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TWO APPEALS

TO THE

LEADERS OF SPIRITUALISM

IN ENGLAND AND AMERICA

BY A DISCIPLE OF ALLAN KARDEC.

Giuliano Paris C.

FLORENCE 1871 — TRIEST 1873.

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AN APPEAL

TO THE LEADERS OF SPIRITUALISM

IN ENGLAND AND AMERICA

By
Giuliano Pavisi.

(Extracted from the **AURORA** published at Florence).

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At the moment this Appeal was to be printed, we received the Spiritual Magazine N° 63 with an article under the caption " Re-incarnation " signed W. H. If, at first, we were astounded by the ignorance of our doctrine evinced by Emma Hardinge, now we are astounded and disgusted by the ignorance, not equally ingenuous, displayed by W. H. — Wanting sound argument, with a bad taste injurious to the reputation of a serious periodical, he begins with foolish malignity to make a trivial fuss about the name assumed by Allan Kardec, clearly showing the animosity by which he was inspired, perhaps to avenge offended pride or for other selfish motive. — A man who respects himself cannot pour forth such a spiteful trash if not blinded by passion — a high philosophical principle cannot be handled with scurrility, and bad faith transpires in so glaring mistatments. — What a contrast ! Allan Kardec, so much abused and calumniated by his opponents, M. Piérart the first in the dirty work, always maintained a calm dignity and when compelled to answer, *charity* inspired him — his language was not different to that he now uses in the spirit-world. Among his messages, in the following pages, we publish a communication obtained by him after reading the rubbish of W. H. — That the spirit of W. H. might be improved by long meditation upon the high moral teaching contained in the answer given him by Allan Kardec, is our most ardent wish!

AN APPEAL TO THE LEADERS OF SPIRITUALISM

IN ENGLAND AND AMERICA

An old man, unknown to literature, unknown to Science, a mere disciple of Allan Kardec, presumes, even in a language not his own, to command the attention of the Pioneers of Spiritualism. — If you condescend to give me a hearing, my proceeding, which to the eyes of the uninstructed could assume the character of temerarious audacity, will appear to you a logical consequence of the position made to me by an authority which you cannot refuse to acknowledge.

In reading the little book which I offer to you, you will read my credentials. Study them with due consideration and you will get at the convinction that he who now adresses you is one of the instruments in the hands of the Spirits who are by a provident disposition appointed to direct the spreading of the new revelation. — A refusal on your part to acknowledge this fact would sap at the very fundament of your own teaching. — Making use of the powers bestowed on me for fulfilling my humble mission, to work them effectually, I asked the assistance of the elevated Spirits whom I thought could give me the instruction I wanted: no Spirit who could attend refused his contribution, and all of them corresponded in accordance to the known aspirations of their earthly life. — After a serious meditation upon these most important documents you will not entertain the least doubt that they were intended for general instruction, — it would indeed be a mad presumtion on my part if I thought that Spirits so elevated, would of one accord come to my call and give such splendid messages only to gratify me: no one but a thorough Narcissus could believe himself deserving such a distinction.

I fear no contradiction, worth to be attended, if I say that in the communications inserted in the following pages, *with proper study,* you will find more instruction than could be had by putting together all those till now

published by the Spiritual print in England and America. — Such a bold an assertion may well be advanced without sin against modesty by him who, being a mere instrument of the true Authors, is only moved by his zeal to be useful, animated as he is by the ardent wish to fulfill his calling. — For the studious adepts of Allan Kardec, who by the works given under his direction, were instructed and delighted by so many interesting messages from the most elevated Spirits, it is a great disappointment to find that *the good ones are very few and far between* in your publications!

In the following « Osservazioni sulle comunicazioni cogli Spiriti » you will find the reason why, in my opinion, good communications are so rarely obtained by those who have no doctrine to direct their judgement. And this is *a great evil* for those who are more in want of instruction, as they easily go out of the right way, whilst the knowings, even from the obscure vulgarity of low Spirits can extract some light, at the same time that they are smiling with sorrow at the artful malice with which the invisible intruders impose their trash on ignorant admirers.

Before entering more into argument, allow me to beg your indulgence and take in consideration my good intention — let you ascribe only to a vivacious eagerness the freedom that I use perhaps too roughly to express my meaning in disapprobation of your way of spreading the new revelation. Far from any disparagement on my part, I may emphatically declare that I profess the most sincere esteem for all of you whose publications I read with much attention, and feel a brotherly love for those whom I had the good fortune to be personaly acquainted with. — And I declare moreover, that it is my most firm conviction that the people of England and America are now more than any other prepared, by their moral dispositions, to receive the blessing of the new philosophy. — After this my explicit declaration I hope that no involuntary harshness of expression will be considered offensive. I fight under the banner of " Love and Charity " unfurled by Allan Kardec — the banner of my spiritual protectors — under its beneficient influence no animosity can be nurished.

It is only a question of time — for want of information Spiritualists despise to day the very name of Allan Kardec

and do not care to read the works he published, believing them not worth consulting — yet the morrow is not far distant that light will pierce through your closed hostile rangs, and induce you to come and rally all under one sole banner.

Almost all your attention is now absorbed on Spiritual phenomena which are indeed powerful batteries against the incredulity in Spirit communion — they convert unbelievers, but this, after all, is only a preparation to enter the portals of Spiritual Science. Your publications, your lectures, are more valuable for instruction but are almost barren of doctrinal principles, and you, writers and preachers, stand on a very fragile platform — you want what is most important — you want authority for your teachings. — Your modesty, certainly, will not permit you to say that you rest upon the authority of your own personal reason — neither may be valid as an authority in this matter any merely human reason at all.

You, as all the adepts of Spiritualism or Spiritism, admit that this revelation came to us by intervention of the Spirits and ought to progress by their instructions. — With this admission the way to arrive at the knowledge where truth is to be found is very clear. — Let the Spiritualists as well as the Spiritists show the documents upon which they establish their teachings: by them it will be manifest to whom real authority has been bestowed. — There are Spirits, as there are men, on every degree of the scale of progress — not all spirits can be messengers of truth to men — not all men can deserve to receive it directly from the elected.

Truth cannot be divided — the fundamental principles of the spiritual philosophy could not derive from many different sources — we must then know whose Spirits received the divine mission to teach on earth, and to whom their teachings have been communicated. — Admitting that every Spirit had mission to communicate doctrinal instruction, and that every man was enabled to receive it, the absurdity of this admission is so glaring, by the consequences that would issue from the working of this universal Babel's school, that no Spiritualist will profess to entertain it. — But who will assume to trace the line of demarcation which ought to be our rule in this confusion — by whom the

distinction is to be established? — The tree is known by its fruits — the Spirits charged with the direction of the movement, which is to conduct humanity on her progress towards perfectibility, will take care that truth may find its way. — Mean while, in good faith, you cannot refuse accepting the invitation I make to you in the name of the Spiritists, and, as by your own avowal, you have no doctrinal book emboding the doctrine of Spiritualism, each of you following his own independent opinion, every Leader ought to publish upon what authority his teaching is founded.

If it was not fair, at first, to condemn our doctrine without any knowledge of it, yet this ignorance was in some part an excuse for you; but now if, fearing defeat in accepting our invitation, you would take refuge in silence, your silence would give evidence against you, would be your own condemnation. — Indeed the very supposition that you were so disposed would be offensive — it is not possible that you, who profess to be seekers of truth, would decline the opportunity offered to you to investigate it in fear of running the chance to be brought to the humiliation to avow yourselves conquered by the arguments of those you have so long despised. — More over a spiteful silence is the cowardly weapon only of opponents of truth in transactions which have an earthly aim — seekers of Spiritual truth who would endeavour to stifle opposing arguments would put themselves in contradiction with their own profession.

It is your ignorance of the origine of the works published by Allan Kardec that made you believe that the expounder of the doctrine of Spiritism was also the author of it. — In that wrong supposition the preference given by you to your own productions over those of a stranger to your language was almost justifiable — you considered him merely in the character of a Leader as yourselves but on the wrong side. If you had studied the works he published you would have been easily convinced that no such a comparison could be made. — You, Spiritualists writers, are the real authors of the productions you publish and when supported by Spirit communion, this is also an individual one, or at all events wanting an authoritative character for general acceptance. The origine of Allan Kardec productions is quite different.

When the time arrived that humanity was prepared to receive a new instalment of divine truth, the means for its dispensation were given by a correspondent disposition. Spiritual phenomena, which were not new on earth but rarely produced before, became generaly apparent, the most ostensible ones begining in America, as you well know. Comparatively inferior Spirits were charged of this departement evidently on purpose only to awake attention. Doctrinal truths could not have been imparted in the same manner at randon every where and to every one, as already observed. According spiritual statements, to which one day you will give credit, superior Spirits were elected to be executors of God's will. — In this manner was formed, in the Spirit world, what you in your earthly business would call a Commitee, for the working of which, on earth, an instrument among the incarnated was indispensable and Allan Kardec was the *elect* — to him were dictated the fundamental principles of the new philosophy.

In the introductory part of the " Livre des Esprits " you will find all the particulars of this transaction of which some idea has been already given to you in " Human Nature " by Miss Anna Blackwell, most distinguished among the disciples of Allan Kardec, principal witness to his great missionary labours and now considered by him, in the Spirit world, as one continuator of his work on earth.

