without having even so much as ever seen a public medium*, are in many respects fully equal to any of the startling narratives that have appeared in print."

THACKERAY, though a cool-headed man of the world and a close student of human nature, could not resist the evidence of his senses in this matter. Mr. Weld, in his *Last Winter in Home*, p. 180, states, that at a dinner shortly after the appearance in the *Cornhill Magazine* of the article entitled "Stranger than Fiction," Mr. Thackeray was reproached with having permitted such a paper to appear. After quietly hearing all that could be said on the subject, Thackeray replied, "It is all very well for you, who have probably never seen any Spiritual manifestations, to talk as you do; but had you seen what I have witnessed, you would hold a different opinion." He then proceeded to inform Mr. Weld and the company that when in New York, at a dinner-party, he saw the large and heavy dinner table, covered with decanters, glasses, and a complete dessert, rise fully two feet from the ground, the modus operandi being, as he alleged, spiritual force. No possible jugglery, he declared, was or could have been employed on the occasion; and he felt so convinced that the motive force was supernatural, that he then and there gave in his adhesion to the truth of Spiritualism, and consequently accepted the article on Mr. Home's *séance*.

The late LORD CHANCELLOR LYNDBURST was another eminent convert to Spiritualism. In the *Spiritual Magazine*, 1863, p. 519, it is said, "He was a careful and scrutinising observer of all facts which came under his notice, and had no predilections or prejudices against any, and during the repeated interviews which he has had with Mr. Home, he was entirely satisfied of the nearness of the spiritual world, and of the power of spirits to communicate with those still in the flesh. As to the truth of the mere physical phenomena, he had no difficulty in acknowledging them to the fullest extent, neither did he, like many, make any secret of his conviction, as his friends can testify."

ARCHBISHOP WHATELY was a Spiritualist. Mr. Fitzpatrick in his *Memoirs of Whately* tells us that

the Archbishop had been long a believer in Mesmerism, and latterly in clairvoyance and Spiritualism. "He went from one extreme to another, until he avowed an implicit belief in clairvoyance, induced a lady who possessed it to become an inmate of his house, and some of the last acts of his life were excited attempts at table-turning, and enthusiastic elicitation of spirit-rapping." This converted into plain language means, that the Archbishop examined into the facts before deciding against their possibility, and having satisfied himself by personal experiment of their reality, saw their immense importance, and pursued the investigation with ardour.

Dr. ELLIOTSON, who for many years was one of the most determined opponents of Spiritualism, was at length convinced by the irresistible logic of facts. Mr. Coleman thus writes in the *Spiritual Magazine*, 1864, p. 216 : "I am,'Dr. Elliotson said to me, and it is with his sanction that I make the announcement,' now quite satisfied of the reality of the phenomena. I am not yet prepared to admit that they are produced by the agency of spirits. I do not deny this, as I am unable to satisfactorily account for what I have seen on any other hypothesis. The explanations which have been made to account for the phenomena do not satisfy me, but I desire to reserve my opinion on that point at present. I am free, however, to say that I regret the opportunity was not afforded me at an earlier period. What I have seen lately has made a deep impression on my mind, and the recognition of the reality of these manifestations, from whatever cause, is tending to revolutionise my thoughts and feelings on almost every subject."

The late SIR EICHARD BURTON was not a man to be taken in by a "gross deception," yet note what he says about the Davenport Brothers, who are supposed to have been so often exposed. In a letter to Dr. Ferguson, and published by him, Burton states that he has seen these manifestations under the most favourable circumstances, in private houses, when the spectators were all sceptics, the doors bolted, and the ropes, tape, and musical instruments provided by themselves. He goes on to say: "Mr. W. Fay's coat was removed while he was securely fastened hand and foot, and a lucifer match was struck at the same instant, showing us the two gentlemen fast bound, and the coat in the air on its way to the other side of the room. Under precisely similar circumstances, another gentleman's coat was placed upon him." And he concludes thus: "I have spent a great part of my life in Oriental lands, and have seen there many magicians. Lately I have been permitted to see and be present at the performances of Messrs. Anderson and Tolmaque. The latter showed, as they profess, clever conjuring, but they do not even attempt what the Messrs. Davenport and Fay succeed in doing. Finally, I have read and listened to every explanation of the Davenport 'tricks' hitherto placed before the English public, and, believe me, if anything would make me take that tremendous leap 'from matter to spirit' it is the utter and complete unreason of the reasons by which the manifestations are explained."

Professor CHALLIS, the Plumierian Professor of Astronomy at Cambridge, is almost the only person who, as far I know, has stated his belief in some of these phenomena solely from the weight of testimony in favour of them. In a letter to the *Clerical Journal of June (?)* 1862, he says: "But although I have no grounds, from personal observation, for giving credit to the asserted spontaneous movements of tables, I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. England, France, Germany, the United States of America, with most of the other nations of Christendom, contributed simultaneously their quota of evidence. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifyingfacts by human testimony must be given up."

MORE EECENT TESTIMONY

Since the publication of the first edition of this work a vast mass of additional testimony has become available, and a considerable number of eminent men have declared their conviction of the reality of the various classes of facts which have been here described or referred to. The best known and most weighty of these converts are, WILLIAM CROOKES, F.E.S., a chemist of world-wide reputation; Professor OLIVER LODGE, F.R.S. of University College, Liverpool; the late Professor ZOLLNER of the University of Leipsic; the EARL OF CRAWFORD AND BALCARRES, F.E.S., a past-President of the Eoyal Astronomical Society; Mr. F. W. H. MYERS, of Cambridge, a literary man of eminent ability and judgment; Professor ELLIOTT COUES, of Washington, one of the most brilliant of American men of science; Professor W. F. BARRETT, of the Royal College of Science, Dublin; the late Professor BALFOUR STEWART, F.R.S., of the Owens College, Manchester; and the late HENSLEIGH WEDGWOOD, author of valuable works on philology. Besides these there are many who are less generally known, while in every country in Europe numbers of well-known medical men, as well as professors of various branches of science, have satisfied themselves of the reality and importance of the phenomena.

Perhaps the most valuable body of new evidence has been obtained through Mr. WILLIAM STAINTON MOSES, for many years one of the Masters in University College School, and a man of

exceptional ability as well as of the highest character. He was as remarkable a medium as D. D. Home, with the great advantage that he was a man of considerable literary power and methodical habits; and that, during the last seventeen years of his life, he kept accurate and systematic records of all the phenomena that occurred through his own psychic powers. He sat almost entirely with private friends, many of whom also kept notes of what occurred; and after a full examination of all these independent records, Mr. Myers concludes that the various phenomena, many of which were of the most remarkable character, are thoroughly well established. The inquirer should read carefully Mr. Myers' article, *The Experiences of W. Stainton Moses*, in the *Proceedings of the Society for Psychical Research*, vol. ix., and should also study Mr. Moses' own publications *Spirit Identity*, *Psychography*, and *Spirit Teachings*.

Mr. WILLIAM CROOKES, F.R.S., investigated the phenomena of Spiritualism for nearly four years, through the aid of Mr. Home, Miss Kate Fox, Miss Florence Cook, and some other mediums. The experiments all took place in his own house and often in his laboratory, and various tests were applied by means of the electrical and other apparatus at his command. He found all the phenomena to be genuine, including the production of what are termed spirit-forms, which he succeeded in photographing. In 1874 he published a brief account of his experiments under the title *Researches in the Phenomena of Spiritualism*. Fifteen years later he contributed a paper to the *Proceedings of the Society for Psychical Research*, entitled, *Notes of Séances with D. D. Home*, of which he says "Their publication will, at any rate, show that I have not changed my mind; that on dispassionate review of statements put forth by me nearly twenty years ago, I find nothing to retract or to alter. I have discovered no flaw in the experiments then made or in the reasoning I based upon them."

Mr. OLIVER J. LODGE, F.R.S., Professor of Physics at Liverpool University College, published in 1890 an account of a series of twenty-two sittings, in his own house, with an American trance medium, Mrs. Piper. His conclusion is thus stated: "That there is more than can be explained by any amount of conscious or unconscious fraud, that the phenomenon is a genuine one however, it is to be explained, I now regard as absolutely certain; and I make the following two statements with the utmost confidence: (1) Mrs. Piper's attitude is not one of deception. (2) No conceivable amount of deception can explain the facts." The full details of these sittings, together with those of other persons with the same medium, are given in the *Proc. of the Soc. for Psych. Research* for December 1890.