To refuse credit to a doctrine the whole of which is the produce of a *high order* of collective spiritual communications, would be doing the work of the opponents of Spiritualism as well as Spiritism, would be sapping at the very root of our common spiritual philosophy. And at all events it is not against Allan Kardec personaly, but against the authority of the Spirits of whom he was the incarnated instrument, that you ought to give reason of your refusal. — No man at the head of a philosophical school was less deserving the imputation of presuming personal distinction: — although he had the conscience of being invested with a high mission, Allan Kardec retained through his laborious career the sentiment of modesty congenial with the nature of the elevated Spirits with whom he worked. And he was as repugnant as you can be to a blind faith as that which dogmatical worships command — he always insisted that every one who could,

ought to study — he professed that faith and conviction are to go in parity. When a man's reason refuses conviction to real truth it is a proof that his reason is not yet matured — time will do the work, if not in this, in successive existences — the knowledge of truth cannot for ever remain an exclusive privilege of any one and no man can assume to impose it on his fellow-men against time. — There are indeed men so refractory against spiritual truth in general, that they voluntary preclude themselves the benefit of eventual light: — whilst sincere seekers of truth are always anxious to hear the arguments of their opponents, they obstinately refuse them — they only cherish what is in accord to their own opinions — reasoning with them is quite useless and particularly if self love is concerned.

The Spiritists, generally, have a great advantage over the Spiritualists for acquiring spiritual learning — they begin by the elementary knowledge of the fundamental principles already embodied in a recognised doctrine and then, following the instruction imparted by a great number of philosophical, moral, and scientific publications relating to it, those who aspire of progressing by their own exertions, approving the whole or dissenting in some part the doctrinal teachings, they start, for the continuation of their study, from an advanced station, and refering to recognised standard works, they can publish their own opinions against or in confirmation and put them clearly under general discussion. — How different is your position! — you have, each of you, to begin your own inquiries by the begining of the Spiritual science — each of you have to go through an investigation of the productions of every independent Leader — the bulk and the high intelligent men equally. It might be well for you, Leaders, to say you do not want any human master, but this assumption cannot do for the masses anxious to be instructed: how is it possible that they may read and know every thing published — may enter into an enquiry and digest such a large mass of publications? And yet you have not to offer them a generally recognised elementary book enabling them to learn what Spiritualism really is. — You have many splendid, if not philosophical, productions, some of them are of great value but useful only to the privileged minds who can find nourishment in them — they cannot

supplant elementary teaching, and as for your periodicals they are indeed full of excellent information — a treasure for the *knowings*, but to the students they offer with much confusion of ideas very little sound instruction.

You have not the least idea of the real importance of the literature of Spiritism — one day will come that it would be a real wonder for you to conceive, how prejudice and difference of language could retain you for so long time quite ignorant of it, and the very moment light will come upon you, you will be sorry indeed for the time you spent in seeking the truth which was at your hands. But study cannot be avoided. — Steam navigation, rail-roads, telegraphic messages, may be powerful auxiliaries of your missionary labours, but cannot help you in serious philosophical study: to give mature fruits — now as in the days of Plato — long years of meditation are necessary: only to acquire full knowledge of the spiritual science published by Allan Kardec, a few months, even of assiduous study, will not suffice.

The first publication, which Allan Kardec denominated " Philosophie Spiritualiste " was, *The Book of the Spirits,* professed to be wholly written under the dictation of superior Spirits and containing the doctrine of *Spiritism*, so called to distinguish this new speciality of Spiritualism, under the denomination of which are comprehended all systems admitting the existence of the spiritual element. — And from the spiritual materials successively obtained by him and to him furnished from every country where the doctrine was spread, he compiled four other books: *The Book of Mediums,* in which most useful instruction is given upon every sort of spirit communion. — *The Gospel according to Spiritism*, where the moral precepts of Christ are beautifully expounded (if well translated, it would find great favour in England and America) — *Heaven and Hell*, vindicating the justice of Divine government and, through many interesting communications, giving a very impressive description of the various conditions — horrible, painful, good and most happy — of Spirits, some of whom, known in our scientific world, had just put off their earthly integument — *The Genesis*, where the accordance of our philosophy with the discoveries of modern science is amply demostrated, and various most important doctrines reassumed.

And the above were not the only labours accomplished by Allan Kardec. Soon after his first publication he founded " The Society of Psycological Studies " over which he presided until his return in the spirit-world. To progress in instruction on truth and duty, was the aim proposed and followed by a great number of intelligent members. To each of them opportunity was given to develop his opinions on the points in discussion, in which the assisting Protector Spirits took often a prominent part through instructive communications given during the Séances.

The periodical organ of this Society, which soon became the fulcrum of the contributions from all parts where similar associations were formed, was " La Revue Spirite Journal des Études Psycologiques " founded in 1858. In this publication was registered all the transactions relating the new science and, for the assiduous care bestowed upon it by Allan Kardec, presents a complete history of the origine and progress of Spiritism in his lifetime. — All the most instructive communications obtained on earth from the spirit-world, came to increase the spiritual treasure of this Review, which, rendered less bulky by leaving out the matter of only circumstantial interest of the moment, would become one of the most valuable work of our literature. In it all theories which started in relation to the new science, were commented; psycological problems discussed in accord with the Spirits; interesting phenomena, of past and present times, described and investigated, and light brought upon many subjects which till now remained a mystery to us.

This first part of instructive publications, due to the laborious zeal of our dear Master, was sufficient to cement the union among the adepts — a firm standpoint was established by it — those who dissent in some part of the doctrine, as above observed, refering to it, may clearly expose their arguments, which, after passing the crucible of discussion, remain registered as open questions in the Review, if they deserve further investigation — union cannot be broken by those individual differences of appreciation.

For a cause which has nothing to do with the doctrine of Spiritism, a deplorable division among Spiritists occured after the sudden death of Allan Kardec. He had indeed formerly declared that his property should be devolved

to purposes relating to *its derivation*, but his Widow — as she explained to me at the occasion of paying a visit to her — believing to better assure the literary property, thought proper to found the " Société anonyme à Capital variable de la Caisse centrale du Spiritisme. " — This proceeding, according to the prevalent opinion of the members, giving to the Society the character of a mercantile one, a separation of the dissenters was the inevitable consequence, and the " Société Parisienne des Études Spirites " was formed on the same plane, and as a continuation of that founded by Allan Kardec himself the 1.st avril 1858. When you know that Flammarion has the honorary Presidency, and that Miss Anna Blackwell continues to be the English Member of it, it will not be necessary to tell you that this association is entitled to be respected even by you.

Now I may ask — have you the same elements of union? — no, union amongst you is only apparent — occupied almost exclusively of spiritual phenomena, the non conformity in fundamental principles now pass unobserved, but this your position cannot last, the elements of division being put in action, anarchy would be rendered manifest to the great discredit of your Spiritualism. — You will object that there are even among the Spiritists many who do not recognize the authority under which Allan Kardec assumed the direction of the movement — yes, it is true, but they remain isolated, this is only an individual non conformity, they are not Leaders who can divide the bulk of the Association. Perfect accord of ideas in any community of men is impossible — *the presumtion of knowing has ever been the plague of true knowledge.* There are besides the ambitious of self-distinction — those who cannot bear any sort of superiority of their fellow-men — those who have not yet left the inheritance of Caïn.

Before mentioning other parts of our literature, I will tell you of one very significant particular of the *Book of the Spirits.* — If you peruse our *Revue Spirite* you will find in it a great number of letters of learned individuals who, with the most hearty acknowledgements, give to Allan Kardec the history of their conversion to Spiritism through the only light received by that doctrinal book. And how many obscure seekers of truth have been in like

manner endowed with that blessedness without their name being registered! Among these let me tell you my own case and say how I was prepared to it. — A lecture on Astronomy, when yet a child, had the power to disentangle my mind from vulgar superstition — an illusion on the possibility of the prevalence in our days of virtue in a human society, made me believe to find the reign of it established by Robert Owen on the shores of the Wabash, and it is a very singular coincidence that (after nearly half a century) I now adress among you his Son, whose letters had so great an influence on my young mind: — an explanation I had in New-York with his Agent, changed my direction. Few years ago, curiosity gaining the advantage over my repugnance against what I suspected to be a production of charlatanery, I was induced to buy the " Livre des Esprits " exposed for sale, and after some hours of intense application on its pages, I left it with my mind open to the new revelation, my heart gladdened with a never felt blessedness. — Have you a book the mere reading of which can bestow a steady conviction in the truth of our philosophy? Certainly not.

The books of Allan Kardec are circulating every where, a great number of editions of the doctrinal ones were in a few years exausted, and experience has made evident that the convictions effected by study were the more firm, and the more often followed by the practice, in which really consists our philosophical religion. And this may well be considered a compensation for a less diffused belief in spirit-communion derived by extraordinary phenomena which out of England and America are very rare, for want of Media developed for producing them.

Now I could wish to introduce to your acquaintance the Precursors and the actual Supporters of our doctrine, but to go through all of them it would require a volume. The great ignorance of this philosophical part of literature among the Spiritualists is startling indeed. The prevalent imagination among you is, that with Allan Kardec had origine the doctrine which in its fundamental principles, horrid re-incarnation comprised, may be traced in the productions of the most celebrated philosophers of ancient and modern times: — many pages written by them could be incorporated in his books without being discordant in their teachings.

Among the modern Precursors of our doctrine I could mention — Charles Bonnet — Dupont de Nemours — Ballanche — Jean Reynaud — Saint Martin and many others belonging to the german, and even *english* literature, evidently ignored by you. — Among the actual Supporters I cannot omit to notice the two distinguished Authors, C. Flammarion (1) and A. Pezzani (2) who, independently of any established school, have brought the light of science and Philosophy upon the fundamental principles of the new spiritual revelation.

And besides the Standard works, for the use of the students of the new science, a great number of small tracts were published for those who have no leisure to study, and want clear teaching condensed for them —

(1) C. Flammarion, a young man not yet thirty years old, is already celebrated among the astronomers for many scientific works and discoveries — chiefly that, to which he arrived after ten years of application, resolving the problem of the " Loi de rotation des planètes. " — Most important for our philosophy is his book " De la pluralité des Mondes habités " which had many editions and was translated in various languages even in chinese. — " Les mondes imaginaires et les mondes réels " — " Les merveilles celèstes " — " Etudes et Lectures sur l'Astronomie " — " Contemplations Scientifiques " are all publications of very great interest. Admirer as he was of Sir Humphry Davy, he published in french, *The last days of a Philosopher*. Flammarion is not only a man of Science, deep in philosophy, he made his learning manifest with a most instructive work " Dieu dans la Nature " with which he triumphantly fought against the monstrous school of Materialism, which pseudo-philosophers of Germany now would fain to revive. — The spiritual phenomena could not fail to attract the attention of his inquiring mind and by the investigations he made on the forces which put them in action, he came to the conviction of their spiritual origine — he was soon a friend and a disciple of Allan Kardec — the oration he pronounced on his tomb, the 2d Avril 1869, sealed the union of Science with our doctrine.

(2) A. Pezzani is the author of the most important work " La pluralité des existences de l'Ame " in which, with much erudition, he traced the opinions of ancient and modern philosophers on the subjects of pre-existence, re-incarnation and future life. — Singular enough he who cemented with his laborious studies the cornerstone of the doctrine given by Allan Kardec, was not even one of his adepts. — The following publications are of the same author.

" Dieu, l'homme et l'Umanité "- " Philosophie de la révélation "- " Mathématiques de l'infini " - " Principes supérieurs de la morale " - " La philosophie de l'Avenir " (2 vol. couronnés par l'Académie des Sciences morales et politiques).

Allan Kardec knew the importance of imparting in this manner to the bulk of the adepts the knowledge of the doctrinal principles, and his tract. " Le Spiritisme à sa plus simple expression" was published in almost all languages (1).

With such a quantity of valuable publications for general instruction, you may believe that if you have the advantage of number in conversions made by spiritual phenomena, Spiritism has over Spiritualism the advantage of more doctrinal knowledge. Not having apt productions for initiating in the fundamental principles of Spiritualism those who are willing to know them, your mode of spreading a religious philosophy is, among you, reduced for the most part to the show of those phenomena: — instead of instructive books, you are asked to send Media to operate, to give with them the opportunity of investigation in the truth of spiritualism! — When some of these inquirers, after having perhaps for many years assisted to Seánces where spiritual phenomena were obtained, is telling you seriously that he is continuing his investigations, can you refrain a smile of pity for him?

Allan Kardec always insinuated not to admit to the séances for the production of phenomena, individuals who had no previous instruction, saying, — that a preparation was necessary to attend with profit to these manifestations — that without having acquired some knowledge of the causes which may produce phenomena against all known laws of matter, it is impossible to avoid suspecting that they ought to be the effect of some sort of delusion, if even it is not the work of a prestigiator — that true conviction can only be the result of logical induction. When spiritual phenomena, after long attendance, succeed to bring conviction, it is only a conviction of the intervention of the Spirits — a sterile one for true spiritualism: — the practice of it remains quite out of question. —

I intend not to undervalue the importance of spiritual phenomena and much less of your Lectures, the former now becoming so prodigiously surprising, the latter being, most of them, so impressive as to produce a moral effect

(1) The other tracts published by Allan Kardec are: " Qu'est-ce que le Spiritisme? " – " Resumé de la loi des phénomènes Spirites " – " Caractères de la révélation Spirite " etc., etc.

to which vainly ecclesiatical ones would fain to arrive. I even admit that with these means you can extend the field of your labours much more than the spiritists without such a powerful help could do — but one way blended with the other would certainly be the most efficacious for our common aim. If the frequenters of your séances received a previous instruction — if your Lectures were chiefly directed to impart sound instruction on the fundamental principles of the new revelation, England and America would certainly acquire the advantage over all other countries in spreading Spiritualism among all the classes of the population; — your people could arrive to enjoy its blessing before any other.

Far from being adverse to the production of spiritual phenomena in general, I will avow that observing how prominent are the media developed among you, I am inclined to believe that this is a provident disposition in cause of the great difficulty of making yet accepted by arguments in all its intireness a spiritual belief in countries where material *positivisme* is so imperiously dominating. — Yes, it is my impression that the directing Spirits, at the same time they dictated the doctrine in France, where many Precursors had already prepared the land for receiving it, they caused subordinate spirits to do in England and America the work of its preparation by bringing forth marvellous phenomena as testimonials of Spirit-communion.

But now the time is arrived for you to reconsider your untenable position — to leave your already crumbling platform — to select a more comprehensive one upon which you might acquire, with union, the strength which is required for spreading upon earth the new revelation. — Union with the Spiritists is the first step. Considering its importance, that you would be disposed to take it was the ardent wish of Allan Kardec in his lifetime, and it is his wish now in the spirit-world as, in brotherly love, he expressed to M.r Peebles in a message given during his visit in Paris (1).

Two principal points of divergence stand between us — one is merly a word, a denomination — Spiritualism

(1) Aurora p. 88.

or Spiritism — the other is a principle — the cornerstone of our doctrine, re-incanrnation, or plurality of bodily existances.

To take away the first point I now propose to the adepts of Allan Kardec, with the approbation obtained by him with a Message which you will find in my adress to them, to accept, as I have done, your denomination — ours was certainly more logical, but a word is valued for the meaning attributed to it, and giving to our religious philosophy the denomination of *Spiritualism* we shall anticipate its universality. — We shall continue to employ the denomination of *Spiritism* only to denote our doctrine as in opposition to the tenets now professed by you.

The second point implying *truth*, solely according to truth it ought to be decided — there is no concession to make on any other consideration. — Discussing this point of our doctrine (1) I have already observed that, at first, pride was at the bottom of your refusal to admit re-incarnation — the abhorrence at Negro's blood intermixion in America — aristocratical tendances in England, were the stumbling-block of it. This was the cause of an unconquerable repugnance on your part against our philosophical literature, and thence your actual ignorance which is really astounding!

That all honest opposition to our doctrine has ignorance at its root, all your publications bear evidence. I would be sorry to say a word not in kindness to any of you, and chiefly with regard to the renowned Emma Hardinge: I am an admirer of her brillant endowements, as I proved in making her known in Italy, but truth ought to go foremost. The ejaculation of this inspired Medium begining " Heaven in mercy grant that the hideous doctrine ecc." (2) astonished the Spiritists, and the Aurora was not the only periodical that took notice of words which evince such an ignorance of the doctrine the more surprising as intended to give to the Spiritualists a relation on the state of Spiritism in Europe. After that startling declaration I thought time had brought the fruit of better consideration, but in an *impromptu Answer*, re-

(1) Aurora, p. 92,
(2) Banner of Light Dec. 25. 1869.

ported in the spiritual Magazine of this month, I find her ignorance rendered even more evident. A doctrine admitted by celebrated philosophers, taught by most elevated Spirits, rendered logical by the solution of the most difficult pychological problems — is considered to proceed from a *single mind:* Emma Hardinge could, as a string of theories, " strip it from point to point until we did not leave a fragment behind " !!! Indeed this is too much assurance and in the name of the adepts of Allan Kardec so despised, I invite that Lady to expose in sober, not declamatory, language her arguments in refutation. — To that inspired rhapsody we would even prefer the simplicity of the disembodied Chinese philosopher who, in his embarrassment to answer the stringent questions on re-incarnation given by Miss Anna Blackwell (1), after many words without meaning, ends in putting forth the peculiar influences of the mother during gestation, instead of the progress made in previous existances, as being the cause of her having given birth to a stupid helpless child, rather than to a Dante or a Milton.

This is not the place to enter into a disquisition of the doctrine of the plurality of bodily existences — I shall only notice the absurdity of admitting that the soul ought to be enthralled in the flesh to have its faculties developed, and then to deny the principle by which only this development could be effected. — Considering the little improvement generally made by the spirit in an ordinary life time, it is mockery to speak of the crucible which ought to temper it, even from the most helpless condition, to intelligence and morality. But if even in so short a time the spirit could be formed to those virtues which are solely the produce of long experience in sorrow and adversity, do you not see that only a small part of humanity could have the benefit of its working? For all those who die after few years, few months, few moments after birth, is this crucible of some use — and will they gather in the Spirit world what they have sown on earth? And the spirits of men of the tribes most low in the scale of humanity how could they, even during a common lifetime, acquire the necessary development? And what do you think of

(1) The Medium Jan. 6. 1871.

those who were kept in slavery? And even among civilized nations, those who pass their days in blasphemy and crime, are they ripe, when disembodied, to progress in the celestial spheres? — Admitting the principle of re-incarnation these and many other psichological problems are clearly resolved, and we may even explain the working of that latent knowledge, derived from previous existences, *which, through intuition, help us in our progressive advancement.*

But argument may be reserved for general unbelievers — to force you into conviction I will stand on your own premises. This is now for you a question of fact, not of opinion. If you are not prepared to affirm that Allan Kardec was an impostor — that were impostors those who worked with him, impostors those who are continuing his work, impostor he who is writing these lines — you are obliged to admit a doctrine which has been given under the best conditions that is possible to conceive, and is at every opportunity confirmed by serious instructive communications of an high order of Spirits. — Unbelievers in Spirit-communion may say that it is a delusion and laugh at our credulity, but you can only say that we are all a set of liars — that what we affirm is trickery. From this dilemma you cannot disentangle yourselves.