In 1894 Professor Lodge devoted three weeks to an investigation of physical phenomena occurring in the presence of Eusapia Palladino, an uneducated Neapolitan woman who had been tested by numbers of men of science Italian, German, and French all of whom became satisfied of the genuineness of the manifestations. The sittings took place in private houses belonging to Professor Charles Richet, a French physician who has made a special study of mental diseases and of hypnotism, and under test conditions usually under Professor Lodge's personal supervision. The phenomena consisted of the motion of various objects at considerable distances from the medium, the appearance of hands and faces not those of any person present, musical sounds produced on an accordion and piano while no one was touching either instrument, a heavy table turned completely over while untouched by any one, various parts of the Professor's body touched or grasped as by invisible hands while the medium's hands were securely held, and lights like glowworms flitting about the room. His conclusion was that these various phenomena were not produced by the medium in any normal way, and that they were not explicable as the result of any known physical causes. The full description and discussion of these séances is to be found in the *Journal of the Society for Psychical Research* for December 1894, with objections and further details in the issues for March, April, and May 1895.

One more scientific investigator may be briefly referred to. The late JOHANN C. F. ZOLLNER, Professor of Physical Astronomy at the University of Leipsic, had more than thirty sittings with the American medium Slade, in his own house at Leipsic, or in the houses of his friends, between November 1877 and May 1878, and witnessed some of the most remarkable physical phenomena that have been recorded; all in the presence of one or more of his fellow-professors, especially of Professors Weber, Scheibner, and Fechner. Among these phenomena were the tying of knots in cords or strips of leather, the ends of which were tied together and sealed to a piece of card, these ends being held by Zollner upon the surface of the table, the looped ends hanging down on his knees; and the removal of two solid wooden rings from a looped catgut, secured and held in the same manner, to the pillar of a small table from which they could not be removed without taking the table to pieces, and where they remained till Zollner's death. Equally remarkable was the removal of a coin from a box in which it was enclosed and firmly glued up, and the removal of two coins from another sealed-up box and their replacement by pieces of slate-pencil. Writing upon closed slates under rigid test conditions also occurred, as well as the appearance of human hands and of movable lights, and the motion of numerous small objects as if being carried about the

room. All these phenomena are described in minute detail in Zollner's *Transcendental Physics*, translated from the German by Mr. O. O. Massey in 1880; and the more remarkable occurrences are clearly illustrated by cuts from photographs.

The facts now briefly described are sufficient to prove, that at the present day, as in the earlier period of the inquiry nearly half a century ago, careful, long-continued, and painstaking experiment by the most eminent and capable men of science, *always* results in satisfying them of the reality of the phenomena; while those eminent men who have most loudly proclaimed that these phenomena are the result of imposture or delusion are unable to adduce more than two or three chance *séances* as the foundation for their conclusions. On the one hand, we have the careful and often-repeated observations under the most favourable conditions, of Crookes, Oliver, Lodge, and Zollner; on the other, the few and unsatisfactory *séances* on which Carpenter, Tyndall, and Lankester founded their adverse verdict. We see, then, that now, as during the whole course of the history of modern spiritualism, the fuller the knowledge, the more completely the reality of the phenomena is established.

Next: VIII – THE THEORY OF SPIRITUALISM

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 V

SYSTEMS OF THE ANCIENT AND MODERN WORLD.

THE first idea that man forms of the earth, of the movements of the stars, and of the constitution of the universe, must be, in the commencement of his observations, entirely based upon the testimony of the senses. In his ignorance of the most elementary laws of physics, and of the forces of nature, having only his limited sight as a means of observation, he was able to judge only by appearances. As he beheld the sun appear in the morning outside of the horizon, and disappear in the evening on the other side, he naturally concluded that it revolved around the earth, whilst the latter remained stationary. If it had been suggested to him that the contrary was the truth, he would have replied that that was impossible; for would he not have declared that we see the sun change its position, and we do not feel the earth move? The few facts known then by voyagers, whose journeys exceeded rarely the limits of their tribe or of the valley in which they dwelt, would not permit of their establishing the sphericity of the earth. In what way could they arrive at the conclusion that the earth is a ball? Men would not have been able to support this assertion; and, in supposing it inhabited on all its surface, how would they have supposed it possible to live in opposite hemispheres, the head

down and feet up? The fact would have appeared less possible when the rotary movement of the globe should have been explained. When one sees in our day, when the law of gravity is known, people relatively enlightened, unable to give an account of this phenomenon, is it astonishing that men in the early ages had not even suspected it? The earth to them was a flat surface, circular as a millstone, extending out of sight in the far horizon: hence arose the saying yet in use, "Going to the end of the world." Its limits, its thickness, its interior, its interior surface, that which was beneath them, was unknown to them. ¹