Not to mention other instructive communications registered in our literature, if only you peruse Allan Kardec's works, the " Revue Spirite, " and my poor publication, you will find scores of Messages which affirm the doctrine of re-incarnation. Many Spirits manifest their determination of returning on earth to be subjected to hard proofs, that they might attain sooner their advancement, and giving advice that they will no more respond to our call — others rejoice not to have any more to pass through earthly peregrinations, others announce that they are permitted to continue their progress in a better world. — Even your Parker and your Franklin confirm our doctrine, as you will find in the following pages, in which the instructive Messages of Lincoln and Washington (1) may bring evidence to you that a *Spiritist* can be worthy of the consideration of your elevated Spirits. And what will

(1) The *Banner of Light* has a faithful translation of this and of that of Humbolt. (Jan. 14 - Feb. 11.)

you think of the intimate Message of Allan Kardec which Miss Anna Blackwell gave me permission to publish? By it you will learn that our Master purposes to return on earth to continue his work. Of the return of Socrates I dare not say a word — I offer the Message to your meditation. I hope you will find worth of your attention the communications of Milton, of Newton, of Swedenborg with the addition of that of the Solitary of Patmos, as those of Matthiew and Paul with that of Virgil, and many others.

Not having you to offer more valuable documents — not being able to make out a case of trickery against us, *in sound logic you are forced to come under our banner* where you will soon find that you are not to partake with us of a Procustian bed. — Admitted the fundamental principles, the progressive character of our doctrine maintain open a vast field for the exertion of all workers at the glorious edifice. Your repugnance to yield to a human Master had no reason even when Allan Kardec was alive, he being only the istrument of Master-Spirits, and now himself being a Spirit, how consistently with your own profession, could you refuse to pay attention to his instructions? After studing his works, I am sure, you will even be sorry not to have known on earth a man distinguished by high intelligence and eminent for virtues commanding our veneration — a man who after having been endowed by the new light, the spreading of its blessedness was his only occupation — a man whose memory will remain whilst that of his opponents shall have been lost in the dark current of oblivion's river. — Your actual refusal to accept our doctrine would not endanger, but only potract its universal adoption — by your acceptance, England and America, gathering strength by the infusion of sound instruction, will, by gigantic strides, be really foremost in Spiritual progress.

Consider that a great responsability weighs upon you — consider that if you take willingly this important step, you will enjoy an amply reward in brillant success — remember that the most rare of human virtues, *abnegation,* weighs the most in the scales which mark our position on entering the Spirit-world!

Florence, February 1871.

ED. AURORA.

PS. My next will be informed by the reception that this shall meet — if *burked* by silence, my love of truth will no more find an impediment in personal regard.

Firenze — Tip. Cenniniana nelle Murate.

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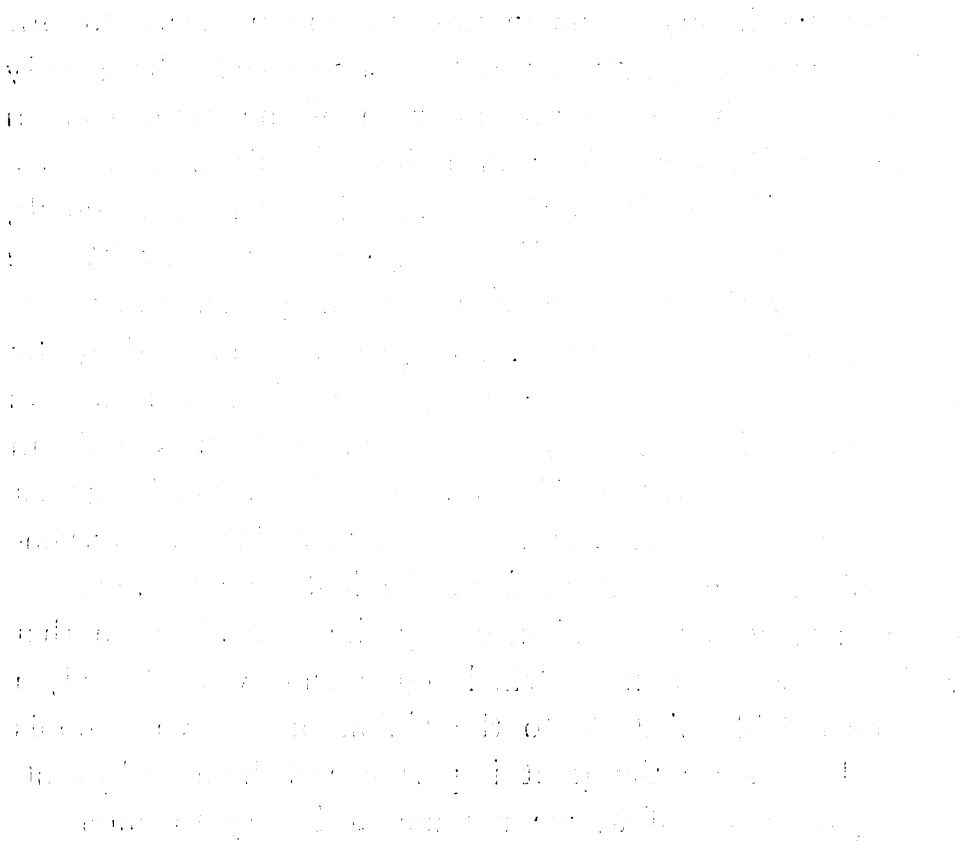
SECOND APPEAL

TO THE LEADERS OF SPIRITUALISM

IN ENGLAND AND AMERICA

Triest, Printed by Appolonio & Caprin, 1873.

G. Parisi, editore.



We are happy to be in time to communicate to our readers a **most important notice** just received. The greedy fetters by which the central direction of the movement of Spiritism in Paris was kept in a discreditable position, are broken. — We allude to the deplorable occurrence which, after the demise of Allan Kardec, gave birth to the '*Société Anonyme*' by the intrusion of a degrading mercantile element for administering the literary property inherited by the Widow. Great was then the indignation of the true adepts of the spiritual philosophy: we manifested ours with an adress to the Spiritists in 'Aurora' (p. 241) but words against pelf are words in the desert; only a providential intervention could rescue Spiritism from the loathome incubus. — Our anxiety was now enhanced by the consideration that by this cause, even if doctrinal agreement was effected, a most formidable obstacle to the Union of the two Schools remained — hence the great importance of the actual event. In the particulars of it, we are not at liberty to enter.

Rapid, indeed, might be considered the strides made by the new Spiritual Science, if in about a quarter of a century, notwithstanding the division in two schools, it is arrived to number more than twenty millions of believers in Spirit-communion: yet if we consider the evidence brought forth to obtain this result, it would rather appear inesplicable that the diffusion was not even more rapid. — How poor is the working of vaunted human reason! Material evidence brought by a continuos succession of ever more wonderous phenomenal manifestations, logic evidence brought by the solution of problems upon which philosophers had in past ages vainly meditated — are of no avail against a seemingly misterious cause expressed by the simple words 'Soil not prepared'. Even the most intelligent minds have not 'eyes and ears' for truths they are not prepared to receive — when conquered, as it were, with tests they cannot refuse to acknowledge as incontestable, if questioned on the subject, they stare at You in a vacant mood of expression muttering unmeaning sentences, and soon return to the opinions they formerly chanced to find on their way, in oblivion of the occurrence. — Those who in their pride or in full thoughtlessness of an 'herehafter' refuse to investigate, are more intelligible if in their ignorance are prone to sneer at any connection with the grandest event in the history of humanity. — Not only the principle of the immortality of the soul has bœn establisshed on facts which do not admit any doubt, but even the, till now, impenetrable mistery, which

apparently did not agree with divine Justice, the 'Origin of evil', remains explained. As the gradual improvement of our planet is advanced by what our former ignorance called natural disorders, the gradual developement of humanity is wrought out by laws in which our ignorance only see physical and moral sufferings. There is no evil — there is 'Unripeness' — there are unripe conditions through which man ought to pass in the flesh for the advancement of the Spirit. — To accelerate the progress of humanity an aggravation of suffering is expected; we are instructed to prepare for it, and therefore it is incumbent on us, Spiritists or Spiritualists, to help, with the light devolved on us, those who yet live in darkness. But first of all it is our duty to invite conviction by our example, by our coming to a brotherly accord on the doctrine to be taught. — These pages are directed to promote this accord, enforcing to your attention the arguments, that were suggested to the Old man by Spiritual guides, to induce You to unite with us in the glorious work.

LEADERS OF SPIRITUALISM!

The Old man, the faithful disciple of Allan Kardec, who adressed You two years ago (1), ever anxious to promote the union which is so necessary for the universal spreading of the new divine light, now renew his efforts in soil, as he is confident, better prepared for the purpose.

He needs not introduce himself with any apology for his harsh, incorrect language; this fault ought to be overlooked by You, if clearness is not affected, considering the importance of the argument. Even precious stones, or precious metals, are seldom found pure in the bowels of the earth, and for this cause are not rejected — is truth less precious than diamonds and gold? You have only to consider if these pages contain truths worthy to be known by You, and in the affermative you will retain as a duty to use indulgence towards the stranger who, in fulfilment of his mission, makes an appeal to You.

Various painful occurrences having put a stop to his active labours, the Old man had more leisure left to read the publications favoured to him by brothers Spiritualists, and in this manner, better acquainted with your literature, he could appreciate its value more justly than he did before — and now he can adress You better predared.

(1) Appeal in 'Aurora' published at Florence.

The disunion which caused the formation of two divergent schools for the same spiritual philosophy, was chiefly produced by your ignorance of our literature. You need to be acquainted with the true history of Spiritism, study our doctrine, its origine, and the ways of its diffusion. — It should even be considered, by You as Leaders, a duty to open to your adepts the way to acquire this important knowledge, now quite out of their reach — this difficult task could not be performed by Spiritualists less instructed, but You are evidently more anxious to impart to your brothers the produce of your own mind.

The anxiety to pursue our own labours, and to be known as useful workers in the glorious cause, is in itself praise-worthy, it is a stimulant which infuses an ever increasing strength and aids us to overcome the difficulties we encounter on our way — but this tendency which can give golden fruits when singly directed to high spiritual aim, assumes a worldly character when the enjoyment of personal distinction, more than that glorious aim, is attended to in the direction of our labours. — Your individualism is indeed very prominent, but considering its working, in comparison with vulgar selfishness, it shines almost as a virtue. — In the actual stade by humanity attained, perfect abnegation is a virtue too 'angelical' to be regarded as a duty. Even in messages of elevated Spirits we find traces not yet obliterated of the sentiment of personality (1).

You neglect to investigate truth in the literature of Spiritism as if you were afraid of finding in it a light which might throw in the shade that of Spiritualism. Amongst You

(1) We obtained many communications which could serve as illustration of that tendency — among those inserted in 'Aurora,' are remarkable the messages of Homer, Epaminondas, Scipio — (pages 294, 297, 300) and very cospicuos in this particular will be found those of almost all the Popes in justification of their earthly doings. (See: Papato giudicato d'oltre tomba).

is prevalent the imagination that the knockings of Rochester, the begining of the spiritualistic American manifestations, were the birth of the new revelation and that through the publication of the works of your deservedly exalted authors, and spiritual periodicals, You possess all the instruction till now obtained from the Spirit-world, and therefore You do not endeavour to inquire, if other instruction, besides that, was given elsewhere.

Even your holy horror for popes, or any other imposed human authority, pretending to direct the religious aspirations of men, may be considered a cause for your almost despising a teaching which, as You imagine, keeps its disciples under a similar baneful influence. — Allan Kardec did not claim any such authority in fulfiling his important mission, but when that mission was acknowledged, he enjoyed in the voluntary deference of his disciples which indeed was necessary to organize the movement: — he well knew, and always declared to the adepts, that they ought to consider him only as the chosen instrument in the hand of the superior Spirits who collectively dictaded the doctrinal part of his works and contributed, with inspired aid, to the remainder — he knew besides and declared, that his teaching contained but only a part of the truth which in progress of time would be bestowed unto them. — The fear of being imposed by a ruling human authority with regard to Spiritism — a religion progressive — a religion which does not aspire to enforce under penalties, dogmas or creeds whatever — a religion for which remains universally open the divine sources of truth, is indeed preposterous: — spirit-communion, now the common birthright of man, God's gift to all, may neither become the priviledge of any particular race or distinctive sect.

Without proper organization, your great difficulty will ever be to arrive at a right descrimination of truth — to

shift the comparatively few well grown grains, from the enormous bulk of chaft which is incessantly spread everywhere by bad or idle spirit-messages. — For the Spiritists, as well as for the Spiritualists, Spirit-communion is the acknoweledged source of the new revelation, but they are divided in judging in what part of the universal communion, truth is to be found. From this cause derived and is actualy alimented our division. — Perhaps some observations on this particular, in accord with the doctrine of Spiritism, will clear the way to a better intelligence and be instructive for those who had not the opportunity to acquire experience by them-selves.

The Spirits who may communicate with us, being the disembodied from our planet, it is evident that in the Spirit-world as on earth, the number of those who are yet at the lowest degrees of the ladder of progress towards perfection, will greatly prevail, and even in much larger proportion, being there accumulated the departed from the infancy of humanity — the comparatively slow advancement made in Spirit-life, could not much alter the proportion, and their moral and intellectual inequality costitues in Spirit-world a correspondent hierarchy as it exists on earth, though yet not much acknowledged on this scale by man. — A distinct classification of the Spirits in relation of their progress, if possible, would be interesting — as a general one, we only observe that we call *Superior* Spirits those who after an earthy life rendered eminent by their spiritual aspirations, enjoy the benefit of a long existence in the Spirit-world, or even, if they left lately our planet after having fulfiled a high mission — we call good Spirits all those chiefly advanced in morality, distinguishing them as *elevated*, when rendered eminent on earth by deeds of intelligence, and under the denomination of *inferior* or unprogressed Spirits, we comprehend almost the universal

gathering in the spheres, formed as it is chiefly by the unripeness that humanity is continually sending there.

Error may be imposed on us by the ignorance of the controlling Spirits — by their particular bias — by malicious mistification, or even, aiming a bad purpose, by malignant disposition. Low Spirits are sometimes dangerously attracted by a malicious intent of those by whom they are called, but more commonly, frivolous or meanly interested curiosity call them. — High names given by the Spirits ought not influence our judgement if other circumstances do not correspond in importance. By the fruit we know the tree — by the intrinsic value of the messages, and by the conditions under which they were given, we may judge of their bad or good origin, if not of their real identity, not always made known by the Spirits themselves, as it happens when, united in sympathy of common pursuits, a name is chosen among them to indict the message. — Superior Spirits do not communicate without being induced by serious aim, in soil well prepared, chiefly, for moral instruction: they are invited by our sincere desire to receive it, by the singleness of holy purposes, and in sympathy with our moral qualities. — But even the high instruction directly given by individual Superior Spirits is to be digested by our own study — they are not empowered to impart to men all their knowledge, a whole doctrine, as some inferior Spirits, although ignorant themselves, often pretend to do — Superior Spirits bestow on us *flashes of light* which irradiate our study and open the way of truth.

Under a high name, Spirits who have more progressed in intelligence than in morality, manifest themselves with riassuming, as it were in continuance of their precedent bodily existence, the profession of their, on earth, acquired doctrine, imposing it to a yielding medium of their choice, to whom they dictate their long rhapsodies, chiefly

on moral or religious but sometimes even scientific arguments. — This is an occurrence more common among Spiritists, after being left without a central direction by the departure of Allan Kardec. Numberless volumes of this origin, where truth appears only to make error more acceptable, are religiously preserved by the victims, to aliment the devotion of enthusiastic adherents. — This exclusive influence of individual spirits impedes progress, and lead sometimes to the obsession of the poor medium.

Glimpses of truth are generally obtained from familiar Spirits and more so from those, lately departed, bound to us by ties of affection. — A great number of this class are regularly transcribed in the sixth page of the Banner of Light through the excellent medium Mrs. Conant. Their publication has a great practical usefulness: instead of being lost for the generality, as almost all the others, they stand recorded as an evident test of the immortality of the soul, and are a most efficient mean for spreading in all classes the knowledge of the new revelation. — By the lucubrations of the more learned designing spirits, the new adept will always be induced in error, only the well informed may derive by them some profit. — Indeed, a clear elementary instruction is indispensable for the clear intelligence of all the communications, but a book embodying the principles of the spiritual doctrine which can give this instruction *You have not*, and without organization You can never possess.

In the advanced position You have in a few years attained, chiefly by the wonderous phenomenal manifestations obtained through powerful mediums, almost exclusively developing among You, your lack of direction in doctrinal teaching, is more cospicuously startling. In Banner (Aug: 10-72) we read the following article which forcibly manifest your need in this particular — we transcribe it to render more clear our meaning:

"We are frequently, of late years, accosted in this wise: — What books shall I peruse to gain an insight into the facts and phenomena of Spiritualism? We answer, of course, 'You will find what you desire in the works of the great seer, Andrew Jackson Davis, in the works of Hon. J. W. Edmonds, in the works of Robert Dale Owen, in the works of Epes Sargent, in the works of Prof. Robert Hare, and various other noted authors, who have enlightened the people of the nineteenth century upon a subject that has perplexed the world of intellect more than any thing else since the globe was first inhabited by mortal man."

Far from us to disparage your literature; on the contrary, notwithstanding its occasional strange wandering, for want of doctrine, we emphaticaly acknowledge that we have derived a great deal of instruction from that part of it we happened to have at our disposal. And the new Spiritual revelation being distinguished by a progressive character, we admit, that You can have, independently of its original derivation, inspired authors possessing a knowledge of some truths even in advance of those obtained by Spiritists before the departure of their Leader. Instruction obtained in this manner, however, is only proper nourishment for the few who have leisure to study; only well digested by them, it might be converted in food adapted for the generality. — And not being united, not having a centre to which the individual production, received directly or by inspiration from the Spirits, might be made known, however important for general instruction it might be, it is soon condemned to oblivion. Each adept in this wise acquiring the partial teaching that *chance* may give him, division in opinions will rise among You and in course of time small churches will be formed under the influence of designing spirits, ever ready to take advantage of the opportunity of mastering to their will yielding

mediums. — Going on in such unorganized manner You are entering an *impass* which will imped progress — to extricate from it You will find to be an arduons task.

What now happens concerning the doctrine of re-incarnation, may give a clear insight of your real position. — After a great deal of hesitation, your principal organ (Banner Dec. 21-72) solemnly proclaim the acceptance of this most important part of the doctrine of Spiritism. — Till now, having almost ignored that besides Spiritualism there was another school of the new Spiritual Science, it is not surprising that your most esteemed periodical — evidenly faithful to conviction obtained — in fear that the less informed of its readers might be more vexed by the humiliation of defeat, than rejoyced by progressing in acquirement of spiritual truth — endeavours, in giving notice of it, to render less sensible the change, with an introduction evidently intended to keep in the back ground Spiritism, and Allan Kardec its first expounder.

Re-incarnation is one of the cardinal principles upon which is based the doctrine of our school — Your first thought, in acknowledging the truth of this principle, ought have been to investigate into its origine by the study of the true history of Spiritism. Ignorance upon this subject is no longer permited to You — You can no more progress in your labours as if only You had the privilege of divine truth, as if the new revelation could have been a gift only for the benefit of the inhabitants of that part of the planet where your school is followed. — Would it not be more reasonable to suppose that, in all probability, the fountain which gave so important a part of a doctrine might be the very fountain from which sprung the whole of it? The fact that You are wanting a source of spiritual truth generaly acknowledged, gives to that supposition a character of self-sufficient evidence.