The heavens appearing to be concave in form, constituted, according to common belief, a real vault, the lower borders of which rested on the earth, and marked the end of it, - a vast dome, the space of which was filled with air. With no idea of the infinity of space, incapable even of conceiving it, men imagined this vault formed of solid matter; whence the name of "firmament" which has survived such a belief, and which signifies firm, enduring (from the Latin *firma mentum*, derived from *firmus*, "firm," and from the Greek *herma*, *hermatos*, a prop, or supporter, or fulcrum). The stars, of the nature of which they had no suspicions, were to them simply luminous points, small and large, attached to the vault like suspended lamps, disposed on one surface only, consequently all at the same distance from the earth, in the manner in which they are represented in the interior of certain cupolas, which are painted blue in imitation of the azure hue of the sky. Although today ideas are changed, the usage of the ancient expressions is retained. We say yet, for example, "the starry vault;" "under heaven's arch." The formation of clouds by the evaporation of the waters of the earth was then equally unknown. They did not suspect that the rain which falls from the sky arose in vapor from the earth; for they did not see the water arise. Whence the belief in large and small bodies of water from celestial and terrestrial sources, from reservoirs situated in lofty regions, - a supposition which accorded perfectly with the idea of a solid vault capable of maintaining them.

The larger bodies of water, escaping through fissures in the sky, fell in rain; and the rain fell gently or came in torrents, according to the size of these openings. The complete ignorance of the whole universe, and of the laws which rule it, of the nature, constitution, and destination of the stars, which seemed, besides, so small compared with the earth, would necessarily make the latter to be considered as the principal object in creation, and the stars as accessories created solely to give light to its inhabitants. These prejudices are cherished by some at this day. Many people believe still that the stars are ornaments of the sky, placed there to please the eye of man. They delayed not to perceive the apparent movement of the stars in a body from east to west, rising in the evening, and going down in the morning, preserving their respective positions. This observation had for a long time no other result than that of confirming the idea of a solid vault carrying the stars along in its rotary movement. These first simple ideas have made, during long secular periods, the foundation of religious beliefs, and have served as a base for all ancient cosmogonies. Later they discovered, by the direction of the movement of the stars, and their periodical return in the same order, that the celestial vault could not be simply a hemisphere resting upon the earth, but a hollow sphere in the center of which was the earth, flat at the utmost convex, and inhabited only upon its upper surface. This was a progressive idea. But upon what rested the earth? It would be useless to relate all the ridiculous suppositions born of the imagination. That of the Indians, who declared it was supported by four white elephants, the latter standing on the wings of a vulture, is sufficient for an example. Wise people avowed that they knew nothing about it. However, a general opinion, extending into pagan theogonies, appointed the lower place, otherwise called the depths of the earth, or under it, - they knew not much about it, - for the sojourn of the reprobates, and called it hell; and in celestial heights, beyond the region of the stars, they fixed the home of the blessed. The word "hell" is now used, although it should have lost its etymological signification, since geology has dislodged the place of eternal sorrow from the center of the earth, and astronomy demonstrated that there are neither upper nor lower directions in space. Under the clear sky of Chaldea, India, and Egypt (cradle of the most antique civilization), one could observe the movement of the stars with as much precision as the absence of special instruments permitted. They saw at first that certain stars had a movement of their own independent of the rest, which caused them to no longer believe that they were attached to the vault. They called them wandering stars or planets, in order to distinguish them from fixed stars. They calculated their movements and periodical returns.

In the diurnal movement of the starry spheres they observed the immovableness of the polar star, around which the others described, in twenty-four hours, oblique or parallel circles, smaller or greater, according to their distance from the central star. This was the first step towards the knowledge of the obliquity of the world's axis. Moreover, long voyages enabled them to observe the change of aspect in the sky according to latitudes and seasons. The elevation of the polar star above the horizon varying with the latitude, suggested the idea of the roundness of the earth. Thus little by little they arrived at more accurate ideas of the system of the world. Towards the year 600 before Jesus Christ, Thales of Miletus, Asia Minor, became convinced of the sphericity of the earth, the obliquity of the ecliptic, and the cause of the eclipses. A century later Pythagoras of Samos discovered the diurnal movement of the earth upon its axis, its annual movement around the sun, and connected the planets and comets to the solar system. One hundred and sixty years before Jesus Christ, Hipparchus of Alexandria, Egypt, invented the astrolabe, calculated and predicted the eclipses,

observed the spots on the sun, ascertained the tropical year and the duration of the revolutions of the moon. However precious these discoveries were for the progress of science, they were nearly two thousand years in becoming popularized.