No human or Spiritual *individual dictum* can be received as an absolute authority, and less justified You would now be to receive even the doctrine of re-incarnation, as You do, on the faith of some casual messages, although given through the exalted medium above mentioned, in contradiction with the teachings of others of your mediums, and of the principles professed by the most distinguished of your authors. — To judge rightly of spirit-communion we ought to consider this phenomenon as a dispensation of an all ruling Providence for the progress of humanity, now gifted by it with the blessing of truths for which in past ages she was not prepared. Under this comprehensive consideration it appears evident that the imparting of the new light could not be left to the chance of numberless divergent sources, but that, even for the sake of uniformity, the *directive* principles of the new revelation should issue from a *single* source.

In the teachings of your School, not finding an achnowledged single source for its directive principles, your sincere seekers of truth could not dispense to proceed to an investigation in order to verify if really it is to be found in the teachings of the school of Allan Kardec, as his adepts assure. After having studied the books published by our first teacher, if You are not prepared to accuse him of having made a *false* exposition of the facts which accompanied the announcement and the fulfiling of his important mission, you cannot refuse to adhere to the fondamental principles of the doctrine there expounded, and enter, at brothers, in our ranks. — Truth cannot be on both sides — dualism cannot exist in divine revelation. Unbelievers may laugh at the narration made by Allan Kardec of his communion with Superior Spirits for the high purpose, but You, Spiritualists, cannot make a fun of it without sapping even the basis yourselves stand upon.

Considering the apparently low condition in which Spiritism is fallen after the departure of Allan Kardec, and confronting this condition with the flourishing one now attained by Spiritualism, our assurance in the final acknowledgement by You of the former as the true interpreter of the new revelation, will appear most absurd. — Let us examine our respective claims to preminence.

You possess many advantages over Spiritists in general, but these advantages, precious as they are as means of progress, do not imply that You are now on the right way. — Your soil is evidently better prepared to receive new spiritual truth now, as it was in times past, when You threw off the fossilizing yoke of roman Catholicism: in all the branches of Protestantism are to be found seeds of progress in spiritual aspiration: the new revelation may be freely examined among You, and when its truth is acknowledged, there are independent minds who do not lack of moral courage to confess it against public opinion, and even to assume the arduous task of becoming pioneers for its diffusion. Where Catholicism prevails, there is a disciplined army eager to supress truth; some priests do it in good faith, but in general their zeal is alimented by the material interests of their antichristian shop, and all of them, likewise, by injunction from Rome, frighten their victims with the eternal torments of hell, attributing to the devil the performance of Spirit-phenomena, the reality of which they cannot deny. — Confession, that most diabolical institution invented by priest-craft to enslave the soul, is used unscrupulously to attain the iniquous purpose. — Amongst You, fanatical ministers are to be found with no less disposition to smother, if they could, Spiritualism, but the divisions of the protestant church, the lack of a discipline under an *infallible* chief, render their efforts little dangerous.

Even the political and social freedom that You already possess, gives You a great advantage over the Spiritists, by clearing the way of the many baneful influences by which, from habitude of subserviency, we are yet distracted. And under this head, we will mention, as a great advantage You enjoy over us, the powerful, fearless mind of many among your women. In no other country on earth are to be found women so adapted and so well disposed, when instructed, to work out the general progress of humanity against prejudice and selfishness. Equality of rights with men, woman justly claims, but her mission in society is distinct, and she should not be forced to accept a correspondent equality of duties. Woman's mission is essentially moral: faithful to the sentiment of devotion to man impressed on her, she ought to be dispensed of all labour which might encroach on her course to attain the superior aims for her reserved. — Besides the first rearing of infants, as mothers, and then the care that children should be well trained for their respective calling in Society, woman ought to be entrusted with all social employments in the successful working of which 'love and charity' are essential elements. And love and charity constitue the leading character of the new revelation, to spread which, among You, women are the most zealous, and disinterested.

To crown all these advantages, Spiritualism possess, as above observed, almost *exclusively* powerful mediums for all sorts of phenomena, which, giving proof of spiritual life, are a very efficient preparation for receiving the new revealed truth. — No wonder if with these important advantages, Spiritualism has already attained, in comparison of Spiritism, a higher position, and is working with millions of adherents, if not all true Spiritualists, at least believers in the communion of Spirits. — Unhappily this your apparently flourishing condition, instead of serving for a more

rapid attainement of truth, that could be generally acknowledged as the doctrine of Spiritualism, is lost for want of organization. Individualism reigns supreme among You — You have as many schools as You have Leaders of Spiritualistic opinions.

The actual condition of Spiritism, inferior as it is with regard to the above particulars in comparison of Spiritualism, is superior to it by other most important ones, and first of all by the *solidity of the basis* it stands upon; a basis which cements the union of the adepts in the acknowledgement of the origin of their doctrine. — Not all those called Spiritists are united in all parts of doctrinal teachings, but some divergence of opinion on the part of individual members, has little influence, and cannot find a sufficent number of adherents to erect separate schools — the not throughly conformists, remain isolated, they work out a short existence in private obscurity.

Allan Kardec has not left a successor, and, that we know, there is now no elect Spirit in mission on our planet who by the same qualities of heart and mind could acquire, as he did without seeking, the necessary moral authority to direct steadly our progress. Our beloved teacher, however, left an heritage which renders less prejudicial his absence — he left, besides the doctrinal books, many others most important, which supply pure nutritive food to the adepts every where — they are in continual demand, scattered over the globe, with the exception only where the language is english, and Spiritualism is spread in consequence of it (1). In other parts it was natural,

(1) We could not give a better idea of the diffusion of Allan Kardec's publications, than by quoting Miss Anna Blackwell. In a letter to the Editor of Human Nature, on Spiritualism and Spiritism, she makes the following statement.

"Of this work, *(Livre des Esprits)*, first published in 1858, one hundred "and twenty thousand copies have already been sold in France alone; and

that, when the need of knowing the new spiritual philosophy was awakened, the books of his first expounder were demanded for instruction — the knowledge of the french literature is most exstensively spread, and moreover, translations in other languages have been published.

The convictions formed by study are more impressive, study is not only directed to intellect but may be conductive to the developement of the good qualities of the heart. — If through Spirit-phenomena, spiritualism has millions of believers in Spirit-communion, perhaps it counts only by

"such and so steady is the demand for it, that a new edition, often of four "thousand and never of less than two thousand copies, is regulary brought out, "and sold off, every six or eight months. Of *The Mediums' Book*, brought "out in 1861, two editions of four thousand each were sold vithin *that year*, "and sixteen editions, of the same number of copies, have since been sold. *The* "*Heaven and Hell* (1863) has already reached its fifth edition. *The Gospel* "from the Spiritist point of View (1865), is at its seventh edition. *The Gene-* "*sis* (1868) is also at its fifth edition; and all these editions, of each of these "books, have been of four thousand copies each. Besides these five principal works, "there are two smaller ones, also by Allan Kardec, entitled respectively, *What* "*is Spiritism?* brought out in 1859, and already at its tenth edition, and "*Spiritism in its Simplest Expression*, brought out in 1862, and which has "been so constanly reprinted, in large editions, ever since, that the present edi- "tors have lost the run of the successive editions. *There cannot have been less* "*than there hundred and fifhy thousand of the Kardec books already issued* "*in France Alone.* 'And, comprising the translations, in Europe largeely sold,' "it may be safely asserted, that these writings have already been disseminated "on a scale of emission such as has never been attained by any works of a "similary serious character.... Nearly every town in France has his Spiritist "Society, and many of the larger towns have several such centres; and Spiri- "tist circles are to be found all over the land, some of them possessing com- "plete sets of the Kardec books, others, in poorer localities, possessing only a "single book, which has been known, in certain cases, to be doing duty among "as many as a hundred members. — Almost every country of the globe, excep- "ting Great Britain and North America, has many centres of a similar charac- "ter and numbers many adherents of the Spiritist School, despite the serious "impediments to the propagation of its doctrine.... impediments which suffi- "ciently explain the fact that the school in question, though numbering in its "ranks many millions of devoted adherents.... mainly among the educated and "intellegent classes, has hitherto been among growths the that 'come not with "observation„....

"The editors of the *Revue Spirite*, of this city, estimate at above *twelve* "*millions* the number of 'Spiritists' scattered over the globe....„

thousands the individuals who reformed their earthly pursuits after witnessing wonderful manifestations. — A knowledge, even approssimative, of the number of Spiritists is not easily obtained, but we may infer that it is much greater than it appears to be by its public working, judging by the large sale of Spiritist publications, as above mentioned. — On the Continent, public opinion is yet too much opposed to the new light; the independent adepts want sufficient moral courage to despise sneering, while those who are dependent, by their calling in society, are restrained by fear they might suffer in their material interests. Truly, among the latin races, where Spiritism is now a matter of study, there is less tendency than among You towards spiritual aspirations and convictions against will are feeble — a lack of zeal is the consequence. — The intelligent catholic priests, having their minds prepared by spiritual learning, are more easily converted to the new faith — however they dare not manifest their convictions, and obedience of superior injunctions, as well as interest of cast, keep them in opposition even more eagerly than their ignorant brethren do.

To complete the comparison of the advantages, in our respective standing, You ought to consider the relative intrinsic value of all the publications of Allan Kardec. You will find through all of them a doctrinal unity, which forms the basis of our religious philosophy, maintained with admirable accordance, and more than that, a never failing tendency towards 'Charity' as the highest moral aim which humanity is destined to attain. 'Hors la charité point de salut' were the words inscribed on the banner hoisted by Allan Kardec and kept steadly unfurled by the celestial aura of the intelligences who inspired him — all his vritings give evidence that this was the directive principle of his apostolate. — Human history shows that the precept of

'love', the fountain of charity, taught in past ages by few elects in mission on our planet, did not find soil prepared for it: it was reserved to the new revelation to render fruitful the seeds left by the advent of the Christ, but how far distant is yet the goal! — Love his the link which ultimately will unite man with his Creator — only few, giften by intuition with its angelic nature, can, however faintly, conceive the value of this spiritual boon assured to us — for them the idea of immortality itself would be spoiled of its highest charm if not accompanied by the idea that the bliss of love, love unestinguishable, shall fill up eternity!