These new ideas, having then as a means of diffusion only a few rare manuscripts, which remained in the possession of some philosophers who taught them to privileged disciples, the masses of the people, whom they dreamed not of enlightening, profited nothing by them, but continued to cherish old beliefs. Towards the year 140 of the Christian Era, Ptolemy, one of the most illustrious men of the Alexandrian school, combining his own ideas with common beliefs, and a few of the more recent astronomical discoveries, composed a system, which one can call a compound of beliefs, which took his name, and during a period of nearly fifteen centuries was solely adopted in the civilized world. According to the theory of Ptolemy, the earth is a sphere in the center of the universe, and is composed of four elements, - earth, water, air and fire. This is the first region, called "elementary." The second, called "the ethereal," comprised eleven heavens, or concentric spheres, turning around the earth; viz., that of the moon, those of Mercury, Venus, of the sun, Mars, Jupiter, Saturn, of the fixed stars, of the first crystalline heaven (a solid transparent sphere), of the second crystalline sphere, and at last of the outer circle, of primitive mobility, which, by its motion, was supposed to carry around all those within it, causing them to make a revolution every twenty-four hours. Beyond these eleven spheres was the empyrean, or highest sphere, "abode of the blessed," thus named from the Greek *pyr* or *pur*, which signifies "fire," because they believed this region to be resplendent with light like fire. The belief in many superposed heavens or spheres has prevailed for a long time; but they varied in regard to number. The seventh was generally regarded as the highest, whence the expression, "To be carried to the seventh heaven." St. Paul said that he had been elevated to the third heaven. Independent of the general motion, the stars had, according to Ptolemy, some particular movements of their own, greater or less according to their distance from the center. The fixed stars made a revolution in 25,816 years. This last computation denotes knowledge of the precession of the equinoxes, which is actually accomplished in about 25,000 years. At the commencement of the sixteenth century, Copernicus, a celebrated astronomer, born at Thorn, Prussia, in 1472, and who died in 1543, reproduced the ideas of Pythagoras. He published a system which, confirmed each day by new observations, was favorably received, and was not long in proving that of Ptolemy to be unreliable.

According to this system, the sun is the center; the planets describe circular orbits around this body of light; the moon is a satellite of the earth. A century later, in 1609, Galileo, born at Florence, invented the telescope. In 1610 he discovered the four satellites of Jupiter, and calculated their revolutions. He recognized that the planets have no light like the stars, but that they receive light from the sun; that they are spheres similar to the earth. He observed their phases, and determined the duration of their rotation upon their axes. He thus gave, by material proofs, a definite sanction to the system of Copernicus. From this period the belief in superposed heavens was extinguished. The planets were recognized as worlds similar to the earth, and like it, without doubt, inhabited. The sun was believed to be a star, and the center around which the planets, which are subject to it, revolve. The stars are innumerable suns, probable centers of as many planetary systems. The stars are no more confined to a zone of the celestial sphere, but are irregularly disseminated in limitless space. Those which appear to touch each other are immeasurable distances apart. The smallest, in appearance, are the farthest from us; the largest, those which are nearest, are hundreds of thousand millions of miles distant from us. The groups which have gained the name of constellations are only apparent assemblages caused by distance, perspective effects, such as appear to the view of him who is placed at a fixed point from lights dispersed over a vast plain, or the trees of a forest. But these assemblages do not in reality exist. If one could be transported into the region of one of these constellations by measure, as one would approach, the form would disappear, and new groups would design themselves to the sight. Since these groups do not really exist, the signification that a common superstitious belief attributes to them is illusory, as they have only as groups an imaginary existence. In order to distinguish the constellations, names have been given to them, such as those of Lion, Bull, Twins, Virgin, Balance, Goat, Crab, Orion, Hercules, Great Bear or Chariot of David, Little Bear, Lyre, etc., and they have been represented by figures corresponding to these names, but which in every case have but a fanciful connection with the apparent forms of the starry groups. We should then seek in vain for these figures in the sky. The belief in the influence of the constellations, particularly those which constitute the twelve signs of the Zodiac, comes from the idea attached to the names they bear. If that which is called Lion had been named Ass or Lamb, people would have attributed to it a totally different influence. Galileo and Copernicus destroyed the old cosmogonies. Astronomical knowledge advanced; it could not retrograde.