Charity and humility, virtues which uproot the pride and selfishness of unripeness, are inseparable from love: — the new revelation, in accord wilh the Gospel, admits it as the crown of moral perfection. For the moral part of its docrine, Spiritism has by its own origin the language of the Evangel, whoever its author might be, but the belief in that derivation is not enforced as a dogma without the adherence to which adepts would not be acknowledged — even those who profess that Christ be a ***myth***, as many among You now do, are not excluded from our brotherhood if they believe in the principles constituent the basis of our doctrine. Nevertheless we cannot conceal our anxiety on this particular. — At the advent of a revelation which affords to humanity light before unhoped for, it its painful to see misrepresentation created by disenterring a branch of french literature so antagonist to spiritual Science as 'Dupuis Origine des Cultes,' and similar long forgotten books, evidently are. And some of You, even admitting the existence of the Nazaren, and considering him author of the moral gems spread through the Vangels, reject as dangerous superstition, any acknowledgement of christian derivation. — There is no reason to entretain the

idea that Spiritualism could be supplanted by Christianism. If it is intended the Christianism as it was at its pure source, the following words dispel any doubts: 'I have many things to say to You, but ye cannot bear them now' adding that after his death the 'Spirit of Truth' would lead his followers 'into all truth': and if it is intended the *antichristian* worship now taught under that denomination, the consideration that Spiritualism is ruled from the Spirit-world, that Spirits are the priests, and for every one, high or low, as he deserves, that consideration ought to be sufficient to show how untenable is the supposition. — Not without some reason, however, would be the objection against the denomination 'Christian Spiritualism' on the ground of creating obstacles to its diffusion, rendering it less generally acceptable.

After all, Spiritualists as Spiritists, have a sure way to arrive at truth on the above particular — we may offer to You the key to it as given by one of your brothers: — if, with a proper use of that key, You arrive at a divergent result, then the question will remain an open one, to be resolved by further investigation. — Robert Dale Owen, as cited in Banner, wrote. "An experience of sixteen "years has convinced me that if communications from the "Spirit-world are sought in a *fitting frame of mind*, these, "when they touch on religion or morals, are found to be "essentially Christian. I mean that there is not a grand "truth, ethical of Spiritual, taught by Christ himself, that "it is not endorsed, more or less distinctly, from the other "side. I am speaking of Christ's teachings, pure and sim-"ple...." — If this eminent Spiritualist had known the works of Allan Kardec he could have presented to his readers a most important confirmation of his assumption. Certainly, no mortal man had a more prolonged, instructive communion with so many Superior Spirits as Allan

Kardec enjoyed — numberless messages of that character are transcribed through all his books, but it is chiefly in the beautiful pages of his 'Vangel according Spiritism' that those on religion or morals are to be found. — Another not less serious test we have to submit to your consideration, and we give it to You notwithstanding we anticipate You will receive it with mistrust, as being one of *our own* experience. — Having admitted the principle that, at their origin, all religions were directed to the progress of humanity, ending in corruption of their principles when they had made their time, we conceived the idea of consulting elevated intelligences, by whom we could receive light on the subject of universal religion. We have transcribed in 'Aurora' the messages obtained: splendid flashes of light will be found in them if *studied,* but for the present, we would be satisfied to find belief in our assertion, that all corresponded to the above character — that we never received messages in contradiction with it, even from Spirits who had their incarnation in the pagan world: — under this aspect most important will be found the message we obtained by the evocation of Numa ('Aurora' p. 299).

Admitting that organization be necessary for your progress, You have to establish the fundamental principles which are to be adopted by Spiritualists, and having accepted that of re-incarnation, which is the substantial point which maintained your separation from us, if no other consideration, that of *expedience* ought to be sufficient for inducing You to enter our ranks — to accept our standard. The only obstacle that would remain is a *name* – instead of the denomination 'Spiritualism' that of 'Spiritism,' which, specifying its derivation — communion of spirits — the Spiritists would prefer as more exact than the general one adopted by You, differing only from 'materialism.' And a *name* put on the scale in opposition of truth, would be a

weight of a character quite unworthy the aim of our religious philosophy — it would be merly the expression of pride.

Organization, indeed, imply uniformity of opinions; perfect would be the organization in which no divergence of opinion be found — such an uniformity is never possible among independent thinking men, but among You there is a want of accord of a nature that would render impossible any organization wathever. Neither Spiritism can boasts an entire uniformity of opinions among its adepts, but each of them, remaining independent in some not essential point, continues, as already observed, to be considered as a brother under the same banner, tied as he is to it by the common derivation of doctrine. Besides, a personal divergent opinion can neither be the cause of endangering the union in its general progress — the Spiritists, directed by a moral authority acknowledged by their school, are not, on the whole, influenced by separate individual teachings.

If, with the study of our doctrinal books, you remain satisfied that there is no *falsity* in their assumed origin, no reasonable motive is left to You for opposition. By your adherence, You will improve your standing, improving at the same time the general one of the Spiritual Science on earth. — United with You, your brothers Spiritists will partake of those advantages which now almost exclusively You enjoy, and derive much instruction from your literature, better estimating its value. — Your decision is of high importance for the diffusion of the new revelation and heavy indeed will be the responsability incured by those who in their pride will, with opposition, retard the holy purpose — we only say *retard* because no human power could thwart the final triumph of spiritual truth.

If, notwithstanding their division, each of our spiritual schools is arrived in a few years to count millions of

adherents, comprising the most elevated intelligences and persons of the highest standing in society; if the new Spiritual Science succeeded, divided as now it is, to humble the pride of men at the head of material Science, after having imposed silence to the sneering of ignorance; we can hardly conceive how high a position it would immediately assume — how wide it would soon spread — by the fact alone of our union! The benefit of the divine light would be universally felt in a short period of time — the nations more advanced would by their influence soon propagate spiritual instruction all ower the world. — The Spiritists, satisfied of dividing with You all the advantages of the union, will leave to You exclusively, as in duty bound, the merit of the glorious deed — a victory obtained by unparalleled abnegation.

In all our considerations we have, till now, argued as if the Spirit-world would remain passive spectators of your working. In conformity with the precept that to be helped from above we ought first help ourselves, we admit that success is at first dependent on your labour. — When, as sincere investigators of the truths imparted by the new revelation, you will have studied its more important dictates — when, united in brotherly accord, You will have fully sifted the intricacies of your actual untenable position — when You will be prepared to do it in true humility, — then 'try the Spirits' and light will descend upon You. — This is the *advice* with which the Old man concludes his arguments to impress upon You the necessity of the fusion of the two schools for accelerating the final spreading on earth of the new Spiritual religion.

You will inquire, whence arises the presumtion of this unknown Old man to assume the language of Mediator between the adherents of the two schools? who is he? — The Old man knows that he ought to be judged by the

soundness of his arguments and not by mere assertions — thinking however that a bit of his history, in addition to the few hints given in his precedent appeal, will aid their judgement, he has no objection to satisfy his brothers with some explanations notwithstanding his repugnance to drag in his personality. Superior to any desire of earthly notoriety — only anxious to cultivate the benevolence of the dear Spirits, whom he hopes to meet in a short time, he will state few facts to show how he came to the conviction of being the istrument of intelligences appointed to direct him through a spiritual mission. Faith would not be denied to him by single-minded spiritualists who could not conceive that a true believer, being on the threshold of eternity, would turn a *liar* for the sake of the vulgar vanity of gaining the effimerous approbation of the victims of his impudence. And of being a true believer, he has given such tokens which gained him the appellation of enthusiast. Yes, he is an enthusiast and wonders how few are so for pursuits in comparison of which all others are frivolities, and wonders to see many, even among the adepts, to sneer at *seriousness*. Finding himself near the end of a career passed in dreams of a virtue yet unattainable on this planet — dreams correspondent with feelings and ideas perhaps intuitive of former existences — doubting if annihilation through the working of worms, or a vacant inconceivable eternity was his destiny ; how could he not feel enthusiasm at the apparition of a luminous revelation which taught him 'that death was the door opening a sojourn of eternal bliss, that death will unite him with his departed dear ones'?

In autumn 1869, being in his native town, the Old man experienced for the first time, through a Lady Medium, the satisfaction of entering in communication with departed Spirits. — One among them, his beloved parent on earth, told him of an important announcement that he

had mission to impart to him. Asked when and where he would do it, he answered: 'At thy return in Tuscany where thou will find a Medium appointed for this purpose.' Not two weeks passed after the arrival of the Old man at Florence, that, by what appeared mere chance, he was put in relation with Count L. M., who, for him at least, developed as, perhaps, the best mechanical Medium known. At the first sitting with him, the evocation, of the Spirit by whom he attended the issue of the promise received being made, he was astounded by the announcement that he was chosen for an important mission upon which he will be instructed by his spiritual guides. — Only the warm gratulations he soon received from beloved Spirits, and the successive occurrences he experienced, of a nature tending evidently to open to him the way for the fulfilment of the charge trusted to him, could dissipate the doubts by which, in consciousness of his nullity, he was at first assailed. Faith sustained his zeal in overcoming difficulties which, besides his own incapacity, continually arose to thwart his labours. Once firmly assured that aid from above should not be wanting to him, he conceived the idea to direct his evocations to elevated Spirits by whom he might be enlightened upon the various arguments he proposed to develop, and through their communications impart to his labours a value correspondent to the high purpose.