History records the difficulties these men of genius had to encounter through prejudice, especially through the sectarian spirit of the times, which was interested in the maintenance of errors upon which the priesthood had founded beliefs considered unchangeable. The invention of an optical instrument has been the means of destroying the trelliswork of the beliefs of many thousand years. Nothing could prevail against a truth which could be demonstrated to man's vision. Thanks to the art of printing, the public gained a knowledge of the new ideas; and while some recognized their truth,

and took part in the struggle for truth, it soon became necessary to combat, not simply a few individuals, but general opinion, which would take its part in the contest for truth. How grand the universe is compared with the narrow proportions our forefathers assigned to it! How sublime God's work when we see its accomplishment according to the laws of nature! But only with the aid of time, and the efforts and devotion of men of genius, were the sealed eyes opened, and the bandage of ignorance removed. Henceforth the way will be open for numerous and illustrious wise men to enter upon the completion of the outlined work. Kepler, in Germany, discovered the celebrated laws which bear his name, and by the aid of which he discovered that planets describe, not circular orbs, but ellipses, of which the sun occupies one of the focuses. Newton, in England, discovered the law of universal gravitation. Laplace, in France, created celestial mechanics. In short, astronomy is no more a system founded upon conjecture and probability, but a science established upon the most rigorous bases of arithmetic and geometry. Thus one of the foundation-stones of Genesis is laid.

¹ Hindu mythology taught that the sun was "divested in the evening of its light, and traversed the sky during the night with face obscured. Greek mythology represented the car of Apollo as drawn by four horses. Anaximander of Miletus maintained in concord with Plutarch, that the sun was a chariot filled with a very brilliant fire, which escaped through a circular opening. Epicurus gave as his opinion that the sun was lighted in the morning, and extinguished at night in the waters of the ocean. Others thought that it was made of pumice-stone heated to a state of incandescence. Anaxagoras regarded it as a heated iron of the magnitude of the Peloponnesus. Strange to relate, the ancients were so invincibly determined to consider the apparent size of this body as real, that they persecuted this rash philosopher for having attributed such magnitude to the torch of day, that Pericles was obliged to exercise all the power of his authority to save him from condemnation to death, and commute the latter to a sentence of exile." (Flammarion: Studies and Lectures upon Astronomy, p. 6.) If they held such ideas in the fifth century, before the Christian Era, in the most flourishing times of Greece, we cannot be astonished at those entertained by men in earlier times on the system of the universe.

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 V

PURGATORY

Part One

1. THE Gospels make no mention of Purgatory, which was not admitted by the Church until the year 593 of our era. The idea of Purgatory is certainly more rational and more in conformity with the justice of God than that of Hell, since it established a penal code of less severity, and provides for the redemption of the minor sorts of wrong-doing.

The idea of Purgatory is, therefore, based on the principle of equity; it is, in the sphere of spirit-life, what temporary imprisonment is, in the earthly life, in comparison with perpetual imprisonment. What would be thought of the justice of a code that should punish greatest crimes and the slightest transgressions, indiscriminately, with the penalty of death? Unless there be a Purgatory, of some sort or other, there can be but two alternatives for all souls; supreme felicity, or eternal torment. What, according to this hypothesis, becomes of the souls that have only been guilty of slight faults? They must either share the felicity of the elect without having attained to perfection, or they must suffer the same punishment as the very greatest criminals without having done anything very bad, which would be neither just nor reasonable.

2. But the notion of Purgatory was necessarily incomplete when it took its rise, for men, at that time, had no other idea of Hell than that of fire, and they therefore naturally conceived of Purgatory as a lesser and shorter Hell; they supposed that souls were burned, as in Hell, but with a burning less intense and of shorter duration. And, as the idea of progress is irreconcilable with the dogma of eternal punishment, they held that souls are delivered from Purgatory, not as a consequence of their own moral improvement, but as an effect of the prayers that are said, or paid for, by their friends on earth, for their deliverance.

The primary idea of Purgatory was true and good; but the same cannot be said of the consequences deduced from it, and the abuses of which it has thus become the source. Through the custom of paying for prayers on behalf of the souls in Purgatory, this doctrine has become a mine even more productive to those who work it than that of Hell. *

3. The site of Purgatory has never been decided, nor has the nature of the punishments endured therein ever been clearly defined. It was reserved for the new revelation to supply this lack, by explaining the causes of the miseries of human life, the justice and aim of which can only be shown by the light that is thrown on the subject by the plurality of our existence.

Those miseries are necessarily a consequence of the imperfections of the soul; for, if the soul were perfect, it would not do wrong, and would not have to undergo the sufferings which are the consequences of wrong-doing. He who, for instance, should be sober and moderate in all things, would not fall a prey to the maladies that are engendered by excess. He who is unhappy is so, usually, through his own fault; but his imperfection is evidently a quality that he brought with him at birth, and which he must therefore have possessed before he came into the earthly life; he has, consequently, to expiate, not only the faults he commits in his present life, but also the faults of his anterior lives for which he has not yet made reparation; he endures, in a life of troubles and trials, the wrongs he has caused others to endure in some previous existence. The vicissitudes which he undergoes are, for him, both a temporary punishment and a warning against the imperfections of which he must cure himself, if he would avoid having to undergo similar vicissitudes in the future and advance on the road to perfection. The troubles of human life are so many lessons for the soul; lessons often hard to bear, but that are all the more profitable, for its future, in proportion to the depth of the impression left by them; they give rise to incessant struggles which develop its moral and intellectual faculties and strengthen it in the pursuit of goodness, and from which it always emerges victorious, if it has had the courage to persevere in its efforts to the end. It reaps the reward of its victory in the spirit-life, into which it enters radiant and triumphant, like the soldier who returns from the battle-field to receive the conqueror's palm.

4. Each successive existence affords the soul an opportunity of advancing a step on the road of progress; the length of the step thus accomplished depends on its own will, for it may take a considerable advance, or it may remain stationary. In the latter case, its sufferings will have been sterile; and, as each soul must needs pay its debt sooner or later, it will have to begin a new existence under conditions still more painful, because, to the stain of its previous lives, which it has failed to efface, it has added a new stain.

It is, therefore, by means of its successive incarnations that the soul gradually works itself clear of its imperfections, that it *purges* itself from them, so to say, until it is sufficiently purified to have acquired the right to quit the world of expiation and to incarnate itself in worlds of a happier nature, which it will subsequently quit, in their turn, to enter the regions of supreme felicity that are only accessible to fully purified souls.

Purgatory, when thus explained, is no longer a vague and uncertain hypothesis; it is a physical reality which we see, and touch, and to which we are, even now, subjected; *for Purgatory is nothing else than the worlds of expiation*, and the earth, as yet, is one of those worlds; worlds in which men expiate their past and their present, for the advancement of their future happiness. But, contrary to the idea usually entertained in regard to Purgatory, each man can abridge or prolong his stay in it, according to the degree of progress and purification to which he has attained as the result of his efforts at self-improvement; and he comes out of it, not because he has finished his time or through the merits of somebody else, but as the reward of his own individual deserts, in virtue of the principle set forth in the declaration of Christ:- "To each, according to his works;" a declaration which sums the entire code of the Divine justice.

* *The doctrine of Purgatory has also given rise to the scandalous sale of indulgences, which pretend to enable people to purchase, with money, their entrance in Heaven. This gross abuse was the determining cause of the Reformation, and led to the rejection of the idea of Purgatory by Luther.*

Part Second - Examples

CHAPTER VI

REPENTANT CRIMINALS

LEMAIRE

A wholesale murder, executed the 31st December, 1857; evoked the 29th January, 1858.

(Evocation.) - A. I am here.

Q. What is your feeling on seeing us?

A. Shame

Q. Did you retain your self-possession up to the last moment?

A. Yes

Q. Did you become conscious of your new existence immediately after your execution?

A. I was thrown into a state of confusion, from which I have not yet entirely emerged. I felt an immense pain; and it seemed to be my heart that felt it. I saw something - I knew not what - roll to the foot of the scaffold; I saw blood flowing; and my pain became all the more acute.

Q. Was that pain merely physical, similar to what would be caused by a severe wound, by the amputation of a limb, for instance?

A. No; it was a sense of remorse; a great moral pain.

Q. When did you begin to feel the pain?

A. As soon as I was free of my body.

Q. Was it your spirit, or your body, that felt the physical pain of the execution?

A. The moral pain was in my spirit; the physical pain was felt by the body, *but my spirit felt it also, although separated from the body.*

Q. Did you see your mutilated body?

A. I saw a shapeless mass which I seemed not to have quitted; and yet I felt myself to be entire; I was still myself.

Q. What impression did this sight make on you?

A. I felt my pain too strongly to heed it; *I was lost in suffering.*

Q. Is it true that the body continues to live for some moments after being decapitated, and that the patient preserves his mental consciousness?