At first, not thinking of pecuniary obstacles for what he believed a publication much needed, he brought out the 'Aurora' as a periodical Review, but he soon felt that subscribers will be wanting — not twenty he could gather, and the issue, as periodical, was suspended after the second distribution. — Its continuation would, indeed, have been rendered impossible by another more painful occurrence — the privilege, he evidently enjoyed, of having, as

he could say, almost at his disposal the most elevated intelligences of the spirit-world, awaked envious feelings — nearly all his brothers Spiritists, who before his publication had named him honorary member of their Society in Florence, turned unfriendly to him, and some went so far as to provoke, with refined malignity, a discord between him and his till then faithful Medium, which ended in separation. In this manner the first phase of his mission, after having apparently attained his object, was closed, and well informed Spiritists or Spiritualists would be convinced that it was not useless for the progress of the new spiritual science, if only they would study with some attention the communications published — they would find that, as a whole, coherent in all his parts, the dictates were evidently intended to serve for a preconceived high spiritual aim. — The Mediumship of Count L. M. proved, through these experiences, of a charater quite exceptional — it may be safely affirmed that it was only second in importance to that by which Allan Kardec was empowered to give the doctrine of the new revelation.

During about two years, sitting with the Medium were held daily even in continuation of two or three months awhile — at first the evocations were chiefly directed to Spirits of lately departed intimate relations — their communications had a lovely tendency with a character of pure religious morality. Among the long succession of dictates, received in answer of evocations afterward directed to elevated and Superior Spirits, some imparted high instruction. The working by which all messages were given, had a course of marked distinction that ought not be overlooked in the appreciation of their value — a distinction which, put together wih other particularities, may be considered a test of a collective intention directed by one Superior will. — All the evocations were corresponded instantly, not

many seconds ever elapsed after the pencil was ready on the paper, before the writing began, and it continued most quickly to the end without interruption with such a correctness that it required only adding the punctuation to be prepared for printing. — Considering that some of the Spirits, among the popes particulary, attended involuntarily, it is the more remarkable that in no case a trivial composition was given — almost all the dictates are conceived in dignifyed stile and many are of such elevation that might be put on a par with the loftiest pages of our literature. — It might even be considered as an exceptional fact in Spirit-communion, that in a long succession of evocations not a single instance occurred that one of them remained unanswered — few, indeed, were answered indirectly, as that of Socrates, by his disciple Marsilio Ficino and that of the Spirit of Truth, by Matthew. ('Aurora' p. 304 - 324). — And exceptional is even the occurrence that all the direct messages ended with the firm of the Spirit evoked.

As to the identity of the intelligences answering our call, we are confident that our precedent explanations will be sufficient for removing incertainty in this exceptional case. — That mistifications should occur when Spirit-communion is made a pastime, it might be a deserved punishment for the provokers, but spiritual philosophy, as a Science, would indeed be a farce if in its most serious practical working it could turn a sport for vulgar spirits. — The old man, in aid of is labours, experienced the good will, he might say the love of elevated Spirits, whose harmonious accord in communicating with him may be considered a test of a serious derivation, and in a continued intercourse with his Superior guide — his familiar Spirit — his beloved Teacher, and even with the dear Spirit who modestly firms 'Carita', he had messages of a character so particulary correspondent with the known dealing of each

of them, that no mistification was possible. With regard to the last named angelic intelligence, it might be permitted to doubt if she really was on earth the Empress Irene, but the marked lovely type of the communications firmed 'Carita' leave no doubt of deriving all, from the Spirit whose moving adresses, to excite the charity of the Spiritists, during periods of dire distress among the working classes, did awake universal admiration. To suppose that similar dictates could be the production of other Spirits, would merely be to create the difficulty of finding a reasonable cause of their uncalled for intervention.

The above are facts which might help the judgement of the *believers* in the exactness of our exposition. Unhappily, if there are few writers so devoted to truth as not to be biassed by self-esteem when narrating occurrences concerning themselves, there are even fewer studious readers not inclined to be sceptic in regard to them. And we say unhappily, considering that Scepticism which helps progress in physical sciences, is a plague for the progress of Spiritual ones.

And now accept the brotherly farewell of the Old man: being a mere instrument in their hands, he does not know if the intelligences who direct him will close with this Appeal his relation with You. At all events he does not expect to reap on earth the fruit of his labours — to enjoy the satisfaction of having contributed to lead You on the right way — the destiny of the pioneers of truth has always been to suffer neglect, or persecution.

TRIEST April 15. 1873.

ED. AURORA.

A retard in printing permit us to add some few observations suggested by the perusal of latter publications.

To render more difficult a thourough union among the followers of the new Spiritual Science, splints of some magnitude menace to be formed in the camp of the Spiritualists by the very cause that eventually approached their school to that of the Spiritists. — It is chiefly in England that we see arising an obstinate unwillingness to accept the docrine of re-incarnation, the adoption of which lately began its diffusion in America. Truly, without organization nowhere union in principles is possible, but in America there are at least some ties by which the generality of the adepts may remain united in thought under the influence of exalted authors and, we might say, the moral direction of an important centre of information kept alive by a periodical which has well gained his little of 'Banner of light'. — No such elements of accord we find among the Spiritualists in England — the active intelligent working there, is almost exclusively centred in one person. — James Burns is now the very soul of the english spiritual movement; with the gifts of a not common intelligence, powerful energy, and unbeding will, by which he is richly endowed, his zeal for the spreading of Spiritualism has mastered obstacles which to others would have appeared insurmontable. Without this infatigable pioneer, England would yet be greatly in arrear — notwithstanding the aid of her powerful Mediums for Spirit-phenomena she could not have much advanced. But the capacities of an individual, however extraordinary they might be, cannot supplant the acquirements of knowledge and experience which may yet be wanting, and, besides, for the exercion of every faculty there are limits which cannot be surpassed. No one, who knows the labours with which James Burns has willingly overcharged himself, will be surprised to find him ignoring some parts of Spiritual Science and chiefly where deep study and long meditation is required, but will, instead, be surprised of his assurance in judging Spiritism and its doctrine

without any knowledge obtained by previous study. — Learning extended through such a vast field as that upon which he expatiates, must have its shallows, but his self-esteem not condescending to perceive them, it follows that he is not much disposed to pay attention to the opinions which are not in conformity to those by him preconcieved. This bias of the chief Editor of the Spiritualistic periodicals in England, is now rendered peculiary manifest in his morbid opposition to the doctrine of re-incarnation. — A single minded investigator, to acquire further enlightment in search of truth, is ever more anxious to study the productions of authors with whose opinions he finds himself opposed, and patiently sifts their import, that he might obtain, either, by their fallacies, confirmation of those by him professed, or correct them, if they bring to him conviction that error was on his side. — This is not the way followed by the talented Editor. In the 'Medium', March 7, we read: "There "is no doubt that the Lady (Miss Anna Blackwell) alluded to is a very Supe- "rior-minded person, but that would be scarcely an argument for accepting a "doctrine opposed to our experience (1). If the doctrine is unfounded, there "would be all the more danger in its having such an able advocate."— With the above disposition of mind, if, as Editor, he did not refuse to give place in 'Human Nature' to the able articles of Miss Blackwell, he neither refused, as for administering a valuable *antidote*, the insertion to mere rubbish sent to him against those articles. Indeed we do not know if we should wonder the more at the lack of discernment in this instance manifested by the Editor, or at the assurance of the ignorant intruders, or even at the eagerness of the learned Lady to take notice of them, admitting meanwhile that 'discussion can only be worthy of the name when carried on between parties who, at least, *perceive* each other position, and the argument on which that position is based.'— We are sorry to see in this manner lavished a precious time, and that it is precious will agree every one who has at heart the spreading of the doctrine. In fact it happens that under this aspect, Miss Anna Blackwell is *now* the more important worker existing. — The knowledge of our doctrine is evidently an indispensable condition for its diffusion among the Spiritualists. Where Spiritism was introduced by Allan Kardec's french books, it was not difficult to find an adept able and willing to spread the knowledge of it by undertaking the translation in the language of his country. But in England,

(1) We are indeed at a loss to understand of what 'experience' J. B. here intends to allude — if it is of experience derived from Spirits, his, goes little beyond few messages, as reported in 'Medium', which cannot have a weight on the scale with the numberless ones of most elevated Spirits, as reported in french doctrinal and other publications. Not having the least knowledge of tho books where the aucient doctrine of re-incarnation is expounded, J. B. makes use of much unjustifiable language saying: „but before we can accept the re-incarnation doctrine, we must have something more certain than anything that has yet come under our notice."

and North-America, the origin of the teaching being in the language of the land, no version was required — forming a divergent school, no notice was taken of the french books, no adept was willing to translate them. Perhaps only Miss Anna Blackwell, now the most distinguished among the Spiritists, could undertake the not easy task with perfect success — to an exalted intelligence she unites a special knowledge of the doctrine, and Allan Kardec having, before his departure and from the spirit-abode, expressed to her his wish, that the translation might be effected, this became for her almost a duty. — Even the anxiety of the Old man was kept alive on this subject, through many most intimate communications of a tenour which entitle him to believe, he might divide with the learned Lady the consideration of the common Teacher. In this conviction, he insisted many a while, in the relation cultivated with his esteemed co-worker, upon the opportunity of her postponing the publication of an original book she was preparing, in order that she might devote her time wholly to those which, eventually, could be necessary for the intelligence of her own. — We are confident that Miss Anna Blackwell will remain steady in a determination by which immense benefit may ensue for our holy cause. — Truly, great retarding obstacles will remain — the principal one is inherent to the low degree of ripeness yet prevailing in humanity. At the slow rate of progress, hitherto experienced, many and many ages would flow before approaching the required maturity. Our duty, however, is to work incessantly for our amelioration, trusting meanwhile in the announced providential disposition, according which legions of more progressed Spirits would forthwith fill up the vacuity left on earth by mortality, augumented by destructive cathaclisms. We have already tokens of this event in the higher organic developement we may observe in the forthcoming generation, but, after all, this is a question of time, and ages are nothing on the road to eternity.