A. The Spirit retires gradually from his body; the more tightly he is held in the meshes of matter, the less rapid is the separation.

Q. Some observers have thought they saw an expression of anger and movements indicating a desire to speak, in the faces of heads that had been separated from their bodies; were those appearances caused by contractions of the nerves or by an act of the will?

A. By the will; for the spirit, in such cases, has not yet quitted the body.

Q. What was your first feeling on entering upon your new state of existence?

A. An intolerable suffering; a sort of remorseful anguish of which I could not make out the cause.

Q. Did you find yourself among your accomplices who were executed along with you?
A. For our greater misery! our sight of one another is a perpetual torture; each of us reproaches the others as the cause of his crimes.
Q. Do you meet your victims?
A. I seem them; they are happy; their glance follows me; I feel it pierce to the bottom of my soul; it is in vain that I try to escape from them.
Q. What do you feel on seeing them?
A. Shame and remorse. I have built them up with my own hands,* and I hate them still.
Q. What do they feel on seeing you?
A. Pity.
Q. Do they feel hatred and the desire of vengeance?
A. They pray that I may expiate my crimes. *You can imagine what a horrible torture it is to owe everything to those we hate.*
Q. Do you regret your terrestrial life?
A. I regret nothing but my crimes. If I had my life still in my hands, I would not give way to temptation.
Q. Was the tendency to evil in your nature, or were you drawn into evil by the surroundings amidst which you lived?
A. The tendency to crime was in my nature, for I was but a low spirit. I wished to raise myself quickly; but what I asked for was above my strength. I overestimated my strength; I choose a terrible trial; and I yielded to the temptations of evil.
Q. If good principles had been instilled into your mind by education, would you have been turned away from wickedness?
A. Yes; *but I chose the position into which I was born.*
Q. Would it have been possible for you to be a good man?
A. I might have been a weak man, neither good nor bad; I might have corrected the evil tendency of my nature during my last existence; but I could not have raised myself to goodness.
Q. During your last life, did you believe in God?
A. No.
Q. It is said, however, that you repented at the moment of death. Is it true?
A. I believed in a God of vengeance, and I dreaded His justice.
Q. Is your repentance more sincere at present?
A. Alas! I see what I have done.
Q. What do you now think of God?
A. I feel Him, but I do not understand Him.
Q. Do you regard, as just, the punishment that was inflicted on you upon the earth?
A. Yes.
Q. Do you hope to obtain the forgiveness of your crimes?
A. I don't know.
Q. How do you hope to redeem them?
A. By undergoing new trials; but it seems to me there is an eternity between them and me.
Q. Where are you now?
A. I am in my misery.
Q. We ask you in what place you are?
A. Close to the medium.
Q. If we could see you, under what form would you appear to us?
A. Under the form I had in your world, with my head severed from my body.
Q. Could you make yourself visible to us?
A. No; leave me to myself!
Q. Will you tell us how you managed to escape from prison?
A. I don't remember anything about it; my sufferings so dreadful, that I remember nothing but my crimes. Leave me to myself!
Q. Can we do anything to lessen your sufferings?
A. Pray that my expiation may soon begin!

* The spirit's backwardness prevented his understanding the wonderful peculiarity of spirit-life to which he bears unwilling testimony, viz., *the spontaneous externalizing of his own state*, by the natural but unconscious action of his soul, upon the fluidic matter of the spirit-sphere, *which necessarily surrounds each spirit with appearances corresponding to his present degree of advancement*. Thus the criminal spontaneously surrounds himself with the fluidic images of his victims, which he mistakes for those victims themselves, even though in the case brought forward in the text - he vaguely perceives that he "has built them up with his own hands;" and these images, used as puppets by the higher spirits who direct the reformatory punishment of inferior ones, are made by them to suggest to the criminal the ideas of vengeance, pity, &c., as may be required by the nature of the course of treatment of which he is being subjected. Thus we see the literal truth of Christ's assertion "*The Kingdom of Heaven is within you*;" the converse of that tremendous verity being equally explanatory of the nature of "Hell."- TR.

NEWS, EVENTS, BOOK REVIEWS AND MISCELLANEOUS

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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